JIMMA UNIVERSITY

COLLEGE OF BEHAVOIRAL SCIENCE AND EDUCATION

DEPARTMENT OF PSYCHOLOGY

PSYCHOSOCIAL PROBLEMS AND SUPPORT SYSTEMS TO STUDENTS OF MANJA COMMUNITY: THE CASE OF SHEKA ZONE YEKI WOREDA PRIMARY SCHOOLS.

A THESIS SUBMITTED TO THE DEPARTMENT OF PSYCHOLOGY FOR PARTIAL FULFILLMENTS OF THE REQUIREMENT FOR MASTER DEGREE IN COUNSELING PSYCHOLOGY.

BY: DEREJE KORKOBA

JUNE, 2010/2018

JIMMA, ETHIOPIN

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Acronyms and Abbreviation

FGD	Focus Group Discussion
MOE	Ministry of Education
NGO	Non -Government organization
UNSCO	United State of Socio- Cultural Organization
CSA	Central Statistics Agency
SNNP	Southern Nations, Nationalities, and Peoples
Sig	Sig – Significance
SD	Standard Deviation

ABSTRACT

The major purpose of this study was to investigate the psychosocial problems and support system students from Manja faced at primary schools of Yeki Woreda, Sheka Zone. To attain the objective of the study the researcher used mixed research design. Using this method the researcher collected and analyzed data both quantitatively and qualitatively. Qualitative data was collected prior to the quantitative one. To carry out this research, participants were recruited using simple random sampling from different sectors that have detail information about the issue under study. By using Yamane's formula of sampling size 129 students foManja community were selected in order to carry out this study the researcher used simple random sampling technique for selection of four primary schools. namely: Meriki, Gelecha, kokebe and kapi primary school (1-8) Accordingly, 10 who are purposively selected from four different primary schools, four home room teachers (one from each schools), four directors (one from each school), one woreda educational expert and Head of woreda education office, additionally eighteen students who were purposively selected for an interview and other 129 students. The findings revealed that the traditional harmful practice of social discrimination and Hence, students of Manja community were despised and undermined by their. As a result, lack of self-confidence and feeling of inferiority, feeling of hopelessness and worthlessness, low self- esteem and depression were manifested in the everyday lives of the students of Manja community. In addition, continuous social stigma, peer rejection and social exclusion had made their life bitter, sorrowful and full of intimidation. Aside from their psychosocial pain, students of Manja community faced economic problems including lack of getting enough food and psychosocial support.

CHAPTER ONE

1. Introduction

1.1 Background of the study

Minorities have been variously defined by considering the nature of marginalization, or with reference to their social/cultural identity, biological features, and acquisition of power and wealth or according to occupation. Consequently, it is comprehended that minorities are definitely designated as caste or caste like groups, racial/ethnic minorities, status or occupational groups. It has been indicated that a grand theory cannot explain every minority group given that such groups have their own historical background as to who they are and why they become subordinate in relation to the host society (Dunn, 2010; Freeman & Pankhurst 2001).

The Global minority is an academic and a colloquial usage. Academics refer to power differences among groups rather than differences in population size among groups. Feagin (1984) states that a minority group has five characteristics: suffering discrimination and subordination, physical and/or cultural traits that set them apart, and which are disapproved by the dominant group, a shared sense of collective identity and common burdens, socially shared rules about who belongs and who does not determine minority status, and tendency to marry within the group.

It has been indicated that understanding minority groups has much to do with social dimension instead of numerical condition. In other words, unlike the implication of the term, what makes a section of society minority is the subordinate position it occupies in particular social system. A minority group is not necessarily a minority because they are a smaller population than the dominant group (Dunn, 2010; Freeman and Pankhurst 2001).

The Minority groups in the Africa, in particular that have long been engaged in diverse occupations like pottery production, tanning, weaving, and woodworking (Lakew, 2001). These groups were generally understood and identified by scholars as completely landless, despised communities. In the past, both the dominant populations among whom these minority groups have lived and the government denied them any social, economic, or political representation or rights. No government officials paid attention to these low-caste occupational groups in Africa.

Many African majority populations have kept low-caste occupational minority groups under their domination. The low-caste occupational groups took on vital responsibilities, responsibilities that they could not disregard and that they took seriously as obligatory duties (Miech, R 2003). The occupational engagements of these low-caste communities, concentrating on the production of items that were essential for both agro-pastoral rural societies and urban dwellers, were considered as a vital and indispensable service (as cited in Gebresselasie, 2000).

The minority groups in Ethiopia, there are large numbers of low-caste occupational groups known by various names and residing in a scattered fashion in various regions. In southern Ethiopia, several ethnic or linguistic populations have minority low-caste occupational groups living among them. The majority populations have despised the occupational groups, looked on them with contempt, and brutally exploited those (Petros, G. 2003).

Ethiopia contains many minority groups, consisting of hunters and craft workers, including the Waytoa among the Amhara, the Waata among the Oromo, the Manja among the Sheka, and so on. Although these minorities play important roles in their societies; they have low status and are excluded by the majority. The drastic changes that occurred in Ethiopia during the twentieth century have changed the livelihoods of minority groups consisting of hunters and craft workers. Some have given up their conventional subsistence activities, hunting or making crafts, and have begun farming. The relationships of these minorities with neighboring majority groups are also changing (e.g., Gamst 1979).Minority group is group of people who because of their physical or cultural characteristics, are singled out from others in society which they live for differential and un equal treatment and who therefore regard themselves in objectives of collectives discrimination (Freeman & Pankhurst 2001), (as Cited in Mesfin, 2001) provides the account of craft workers in Shashemene.

In SNNPR (South Nation Nationality Peoples) where more than 56 groups of different belief system, religions, values, languages and etc. ethnic and occupational discrimination could not be ruled on. Based on these cultural practices varies activities are performed in society. For instance, ethnic based discrimination, social exclusion, social stigima, marriage practices, belief system etc are mostly observed among different communities. Marginalization is wide spread in some part of SNNPR s of Ethiopian. Marginalization refers to the process whereby someone is

pushed to the edge of the groups and accorded lesser importance. This is predominantly a social phenomenon by which a minority or sub groups are excluded and their need or desires ignored (Buesiepen Judith, 2003).

Psychosocial support is an ongoing process of meeting the physical, emotional, social, mental, and spiritual needs of a child, all of which are essential elements for meaningful and positive human development (Philippi Namibia, cited in Van Den Berg.2006).To solve the economic problem that avoids their coming to school, NGO is providing material support for some selected Menja children. As their parents have also started to be engaged in different economic activities and their livelihood in improving, the number of Manja sending their children to school is also decreasing.

A number of scholars have studied artisan groups in southern Ethiopia. For instance, Freeman (2001) studied about the Gamo highland minorities in Southern Ethiopia; Lakew (2001) studied minorities in Konso area; Pankhurst (1999) studied about the issue of ―Caste system in southwestern Ethiopia; Arthur (1997) studied the consumers and producers of pottery around Gamo highlands. Furthermore, Dagmawi (2005) studied the ethno-history of the marginalized minorities in Kafa zone, South West Ethiopia and Tsehai (1991) studied about gender and occupational potters in wolayta, Southern Ethiopia. Almost all these and other scholars mentioned that low- caste groups throughout the country are occupational groups that have been given low status.

Thus, marginalization has becomes the major serious social problem. Marginalized person lacks self-sufficiency, self-esteem, social anxiety   become at minimum. Dependent on charity or welfare (*Tekle, S. M. (2005)*. They lose their self-confidence because they cannot be self-supporting. But now, there are no such treatments against the Manjas. No other child tends to treat Manjas differently. There is equal treatment in all terms. So now, no Manja child would refrain from coming to school for fear of discrimination. This interne leads to psychological, social even if mental problems in society. This short piece solely based on secondary sources, reviews the embedded occupational, social, cultural and ethnic discrimination and regime oppression against an isolated and little known society in the southern part of Ethiopia. All these socio-cultural practices occurred in Sheka Zone and Manja community.

Current study was aim to investigate psychosocial problems and support system of students from Manja Society in case of Sheka Zone at Yeki Woreda primary schools.

1.2 Statements of theProblem

The dimension of discrimination against in Ethiopia is the case of occupational minorities. Groups, which are being stigmatized Prejudice, stereotype, social exclusion, segregated and discriminated on the basis of the particular professions traditionally assigned to them, can be found in many communities in Ethiopia (Barzilai, 2010).

These communities are exposed to discrimination based on descent, i.e., a system of discrimination which stigmatizes individuals belonging to certain communities by the mere virtue of their descent or origination from the groups. Such exclusion of certain groups involved in trades that are essential for the very existence of the communities that discriminate against them has been a significant component of the psycho-social fabric of different communities in Ethiopia (Yoshida, S.2009)

Minority groups of Ethiopia, who are one of the categories of cultural and environmental deprivation, usually face unique vulnerability to these rampant problems as a consequence of various factors. Although the social, political, economic and cultural, deprivations jeopardize the well-being and welfare of the majority of the population, the problems are not equally affecting all social or ethnic groups. Marginalization of potters and their families is common practice in most part of country (Ambaye, 1997; as cited in Dagmawi, 2005).

The occupational minority groups are those who are culturally and environmentally deprived. As a result, they are discriminated either personally or institutionally from enjoying equal social services with others. Education is one of the social services every citizen of a nation has to get regardless of his/her ability, disability, color, sex, creed and political belief, minorities (UNESCO, 2001). This means that, nations should provide equal access and opportunity for education to their citizens. Different international conventions signed at different times (for example, world declaration of Education for All') also asserts this fact. However, the low status of Manja community groups had it affected not only their position but their participation in formal organizations (e.g., Ikub, mahaber (dubui) and Idir). This short piece solely based on

secondary sources, reviews the embedded occupational, social, cultural and ethnic discrimination and regime oppression against an isolated and little known society in the southern part of Ethiopia.

The previous study, Roman (2011) indicated the Minority group students faced stereotype, social exclusion, discrimination, Prejudice and friends rejection from non- minority group student at school. Minority group school children showed that less academic performance, dropout educational, and repetition. This previous study was emphasis on self-esteem, anxiety, depression and loneliness comparisons and educational comparison of minority group and non-minority group children at primary schools.

The Manja have been underscoring the many original differences between themselves and the Sheka with respect to, history, language, clans, identity, and so on. However, it should be noted that there is no appropriate term for describing such as the Manja, who live with another ethnic group with whom they share a culture and a history and who differ from the majority with respect to their identity. As to the education of Manja community although significant progress were achieve in access and coverage to primary educational status in Yeki Woreda, the gap is still peer rejection ,discrimination, social stigma, social exclusion, low self-esteem and the educational status of the Manja Society remains very low. Apart from the access and coverage, schoolchildren's of Manja Society usually face complex and interwoven socio- cultural, social, and psychological problems while attending their education at schools in Sheka zone at yeki woreda primary Schools.

However, this current study emphasis on psychosocial problems and support system to student of Manja community in case of Sheka Zone in Yeki Woreda primary schools. In line with the above statement of the problems, this research tried to answer the following questions.

1.3. Research Questions

1. What are the major social problems to students of Manja community face at primary schools?

2. What are the major psychological problems to students of Manja community face at primary schools?

3. What kinds of support system practices are in place to addresses the psychosocial problems to students of Manja community at primary schools?

4. In there any gender variation between self –esteem and depression among Manja Society at primary schools.

1.4. Objectives of the study

1.4.1 General objective

The main objective of this study was to investigate the psychosocial problems and support system to student of Manja community in case of the Sheka Zone Yeki woreda primary schools.

