

**SOCIO-ECONOMIC EFFECTS OF MARGINALIZATION OF MANJA
ETHNIC GROUP IN ESSERA DISTRICT DAWURO ZONE,
SOUTHERN ETHIOPIA**

*A Thesis Submitted to the School of Graduate Studies of Jimma University in
Partial Fulfillment of the Award of the Degree of Master of Public Management
(MPM)*

BY:
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JIMMA UNIVERISTY
COLLEGE OF BUSINESS AND ECONOMICS
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MAY 30, 2019

JIMMA, ETHIOPIA

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Declaration

I hereby declare that this Thesis entitled ‘Socioeconomic effect of marginalization of Manja ethnic group in Essera district Dawro zone Southern Ethiopia’ has been carried by me under the guidance and supervision of Dr. Girmaw Assemie and Mr. Kedir Ibrahim.

The thesis is original and has not been submitted for the award of degree or diploma of any university or institutions.

Researcher's Name

Date

Signature

CERTIFICATE

This is to certify that the thesis entitles: “Socioeconomic effect of Marginalization of Manja Ethnic group in Essera district Dawro zone Southern Ethiopia”, Submitted to Jimma University for the award of the Degree of Master in public Management (MPM) and is a record of valuable research work carried out by Mr. Mengistu Mekuria.

Therefore, we hereby declare that no part of this thesis has been submitted to any other university or institution for the award of any degree or diploma.

Main Advisor’s	Name	Date	Signature
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Co-Advisor’s	Name	Date	Signature
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ABSTRACT

The marginalization is segregation of some ethnic group from economic, political and social activities. This study was aimed to investigate the socio-economic effects of Marginalization of Manja Ethnic Group in Essera District, Dawuro Zone Southern Ethiopia. A multistage sampling design used to select 10 kebeles out of 29 rural kebeles of the Essera District. Primary data were collected from 281 sampled respondents, Focus Group Discussions and key informant interview. Checklists and structured questionnaire was used for qualitative and quantitative respectively. For secondary data collected from internet source and journal. Data were analyzed quantitatively by using different statistical methods such as percentage, frequency through tabulation. From the Econometrics, the Binary Logistic regression models used to identify the important factors for the marginalization of Manja ethnic group and the qualitative data was analyzed qualitatively. For statistical analysis SPSS version 20 Computer software were employed. The finding reveals that the major causes for the marginalization were living apart from malla ethnic group, undermining themselves, eating dead animals and lack of sanitation. With regard to the social and economic effect, the result indicates that manja ethnic group of people are more excluded and marginalized from social and economy participation in Essera District of the Dawuro zone. Among 8 the predictors included in the logistic model, 4 were significant at ($p < 0.05$) probability level. Accordingly, Educational level, possession of fixed asset, mass media access and market access found to be highly important variables influencing marginalization of manja ethnic group. Therefore, all concerned bodies should give attention to factors that significantly influence marginalization.

Key words: *Manja ethnic group, Marginalization, Essera District.*

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ACRONYMS/ ABBREVIATIONS

CC -----Contingent Coefficient

CSA-----Central Statistics Authority

CSO -----Civil Society Organization

DA ----- Development Agent

FED -----Finance and Economic Development

FDRE-----Federal Democratic Republic of Ethiopia

FGD-----Focus Group discussion

ML-----Maximum likelihood estimation

NGOs-----Non-Governmental Organizations

SNNPRS -----Southern Nations Nationalities and Peoples Regional State

UDHR-----Universal Declaration of Human Rights

UNDP----- United Nations Development Program

WB -----World Bank

CHAPTER ONE

INTRODUCTION

1.1. Background of the Study

Marginalization is a slippery and multi-layered concept. The entire societies can be marginalized at the worldwide level while classes and communities can be marginalized from the main social order. Likewise, ethnic groups, families or individuals can be marginalized within localities. To a certain degree, marginalization is a shifting event, linked to social class. So, for instance, individuals or groups might have high social status at one point in time, but as social change happens, so they lose this status and become marginalized. Similarly, as life cycle change. So, people might be in marginalized position. At confident stages of the life cycle the risk of marginalization enhances or declines. For instance, the marginalized status of children and youngsters may decrease as they get mature; the marginalized status of adults may increase as they become elders; the marginalized status of a explicitly mothers may vary as their children grow up, and so on. Even so, there are varied risks within particular societal groups at threat of marginalization. Moreover, the risks of marginalization of immigrant adolescence in Europe vary with ethnicity, irrespective of the particular host countries, or of level of acculturation (Knorth, 1998)

Leonard (1984) defines social marginality as being outside the majority of productive activity or social generative activity. This includes two groups; firstly a relatively small group of people who are willingly marginal to the social order new age travelers, certain religious sects, commune members and some artists. Here, we are alarmed with a second group, those who are involuntarily and socially marginal. These people are remaining outside 'the major arena of capitalist productive and reproductive activity' and experiencing uncontrolled social marginality.

The practice of marginality can occur in a number of ways. For some people, those strictly damaged from birth, or those born into mainly marginal groupings (e.g. members of ethnic groups that suffer discrimination such as the Roma in Europe, Indigenous people in Australasia and the American continent, African Caribbean people in Britain), this marginality is naturally life-long and greatly determines their lived experience. For others, marginality is attained, by later disablement, or by changes in the social and economic system. As global capitalism extends

its reach, bringing more and more people into its system, more communities are dispossessed of lands, livelihoods, or systems of social support (Chomesky, 2000; Petras, 2001).

Marginalization is at the center of keeping out from fulfilling and full social lives at individual, interpersonal and community levels. People who are marginalized have comparatively little control over their lives and the assets available to them; they may become stigmatized and are often at the getting end of negative public outlooks. Their chances to make social contributions may be limited and they may develop insecurity and self-esteem. Social policies and performances may mean they have comparatively limited access to valued social resources such as education and health services, accommodation, income, free time activities and work. The outcome of marginalization, in terms of social exclusion, are the same, whatever the birth and processes of marginalization, irrespective of whether these are to be situated in social attitudes (such as towards impairment, sexuality, ethnicity and so on) or social incidents (such as closure of workplaces, absence of affordable housing and so on). Different people will respond differently to marginalization depending on the personal and social resources accessible to them. Nevertheless, some common social psychological processes can be recognized. We pay particular attention to processes that facilitate or prevent collective social action (Burton, 2000).

Ethiopia is a home for more than 80 different ethnic groups with their own languages, culture, customs and traditions. The country's principal ethnic groups include Oromo 34.5 %, Amhara 26.9 %, Somali 6.2 %, Tigrie 6.1%, Sidama 4.0%, Guragie 2.5 %, Welaita 2.3 %, Hadiya 1.7 %, Afar 1.7 %, and Gamo 1.5 % and the remaining 12.6 % belongs to various other Ethiopian National Groups (CSA, 2007). The other Ethiopian ethnic groups belong to the numerical minorities such as the Negedeweytos, BeteIsraelites and others. The Negedeweyto people are small in number and low in socio-economic status (Dormon, 2010).

According to Freeman(2001) in many federal states, minority groups are economically abused, marginalized, ignored in the political affairs and culturally segregated which are manifested in their day to day activities. In terms of effect/consequence, the different dimensions of inequality and marginalization are very interrelated to each other, their spillover effect among each other made the system very complex for providing of practical solutions.

This study, therefore, seeks to examine and analyze the complicated socio-economic effects of marginalization of the Manja ethnic group who are inhabited in the southern nations,

nationalities and peoples region state of Ethiopia, Dawuro zone Essera district. In doing so, the study also explored the pattern of life and living conditions of the Manja minority ethnic groups in terms of social and economic features.

1.2. Statement of the Problem

Ethnic marginalization concerned about neglecting and discriminating against in all aspects of minorities' group lives which includes lack of access to education, health care, unequal political participation, limited job opportunities because of their low literacy levels (Wekessa, 2012).