1.4.2 Specific objectives

The specific objectives of the study were to

+ Identify the major social problems of students from Manja community at primary schools level.

+ To assess the major psychological problems of students from Manja community at primary schools.

+ Assesses on the main areas of the support system and care provided for these students in the schools.

+ Identify if there is any gender variation on self –esteem and depression among students' of Manja community at primary schools.

1.5 Significance of the study

This study primarily believed that it is beneficial for children from Manja society who are culturally and environmentally deprived by identifying their psychosocial problems assess the existed support system at schools. This study adds to the existing knowledge on the psychosocial problems and support system about students for Manja society. Since these children Manja society are those who have discrimination, social exclusion, and peer rejection it may give insight for educational policy makers as well as school administrators and teachers about psychosocial problems and support system of those student for taking the necessary measure in their teaching learning process to improve the psychological problems and support system of students from Manja society. Finally, it may inspire other researchers and NGO's who are interested to undertake further study and work in the area.

1.6. Delimitation of the study

These study the psychosocial problems of students from Manja community and support system that existed at primary schools. Hence, his scope of the study to the students for Manja Society who are attending their education in the second cycle (5-8) of the Sheka Zone Yeki Woreda four primary schools.

1.7. Limitation of the study

The following are some of the major problems that the researcher wants to mention as limitation to the study. First, there was lack of adequate to accomplish the study in a smooth manner. Secondly, the researcher faced lack of adequate literature related to the topic under study which could have supported the researcher to enrich the study. Finally, it may be because of need any researchers from community; most of respondents seem bored of entertaining the researcher's questions. In this regard, the researcher faced a big challenge from his Participant.

1.8. Operational Definition of terms

- ➢ **Psychological problem:** related to peer rejection, social anxiety, depression and low self-esteem with Manja community at schools.

- ➢ **Social problem:** refers to Manja community student interpersonal barriers for social relations particularly in the formation of friendship, relationship and interaction with their school peers and teachers at schools.

- ➢ **Minority groups**: Minority states that societies give different social status based on one's occupation and therefore people engaged in certain occupations are found at bottom position in their status as a result of their occupation (freeman, 2001). Hence, a minority group means a group with low social status based on specific occupation.

- ➢ **Psychosocial support: -** Psychosocial support as an ongoing process of meeting physical, emotional, social, mental, and spiritual needs of a child from Manja society, all of which are essential elements for meaningful and positive human.

- ➢ **Self-esteem** - Confidence in one's own worth or abilities; self -respect, overly self-critical, can become passive and withdrawn students from Manja society.

- ➢ **Depression** - Despondency and dejection, typically felt over a period of time accompanied by feelings of hopelessness, inadequacy, disappointment, disrupted sleep patterns, increased or diminished activity level, impaired attention of students from Manja society.

CHAPTER TWO

2. Review of related literature

2.1 Basic Concept Related to Minority Group

Minorities have been variously defined by considering the nature of marginalization, or with reference to their social/cultural identity, biological features, and acquisition of power and wealth or according to occupation. Consequently, it is comprehended that minorities are definitely designated as caste or caste like groups, racial/ethnic minorities, status or occupational groups. It has been indicated that a grand theory cannot explain every minority group given that such groups have their own historical background as to who they are and why they become subordinate in relation to the host society (Dunn, 2010; Freeman and Pankhurst 2001).

It has been indicated that understanding minority groups has much to do with social dimension instead of numerical condition. In other words, unlike the implication of the term, what makes a section of society minority is the subordinate position it occupies in particular social system. A minority group is not necessarily a minority because they are a smaller population than the dominant group (Dunn 2010).

Different explanations are given for the origin of minority groups. The first explanation assorts that minority groups are the remains of an earlier ethnic group where the newer ones combine their own values with their ancestors and come to better advancement. On the contrary, minority groups stick to the older value and tradition hence, become back ward (Freeman, 2001 as cited in Ahmed, 2009).The other explanation states that people give different social status based on one's occupation and therefore people engaged in certain occupation are found at bottom position in their status as a result of their occupation.

2.2. Occupational Minorities in Ethiopia

In Ethiopia, the term minority's used to refer to two kinds of ethnic groups: endogenous or exogenous groups. Endogenous minorities are those ethnic groups that have traditionally lived in the territory of a region. Exogenous minorities are ethnic groups that have migrated to the region in the recent past and are endogenous in another region (Van der Beken, 2007). According to the

current federal system, introduced in 1991, these minorities rarely have political representation in decision making in their respective constituencies, for they are perceived as either insignificant or outsiders.

The minorities in this study are the occupational minorities. According to Dea (2007), they are hardly considered as a distinct ethnic group in the territory they share with the rest of the population. This is due to the federal system which considers language as the main tool for recognizing a particular ethnic group as distinct (Pausewang and Zewde, 2002; Gebreselassie, 2003; Haile, 1996). The occupational minorities, on the other hand, speak the same language as the population with whom they live (Freeman and Pankhurst, 2003; Pausewang and Zewde, 2003; Haaland, Haaland and Dea, 2004).

As Freeman and Pankhurst (2003:1) state ‗these people play an important role in the society among whom they live, and yet they have such a low status that many of them are considered to be ‗not real people' by the majority around them.' Their products are still very crucial for the larger community, since pottery is essential for processing food and carrying water; leather products are used for sleeping mats, storing and transporting grain; and cotton cloth is essential for clothing in the areas where the minority lives (Ibid).

Even Levine (1974:56) goes on to label the persistent social marginalization and segregation of the minorities as a ‗pan-Ethiopian social phenomenon'. Although there is no agreement, there are scholars who consider some form of the phenomenon as related to an Asian caste system (Pankhurst, 2001). The notion of pollution associated mainly to food taboos and evil eyes, strict social ostracism, such as endogamy rules, as well as occupation specifications epitomize the relationship between dominant farmers and marginalized craft workers (Ibid).

2.3. The Manja community

The Manja are a minority group living in pockets of the Sheka, Kafa, Bench Maji, and Dawro zones,and the Konta special wiiriidain the SNNPRS. Some Manja also live in the Oromiya and Gambela Regional States. There are no census data on the Manja population because they live within the majority culture and are considered members of the majority ethnic group. Nevertheless, the Manja do have a separate identity. They are sometimes given different names

according to the area in which they reside: the Manja in the Kafa and Sheka zones, the Manja among the Amhara and the Dawro, the Bandu among the Bench, and the Manji among the Majangir. Furthermore, the Manjo are considered Wayto around Lake Tana, Waata among the Oromo, Fuga among the Gurage, and Geemi among the Dizi, or are considered craft workers (e.g., blacksmiths, tanners, and potters).

Previous studies held that the Manja, Wayto, and Waata shared a common ancestor (Massaja 1888: 56, 59, Bieber 1908a: 12, Cerulli 1922) and were "remnants" of the "original inhabitants" of Ethiopia (Griih11932: 185). Bieber (1909: 235) insisted that the Manja were indigenous inhabitants conquered by the Kafa immigrants from northern Ethiopia. Several oral traditions assert that the Manjo migrated from the Kafa zone to other areas. Gezahegn (2003: 94) noted that a local oral tradition suggests that the original inhabitants of Kafa were the Manjo, Nao, She, Bench, and Majangir, and that these groups were apparently displaced by the immigrant royal clan of the Minjo. Lange (1982: 4 Nilo-Ethiopian Studies 77) indicated that the Manjo in Bosha are of Kafa origin and are known in Garo as "Fuga," "Faki," and "Wata".

According to Behailu and Data (2003: 124), in Dawro, the Manja were outsiders who came from the Manja area of Kafa. One of my Manjo informants living in the Konta special warada mentioned an oral tradition, according to which the Manja migrated to Konta after having been directed to do so by an alamo, or a medium of eqqo, spirits. <4> The Manja in the Kafa and Sheka zones, the Manja in the Dawro zone and the Konta special waradaand the Bandu in the Bench have similar characteristics and the same social situation (e.g., Miyawaki 1988, Mengistu 2003, Behailu& Data 2003).

The Manjo, Manja, and Bandu (it is the same) are hunters; most of their subsistence is derived from hunting wild animals such as colo bus monkeys, porcupines, and wild boar, and from gathering and selling forest products such as firewood, charcoal, and honey. Farmers, who represent the majority of the society, consider them 'dirty' because of their different dietary habits, i.e., eating wild animals and those not ritually slaughtered. Indeed, the Manjo, Manja, and Bandu are disdained and discriminated against by the majority groups (Mengistu 2003: 102, Behailu& Data 2003: 126-127). It is said that the Manja physically differ from farmers and other

minorities in that they are darker and shorter in stature and have curly hair, flat noses, and smaller foreheads.

The Manja usually speak the language of the place in which they live. Additionally, some Manja also speak the OmoticKafa language, Kaji-noono. For example, the Manja in Dawro speak both the Dawro and Kafa languages (Behailu& Data 2003: 107). However, it is not appropriate to equate the Manjo, Manja, and Bandu, although it is important to carefully investigate their similarities in terms of their social and historical backgrounds and relationships. Until recent, the Manjo have not been the main focus of studies, and listed substantive ethnographic data have been compiled about them.

2.3.1. Factors that cause ethnic marginalization

2.3.1.1. Social exclusion

Social exclusion refers to process in which individuals and entire communities of people are systematically blocked from rights, opportunities and resources. Example housing, employment health care, civic engagement, democratic participation and due process those normally available members of society and which are key to social integration. it is multidimensional process of progressive social rapture, detaching groups and individual from social relation and prevention them from full participation in the normal, normatively prescribed activities of society in which they live.it also the outcomes of them multiple deprivation that prevent individual or groups from participating fully in the economic, social and political life of society in which they live (le grands,2002)

Social exclusion is practice of more powerful groups in society to structure the possible beliefs in field of action the less powerful once (Gore, 1994). This does not completely lock any possibility of agency on the part of excluded group but structure their field of action. For Manja as most all of the criteria that are described for low castes can be applied ,although there is controversy if this concept is appropriate for Africa, like endogamy, pollution, traditional occupation, mythology of their history, a law status within this hierarchical society which is justified by their nutritional habits(Alula,1999).tried to decipher food taboo from the viewpoints separation and boundary creation, quoting (braukamper,1984) who shows that the members of food taboos of

one person can reflect in some way this persons social status. In this sense, if the avoidance of certain foods is a sign for high status, the lack of avoidance pushes the persons at the bottom of social hierarchy.

2.3.1.2. Religion

Religions have a tendency to promote marginalization on the idea that religion is an essentially private and non-rational human impulse, not a amenable to the marginalization through public reason. In the contemporary context, therefore the idea that there is something called religion.

With a tendency to promote violence continues to marginalize certain kinds of discourses and practices while authorizing others. Once locality to one's religion is private in origin and therefore optional, loyalty to the secular nation's states is what unifies us and is not optional (Young, 2002).

2.3.1.3. Economic and political problems

Marginalization varies in intensity during different periods of times and in different places. Yet, is significant only in "relative "and in "comparative "terms. It meaning full because of its many from impact on different section of society.

Marginalization takes on different dimensions and it encounter at varying spatial scales. The important dimension would include the economic, political, and ethno cultural. The economic dimension manifests itself in completion and the work of market for cues arising from such processes as economics restructure globalization and the effective's official economic politics. Politically, marginalization associated with specially the practices of communal polities and the in evitable outcomes of ethnics bargaining and rivalry, the hegemony of dominant groups or the pursuit of ethnic oriented political and economics agendas.