Ethiopia is a multicultural country where more than 80 ethnic groups with their languages, religions, ethnicity, gender, socioeconomic and other cultural identities live together and that their harmonious and sometimes turbulent co-existence has traversed many centuries (Dormon, 2010)

There are groups of people in Ethiopia who are marginalized. These people may be marginalized because of their life styles, due to their economic activities, while others may have cultural practices different from the "common culture". Belief system may be facing the chance of marginalization or experiencing the social order. For example, in the Southern and Eastern Ethiopia the marginalized group includes *Watta* among the *Borena Oromo*, the *Manja* among the *Keffa*, the *Midgan*, *Zumaaland* *Yibir* among the *Somalia* and *Fuga* among the *Gurage*. In the Northern part of Ethiopia, the Marginalized groups include those who live on the shores of Lake Tana (such as *Negedeweyto*) who was despised for eating of Hippopotamus meat. *Bete-Isreel* who made their livelihood from iron working and potteries has faced the same fate. Similarly, the marginalization of the *Negedeweyto* community in the North is beyond what they are stated to eat, in old days, the meat of Hippopotamus, however, the society are still assumed continuing to do so in secret. *Weyto* were hunters, fishers and daily laborers whose culture and economy mainly based upon Hippopotamus (Gete, 2006).

The *Manja* people are excluded because of engagement in less valued work-related tasks and born from a particular clan (Yoshida, 2013). The study conducted by Regassa (2009) reported that the *Manja* people have been segregated from the other people due to the cultural activities of the *Manja* community are assumed to be different to the community's norms and religious practices. Therefore, other communities are not willing to have economic, social and cultural ties with the *Manja* community.

Regarding to their social status, manja are “inferior groups” in the society and the Dawuro and other groups disguise and exclude them. They themselves and the Dawuro malla communities claim them as a pagan which enforced them not to follow any religion. Moreover, another claiming point manifested against Manja was eating dead animals as well as animals that are forbidden in Christian and Muslim religion. Among the forbidden animals that they eat are: porcupine, pigs, rabbit, and other small animals. Right to use such animals they inhabit in or around the forest and they do not want to live within the people. This is also the cause that they are marginalized in the Malla community (Regassa, 2009).

The Constitution of the Federal Republic of Ethiopia granted that the human and democratic rights for every Ethiopian nation without discrimination based on nation, nationality, sex, language, religion, political opinion, or any other status(FDRE, 1995). Even though, it is so, in Dawuro zone Essera district there is still the great marginalization on manja ethnic group and this is making the social and economic problems on the manja ethnic groups.

Previous empirical studies for instance, Wekesa (2012) studied in Kenya by using only secondary source of data on marginalization while Yoshida (2013) was conducted his study in Kaffa and Sheka Zone by using only qualitative approach on Struggle against Social Discrimination Minorities group. Similarly Alemayehu (2018) analyzed the data on credit access to minorities group in Dawuro zone Tocha district by using only descriptive statistics without addressing comprehensive socio-economic aspects of Manja minorities groups. In addition, Mitiku(2018) conducted the study in Konta Special District focused only on Determinates of promoting good governance practice in minorities’ ethnic group. The present research is far different from above mentioned studies in which the researcher applied mixed approach as well as the data was analyzed by using Binary logistic regression model in addition detailed descriptive analysis so as to identifies socioeconomic effects of marginalization of Manja minority group by utilizing 10 sampled kebele in different geographical area Dawuro Zone, at Essera District.

Therefore, the case of marginalization of manja ethnic group is very serious. Even though the marginalization of manja ethnic group in different areas is similar, the case of Dawuro zone Essera District was particularly focus of this study. As long as my best of knowledge, there is no comprehensive empirical study has been conducted before. The researcher has experience as

resident in the area and has been working in the community. This made the researcher interested to study socioeconomic effects of manja ethnic group. This study is therefore, designed to fill empirical research gap on the socioeconomic effects of marginalized minority group of manja and intended to come up with the truths that are on the ground about the marginalization of manja ethnic group, its effects on their socioeconomic situation.

1.3. Basic Research Questions

This study aimed to answer the following basic research questions

1. What are the causes of marginalization of manja ethnic group in Essera district?
2. What are social and economic effects of marginalization of manja ethnic group?
3. What are determinants of manja ethnic group that promote marginalization in Essera district?

1.4. Objectives

1.4.1. General Objective

The general objective of this study is to assess the Socio-economic Effects of Marginalization of Manja Ethnic Group in Essera District Dawuro Zone, Southern Ethiopia

1.4.2. Specific Objectives

- To assess the causes of marginalization of manja ethnic group in Essera district,
- To investigate social and economic effects of marginalization of manja ethnic group,
- To analyze determinants of manja ethnic group marginalization in Essera district

1.5. Significance of the Study

The study on the Socioeconomic effect of marginalization of Manja ethnic group can play a significant role in providing useful information for decision makers at different levels starting from kebele to federal government. Moreover, this study attempts to fill the gap of literature in which the study can be used as reference for those who will conduct research on ethnic marginalization. In addition, this study would give addition information for local government who were direct involvement in planning, implementation and awareness creation for marginalized ethnic groups.

1.6. Scope of the study

Since it is not possible to cover the whole aspects of the study area with the available time and resources, it is advisable to limit the study size and scope of the problem to a manageable size. Hence, the study was focused on socio economic effect of marginalized minority groups in Essera district.

1.7 Limitation of the study

Although this study attempts to analyze socio-economic effects of marginalization of Manja groups, yet it suffers certain limitations.

Firstly, respondents were reluctant to respond the existing situation of their live due to the fear of local government political propaganda and Malla communities' social interaction.

Secondly, lack of punctuality for focus group discussion due to overburden task of local people representatives as well as frequent meeting. Finally, due to bulky nature of qualitative data it was difficult to organize with in short period of time.

1.8 Organization of the paper

This research paper was organized in five chapters.

The first chapter discusses about background of the study, statement of the problem, objectives, significance of the study, scope and limitation of the study.

The second chapter presents the literature reviews on particularly theoretical and empirical literature review.

The third chapter elaborates about research methodology which contains data source and types, the research design, research approach, Sample size and tools used for data collection and analysis.

The fourth chapter dealt with result and discussion.

Chapter five point out summary, conclusion, recommendations based on main finding of the study.

CHAPTER TWO

LITERATURE REVIEW

2. Conceptual Aspects of the Study

2.1. Conceptual Aspects of Marginalization

2.1.1 Economic aspects of marginalization

People who are experiencing marginalization are likely to have weak involvement in the economy. The sources of their income will vary. Some was waged and some will depend on state benefits, marginal economic activity such as casual work, or charity (Sixsmith, 1999). It is usual for people to unite, or move between, these different ways of getting money in their effort for survival. Poverty, dependency, and feelings of shame are everyday characteristics of economic displacement and social marginalization. These experiences impeded men and women differently and vary with age. Poverty and economic marginalization has both direct and indirect effect on people's health.

2.1.2. Social aspects of marginalization

An extra problem of social marginalization is the relative or complete prohibiting of marginalized people from social networks. People born into marginality were, at best, able to access resources through strong social networks (for example a person born with impairments into a rich family). Others were able to access weaker networks, such as neighborhood, or churchbased organizations. But often these sources of support were weak or overburdened. Until we ask people themselves, and develop better ways of enabling them to participate in decisions about their lives - particularly where human service organizations are involved we will not know the impact of marginalization on their support networks, nor indeed how best to help them develop supports (Beken, 2013.)

Gudeta(2003) "Bad" in this sense is perceived by the Shekacho as what is "not allowed by the bible" and connected to paganism, superstition. Moreover, it is seen as harmful to the physical integrity of the Manjo themselves, like "keeping the dead body for a long time in the home, blackening clothes with charcoal as a sign of grief, cutting the tip part of the uvula with a sharp

blade to protect against tonsillitis” etc. However, the reason for their outcast status is that they are seen as polluted.

Pankrus (2001) notes that it is a widespread phenomenon in south-western Ethiopia that the “polluting” nature of minorities is explained as the result of eating habits. Also in this case, the main reason given for their exclusion is the eating of guerezas (scientific name: Abyssinian black and white Columbus monkey).