Intense ethno cultural competition arising from religious. An ethnic and linguistic complexity especially when ethnicity is a major determinant of national objectives and official policies is often reflected in the creation of marginalized groups. Marginalization also occurs at two spatial scales. Namely local and national and regional or global. Over emphasis on local economic issues may breed parochialism, in ward looking altitudes, narrow vestal, and unhealthy internal

completion. Marginalized as a process has been around for a long times it's a long times and has appeared as a result of various causes. How it a rises and operated as a process and the nature of long term impacts and implications are subject to different interpretations (Gordon, 1998).

2.4. Psychosocial problems

2.4.1. Friends Rejection

According to Karen (2003) explained that, most children who are rejected by their peers display one or more of the following behavior patterns; low rates of pro-social behavior, e.g. talking turns, shaking, high rates of aggressive or disruptive behavior, high rates of social anxiety, depression, loneliness.. Depending on the norms of the peer group, sometimes even minor differences among children lead to rejection or neglect. For example the tribal children (the most disadvantaged groups in India) fail to maintain better friendship not only with the children of own groups, but also with the non- tribal group of children. The major problem that tribal children face in forming friendships is that their interaction opportunities are constrained.

According to Coie (1990) and La Greca et al; (1988) children who are rejected by their peers experience more adjustment problems than their will-accepted peers. Their interpretation of specific rejection experiences, children also differ in the extent to which they are accurate in the assessment of their more global social status. This self- awareness may moderate the relation between poor status and adjustment such that children who characteristically dwell on negative peer interactions experience more emotional suffering, than children who employ a more _Teflon- like'approach to daily rejection experiences. Results from Kester et.al;(1999) indicated that although increased depression over time perceived rejection did perceived rejection moderated the relation between initial peer rejection and depression such that an increase in peer rejection was associated with depression only for children with high levels of perceived rejection. Children who did not view themselves as rejected did not become depressed despite the negative views their peers held of them.

A large body of literature like Asher (1990) and Rubin (1988) supports the premise that peer rejection is stressful, and that rejected children experience their social worlds as less satisfying than their better accepted classmates. Some researches like Asher and Cassidy, (1992) suggested

that children who are rejected and discriminated by their peers in school report significantly more loneliness and distress in their social interactions at school than average accepted and popular children.

2.4.2. Discrimination

Discrimination is the discrimination of people based on the types of occupation that they are involved such as against blacksmiths, weavers, potters, hunters and etc. An attempt by this writer to find legal interventions, policies and proclamation to deal with the protection of occupationally discriminated groups in the laws and proclamations of present day Ethiopia did not materialize. It is difficult to find a single clause or stipulation that on how the rights of occupational groups are safeguarded in Ethiopia. It may be defects (practiced, but not legally sanctioned) or dejure (part of the law) cited by kottck, 2005). It also prejudicial treatment of an individual based on the member ship in a certain group or category. It involves the actual behaviors toward groups such as excluding or restricting member of one from opportunities that are available to other groups (Kottack, 2005).

There are several important concepts that should be differentiated such as prejudice and discrimination. Prejudice is an attitude, which deals with how people think and feel about members of other groups. Discrimination, incontrast, is behavior; it deals with how people *act* toward members of other groups. Discrimination consists ofbehaving differently toward people based solely or primarily on their membership in a social group. The term isusually used to refer to acting in an unfair or demeaning manner, but it can also refer to giving someone anundeserved advantage (Whitley, Kite, 2010). Wagner, Christ, and Pettigrew (2008) analyses representative surveyand panel data from Germany to ascertain the link between prejudice and discrimination.

They show on the basis oflongitudinal data that prejudice is in fact an important predictor of both avoiding of ethnic minorities as well as ofaggressive behavior intentions against these out-group members, though Whitley and Kite (2010) suggest that there relationship between prejudice and discrimination is not so direct and clear.Our close environment and culture influences prejudice because members of a culture hold sets of beliefs incommon, including beliefs about behaviors, values, attitudes, and opinions. An important concept is that people perate within their cultural context, but is often unaware of it (Stangor, Jonas, Stroebe, Hewstone, 1996). Yet theeffects of

culture are profound. As mentioned before social transformation brings new norms, social values andsymbols. These changes influence people beliefs and superstitions: who is an ally, who is a stranger. The existenceof prejudice and discrimination can simply be invisible to many members of the majority group.

It is sometimesdifficult for the majority group to accept that, for many people, prejudice and discrimination are a "lived experience"(Feagin, Sikes, 1994).Regardless of what discrimination form was experienced it is still psychologically harmful in part because itthreatens one of the core aspects of the self—an individual's identity (Schmitt, Branscombe, 2002), which can bebased on group membership according to gender, religion, ethnicity or any other number of different socialcategories (Tajfel, Turner, 1986). Among other pathways by which various forms of discrimination contribute tohealth disparities (e.g., effects on help-seeking or health care usage), discriminatory experiences engender negativehealth outcomes among minority group members by making their lives more stressful (Berjot, Gillet, 2011; Sellers,Caldwell, Schmeelk-Cone, Zimmerman, 2003). The Bombay et al. (2014) study showed that past discrimination

leads to a greater tendency to appraise negative intergroup encounters as reflecting discrimination, this tendencywould also be expected to result in higher levels of current and future perceptions of discrimination. This kind ofsituation would imply a mutually reinforcing relationship, wherein past discriminatory experiences are accompaniedby increased sensitivity to discriminatory cues, as well as greater subsequent levels of perceived discrimination. This also revealed that ethnic identity's centrality is associated with an increased likelihood of appraising subsequentnegative intergroup scenarios that could be a result of previous discrimination and threat to people's well-being.

Thestudy adds to the evidence that perceived discrimination can jeopardize well-being by acting as powerful stressor. Living with prejudice and discrimination creates a threatening situation that can be difficult to deal with andindividuals who are in this situation use a variety of coping strategies to do so. Crosby's (1984) surprising findinghas led to a great deal of research on what is now known as the personal/group discrimination discrepancy (PGDD),people's belief that their group, as a whole, is more likely to be discriminated against than they, themselves, are asindividuals (Taylor, Wright, Moghaddam, Lalonde, 1990). It may be that the PGDD emerges

because groupexamples more readily come to mind than do individual examples or because group information is more easilyprocessed than is information about the self and using different comparison standards when judging their own versusthe group's level of discrimination (Whitley, Kite, 2010).

2.4.3. Loneliness

Medora and Woodward (1986) defined it as a response to the absence of an adequate positive relationship to persons, places, or things. Peplum and Perlman(1982) referred to loneliness is one of the most pervasive of human experiences, yet it is very difficult to loneliness as the psychological state that results from discrepancies between one's desire and one's actual relationships. According to Rook (1988), loneliness is defined as an enduring condition of emotional distress that arises when a person feels estranged from, misunderstood, or rejected by others and/or lacks appropriate social partners for desired activities, particularly activities that provide a sense of social integration and opportunities for emotional intimacy. By highlighting the lack of meaningful interaction; Once a specific relationship has been established or repaired loneliness vanishes, although the lonely individual may not in fact be in a position to establish the wished for relationship through his or her own efforts.

The experience of loneliness is often accompanied by boredom and aimlessness. Everyday tasks and routines may lose their meaning and the lonely individual may blame him-self or herself for his or her ―weakness. Moreover, the lonely individual may find that others respond to his or her loneliness with irritation and a lack of empathy, a situation which may then lead to further isolation.

Asher et.al, (1984) developed a 24 item self-report measure of loneliness which has been tested on populations of children from third through sixth grade. More than 10% of the children indicated feelings of loneliness and dissatisfaction in social situations.

Children who are rejected by their peers in school report some of the highest degrees of loneliness. Children are rejected for a variety of reasons ranging from being aggressive with peers, having difficulty communicating their needs and desires, misinterpreting intentions and cues of other children, rejecting areas on, and ignoring other, to being disruptive.

2.4.4. Stereotypes

A stereotype is a generalization about a person/group of persons. We develop stereotypes when we are unable or unwilling to obtain all of the information we would need to make fair judgments about people or situations. In the absence of the total picture stereotypes in many cases allow us to fill in the blanks. Our society often innocently creates and perpetuates stereo types, but these stereotypes often lead to unfair discrimination and persecution when the stereotype is unfavorable.

Stereotypes also evolve out of fear of persons from minority groups. Stereotyping causes real harm to people. It harms the physical and mental well-being of the minorities being labeled. It should be obvious that wrongly labeling people is harmful. Anyone who's ever been called a "dunce," "weakling," or "slut" can attest to that. The hurt feelings last long after the source is gone. People often remember the pain of name-calling all their lives in (Linville et, al.1986).

2.5. Psychological problems

Children as result of poor social functioning may develop psychological problems. Problems of self-esteem, social anxiety and depression are among major ones.

2.5.1. Self-esteem

Self- esteem refers to a favorable or unfavorable attitude forward the self(Rosenberg, 1965). It is widely associated with socio-economic condition and by various aspects of health related behaviors and self-efficacy. Self-esteem looks more closely to the question: "what is my value? How am I valued by the others? Am I the worthy person?" stigmatization and discrimination

Has a negative impact on the self-esteem of orphans. Loss of father can mostly deprive children of economic security, while the loss of mother deprives them of emotional and psychological security (Anthony, 2001).

However, children without parents may lose their confidence and self-esteem as a result. Self-esteem is a generalized evaluative attitude toward the self that influences behavior and that exerts a powerful effect on a range of personal andsocialbehaviors(Segal, 1988).Simon and Schuster (1997) found self -esteem as a disposition to experience oneself as being competent to cope with

the basic challenges of life; of being worthy of happiness by having confidence in his/her ability to learn, make appropriate choices and decisions; respond effectively to change; experience and success, achievement, fulfillment, happiness, are right and natural for him/her. It may be argued that, if one has a positive belief system about one's self, one will have a positive self-esteem. On the other hand, if one views oneself as worthless, one will have a negative self-esteem (Mazhar, 2004).Children with high self-esteem have a much closer relationship with their parents than do children with low self -esteem. (Gecas & Schwalbe, 1986; Kernis, 2000).Felson & Zielinski (1989) stated that there may be a reciprocal effect between parental support and self-esteem among children. The results also showed that parents' supportive behavior, as measured by children's report affects the self-esteem of children but that self-esteem also affects how much support children report their parents give them. Parental bereavement or loss have been found to affect their self-esteem(Farooqi & Intezar,2009; Worden & Silverman, 1996), confidence (Siegel, Mesagno, & Christ, 1990)and decisions related to future up comings(Amato, & Juliana, 2001), further adolescents who lost their parents were found to be significantly higher on measures of depression, , and conduct disorder (Kranzler).

As Copper (2009)describes self-esteem is the way individuals think and feel about themselves and how well they do things that are important to them. In children, self-esteem is shaped by what they think and feel about themselves. Their self-esteem is highest when they see themselves as approximating their "ideal" self, the person they would like to be. Children who have high self-esteem in which they have an easier time handling the conflicts, resisting negative pressures, and making friends. They laugh and smile more and have a generally optimistic view of the world and their life.

Children with low self-esteem have a difficult time dealing with problems, are overly self-critical, and can become passive, withdrawn, and depressed. They may hesitate to try new things, may speak negatively about themselves, are easily frustrated, and often see temporary problems as permanent conditions. They are Pessimistic about themselves and their life.

Gvindo (2002) has formulated a definition of self-esteem as the attitudinal, evaluative component of the self: the affective judgment placed on the self-concept consisting of feelings of worth and acceptance, which are developed and maintained as a consequence of awareness of

competence, sense of achievement, and feedback form the external world. According to self-esteem in turn may be dispelled through the individual's confidence levels, overall contentment, and motivations for new experiences and challenges, In the context of education therefore, the student's construct of the self may have important implications on the learning experience.