Since exclusion by the bible did not look to be a sufficient disagreement, as the Manjo eat many other animals that are also forbidden in the bible according to orthodox belief like porcupine, which are also eaten by the Shekacho, and nobody cares, the question continued, why just the consumption of guereza leads to that extent of exclusion. Therefore the second argument was that the Manjo are devastating the forests by hunting *guereza*. In fact, the technique of catching a guereza is by felling the tree he sits upon, which cost a lot of trees. But also the Shekacho are clearing trees for agriculture and construction. May be the resentment against this is, that in terms of a comparison of costs and benefits in the value system of a Shekacho it is more indicated to fell a tree for a house or an agricultural purpose than for a *guereza*. This argument is also supported by Harris (1978), who explains food taboos as a kind of adaptive strategy to reduce costs and maximize benefits in the struggle to keep living standards from falling (Bovensiepen, 2003).

However, this does not justify the strength of the taboo. Arguments from the ecological discussion are that social taboos could also have the effect of contributing to resource sustainability. For example these types of food taboos are real in some societies for species, who otherwise would be the first to be prone to extinction in that particular ecosystem. The closest relative of the guereza, the red colobus, was eaten up to extinction in the year 2002. However, not by subsistence hunters, but by British consumers who got it through illegal trade of commercial hunting products. Moreover argument cannot be valid for the Sheka guerezas, as they are still abundant in number, instead many other species are getting scarce, which have been hunted by Manjo and Shekacho as well (Hartmann, 2001).

Bovensiepen (2003) tried to decipher this taboo from the view point of separation and boundary creation that shows that the number of food taboos of one person can reflect in some way this person’s social status. “In this sense, if the avoidance of certain foods is a sign for high status, the lack of avoidance pushes the Manjo at the bottom of the social hierarchy (Bovensiepen,

2003). However, being at the bottom of a social hierarchy, means still being within that society, but the Manjo are “sub-ashi”, sub-human, are considered to be outside the human society.

2.1.3. Why does marginalization matter?

It is worth focusing briefly on why marginalization is actually a problem. There is something basic here to the very meaning of being human.

For those people who are severely involuntarily marginalized, their selfhood, their humanity was threatened.

No matter what one has done occupationally ...[once marginalized] ... there is no way one can run away from the experience of a social situation that is like a permanent pond in which we are the suffocating organisms. There is lack of the social conditions that make hopefulness and hope a realistic life strategy (Charlesworth, 2000).

It is therefore immoral to do nothing about social marginalization: it is a major human problem, undermining the essence of humanity. It is vital to deal with marginalization within different social institutions, including, for example, families, work, education and religion.

2.1.4. Federalism and Multicultural Society in Ethiopia

Nowadays, federalism is recommended as a good model to manage and govern ethnic pluralism in Ethiopia. It is conceived as an instrument that protects the right of minority groups and promotes social security and state integration (Beken, 2013).

The post-1991 period observed the introduction of an exceptional political structure in the modern history of Ethiopia. The constitution of the Federal Democratic Republic of Ethiopia, which came into force in 1995, is assembled on the principle of accommodating diversity and the protection of the rights of the minority groups (FDRE, 1995).

As a matter of fact, the new constitution was adopted after the downfall of the dictatorial government of Derg, and consists of various human rights provisions and powers and benefits shared with regional states, but the federal constitution is not without drawbacks in its implementation.

As to some previous researches, example the major drawback of the federal constitution of Ethiopia is its inability to address the rights of "ethnic and occupational minorities in the ethnic-based regional states it established". The federal constitution envisages ethnicity as the sole organizing principle, but it overlooked constitutional guarantees to minorities who are hardly labeled as ethnic groups to the regional or federal parameters of classifying groups as ethnic groups or not. In this regard, many peoples are discriminated, alienated and marginalized.

Base on their work and decent status in the contemporary Ethiopia (Ethiopian Human Right Council, 2009).

There are minorities, which are neglected and abused on the basis of a particular career customarily given to them. For instance, communities living in southern Amhara called Enewari District, the Hadicho, Mana and Manja living in the Southern Nations, Nationalities and Peoples Region are subjects of alienation and segregation in the contemporary Ethiopia (Asefa, 2015).

2.1.5 The Role of Religion in marginalization of minority ethnic group

Originally Shekacho and Manjo both were following their traditional religion, based on the "Eqqos", persons, who are possessed by magical power that can cure people from illness or punish them if they committed an offence. There are "eqqos" from both the Manjo and the Shekacho society. The other element of the belief is the *gudu*. The *gudo* is a holy stone or shrine situated in holy groves. Sacred groves fulfill many critical ecosystem functions, such as providing seed banks for local species, providing habitat and recruitment areas for seed dispersing animals, and providing habitat for predators on local agricultural pests (Ford, 2002).

Women are never allowed to go near them, "as it never is clearly known, if they are menstruating", men only under certain conditions. Ideas about pollution are thus not only to be found in the relationship between Manjo and Shekacho, also in wider structure of Sheka society related to women. Manjo have to clear the forest around the stone, since it is believed that it will move away if anyone other than Manjo approached it first (Seyoum, 2001).

The third elements of the religion are holy trees, which are pointed with butter at several occasions and whose felling is prohibited. Every clan its own *Guddo* shrine to worship, where they slaughter oxen and feed the blood to the spirit that is thought to reside under the *Guddo* stone. One of the main skills of the *guddo* is to stop the rain, which is very important in an area of "13 months of rain" and generally used during funeral ceremonies and harvesting times.

Although it is the responsibility of the clan leader to organize and lead the ceremony, which takes place few times a year, it is Manjo's duty to clear the forest round the stone, where farmers perform their clan rituals.

These involve making offerings to clan spirits who are thought to live under the Guddo in the forest. The dualistic organization of the world in the Kafa conceptual system in which the village, the domain of people, is in constant opposition to the encroaching forest, the domain of the spirits who send wild animals to destroy the crops when they are displeased. The location of the Manjo in the forest and their role in these rituals suggest that there may be some conceptual association between them and the spirits in the farmer world view (Freeman & Pankhurst, 2001).

2.1.6 The special case of marginalized minorities

In the speeches collected from the Manjo members of the community in Kafa, the situation of the past was described as an era of "having your mouth covered with a hand", being no point in talking as there was nobody who would listen, not even reaching to hearing distance. Social boundaries or distinctions are relevant to linguistic repertoires of any members of the societies contributing to the scheme of sociolinguistic differentiation that organizes relationships, but in the case of marginal minorities the key issue is the access to the system in which that can take place. Barth(1987)Who, writes about the special situation of marginalized minorities saying that their identity gives very little scope for interaction with the majority population, which makes integration difficult. He continues that although such a system contains several groups, interaction between members of the different groups of this kind takes place entirely within the framework of the dominant, majority group's statuses and institutions.

The clothes that the Manjo population uses were no longer necessarily underlining them not being part of the system. The change was also seen in opportunities to access the language used by the others: Several of the elders mention in their monologues that one thing that changed is that "by God and by government" they have learned to speak a little. According to their interpretation, in this "*alama*" there can be a claim for a voice.

As Agha points out, the existence of registers has an effect on the creation of social boundaries within society. Through differential access to particular registers and the social practices they relate to, language users become divided into distinct groups. Stigmatizing the usage or the users of a certain register can be used as means of creating and maintaining asymmetries of power.

Agha (2001) who indicated that by crossing over to a certain register that has a shared domain with another group the social boundary becomes crossable. There is a system in which things can be negotiated and constructed. As one of the elders indicated in his monologue “we were not even able to say *iinana*”, which is a phrase that people use in order to get into a discussion.

As was discussed earlier the daily life of many members of the Manjo community in the past included only a special kind and very limited number of connections to non-Manjo members of the Kafa community and the members of the Manjo group were involved only in certain kinds of communication with the other members of the society. There was a contact, but only submissive behavior and style of speech was expected. Among the Manjo there was also a tendency to use their way of speaking as a means of restricting the Gomaro from understanding. Bender (2000) Mentions that the dialects of “hunter varieties can be seen as an argot based on Kafa. Storch(2013) Speculate that using special registers could be seen as deliberate alienation, as these group members often occupy no rank or a very low rank in hierarchies and rather identify themselves as outsiders or foreign.

According to Ricardo (1985) every day there are members of the Manjo community whose daily life and interaction take place mainly inside the Manjo community. Their networks consist chiefly of strong (dense and multiplex) ties and the people they mostly communicate with are kinsfolk and neighbors. Bortone-Ricardo in her study among immigrants to urban areas refers to this kind of network as an “insulated” network. She observed that when the networks of the members of the society were mainly insulated, as was often the case, e.g., for the elderly women belonging to the first generation immigrants, there was no awareness of the linguistic differences. In these networks the ways of speech in interaction and communication did not differ from what it had been in the home country. Even the second generation immigrants, who used different ways of speaking outside, modified their speech accordingly when meeting with elders. She concludes that the awareness of linguistic differences increases when the change in social structure involves a move from an “insulated” network to an “integrated” urban network where links are less multiplex and comprise a wider range of social context.

Lupke (2013) mentions the following strategies that contribute to language acquisition in Africa: “exogenous marriage patterns, language acquisition in peer groups and age classes, fostering, joking relationships and patronymic equivalences beyond ethno-linguistic boundaries, mobility

and migration for ritual, religious, economic and educational purposes”. Especially in the past, a considerable number of the Manjo were not engaged in any of these activities outside the Manjo communities.

2.2 Theoretical Foundation of the study

2.2.1 Social Exclusion Theory

There have been different theories approached to explain the causes and effects of social inequality. Social exclusion theory is among these theories which shed light on the causes and consequences of social injustice prevailed in a particular society. The Social exclusion theory in this paper was used to examine the exclusion of the Manja minority group based on the ascribed and occupational status. The minorities are marginalized by the majority due to economic, social and cultural factors which are the legacy of the previous history and now embedded and institutionalized in the norms and values of the society of the oppressed and the oppressor. In addition to this social exclusion is a condition in which marginalized groups are not allowed to participate actively in their community because of their identity and social status such as race, gender, age, occupation (Yimer, 2012).

Other researchers, in a similar vein added that the social relationship between the community and the marginalized groups are more vague, ambiguous, and unclear. The community considers the excluded groups as being guilty who are responsible for their exclusion and criminalize them for their behavior and lack of dedication to the social fabric (Estivill, 2003; Sisto, 2013; Yoshida, 2013)

2.2.2. Rights Based Approach

The other approach used to analyze the social problems in the Southern Nations, Nationalities and Peoples region is a right based approach. A Right Based- Approach focuses on solving discrimination and inequality through making and including the needs of the marginalized and victim groups in development agendas and activities of the larger community, perhaps the majority groups. More importantly, this theory helps duty bearers to strengthen their capacity to shoulder their responsibility and right holders to claim for their fundamental human rights. In line with this conviction, the UNICEF (2007) officially reported that on the need to promote the needs and demands of minority groups, all development policies and interventions exercised to empower local communities should readjust the power imbalance that prevailed within

the community. This approach helps duty bearers to strengthen their capacity to shoulder their responsibility and right holders to claim for their fundamental human rights.

2.3 Empirical Review

According to the research conducted before the Dreg era Kafa society had a social hierarchy similar to the caste system. At the top of this hierarchy Kafa, followed by occupational groups including Blacksmiths (*Kemmo*), Weavers (*Shammano*), Potters, bards (*Shatto*) and Tanners (*Manno*). In this hierarchy, the Manjo were commonly referred to the hunters and given the lowest status, equal only with the slaves. The Kafa excluded the Manjo from their own category of *asho* (people), treating them as *gond ashi yara* (people of bad clans). The most commonly hunted animals were wild boars (*gudino*), bush buck (*dollo*), porcupine (*caayo*), colobus (*ello*), buffalo (*gaho*) and elephants (*dangiyo*). These animals were caught mainly for food, but other animals were captured for different reasons. For example, civet cats (*wongo*) were captured alive in traps and sold, porcupine meat is used as medicine for treating cold and skin disease (Yoshida, 2008).

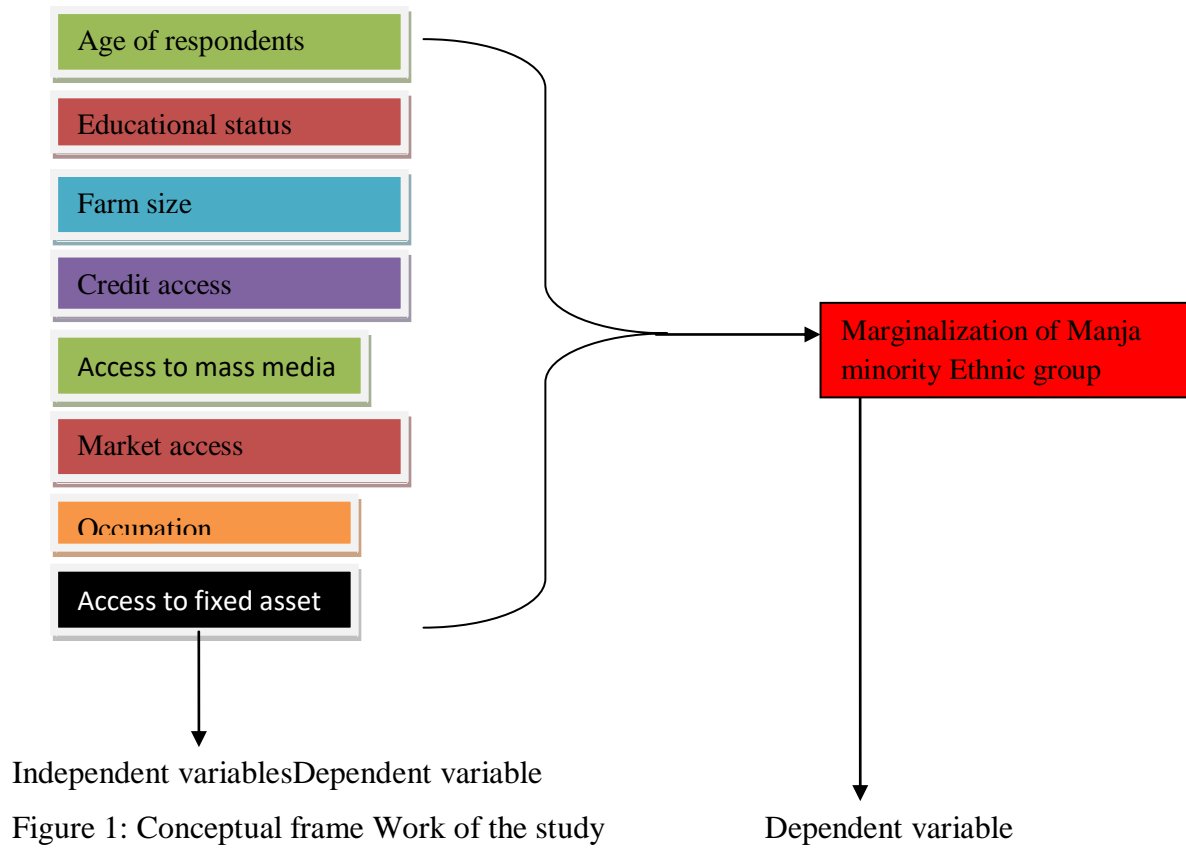
Other researcher articulated his ideas concerning Manja in Dawro have different burial practice from those of Dawuro farmers. The Manja dig their graves first vertically and then horizontally, burying the dead in an upright sitting position whereas the Dawuro favor the lying down position. The fuga in Yem and Gurage also have a number of rituals of their own, as well as a central involvement in the rituals of their farming neighbors. The fuga in the Yem hunt with nets, unlike other Yem, and have their own agricultural rituals for successful grain cultivation (Freeman, 2003)

Likewise, the other researcher Gebreslassie (2016), revealed that in “Social Stratification and Marginalization in the Southern Nations Nationalities and People Region of Ethiopia: The Case of Manja Minority Groups article” the Manja peoples are the most excluded and marginalized groups in the Southern Nations, Nationalities and Peoples region of Ethiopia. These people are marginalized because of their descent, pattern of life and occupation. Even though, the reasons for being discriminated, such as eating religiously prohibited wild animals, hunting and other occupational tasks have shown a sort of reduction, the wrong perceptions and social stereotype of the Kafa community against the Manja are hardly improved. Similarly other research conducted by Yoshida (2013) indicated that Manja are a minority group living in the pockets of

the Kafa,Sheka, BenchMaji and Dawuro zones.Konta special District in the SNNPRS.Some manjo also live in the Oromia and Gambella Region states.