2.5.2. Depression

It is generally defined as a persistent experience of a sad or irritable mood as well as a loss of the ability to experience pleasure in nearly all activities. It can also include a range of other symptoms such as change in appetite, disrupted sleep patterns, increased or diminished activity level, impaired attention and concentration, and markedly decreased feelings of self-worth. Children and youth with depression cannot just snap out of it on their own. If left untreated, depression can lead to school failure, conduct disorder and delinquency, or even suicide. Research indicates that the onset of depression is occurring earlier in life than in past decades and often coexists with other mental health problems such as chronic anxiety and disruptive behavior disorders (NASP, 2000).

As U.S (2000) stated that depression affects people in many different ways and can cause a wide variety of physical, psychological and social symptoms these are; mild, in which there is some impact on daily life moderate, in which there is significant impact on daily life and Severe, in which activities of daily life are nearly impossible. People with depression often experience feelings of worthlessness, hopelessness, guilt and self-blame. They may interpret a minor failing on their part as a sign of in competence. Even a competent and decent person may feel deficient, cruel, stupid or guilty. Some depressed people may be, engaging in fidgety movements and pacing. Depressed people may also have thinking difficulty, poor concentration, and problems with memory (champion & power, 2000)

2.6. Psychosocial support

Psychosocial support is defined as an ongoing process of meeting the physical, emotional, social, mental, and spiritual needs of a child, all of which are essential elements for meaningful and positive human development (Philippi Namibia, cited in Van Den Berg.2006).

The psychosocial problems of minority the shocking financial crisis that confronts them; programs tend to focus on providing for material needs rather than counseling and other forms of psychosocial support (Foster & Williamson 2000). This section focuses on the psychosocial needs. Parental support is essential, along with tutoring and extra help to make the most of their educational experiences. NGO has started provision of school support for Manja children in 2013 through the fund it has obtained and in 2016 the organization is providing school supports for a total of 60 poor Manja children in different primary and junior secondary schools in Sheka zone.

CHAPTER THREE

3. RESEARCH DESIGN AND METHODOLOGY

In this part, design of the study, study area, sample size and Sampling techniques, instruments of data collection, Variables Included in the Study, Pilot Testing, Data collection instruments, analysis and ethical considerations are described.

3.1. Research Design

To attain the objective of the study, the researcher used mixed method design. Using this method the researcher collected and analyzed data both quantitatively and qualitatively.   Qualitative data were collected prior to the quantitative one. The other main reasons for choosing this method of results and incorporate the strengths of both qualitative and quantitative approaches. This method is used to add insight and meaning that might otherwise be missed in mono-method approaches (Creswell, 2003).

The approach is to assess the psychosocial problems of student of Manja community, compare psychosocial problems between self- esteem and depression to examine the relationship between demographic variables and psychosocial problems of student of Manja community. For the quantitative approach, scales questionnaires were employed.

3.2. Study Area

The study was conducted in Yeki Woreda in the Southern Nations, Nationalities, and Peoples' Region of Ethiopia. Part of the Sheka Zone, Yeki is bordered on the south by the Bench Maji Zone, on the west Gambela Region, on the north by Anderacha, and on the east by the Keffa Zone. The major town in Yeki is Tepi.

Based on the 2007 Census conducted by the CSA, this woreda has a total population of 134,519, of whom 68,895 are men and 65,624 women; 24,829 or 18.46% of its population are urban dwellers. The majority of the inhabitants practiced Ethiopian Orthodox Christianity, with 44.85% of the population reporting that belief, 29.8% were Protestants, 21.66% were Muslim, and 1.99% practiced traditional beliefs.

In the 1994 national census Yeki had a population of 85,699, of whom 44,004 were men and 41,695 women; 10,616 or 12.39% of its population were urban dwellers. The six largest ethnic

groups reported in this woreda were the Kafficho (29.78%), the Amhara (29.48%), the Oromo (11.67%), the Mocha (7.45%), the Bench (7.33%), and the Sheko (7.26%); all other ethnic groups made up 7.03% of the population. Amharic was spoken as a first language by 32.91% of the inhabitants, 28.48% spoke Kafa, 11.36% Oromiffa, 7.55% Shecho, 7.17% Sheko, and 6.84% spoke Bench; the remaining 5.69% spoke all other primary languages reported. Concerning education, 41.40% of the population were considered literate; 32.09% of children aged 7-12 were in primary school; 11.17% of the children aged 13-14 were in junior secondary school; and 6.78% of the inhabitants aged 15-18 were in senior secondary school. Concerning sanitary conditions, about 78.87% of the urban houses and 27.95% of all houses had access to safe drinking water at the time of the census, while about 77.26% of the urban and 38.24% of the total had toilet facilities.

3.3. Sample Size and Sampling techniques

3.3.1. Sample Size

To carry out this research, 129 participants were selected using simple random sampling techniques from estimated population of 200 for quantitative data. For qualitative data researcher used purposive sampling techniques teachers (one from each schools), directors (one from each school), one woreda educational expert and Head of Woreda education office total 10 engaged on FGD, additionally eighteen (18) students who were purposively selected for an interviewee. Totally, 157 participants were selected for this study, 129 in quantitative and 28 for qualitative data.

3.3.2. Sampling Techniques

By using Yamane's formula of sampling size with an error of 5% and coefficients of 95%(Yamane,1967), the calculation from 200 (population approximation) came up with 129.The criteria for selecting these primary schools were availability of Manja community around these kebeles and their children also learn at these schools relatively compared to other 34 primary schools in woreda. Yamane's formula for sample size is *n= N/1+N (e) 2* where **e** = error of 5% points, **n** =the simple size and **N**= the size of population.

 The following diagram shows number of participants who engaged on this study.

Number of students who filled the questionnaire
n=129
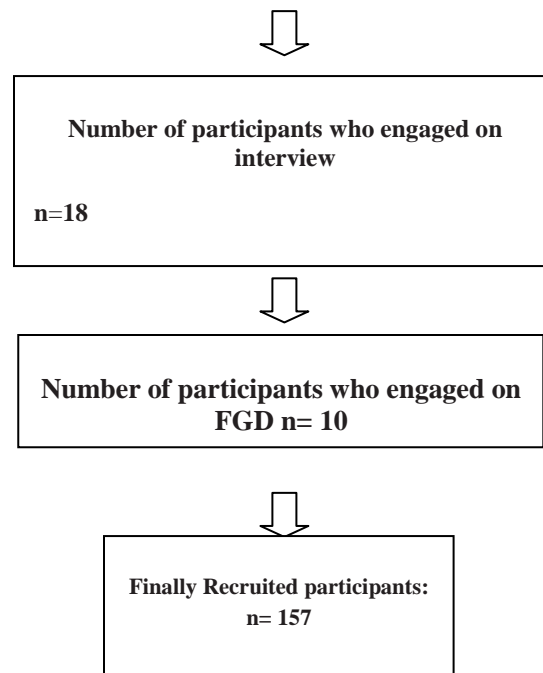
Figure.1.Flow chart showing recruitment of participants.

3.4. Variables Included in the Study

In order to meet the objectives of the research, there were two dependent variables (depression and self-esteem.

3.4.1. Dependent Variables

The following two levels were used as measures of the dependent variables.

  ✓ Depression,

  ✓ Self-esteem

3.4.2 Independent Variables

A psychosocial problem is the independent variable in this study.

3.5. Data collection instruments

For the purpose of this study, researcher was employed interview, Focus Group Discussion, documents analysis and Questionnaire as instruments of data collection which help researcher to answer the research questions (Creswell, 2003).

3.5.1 Interview

In order to obtain a deeper understanding of the issues raised, Interview questions were prepared and conducted with 18 individuals. These respondents were selected using purposive sampling technique. The anonymity of the persons interviewed has been guaranteed.

In this study, the interviewee guide was prepared. This interview guide was prepared by researcher and it was used after the advisor approval. Patton (2002) explained the advantages of using this type of interview as it makes sure that the interviewer has carefully decided how the best to use the limited time available in an interview situation.

Interview was conducted in shekogna language because of majority of Manja community found in Sheka Zone. Respondents found much easier to answer in their language.

The researcher task was to interview their teachers and school directors. Researcher was believed that teachers and directors have closer look at the problem of children from Manja community.

3.5.2. Focus Group Discussion

Focus Group Discussion(FGD) was found to be useful for exploring issues in groups, where attention to group dynamic and to discussion content allows participants to interact and co-create the research data (Nelson, 2009).

Therefore, the FGD were undertaken for two major reasons: first; to cross- check and supplement the information gathered through interview regarding their psychosocial problems and support system students for Manja community in woreda.

The FGD guide contains a list of guiding questions that was developed by the researcher, based on the objectives of the study. One FGD having ten individual consisting of teachers, directors, educational expert and educational head t where carried out.

FGD where conducted by Amharic language facilitated by the researcher. The sessions took three hours and discussion was tape recorded and other key information was noted in a notebook.

3.5.4. Questionnaire

Questionnaires was gathering tool to obtain sufficient and reliable primary data. Open-ended and close ended questions were prepared in English translated in to Amharic and shekogna language.

Based on the objectives of the research and reviewed literature both open ended and close ended questions were prepared, as one of the method of collecting relevant and adequate information. The questionnaire prepared for student which includes four sections. The first section contains four items about the socio demographic characteristic of respondents.

Standardized questionnaires were also used to asses' students' self-esteem and depression levels. Self-esteem was measured by a scale known as Rosenberg's Self-esteem Scale (RSES) (Cronbach alpha 0.83).

In order to assess the psychological aspects of students the researcher employed depression scales knows as the Depression Scale for Adolescents and its internal reliability is 0.89 which developed by (Pertoric, 2004). Depression was presented on a 4-point Likert-scale. With regard to scoring, those positively stated items were assigned scores from 4 (strongly agree) to 1 (strongly disagree). But, those negatively stated items were scored inversely that from 4 (strongly disagree) to 1 (strongly agree).

Self-esteem –Rosenberg (1965) developed 10 items, measured on a four - point Likert. Respondents express their degree of agreement on a 4-point Likert-type Scale of Strongly Agree=4, Agree=3, Disagree=2, and Strongly Disagree=1.

3.6. Data Analysis

The researcher used thematic analysis because it is the best way to analyze current study as it analyzes informants in qualitative data 'talk about their problems (Bogdan, 2001).

The thematic analysis is identifying, analyzing patterns (themes) within data 'this process organizes and describes our data in a very systematic way and in rich detail. It also further

interprets various aspects of the research topic. A theme refers to a specific pattern found in the data in which one is interested (Braun & Clarke, 2006).

Quantitative data entry and analysis was using Statistical Package for Social Sciences (SPSS) 20 version. The demographic characteristics of participants were analyzed by using simple descriptive statistics (mean and standard deviation).

3.7. Pilot Testing

Questionnaires were given to 20 individual for the purpose of determining the reliability of the depression and Self-esteem Scale. Accordingly, after administering the instrument for the pilot samples, the responses were scored and assessed for their reliability by using Cronbach Alpha. The computation yielded reliability coefficient of 0.88 and 0.70 for 16 depression symptoms and10 self-esteem respectively. The above coefficients of reliability clearly show that the instruments seem to be highly reliable.

3.8. Ethical Consideration

While conducting research particularly with children, ethics is an important issue that researchers are supposed to deal with (Young & Barrett, 2001); Morrow (2008,51) states that ethics in research is related to the application of the system of moral principles to prevent harming or wronging others, to be good, respectful and fair. Conducting research with Manja community of children needs serious ethical considerations which have to be taken into account. It includes consent, confidentiality and anonymity being free from personal bias while collecting, organization and analyzing data.

The fact that researcher is from the area where the study was conducted meant that researcher have to take precautions to avoid possible biases. Particularly, even though researcher not from the Manja community.The purpose of the research was communicated in language familiar to respondent. Researcher was accepted by the Manja community due to the fact that raising the same issues with both groups to understand the reality on the ground (Bryman, 2008).

CHAPTER FOUR

4. RESULTS AND ANALYSIS OF THE STUDY

4.1. Results

Here, the finding s and analysis of the study is presented in line with the questions and presented in different parts. Under this chapter background information of the respondents, the major social problems of students of Manja community, major psychological problems that students of Manja community, support system to students and gender variation between self – esteem and depression among students of Manja community were presented separately under different sub topics.

4.2. Background information of participants

Table.1.Demographic Information

Variables	Range	Frequency	Percentage
Sex	M	92	71.3%
	F	37	28.7%
	Total	129	100.0
Age	14-18	64	49.6%
	19-30	65	50.4
	Total	129	100.0
Education level	5th	15	11.6%
	6th	37	28.7%
	7th	53	41.1%
	8th	24	18.6%
	Total	129	100.0

Demographic characteristics of the participants' children of Manja community are provided in Table 1. From the total respondents, 71.3% (92) of them were males while 28.7% (37) of them were females.

In terms of age, among the respondents 50.4% were aged from 19-30 and 49.6 % of the students who Manja community their age ranges from 14-18. On the other hand, the education status of respondents in terms of proportion in their grade level can be seen as 41.1% (7th grade), 28.7% (6th grade), 18.6% (8th grade) and 11.6 % (5th grade).

In table 2 and 3 the results obtained from the study participants were presented under the following themes or sub themes of psychological and social problems. It was done by using the qualitative analysis technique called Analysis through coding.

Table.2.Demographic Characteristics of interviewee

Participants	Sex	Age	Educational status	Name of School	kebele	Remark

Student 1	Male	23	8		Meriki Primaryschool	Bechi
Student 2	Male	25	8		Meriki Primaryschool	Bechi
Student 3	Male	21	7		Meriki Primaryschool	Bechi
Student 4	Male	22	6		Meriki Primaryschool	Bechi
Student 5	Male	19	6		Meriki Primaryschool	Bechi
Student 6	Female	18	7		Gelecha Primaryschool	Kura
Student7		21	8		Gelecha Primaryschool	Kura
Student 8	Male	17	5		Gelecha Primaryschool	Kura
	Male					
Student 9	Female	23	8		Gelecha Primaryschool	Kura
Student 10	Male	18	8		GelechaPrimaryschool	Kura
Student 11	Male	21	7		Kobkobe Primaryschool	Fide
Student 12	Female	19	5		Kobkobe Primaryschool	Fide
Student 13	Male	28	8		Kobkobe primary school	Fide
Student 14	Male	26	7		Kobkobe primary school	Fide
Student 15	Male	21	6		Kapi primary school	Erimichi
Student 16	Male	20	8		Kapi primary school	Erimichi
Student 17	Male	18	5		Kapi primary school	Erimichi
Student 18	Male	19	8		Kapi primary school	Erimichi

As a result tables 2above, the major sources of the data were students from Manja community. In total, there were eighteen students in interview four primary schools.

Table.3. Demographic   Characteristics of FGD

Participants	Sex	Age	Educational status	School of name	Kebele	Remark
Teacher 1	Male	27	Diploma	Meriki Primaryschool	Bechi	
Teacher 2	Male	31	Diploma	Gelecha Primaryschool	Kura	
Teacher 3	Male	27	Diploma	Kapi Primaryschool	Eeimichi	
Teacher 4	Female	29	Diploma	Kobkobe Primaryschool	Fide	
Director 1	Male	31	Diploma	Meriki Primaryschool	Bechi	
Director 2	Male	32	Degree	Gelecha Primaryschool	Kura	
Director 3	Male	29	Diploma	Kobkobe primary school	Fide	
Director 4	Male	32	Degree	Kapi primary school	Erimichi	
Office 1	Male	36	Degree	Education expert	Andinet	
Office 2	Male	38	Degree	Head of woreda Education	Hibret	

As a result table 3 above, the major sources of the data were four teacher, four directors, educational expert and Head of woreda education office. In total, there were ten participants in FGD in one group.

4.3. Psychosocial problems to students of Manja community

4.3.1. The major social problems to students of Manja community

When the students are asked to tell about their problems on social stigma and discrimination by non -Manja community peers; almost all interviewee students pointed out that they are socially discriminated and rejected by the non- Manja community school mate at school.

However, when students from Manja community join the school for the first time, things were good since small children in grade one do not know evil acts as mocking on students from Manja *community*. Rather, the situation becomes upside- down gradually as they go to the upper grades. In this regard, a higher grade student among interviewee replied that:

> *"When I was in grade one, share materials and study together with non- Manja students of my class. Even we ate banana and sugarcane. Innocent. But, when we grew up, they knew that I am and after that they began to isolate them self away from me. Now, I sit alone in a broken chair. No one is willing to sit and play with me.*

Similarly, a grade 8 student and aged 22 remembered the situation when he came first and gradually the situation is changed; he said;

"When I was come for first time, I came across with a non- Manja society student
> *who was very kind and they introduced me the school compound. We used to*
> *play together, and even I wore his cloths. In the meantime, he heard that I am*
> *from Manja community and immediately turned his face off."*

The interview and Focus Group discussion revealed that the formation of friendship and relation with students from non- Manja community in and out of the school was difficult to those students from Manja family. The students from Manja community need to form friendship and relationship with non- Manja community peers. However, it was reported that, non- Manja community students did not wants to form friendship and relationships with them.

The participants described that relationship with non- Manja community students is very negative and unthinkable for us. With regard to friendship formation, students from Manja society reported that, they had never formed friendship with non- Manja students in their school life though they are ready for that continuous mistreatment and rejection, in this case was difficult to form friendship with non- Manja students' in and out of school. Students and participants of FGD also individual that because of discrimination and social rejection those

students are not allowed to play, eat, and study along with his non- school mates, in relation to this, a grade 7th students replied that;

"I like to play study and talk with students from non manja community. However, this is unthinkable. In break time, I used to discuss with students from my village about our problems related to social stigma and discrimination.

Similarly, one a grade 6th student said;

"I have no friend. My only friends are those who have the same condition with me. I to tell my problem for students from my village because we have the same condition.

However, concerning the social stigma and discrimination of Manja students, and their formation of friendship and relationship the argument is pointed from FGD as follows:

"Not only the non- Manja community y students discriminate them, but those students themselves did not try to tackle the problem and create smooth. Instead of doing that they ask the school administrator to arrange separate classes for them.

Therefore, their students are coming to school without keeping hygiene, i.e., they did not change and cleaned their clothes. So, schoolmates from non- Manja community discriminated them, refused to sit, play and eat together with them. They are considered as impure. Concerning to this, grade 7th student stated his experience that has encountered of harsh treatment there. He narrated the situation follows;

"Four years ago, while we were coming to school, two Non- Manja community schoolmates call us by the saying name you impure and bad perfume, As a result of this humiliating action, one of my best guy was forced to drop out."

Other students who participated on interview also pointed out the cause of dropout as follows;

"Our family is large, my parent's income is small that could not afford to meet our needs related school and feeding. Because of this reason, I was drop out the school for three years."

4.3.2. The psychological problems faced by students from Manja

The interview and FGD revealed that students from Manja society showed the behaviors of the lack of confidence to reflect their problems to their teacher and school directors.

They did not aspire to answer the question and participate in group discussion, debates, and classroom activities. They prefer to be silent in classroom. Those students sometimes hide their identity because they fear social stigma and peer rejection.

From my FGD with teachers and school directors, during school entry, students from Manja society come late for registration. Even they need the support of the other especially their parents. In relation to this, one participant from FGD of the teachers, said as the following:

"During registration they come late relatively to other students. Even they fear to ask registration. Therefore, they do not come alone by confidence unless their parent. "

Another teacher who participated on FGD said that;

"Even if they do not take text books, they do not ask for directly. But, they ask me through their parents. They lack confidence to speak their problems. "

From interviewees and FGD discussion revealed that non- Manja community students degrade and looked down students from Manja community at schools. As result, these students from Manja community had irritated and worried the situation existing at the school and in community; and they feel inferiority and hates their life to the extent that they wishes if they were not human being. Accordingly, a grade 8 student said the following;

"Sometimes, I wish I was not born; death is even better than to be in this condition because no one is willing to be with me. I cannot play, study and talk to any non-Manja students. What is the meaning of life? "

Similarly, a grade 7th student, reported that, since students for non- Manja community in and out of school down her, she got worry and sometime she ask her self

"Am I a subhuman creature? Why do they degrade me? She described this event in Shekogn (mother tangue) saying 'n'arara n'eng faadka qoy noogu kaays chadi ha'akarke.' which means _I feel as if I lack some human character."

As consequences of the continuous rejection and exclusion from Non- Manja school mates those children even develop feeling of the worthlessness. When asked these students about the vision after schooling, however, almost all of them replied in desperate and hopelessness manner that they do not even sure of successfully completing school life with this circumstance. In relation to this, one participant of students said;

> "*First, you have to look at our way of life. What do we have? We are not treated as humans here! We have no equal right with others. Second, what is the future after my graduation? As far as I know, I have not seen any one from our group assuming government office or being hired by the government.*"

However, when one child asked about their future plan said that;

"*If things are conducive, I would like to be chief administrate of the zone for bringing justice and equality for the marginalized* community.*"

4.3.2.1. Level of Self- esteem and depressionamong students from Manja

This part consists of finding from quantitative data collected from students through questionnaire. Students were presented with self -esteem and depression scale. Student's level of self- esteem and depression were assessed using standardized instrument after pilot testing the instrument. The intention of this finding is to support the qualitative data about the psychological aspect of the students.

4.3.2.1.1 Level of self- esteem of Manja Student

Table.4. Levels of Self –esteem students from Manja

Level of self –esteem	Frequency	Percentage
Low (0-16)	67	51.9%
Average (17-25)	53	41.1%
High(26-40)	9	7.0
Total	129	100.0

As can be seen in table four above for the children of Manja community student who self-esteem 51.9% showed low self-esteem level, 41.1% showed average self-esteem levels and 7.0% showed high level self-esteem.

4.3.2.1.2 Level of Depression of Manja Student

Table.5.Depression amongManja students

Level of depression	Frequency	Percentage
minimal (0-13)	2	1.6%
Mild (14-19)	44	34.1%
Moderate (20-28)	20	15.5%
Severe (29-63)	63	48.8%
Total	129	100.0

As show in table 5,1.6 % of the children who have Manja communityshowed low/ minimal level of depression, 34.1 % of the Manja society had mild, 15.5% had moderate level of depression and there was 48.8 severe depression levels on one group.

4. 3.3. Support system from Manja students

The focus group discussion and interview stated, as a result of a psychosocial problem and Support system of student for Manja community failed exams, they become frustrated with lack of achievement of quality education and end up alienated, and also experiences of exclusion leading to repetition of students in the same grade and eventual dropout from schools.