There are no census data on the Manja population they live wit in the majority culture and similarly, with above idea the ethnic minorities in Kenya have been target of long-standing discrimination, exclusion and sometimes violence. Poverty with in ethnic communities in Kenya has been viewed as both a cause and manifestation of the dimensioned rights, opportunities and social advancement available to them. In addition to thisthey are poorly represented in political structure and decision making bodies and consequently have little control over decision that affect them .Ethnic minorities have been neglected and discriminated against in all aspects of their lives. They are often denied equal access to education and health care.Their members have limited job (Wekessa S. , 2012).

2.4. Conceptual frame work



Source: *From Empirical Review February, 2019*

CHAPTER THREE

RESEARCH METHODOLOGY

The main focus of this chapter is to describe the study area, research design and methodology those were used to investigate the research problem. Therefore, under this unit, research design, sources of the data, target population, study participants and different procedures, instruments of data collection, methods of data collection, method of data analysis and interpretation, honesty and reliability, lastly ethical considerations were discussed.

3.1. Description of study area & Population

Dawuro zone is located at about 500km southwest of Addis Ababa, the capital of Ethiopia and 275 km from Hawassa, the capital of the SNNPR. Dawuro is bordered on the south by GamoGofa Zone, on the west by the Konta special District, on the north by the Gojeb River which defines its boundary with the Oromia Region, on the northeast by Hadiya and Kembata Tembaro Zones, and on the east by Wolaita Zone; the Omo River defines its eastern and southern boundaries. The administrative center of Dawuro was Waka before it was shifted to Tarcha.

Dawuro has 111 kilometers of all-season roads and 123 kilometers of dry-weather roads, for an average road thickness of 53 kilometers per 1000 square kilometers. The highest point in the Zone includes Mount Holla (3720 meters).

Based on the 2007 Census conducted by the Central Statistical Agency of Ethiopia (CSA), this zone has a total population of 489,577, of whom 249,263 are men and 240,314 women; with an area of 4,814.52 square kilometers, Dawuro has a population density of 101.69. While 35,044 or 7.16% are urban inhabitants, a further 14 individuals are pastoralists. A total of 89,915 households were found in this Zone, which results in an average of 5.44 persons to a household, and 86,642 housing units. The two largest ethnic groups reported in this zone included the Dawuro (97.32%), and the Hadiya (1.3%); all other ethnic groups made up 1.38% of the population. Dawurotho is spoken as a first language by 97.44% of the inhabitants and 1.3% speak Hadiya; the remaining 1.26% spoke all other primary languages reported. 57.71% of the

population said they were Protestants, 31.86% practiced Ethiopian Orthodox Christianity, 4.9% observed traditional religions, and 4.61% embraced Catholicism (CSA, 2007).

According to 2007 population and housing census population of the district had an estimated population of 82,218 of which 41,762 male and 40,456 female. The district has 29 *kebeles*. The area is topographically rugged. The District covers total area of 110018 hectares and lies between 6°38'00"-7°6'00" degree north latitude and 36°38'00" to 37°13'00" degree east longitudes, with an elevation ranging 501-2500m. Regarding the Agro-Ecology, 47% was tropical, 32% was Subtropical and 21% was temperate. The annual mean temperature ranges between 15.1 to 27.5°C. The rainfall is a bimodal type, the short rainy season was between (February to March) and the long between (May to September). The average annual rainfall ranges from 1201 to 1800mm. According to the land utilization data of the area, 38.4% is cultivated land, 13.39% grazing land, 16.81% forest bushes and shrub land, 17.09 % cultivable and 14.31 is covered by others. The livestock resource of the District was estimated to be 313,094 cattle, 113,554 sheep, 45,703 goats, 7,081 horses, 1,934 mules, 5,064 donkey, and 157,996 chicken and 28,557 traditional hives (CSA, 2007).

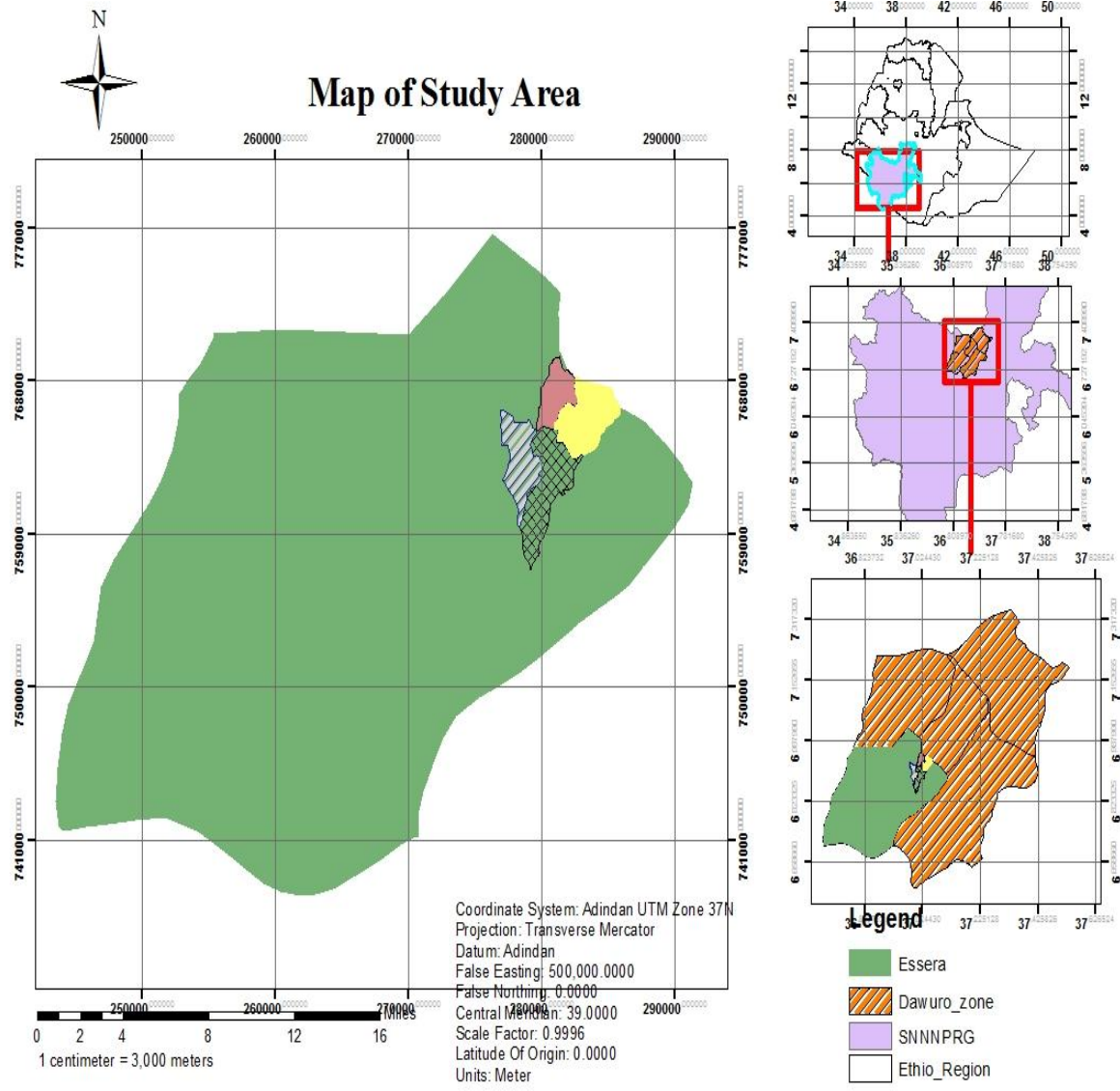


Figure 2 Map of study area

3.2. Research Design

The purpose of this study was to examine the socioeconomic effect of marginalization of manja ethnic group. The researcher employed under this research was explanatory survey in design, cross-sectional in time aspect. The study employed explanatory type of research to interpret and understand social action, the way how they build their lives and for explanation of social values and action (Saratntakos, 2005).