When asked the students fromManja community society about the existing support system provide from the school and teachers to address their problems. Those interviewed students reported that there was not any support both from the school and teachers. However, they asserted the fact that very few teachers started to help and encourage students by proving moral support as individual. In relation to this, a grade 8th student said;

> *"Few teachers and directors encourage and support us in classroom by giving text book individually. Though, it is not well organized."*

Similarly, a teacher who participated on FGD stated the situation as follows as

"When I gave group activities to students, I arrange and assign students in group. Otherwise, other students exclude Manja students. Until I go to his home and discuss with parents."

From my FGD with teacher and school directors, they added that regarding the school, the school teachers including the director encouraged the students to come to school continuously. Even after starting their education, the Manja community students were absent or may dropout from the school. The teachers went to their home and advised to continue their education.

But, there is a vast gap between the need of students of Manja community and support given from the school.

One school director said that;

"The school and teachers, we give more attention and provide support for students with orphan. In this direction, still, I do not see any more support in organized way for those marginalized students give community."

Similarly, speaking on the existing gap, a grade 7th student said;

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

4.3.4. Gender variation between self –esteem and depression among students from Manja.

4.3.4.1. Mann-Whitney U-test (2 samples) result on self-esteem form Manja

As show in table below, regarding self-esteem of Manja community student with Male and Female, Manja community student Mean, (M=62.47) less than Manja community student who have self-esteem of Female Mean rank,(M= 71.30). The Mann-Whitney U-test (2 samples) result indicated that there is statistically non- significant difference in the levels self-esteem of both Male and Female of Manja community society students (U=1469.000 Z=-1.218 r=O.11 p<.05).

Table.6. Mann-Whitney U-test (2 samples) result on self –esteem level

variable	Sex	N	Mean rank	U-test	Z-score	Effect size (r)	Sig (2-tailed)
Self-esteem	M	92	62.47	1469.000	-1.218	0.11	0.223
	F	37	71.30				
Total		129					

Source: SPSS output

4.3.4.2. Mann-Whitney U-test (2 samples) result on Depression

As show in table below, regarding depressionof Manja community student with Male and Female, Manja community student Male rank Mean, (M=62.77) less than Manja community student who have depression of Female Mean rank,(M= 70. 54) .The Mann-Whitney U-test (2 samples) result indicated that there is statistically non- significant difference in the levels of depression of both Male and Female of Manja society students (U=1497.000 Z=-1.071 r=0.094 p<.05).

Table.7. Mann-Whitney U-test (2 samples) result on depression level

variable	Sex	N	Mean rank	U-test	Z-score	Effect size(r)	Sig (2-tailed)
Depression	M	92	62.77	1497.000	-1.071	0.094	0.284
	F	37	70.54				
Total		129					

Source: SPSS output

CHAPTER FIVE

5.   Discussions

This part focused on discussing the major research themes through the figuring out possible patterns of behavior and discussed findings related with relevant literature and theories where necessary. These are majors: socio- demographic status of students from Manja society, psychosocial problems and support system. The results obtained in the previous chapter are discussed in relation with the available related literature.

5.1. The social problems of students from Manja community

The finding of this study discovered that, centuries old harmful traditional practice of discriminating and looking down of Manja community student is still vivid.Hence, the psychosocial problems from Manja community students were seriously jeopardized.

The fact that students from Manja community are the central targets of social stigma, peer rejection and discrimination, their social relationships with students non- Manja community students was found to be very negative andunthinkable for us.

Few research are done on discriminated, marginalized and oppressed people up until today with little or no publicity from all stakeholders to address the issue enough. The Manja have been treated as sub human by the dominant ethnic group in their area; the Kaffa and successive regimes that accepted the traditional case system as official. Tekle (2005) and Yoshida (2009) list various reasons why the Manja have been treated as sub human within their own country. Some of the reasons were: eating habits, custom and behavior.

Concurrently, in this study it has been found that all interviewee of the students were found to be without any friend whom they talk, play and share materials from schoolmates of non- Manja community students. With regard to friendship formation, most of students for Manja community students difficult and almost no opportunity to form friendship with students from non- Manja community students.

However, the findings of this study showed that early school experiences of students from Manja society students on forming friendship with their classmates from non- Manja community students were found to be golden time. It was discovered that almost all cases were used to form friendship while they were at lower grades though later on it became fragile. Concerning to this, a student was very emotional.

5. 2.The psychological problems of students from Manja Society

The major the findings of this study showed that, apart from their impaired social life and consequences of peer rejection, discrimination and exclusion students from Manja society students often face psychological problems which make their condition more burdensome and

unbearable. Low self-confidence, poor self-esteem, and anxiety and depression were major psychological problems faced by students for Manja community. This finding collaborated with previous study; Roman (2011) stated that Manja community student's school children showed the lack of self-esteem, loneliness, peer rejection and depression relative compared with other students at four primary school Yeki Woreda.

The data obtained from FGD also revealed that, students of Manja society student often tried to hide their identity; because they perceived inferiority by harmful traditional practices society give a negative notion.

Self- esteem is the degree of self- evaluation that an individual place himself or herself. An individual who reports a low level of confidence and evaluation of him/herself is said to have a low or poor self-esteem. In line with this idea, the findings of this study confirm that, those reactions forwarded to students from Manja society by their non- Manja society peers often made them perceive themselves as worthless or useless in education process.

They are few studies done in this area, anumber of scholars have studied artisan groups in southern Ethiopia. For instance, Freeman (2001) studied about the Gamo highland minorities in Southern Ethiopia; Lakew (2001) studied minorities in Konso area; Pankhurst (1999) studied about the issue of Caste system in southwestern Ethiopia; Arthur (1997) studied the consumers and producers of pottery around Gamo highlands. Furthermore, Dagmawi (2005) studied the ethno-history of the marginalized minorities in Kafa zone, South West Ethiopia and Tsehai (1991) studied about gender and occupational potters in wolayta, Southern Ethiopia.

5.3. The support system of students from Manja community

The special care and support system in the school is concerned, students of Manja community student's occupational minority groups were found to the miss and forgotten children at the school. Concurrently, the findings of this study clearly showed that all of the participants were not provided with any kinds of support for the school hence, the psychosocial problems of these students were still hovering around their lives. Therefore, unless some intervention mechanism is taken, the education of these students remains at risk threatening their school life.

Although the current study revealed that there is a vast gap between the need of these students and the special support provided from the school, out of 8 participants, only two they reported that few attempt of supporting Manja community students are flourishing on the part of some teachers at least psychologically. However, the social stigma, social exclusion, peer rejection and discrimination directed from non- community students were still visible. Likewise, intervention practices aimed at enhancing the deteriorated economic condition of these children remained loosely treated.

Concerning the existing intervention practice aimed at addressing the psychosocial problems of Manja community students, the FGD data revealed that there is no any planed and organized support available for these children. However, it was found taken the initiatives as its routine activity and work towards the problems of Manja community students along with the Woreda Education Bureau and concerned others.The NGO started provision of school support for Menja children in (2013) through the fund it has obtained from program, and in 2016 the organization is providing school supports for a total of 60 poor Menja children in different primary and junior secondary schools in Sheka zone.

5.4. Gender variation between self –esteem and depression among students' from Manja

5.4.1. Self-Esteem

The comparison between the Manja community students the male groups and the female group indicated that is non -significant differences between groups in self-esteem. (i.e., the male groups have lower self-esteem than female) as shown in analysis part.

It is the view of the researcher that the findings of this study show that psychosocial problems a great role in addressing psychological problems of Manja community students. It supports the children by way of reducing their self-esteem. Nevertheless, the quantitative results concerning the levels of self-esteem seem to be somewhat exaggerated.

There is a significant gap between those Male and Female who benefited from self- esteem and those who did not in terms levels of the aforementioned levels of psychological problems. This can be seen on levels depression and self-esteem of those children who Manja community students

5.4.2 .Depression

The depression level of Manja community students with male mean rank is less than female. The Mann-Whitney U-test (2 samples) result indicated that there is statistically non- significant difference Manja community students those who have male and female. Therefore, male with depression two times depressed than female as it explained in data analysis part.

Minority groups showed severely level of depression and the finding is consistent with many previous researches. For instance, Pollusny&Follette (1995) found significantly higher rates of depression in abused children who Minority groups.

CHAPTER SIX

6. SUMMARY, CONCLUSION AND RECOMMENDATION

6.1. Summary

The main aim of this study was to investigate the psychosocial problems and support system of students from Manja community case of the Sheka Zone Yeki woreda primary schools.To attain the objective of the study the researcher used descriptive survey design. Using this method the researcher collected and analyzed data both quantitatively and qualitatively.   Qualitative data were collected prior to the quantitative one. To carry out this research,129 participants were

selected using simple random sampling techniques from estimated population of 200 for quantitative data.

For qualitative data four home room teachers (one from each schools), four directors (one from each school), one Woreda educational expert and Head of Woreda education office, additionally eighteen students who were purposively selected for an interview. Whereas, 18 students where in-depth interviewed and other 129 students were made to fill out the questionnaire.

To this effect, the following results were summarized:

- ✓ Due to the old harmful traditional practices society notion towards Manja society, those groups are still vivid socially, economically and politically discrimination and looking down by the other non-Manja society community.

- ✓ The psychological crisis of these students have, they problems social stigma, peer rejection and discrimination non-Manja family. The fact that peers from non-Manja family had not allowed, plays, eating, and study and do group activities along with students from Manja family once again made their school life unpleasant, anxious and worthlessness.

- ✓ The psychosocial problems were hovering around them that made their schooling at risk. Among others income and poverty, combining work and schooling of children, parent's low perception to education and poor teacher-students interaction were some of the problems of these students faced.

- ✓ The difficult situation of these students was neglected and forgotten from provision of any form of intervention hence, their problems without identified and attended. This in turn made their problems more complex, burdensome and unbearable.

6.2. Conclusion

Based on the findings of this study indicated above, the following conclusion can be drawn:

- ✓ In this study, the students for Manja community psychosocial problems as lack of self-confidence, feeling of inferiority,low self-esteem and depression as a result of

continuous peer rejection and humiliating treatment was found to be parts of their everyday life.

✓ The students from Manja community, in this study, were found to be the central targets of social stigma, exclusion, peer rejection and poor social support leaving them lonely, without friend and hope.

✓ Early school experiences were found to be better times for students from Manja community as they had at lower grade showed love by classmates from non- Manja community because they were not matured enough to discriminate based on racial ground though this love and care was faced away as time went to.

✓ The psychosocial pains and suffering, students of mainly and selling firewood to win their daily bread and get educational materials that allow them very little or no time to study and even to think about their education.

✓ It was found that there were some kinds of support system that provide for these students by some teachers and school directors inspired individually. The teachers including directors encourage the students from Manja community to come to school continuously.

✓ The teachers went to their home. However, these special care and support system did not in organized and systematic ways to address the psychosocial problems of these students from Manja community as their needs and huge of the challenges. Therefore, it was found to be neglected areas of the schools and woreda education bureau tasks.

✓ Provision of support system aimed at alleviating the psychosocial problems of Manja society for students was the missing component of the schools' tasks hence; the problems of these students at these schools remain intact.

6.3. Recommendation

The current study came to an understanding that students from Manja society were surrounded with many alarming circumstances. Therefore, the immediate and feasible measures are not taken; the miseries and bitter sentiments of these students remain unresolved. Hence, based on

the findings the following recommendations which are mainly from the voices of their own were forwarded.

- Guidance and counseling service aimed at enhancing the self-confidence and improving their copping mechanism should be are they trained as a psychosocial intervention especially for students of the second cycle.

- Continuous education and awareness raising program geared toward combating discriminatory attitudes, peer rejection, depression, and low self-esteem should be given to teachers, students as well as the community through conferences and public meeting including Idir.

- To break the social barriers and foster tolerance and friendship between the students from Manja community and students from Non- Manja community, it is highly recommended that teacher's affirmative measures like organizing different extracurricular activities, and encourage Manja community.

- The schools task and activities, it is equally important through dramas, role plays, and other at work especially on parent's day celebration as these techniques have a power to bring about attitudinal changes.

- The schools in collaboration with woreda education bureau, local governmental and non-governmental organization and other stake holders should create another means of income by participating them in marketable small micro enterprises with credit provision to ameliorate financial problems their family.

- The school should give for those teachers who have started to cherish love and care for the Manja community students and take them as role models for the school community.

- In terms of low self-esteem and depressive symptoms, different bodies in the primary school should give attention for Manja community students like by giving life skill trainings, course tutorials, etc.

- Further researches should be done in more comprehensive manner psychosocial problems of children of Manja community who do not come to school.

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Appendix A

Jimma University

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Interviews Guide from Students Manja communityat Primary Schools.

Introduction

These interview guides is aimed at gathering information on the psychosocial problems and support system of students for Manja community in case of Sheka Zone Yeki Woreda Primary Schools. This guide attempts to elicit data on psychosocial problems and support system of Manja society in case of the sheka zone at yeki woreda primary schools.

Therefore, to achieve this objective, your genuine and accurate responses are vital. Be sure that your responses are confidential and is used only for academic purposes.

Thank you in advance!

I. Background information

1.1. Age …………………

1.2. Gender ………………..

1.3. Grade level……………

1.4. Educational status ………………..

1.5. Kebele …………….

II. Psychological issues

2.1. Do you feel at ease learning with students from non-Manja community? If no,why?

2.2. Are you worried about being from Manja communityfamilies?

2.3. How can you describe the hospitality of the school environment? Is the school community friendly with you?

2.4. Do you believe that you are capable of doing things as well as most other Student?

2.5. What would you like to be in the future after schooling?

2.6. What do you feel when you compare yourself with non- Manja community groups?

III. Social problems

3.1. Have you ever problem social stigma, social exclusion and discrimination from non- Manja community of students in your school?

3.2. How can you describe your relationships with Non- Manja communityof students in your school?

3.3. Have you ever friendship with Non- Manja communitysociety of students?

3.4. Do you play together with Non- Manja community of students during break time? If no,why?

3.5. Do you study together with Non- Manjacommunityof students of your classmates?

3.6. How you describe the relationship you have with other people out of school?

IV. Related issues of nature of support system

4.1. Is there any special support provided for you from the school and teachers? If yes, what are these special supports?

4.2. Do you believe that these supports are enough?

4.3. What do you suggest for the school to resolve your psychosocial problems?

<center>**Appendix B**</center>

<center>**Jimma University**</center>

<center>**College of Education and Behavioral Science**</center>

<center>**Department of Psychology**</center>

<center>**The Interview Guide for Teachers**</center>

Introduction

These interview guides is aimed at gathering information on the psychosocial problems and support system of students for Manja community in case of sheka zone yeki woreda primary schools. This guide attempts to elicit data on psychosocial problems and support system of Manja society in case of the sheka zone at yeki woreda primary schools.

Therefore, to achieve this objective, your genuine and accurate responses are vital. Be sure that your responses are confidential and is used only for academic purposes.

Thank you in advance!

I. Background information

1.1. Age …………………

1.2. Gender ………………..

1.3. Grade level……………

1.4. Educational status ………………..

1.5. Kebele …………….

I. Related issues with students from Manjacommunity

2.1. How do you feel teaching children of Manja communitywith students from non- Manja community in school?

2.2. Could you tell the social interaction of students from Manja community with the non- Manja community in the school, i.e. peer acceptance and peer discrimination?

2.3. If these students psychological problems, how do you support them to cope up with their problems?

2.5. What do you think are the sources of poor social relationships and stigma towards Manja society children?

2.6. What kinds of supports do you provide for these students?

2.7. What do you think should be done to improve the psychosocial problems of these children in school?

Jimma University

College of Education and Behavioral Science

Department of Psychology

Interview Guide for Primary Schools Directors

Introduction

These interview guides is aimed at gathering information on the psychosocial problems and support system of students for Manja communityin case of sheka zone yeki woreda primary schools. This guide attempts to elicit data on psychosocial problems and support system of Manja community in case of the sheka zone at yeki woreda primary schools.

Therefore, to achieve this objective, your genuine and accurate responses are vital. Be sure that your responses are confidential and is used only for academic purposes.

Thank you in advance!

I. Background information

1.1. Age …………………

1.2. Gender ………………..

1.3. Grade level……………

1.4. Educational status ………………..

1.5. Kebele …………….

II. Related issues of students from Manja community

2.1. What do you thinks the major psychological problems of students from Manja community in school?

2.2. What do you thinks the major social problems of students from Manja community in school?

2.3. How can you explain the relationship between teachers and students of Manja community?

2.4. From your experience, what other problems these children are facing in their school life?

2.5. What do you think should be done to improve the psychosocial situations of these children in school?

<div align="center">**Appendix D**</div>

<div align="center">**Jimma University**</div>

<div align="center">**College of Education and Behavioral Science**</div>

<div align="center">**Department of Psychology**</div>

<div align="center">**Focus Group Discussion guide**</div>

Introduction

These interview guides is aimed at gathering information on the psychosocial problems and support system of students for Manja community in case of Sheka Zone Yeki Woreda primary schools. This guide attempts to elicit data on psychosocial problems and support system of Manja community in case of the sheka zone at yeki woreda primary schools.

Therefore, to achieve this objective, your genuine and accurate responses are vital. Be sure that your responses are confidential and is used only for academic purposes.

Thank you in advance!

1. What are the major psychological and socialproblems of children of Manja community in school?

2. What do you thinks are the source of students forManja community problems?

2.1. Psychological

2.2. Social

3. What intervention plans and practices are put forth to help these students?

4. What should be done to improve social and psychological problems of these children face in their schools?

Shekogna Translation

Appendix E

Jimma Yunbersty

Timirtiyka yaab daadu kiyxin titu sekiyab koleji

Gaasubaab Gebuskakn adiqaabaab Eebusa Poorograam

Araa timirty kifily

Askn qooytabab timirity ita tamarkiyaab Baandudus zhaaras footab daduskn fikustab Oxha

<u>**Vaardu**</u>

Noognskn ara footab nooggus askn qooytabab timirity ita taamarikiyab Baandu daadus baata saawkiyab Araka, Kiyamaka ishikn astukitab gatsara sesesukab ha' footukabasta.

Arans ha"z dacha hafootin yeshenta iti arukiya ara daachabab arara s"oraraa qete.Gaamababka , iti arnsara atsnta vaatsab Nooogu ha" samkiyke. Iti atsukab baangrsns vyachaka atuxute timirty noogukn guru ha' footnbaab ha' footabara N' itiykn xusnskiyke.

<u>Nagn itiy gaatsnab gaatsns yeshiata anga N' ge naas'kiyke.</u>

1. <u>**Oshtukab yaabms iti ha'fotnta sesukaab.**</u>

    1.1.Bengiy………………….

    1.2.Baay………………..Baabu………….

    1.3.Azqa ha' kiyb kifliy…………………

    1.4.Asta ha yaftukiyaab/qabri…….

2. <u>**Ara bata kiyb noogus**</u>

   2.1. Baandus zhaaras footinkiyaab daadus daana iti daan tamarkiyaab yira ha' itikin sistukiy? Ha'fotinta yira yeshta?

   2.2. Baandus zhaaras ha' footab yeshta ara yekn sistukiya? Yirte yekin sistukiy ?

   2.3. Timirity iyta asish itara titu sekiy? Timirty iytabaab yaabuska yetaka dana kyama kiya?

   2.4. Angabaab zaaras iti zaaras gonchi footara ishi kiynta yeta timirty iyta angabaab noogura n"bazhame ha'geta arukiy?

   2.5. Timirty ha"xhorshnta yira ha"fotam arukiy?

   2.6. Timirty gaara gatsuka baandu zaara footukiyabka ha'daana gaara gatsa gekiybata yira yekn sistukiy?

   2.7. Timirty yetakn boqaka timirty buuta anga zerknqa ha'anam baskiyb yirte?

3. **Ara bata kiyaab noogusara segab.**

   3.1. Timirti itikn booqa baandu zaaras footara kiyb tamariska,astamariska itara oxhukiyshi?

   3.2. Timirti itikn booqa baandu zaaras footara kiyb tamariska,astamariska daana kyamu as ha'kyaamukiy?

   3.3. Baandu zaara tamaris footarakiyaabka daan kyaama yetakn kiya?

   3.4. Timirty iykn booqa s'ua satiqa baandu zaara footarakiyaab daduska daan kaaskiyti?kaasara iti kiynta yira yeshnta?

   3.5. Kifrikn booqa baandu zaara footarakiyaab tamaris daana nababte bazhukiyti?

3.6. Ha' baskaab zerknqa baandu zaara footarakiyaab data gatsa yafukiya? Ha'fotnta yira akarab gatsa?footara ha'kiynta yira yeshnta?

3.7. Iykn booqa itika ha' daan kaaskiy?

4. **Gatsa bata kiyab sega**.

4.1. Timirti iynska astamariska yetakn ha' qoy ishi gatsnkiyb gatsa kiya?ha'footnta yira gatsa te?

4.2. Gatsns atsa bata samake ha'gekiys ara kiya?

4.3. Yetaka Timirtika aras gaadura ha' ws'ka yeshnta timirty iynskn yira akaraab ara ha'atso?

Appendix J

Jimma Yunbersty

Timirtiyka yaab daadu kiyxin titu sekiyab koleji

Gaasubaab Gebuskakn adiqaabaab Eebusa Poorograam

Araa timirty kifily

Askn qooytabab timirity ita tamarskiyaab Asitemarskiy fikustab Oxha

<u>Vaardu</u>

Noognskn ara footab nooggus askn qooytabab timirity ita taamarikiyab Baandu daadus baata saawkiyab Araka, Kiyamaka ishikn astukitab gatsara sesesukab ha' footukabasta.

Arans ha"z dacha hafootin yeshenta iti arukiya ara daachabab arara s"oraraa qete.Gaamababka , iti arnsara atsnta vaatsab Nooogu ha" samkiyke. Iti atsukab baangrsns vyachaka atuxute timirty noogukn guru ha' footnbaab ha' footabara N' itiykn xusnskiyke.

<u>Nagn itiy gaatsnab gaatsns yeshiata anga N' ge naas'kiyke.</u>

5. **<u>Oshtukab yaabms iti ha'fotnta sesukaab.</u>**

       5.1.Bengiy………………….

       5.2.Baay………………..Baabu………….

       5.3.Azqa ha' kiyb kifliy…………………

       5.4.Asta ha yaftukiyaab/qabri…….