3.3 Research Approach

Both quantitative and qualitative approaches/mixed approach were applied in this study. Quantitative approach was done through questionnaire data whereas qualitative approach was done by using data from interview and focused group discussions of the study. The purpose of this study was to examine the socioeconomic effect of marginalization of manja ethnic group. The reason behind mixed approach is that quantitative research approach describes human experience through numerical categories while qualitative research strategy explore social or human problem in depth. So, combinations of these both approach provide relatively complete image to understand the cause and socio-economic effect of marginalization of manja minority group. (Creswell, 2014).

3.4. Sampling Techniques, Procedures and Sample Size

In this study multistage sampling technique was employed; in the first stage, *Essera* district that was purposefully selected due researcher knows about the district and there were problems following marginalization of manja minority ethnic group and its suitability to collect data with limited research budget and time. Stage 2, 10 *kebeles* were selected by using simple random method out of 29 total rural *kebeles* in the District. Finally, sample households were selected by simple random sampling by using probability proportional to size sampling technique.

To estimate sample size, simplified formula suggested by Yamane (1967) at precision level of five percent ($e = 0.05$).

$$n = \frac{N}{1+N(e)^2} \dots\dots\dots (1)$$

$$n = \frac{1115}{1+1115(0.05)^2} = 294$$

Where, n is the sample size, N is the population size which is 1115 and e is the level of precision which is 5%

Sample size determined by using probability proportional to sample size for each kebele as:

$$n_j = \frac{N_j(n)}{N} \dots\dots\dots(2)$$

Where: n_j = size of sample in individual *Kebele*; N_j =size of household in individual *kebele*;
 n = total sample size of the study; N = total house hold of the study.

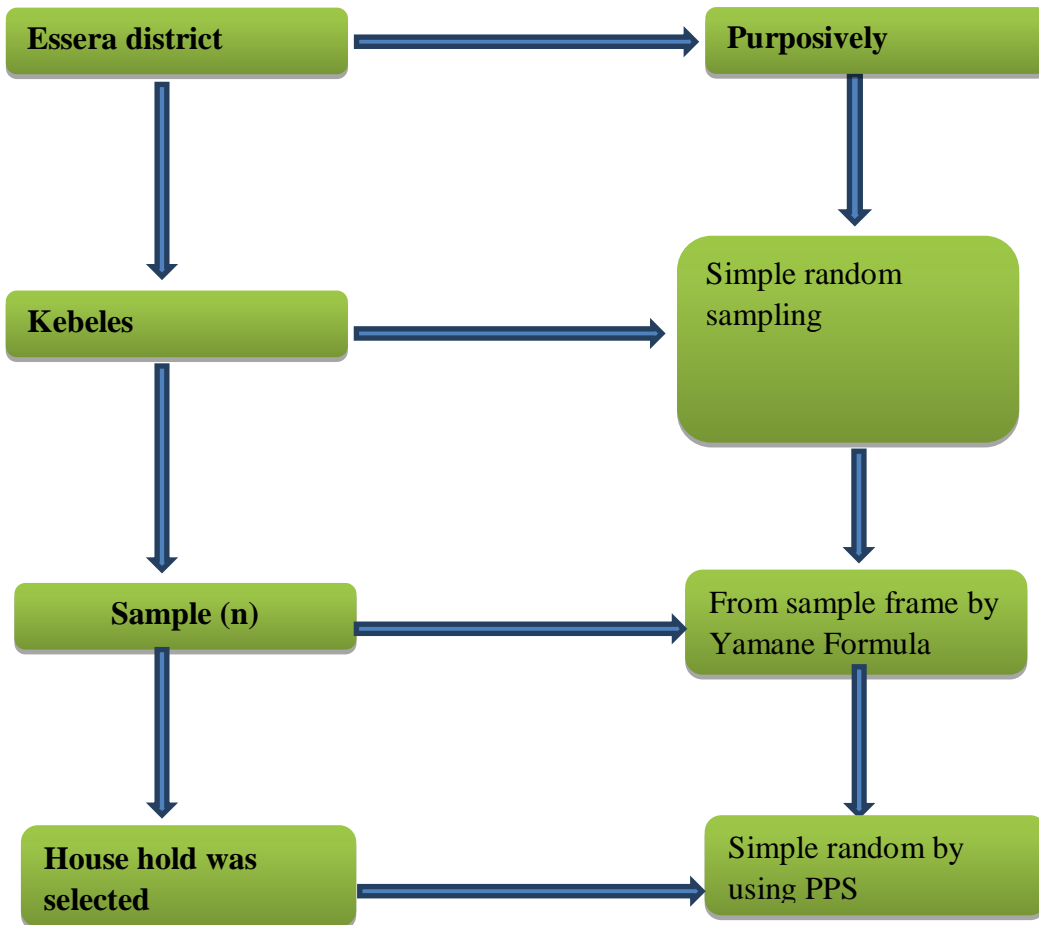


Figure 3: Sampling procedures

Table1 The sample size determination in each kebele

No	Name of kebeles	Total HH of manja in population	proportion	Sample size	Response rate
1	Oki	165	14.6	43	42
2	Kambo	114	10.2	30	29
3	Delba	128	11.6	34	33
4	Yimbura	106	9.52	28	26
5	Bale	82	7.48	22	21
6	A/bala	85	7.48	22	21
7	Z/shamayt	131	11.9	35	34
8	Z/woyda	118	10.5	31	30
9	Denga	92	8.16	24	22
10	Sengeti	94	8.5	25	23
Total		1115	100	294	281 95.57%

3.5. Data sources

The data for this study was generated from both primary and secondary sources of data focusing on both qualitative and quantitative natures. The surveys was covered the population of manja ethnic group in Essera district, Dawuro zone by used structured and semi structured questionnaires. .

a. Primary sources: the primary data was collected from respondents or household survey, key informants and focus group discussions. Accordingly, 10 focus groups discussion and 15 key informants was selected so as to support and strength household survey.

b. Secondary sources: The secondary sources of information including, research journals and articles, internet sources, report of counsel office, finance and economy development office reports especially human resource job process and document was reviewed at different levels of government organization because these bodies have in-depth understanding about causes, consequences and the way to minimize the marginalization and its effect of manja minority ethnic group.

3.6. Method of data collection

Survey: The research was based on a survey method using structured questionnaires for 294 household respondents. To collect this data first the data collectors were trained and recruited based on reading, speaking and writing skills in *Amharic* language for one and half a days. Data was collected by three omo agents, four development agents of respective kebele, two animal health and two cooperative workers. Questions applicable to this study was selected and arranged in a manner that can yield meaningful results in a cost effective manner. The household based questionnaires in surveys would provide information regarding the basic population characteristics such as sex, age, marital status, education and occupation, causes and the way to minimize the marginalization and its socioeconomic effect of manja minority ethnic group as well as the trend of marginalization.

Key Informant Interviews (KII): Key informant interview was conducted on 15 respondents with different individuals at different kebele levels. At the kebele level, individual interviews with two health extension workers, two Kebele chairpersons, two kebele manager, one cluster supervisor, one director, three development agents two animal health worker and two male and female affair. The bases for selection of key informants from each were: All of them were representative of local government; they have exposure in service delivery to local community and have knowledge about the socio-economic effect of marginalization among ethnic group in their kebele.

Focus Group Discussions (FGDs):

A focus group discussion in each 10 selected kebeles was carried out within a district. The discussion was focused on causes and the way to minimize the marginalization and its socioeconomic effects of manja minority ethnic group as well as the trend of marginalization. Focus group discussion encompasses: Orthodox religion leaders, Protestant religion leader, and Traditional belief leaders committee of the school, Elides, Adult women, kebele cabinets, Male youngster, Female youngster and Members of kebele council. Each focus group discussion contains 8-12 members and all focus group discussion was led by the researcher.

3.7. Data Collection Instruments

Data collection instruments such as a questionnaire are mechanisms used to collect accurate information, support or assess' attitudes and opinions of units in a given study. In this study the data generation instruments were structured questionnaires and semi- structured guiding questions (Colton and Covert, 2007; Tesfaye, 2015).

Structured Questionnaire: The primary objective of structure questionnaire in this study was to produce quantitative information from households. Part of questionnaire was adapted from the work from SNNPRS Nationality Council for Minority groups of code (NCMG, 2010) and contextualize in manner to get appropriate information from the manja ethnic group to meet the study objective and the rests developed by the researcher. The survey tool has two parts. Part one includes questions that related to demographic characteristics of the respondents, part two factors promoting the manja minority group. Questions incorporated in the questionnaires include five Likert scale. The questionnaire was translated in to the Amharic language to comfort the process of data collection from the respondents.