II. <u>Baandu zharas tamarska daan atusnkiyaab Noogus</u>

2.1. Yakn kiflyqa kiyaab baandu zharas tamarysa ha'taamarskaabta yirte yeekn sistukiy?

2.2. Timirty iyta baandus zharas tamarys sesukiyab ara baata kiyab gaadusara naagn ha' makn yeshnta ha' yvaaza?

2.3. Daadus yiz ara gaadu ishi baata saaknta ishi vaazin yeshnta asa ha' ishskn gaatsn?

2.4. Timirtiy iyta baandu zharas timirtyka daan kiyamukiyab gaadu baata naagn ha' maakanbaab ha' yvaaza?

2.5. Daadus yiz daan kiyaama baata ishi gaadu yirte?

2.6. Baandus zharas tamariys faayxin kiyaamkn tuun footab yirtekn, ha' geta ha' arukiy?

2.7. Ishi yaafu kiya faatana ishi baangarskiya baangarsaka tamaris yire bata ishikiy?

2.8. Daaddus yisara yir akarab gaatsa ha' gaatsn kiy?

2.9. Daadus yiz ara baataka baata ishi fikusn yeshntta yira ha' anxe ha' ge arukiy ?

Appendix F

Jimma Yunbersty

Timirtiyka yaab daadu kiyxin titu sekiyab koleji

Gaasubaab Gebuskakn adiqaabaab Eebusa Poorograam

Araa timirty kifily

Askn qooytabab timirity ita timirit iysera aysikiyb fikustab Oxha

<u>**Vaardu**</u>

Noognskn ara footab nooggus askn qooytabab timirity ita taamarikiyab Baandu daadus baata saawkiyab Araka, Kiyamaka ishikn astukitab gatsara sesesukab ha' footukabasta.

Arans ha"z dacha hafootin yeshenta iti arukiya ara daachabab arara s"oraraa qete.Gaamababka , iti arnsara atsnta vaatsab Nooogu ha" samkiyke. Iti atsukab baangrsns vyachaka atuxute timirty noogukn guru ha' footnbaab ha' footabara N' itiykn xusnskiyke.

<u>Nagn itiy gaatsnab gaatsns yeshiata anga N' ge naas'kiyke.</u>

6. <u>**Oshtukab yaabms iti ha'fotnta sesukaab.**</u>

      6.1.Bengiy………………….

      6.2.Baay……………..Baabu………….

      6.3.Azqa ha' kiyb kifliy………………….

      6.4.Asta ha yaftukiyaab/qabri…….

II. <u>**Baandu zharas daan atusnkiyab Noogus**</u>

2.1. Baandu zharas tamariys arukiyaab aras gaadu yirte ha' geta ha' arukiy ?

2.2. Baandu zharas tamaris daans arukiyaab timirty baata kiyaab gaadus yirte?

2.3. Baandu zhara tamaris kiyama baata kiyab gaadu yitreke, ha gete ha' arukiy?

2.4. Timirty iyns tamariskn ha' fikusab zhazns noogukiya?

2.5. Timirty iyns daaduskn ha'gaatsnkiyab gaatsaka baazhixaab ararxaaab ara kiya?

2.6. Astamarsknka baandu zharas tamariyskn besta kiyaab kiyama asa ha 'gete ha'makoo?

2.7. Baandu zhara footab tamariysknka baandu zharaskn beesnta kiyaab kiyaamoo?

2.8.Yeeta ha' xuskiyaab qaayaka tamariys yiz timirity ita ishikn s'onka kiyaamukiyaab gaadu yirte ?

2.9. Daadus tamariys araka fikusakaka yite anxoo ha' ge arukiy?

Appendix G

Jimma Yunbersty

Timirtiyka yaab daadu kiyxin titu sekiyab koleji

Gaasubaab Gebuskakn adiqaabaab Eebusa Poorograam

Araa timirty kifily

Askn qooytabab timirity ita tamarkiyaab Baandudus zhaaras footab daduskn fikustab Oxha

<u>**Vaardu**</u>

Noognskn ara footab nooggus askn qooytabab timirity ita taamarikiyab Baandu daadus baata saawkiyab Araka, Kiyamaka ishikn astukitab gatsara sesesukab ha' footukabasta.

Arans ha''z dacha hafootin yeshenta iti arukiya ara daachabab arara s''oraraa qete.Gaamababka , iti arnsara atsnta vaatsab Nooogu ha'' samkiyke. Iti atsukab baangrsns vyachaka atuxute timirty noogukn guru ha' footnbaab ha' footabara N' itiykn xusnskiyke.

<u>Nagn itiy gaatsnab gaatsns yeshiata anga N' ge naas'kiyke.</u>

7. <u>**Oshtukab yaabms iti ha'fotnta sesukaab.**</u>

      7.1.Bengiy………………….

      7.2.Baay……………...Baabu………….

      7.3.Azqa ha' kiyb kifliy………………….

      7.4.Asta ha yaftukiyaab/qabri…….

8. **Qooqy Daana duuba kiyxin Noognxukab Timirtyiy**

      8.1.Baandus zharas timirtiy iyta gegeriy araka daan kiyamaka, tumirtiyka baata kiyaab gaadu yirte ?

8.2.Baandus zharas tamariy s gaadukn tuun yirteke ha'geta ha' arukiy?

    8.2.1.   Ara yeshnta

    8.2.2.   Kiyaama yeshnta

8.3.Gaatsns yiska baazha arnska yir goonchi ha' baazha baata feesh?

8.4.Daadus yiz ara bataka timirtiy baata ishi fikusnbaab yeshnta yirte anxoo ?

Appendix H

Jimma University

College of Education and Behavioral Science

Department of Psychology

Sacle Questionnaire Students from Manja community

Introduction

I am a second year postgraduate student at Jimma University College of education and Behavioral Science. I am doing my thesis on psychosocial problems and support system of student from Manjacommunity in case of the Sheka Zone Yeki woreda primary schools .This questionnaireaims to get your exact feeling for each question, which makes my study sound and complete.Hence, I kindly request you to fill this questionnaire honestly. Personal details are not needed.

I thank you very much for your time and consideration in advance.

Questions Developed to Assess the Demographic Information for Manja community

Students.

1. Age…………….

2. Sex----------------

□ Male □ Female

3. Type of school

□ Public

4. Level of education

□ Grade 5　　　□ Grade 6

□ Grade 7　　□ Grade

Appendix I

Questions Used to Assess the Level of Depression from Manja communityStudents.

No.	Items	Strongly Agree/ **1**/	Agree /**2**/	Disagree /**3**/	Strongly Disagree /**4**/
1	It's hard for me to gate sleep at night				
2	I cry easily				
3	I feel incapable of making decisions.				
4	I break in to tears when I hear a sad song.				
5	I wake at every noise during the night.				
6	I prefer to remain silent when I 'v any problems				
7	Compared to others I feel mainly unsuccessful.				

8	I feel fade up with everything.				
9	Everything is going wrong to me.				
10	I wish I could sleep through this part of my life.				
11	I sometimes cry in my sleep.				
12	I get tired easily.				
13	I have lost my trust in people				
14	I have no interest in my usual hobbies.				
15	I have lost my interest in others.				
16	Sometimes I wish the end of all and my own as well.				

Appendix II

Questions Used to Assess the Level of Self Esteem Students of Manja community

No.	Items	Strongly Agree/**1**/	Agree /**2**/	Disagree /**3**/	Strongly Disagree /**4**/
1	On the whole am satisfied with myself.				
2	At times I think I'm not good at all.				
3	I feel that I have a number of good Qualities.				
4	Am able to do things as well as most Other people do.				
5	I feel I do not have much to be proud of.				
6	I certainly feel useless at times.				
7	I feel that I'm a person of worth, at least an equal plane with others.				
8	I wish I could have more respect for				

	myself.				
9	All in all I'm inclined to feel that I'm a failure.				
10	I take a positive attitude towards myself.				

Thank you very much.

Shekogna Translation version

Appendix I

Jimma Yunbersty

Timirtiyka yaab daadu kiyxin titu sekiyab koleji

Gaasubaab Gebuskakn adiqaabaab Eebusa Poorograam

Araa timirty kifily

Askn qooytabab timirity ita tamarkiyaab Baandudus zhaaras footab daduskn fikustab Oxha

<u>**Vaardu**</u>

Noognskn ara footab nooggus askn qooytabab timirity ita taamarikiyab Baandu daadus baata saawkiyab Araka, Kiyamaka ishikn astukitab gatsara sesesukab ha' footukabasta.

Arans ha''z dacha hafootin yeshenta iti arukiya ara daachabab arara s''oraraa qete.Gaamababka , iti arnsara atsnta vaatsab Nooogu ha' samkiyke. Iti atsukab baangrsns vyachaka atuxute timirty noogukn guru ha' footnbaab ha' footabara N' itiykn xusnskiyke.

Nagn itiy gaatsnab gaatsns yeshiata anga N' ge naas'kiyke.

9. **Oshtukab yaabms iti ha'fotnta sesukaab.**

       9.1.Bengiy………………….

       9.2.Baay……………...Baabu………….

       9.3.Azqa ha' kiyb kifliy……………….

□ Kifliy 5   □ kifliy 6

 □ Kifliy 7   □ kifliy 8

       9.4.Asta ha yaftukiyaab/qabri…….

1. **S'ua qooy**

Baanbu zara tamariysara ishi geriyka ishi vaazaabara ishi segn yeshenta fikustas ooxha

fadi.	Items	/**1**/ anga N utukiyke	/**2**/ N utukiyke	/**3**/ N utukiyke	/**4**/ anga N utukiyke
1	Naata N gerkn anga N kaachakiyke.				
2	anga ges zerknqa kaarnbs tera N kiyke N anrukiyke.				
3	anga zhazns Noogu Naagn ha kiyaaba ha Naagn situkayke.				

4	Qooysnsab baazhkiyab goochiy N baachame N ge arukiyke.				
5	Aska Naatara N aasaame.N ankiys kaayake.				
6	Anga ges zerknqa ara ankiysgoociy ha Nagn sistukiyke.				
7	Ha' foote gete qoonsaabka daana qooy anguxaa ha Nangn astinbasb ha footaaba ha Naagn situkike,				
8	Naagn zhaazns anguxaa ha Naagn kiynta kaazha ha Naagn sitsame .				
9	Keta ha gerkn N daabxab shyta teke N gerukiyke.				
10	Naatakn N geriy zhaznsh ara N arukiyke.				

2.S'ua Xaagin

Baandu zaara tamaris araka ishi sunka dan atusnte footara kiyab arara oysnsa ha ishikn foota akarte okara kaaysute kiyab fikusstas ooxha.

No.	Ooxha	anga N' utukiyke /1/	N' utukiyke /2/	N' utukiyke /3/	anga N' utukiyke /4/
1	Giyamu giyamuNsooqn yeshnta snga N gaadukiyke.				
2	Koota ges noogu yesgnta N ye fukiyke.				
3	Ity gexaas noogukn shaniy N atsn yeshnta karmas tera N kiyke.				
4	Qynuskab ay N sisnta N ye fukiyke.				
5	Goota ity ges gaantsu N sookuiyta naatara ha gay sukike.				
6	Ity gexaas gaadu N baata ha saaubta foogara N kiyme.				
7	Qooy snsabka N naatara sekaabta				

	Naagn footara ha kiyara ha naagn sistukiyke .				
8	Ketaabaab noogu naatara ha oysnsab naagn ha xustukiyke.				
9	Ketabaab noogu kaari shyeqa ha tekiyab ha footaabara ha naagn sistukiyke .				
10	N beegns haazi sooquke ha ooxhaarnta naagn ha sistame				
11	Qoy qoy zerknqa N Sooqute. N yefukiyke.				
12	Noogus Soonku ha naatara oysnskiyke				
13	Ha qaasta yaabara N aman yeshnta naatara ha faayxuskiyke .				
14	Naatara kaazinskaykaayaab noogus footrra kiyab noogus teke .				
15	Yaabuska N' daan kiyn yeshnta baasara N' kiyke.				
16	Qooqooy zerknqa naatara shifute kotaab noogukn oxhorxin				

ha'yegnyeshnta N' anxukiyke.				

N's'kuke.