The researcher performed the pilot testing in February 2019. The three questions with the item statements were pre-tested by 29 respondents. Pre-testing of questionnaire and check lists was done on 29 sampled respondents in randomly non-selected *Kebeles* to validate how the respondents understand questions and whether modification need or not based on the outcome of the verification. The actual study kebele were not included in the pilot testing activities. As the result, the pilot- testing task created no effect on the main investigation or up on the responses of the local communities during the main fieldwork. The testing exercise showed the presence of some gaps in the tools. With the intents to fill, the gaps identified in the questionnaire instruments, the size of items and abstract difficulties were further advanced and familiar to the perspectives on the ground. A focus group discussion in each 10 selected kebeles was carried out within a district.

Key Informant Interviews: Key informant interview was conducted on 15 respondents with different individuals at different kebele level from local government representatives, those who had knowledge about marginalization of minorities and they are representatives of local government.

Focus group discussion: Focus group discussion in each 10 selected kebeles was carried out within districted main objectives of focus group discussion were to support and strengthen the survey data. All the members of FGD had knowledge about social and economic effect of marginalization.

3.8. Method of Data analysis and Interpretation.

The collected data was analyzed by using the descriptive statistics and econometrics model whereas as the data collected from key informant and focus group discussion was analyzed qualitatively in separate section. .

3.8.1 Quantitative data analysis using descriptive statistics

For the causes, social and economic effect of marginalization analyzed through frequency, percentage, mean and standard deviation through by using tabulation. With regard the discrete and dummy independent variables the inferential statistics chi square-test to check association between independent and dependent variables.

3.8.2 Econometric analysis

Binary Logistic Regression: The correlation and logistic regression model analysis were conducted using SPSS version 20. Logistic regression model was employed in this study to analyze factors that enhance marginalization. The dependent variable was marginalization of minority, which was measured as a dummy variable. However, the independent variables are: age of respondents, occupation, fixed asset, education, farm size, credit access, media access, and market access that can affect the dependent variable (Gujarati, 2004).

In the dichotomous analysis, the outcome variable (dependent variable) in logistic distribution (logistic) has got advantage over others because of its extreme flexibility and ease of use from mathematical point of view and results can be interpreted a meaningfully (Hosmer and Lemeshew, 1989).

Specification of Binary Logistic regression model:

The logistic regression model is econometrically specified as P_i denotes the probability of the marginalization that is high $Y_i = 1$ and $\exp(Z_i)$ stands for the irrational number e to the power of Z_i . For general logit model the following logistic regression equation has been used.

The model written as:

$$P(i) = \frac{1}{1+e^{-Z(i)}} \dots \dots \dots (3)$$

The model also written as

$$\text{But } (1-P_i) = \frac{1}{1+e^{Z(i)}} \dots \dots \dots (4)$$

In fact, Z_i is a linear function of m explanatory variables (X_i) and is specified as:

$$Z_i = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \dots \dots \dots + \beta_m X_m \dots \dots \dots (5)$$

β_0 is the intercept/constant and $\beta_1, \beta_2, \dots, \beta_m$ = logistic parameters (slopes coefficient) to be estimated

The slope tells how the log-odds in favor of marginalization change as independent variables change by a unit.

$$\text{Therefore, } \frac{p_i}{1-p_i} = \frac{1+e^{Z(i)}}{1+e^{-Z(i)}} = e^{Z(i)} \dots \dots \dots (6)$$

The stimulus index Z_i is also referred to as the log of the odds ratio in favor of minority marginalization. The odds to be used can be defined as the ratio of the probability that the marginalization to be low (P_i) to the probability that is not ($1-P_i$).

$$\frac{p_i}{1-p_i} = \frac{1+e^{Z(i)}}{1+e^{-Z(i)}} = e^{\beta_0 + \sum_{i=1}^m \beta_i x_i} \dots \dots \dots (7)$$

Taking the natural logarithms of the odds ratio of equation (5) was result in what is known as the logistic model as indicated below:

$$\ln\left(\frac{p_i}{1-p_i}\right) = \ln(e^{\beta_0 + \sum_{i=1}^m \beta_i x_i}) = Z(i) \dots \dots \dots (8)$$

If the disturbance or error term ϵ is taken into account the logistic model becomes:

$$Z(i) = \beta_0 + \sum \beta_i X_i + \epsilon \dots \dots \dots (9)$$

Dependent variable was *marginalization of minority* i.e. high and low, where, β_0 = constant X_i = factors enhancing marginalization, β_i = coefficients, ϵ = error term.

The model is estimated using the iterative Maximum Likelihood Estimation (MLE) procedure. MLE is concerned with picking parameter estimates that imply the highest probability or likelihood of having obtained the observed data. This estimation procedure yields unbiased, efficient and constant parameter estimation.

3.8.3 Qualitative data analysis

The data collected by both focus group discussion and key informant interview was first transcribed and then analyzed by descriptive statistics. Descriptive way of analyzing data makes it significant for interview. This data was analyzed as it was collected, and data saturation had been reached as provided (Tashakkori and Teddlie, 2009).

3.9 Definition of variables included in the Binary logistic model

3.9.1 Dependent variable

Marginalization of Manja minority: It was dummy variable; taking a value of 1 for high marginalization of minority and 0, low marginalization. The attitude towards marginalization of manjaminorities' i.e high and low. High if the manja minorities perceive themselves as ignored from Malla group. Low if manja minorities perceive themselves not ignored compared to Malla group.

3.9.2 Independent variables

1. Age: It is a categorical variable measured in the number of years. Young people are less satisfied with inequality rather than old ones. Recently, some Manja have attempted to resist this discrimination. These mostly young and educated men have tried and sometimes succeeded in persuading the Malla to treat the Manja in a more humanitarian way. However, such amicable relationships are usually limited to individuals and never extend to the Manja as a whole. Because the Manjas are a minority, such individual attempts against discrimination are intentionally ignored by the Kafa *Nilo-Ethiopian Studies (2008)*. Therefore, age was hypothesized to be negatively and significantly associated with high marginalization

2. Educational level: This is a categorical variable, which is measured by the grade level attained by minority group. Individuals educational status determines access to knowledge about citizens constitutional rights which in turn minority community groups affect their social integration problem with others in the society. Because of the stereotype and exclusion by the

dominant groups, the Manja did not get a better education before that can help them to empower their capacity in thinking and claiming of their rights. The Manja now perceived that they are treated unjustly by the government and government agencies when problems happened between the so called superior (Malla) and Manja classes (Yoshida, 2013). Therefore, education level was hypothesized to be negatively and significantly associated with marginalization.

3. Farm size: it is a categorical variable measured by number of hectare (ha), it hypothesized that small farm size has a positive relationship with marginalization. This refers that the total farm size (in hectares) owned by the household is expected to be better-off, if increased with other factors of production, large farm size may give higher produce that may enable the minority group to promote themselves.

4. Credit access: it is a dummy variable indicating whether the household had credit access or not. It takes value 1 if not access to credit 0 otherwise. Ahead of credit accessibility and opportunity creation for minority or Manja community, the responsible local and regional government body may develop capacity building intervention through educating and training about credit benefit and repaying system were recommended as best intervention. Therefore, this variable was hypothesized to be positively and significantly associated with marginalization

5. Access to mass media: This is a dummy variable refers minority watching television and/or listing Radio. It takes value 1 if respondents not access to mass media and 0 otherwise. Individuals who are not using mass media will have no awareness and consequently not increased ability to promote themselves. Therefore, not accessing mass media was hypothesized to positively influence marginalization of minority.

6. Market access: it is a dummy variable. It takes value 1 if not access to market 0 otherwise. Ahead of credit accessibility and opportunity creation for minority or Manja community, the responsible local and regional government body may develop capacity building intervention through educating and training about credit benefit. Therefore, this variable was hypothesized to be positively and significantly associated with marginalization

7. Occupation: it is a dummy variable. It takes value 1 if fire wood selling 0 for others. The minority who are from low income groups those generate their income from selling fire wood were marginalized (Mastro and Tukachinsky, 2012). Therefore, income source was hypothesized to be positively and significantly associated with high marginalization

8. Possession of fixed assets (FIXASSET): - it refers to farmers mainly own at least one of fixed assets among cattle, house and coffee and it is a dummy variable; it takes value 1 if the household not possesses fixed assets 0 otherwise. The notpossession of fixed asset would not help the individual to promote the minority groups. In this study, possession of fixed assets was hypothesized to associate significantly and positively with marginalization.

Table2Hypothesized independent variables

S/N	Variables	Code	Nature	Measurement	Expected sign
1	Age	AGE	Categorical	Age in year	-
2	Educational level	EDULEV	Categorical	The level of education in grade	-
3	Farm size	FARM	Categorical	Farm size in hectare	-
4	Credit access	CREDIT	Dummy	1 if Not access to market 0 otherwise	+
5	Access to mass media	MEDIA	Dummy	1 if Not access to mass media 0 otherwise	+
6	Market access	MARKT	Dummy	1 if Not access market nearby 0 otherwise	+
7	Occupation	INCOME	Dummy	1 if fair wood selling 0 for others	+
8	Access to fixed assets	FIXASST	Dummy	1 if not access to fixed asset 0 otherwise	+

3.10. Reliability and validity test of Instruments

.

Reliability estimates were used to evaluate the stability of measures administered at different time for different individuals. “The coefficient ranging between 0.00-1.00 in which higher coefficient indicates a higher level of reliability” (Winterstein, 2008).

.

Questionnaires were collected; the SPSS and Cronbach’s Alpha test were used. The correlation coefficient was calculated and the result was done. The result of reliability is indicating

questionnaire reliability and the correlation between the questionnaire elements and the study elements shown in the table below.

Table- 3Cronbach's alpha reliability results of the variables

S.No	Variables	Cronbach's Alpha
1	Cause of marginalization	.764
2	Social effect of marginalization	.831
3	Economic effect of marginalization	.860

Source: SPSS output, 2019

Validity test

A pilot survey was conducted to test questionnaire before administering the final phase. The questionnaires were pretested to check the consistency, concepts and logical flow as well as connections among the questions. Issues elevated by respondents were modified and questionnaires were developed. Besides, proper recognition by experts who have awareness about the research issue was taken to confirm validity of the instruments. The validity test result shows above 0.75.

3.11 Ethical consideration

In order to protect respondents from risk and show them utmost respect, researcher wrote and verbal informed consent from each one of them. The objectives and purposes of the research were clearly spelled out to them. Respondents were participated voluntarily and were free to withdraw from the study and did not want to take part anymore. The study was registered with as culture of study area and the ethical principles of confidentiality and anonymity was followed according to their culture throughout the research process. Written permission will then be granted to carry out the research without any interference.

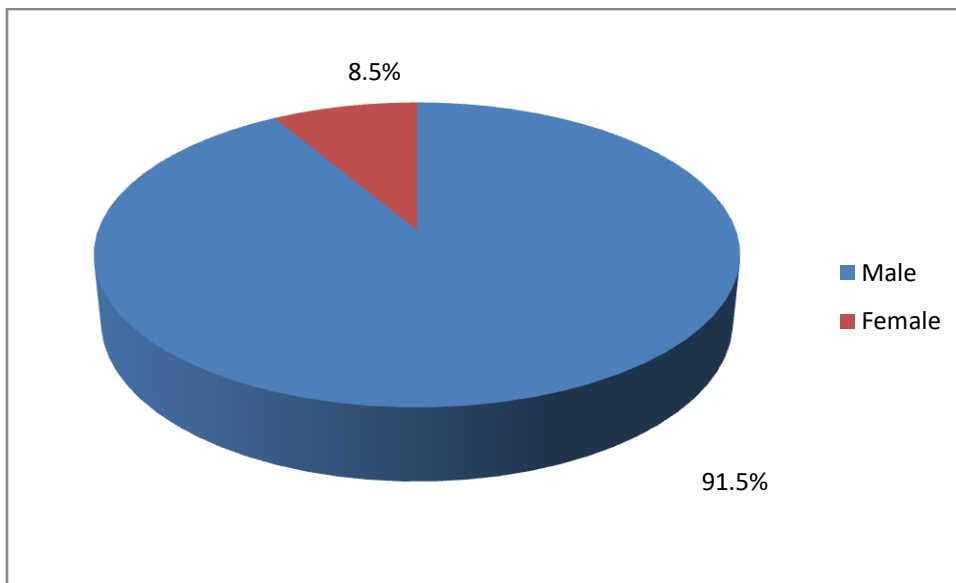
CHAPTER FOUR: RESULTS AND DISCUSSION

This chapter deals with the analysis of the survey data, discussion and interpretation of the results in the study area. It includes descriptive, binary logistic and qualitative results were discussed below.

4.1 Results of Descriptive Statistics

4.1.1 Demographic characteristics of the respondents.

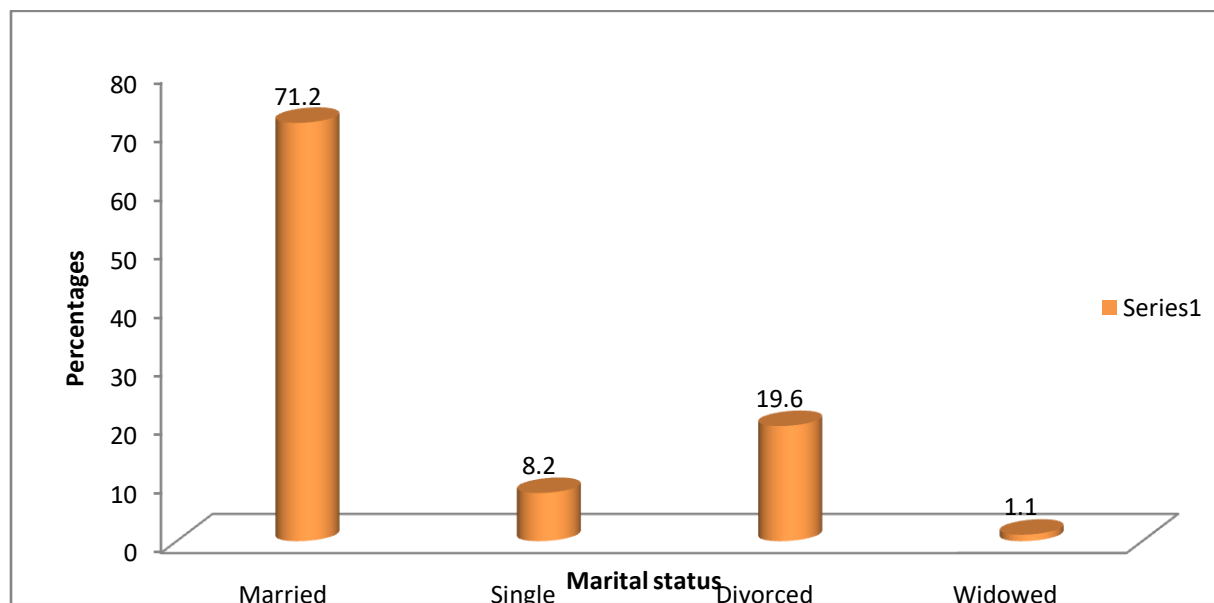
From the total 281 households, 257(91.5%) were male and the remaining 24(8.5%) were female. This shows that majority of the sampled manja ethnic group was male (Figure).



Source: *own survey data April, 2019*

Figure 4: Sex category of the respondents.

With regarding marital status, 71.2% of the respondents were married, 19.6% were divorced, 8.2% were single and 1.1% was widowed. This indicated that majority of the respondents included in this study was married (Figure 5)



Source: *Own survey data April, 2019*

Figure 5: Marital status of the respondents

Age and educational level with high and low marginalization

Table 4. Age and Educational level of the respondents

	Marginalization				Row Total N	Row Total N %	χ^2	p-value
	Low		High					
	N	N %	N	N %				
Age								
20-30	4	3.4	12	7.3	16	5.7		
31-40	48	41.4	76	46.1	124	44.1		
41-50	51	44	67	40.6	118	42.0		
Above 50	13	11.2	10	6.1	23	8.2		
Total	116	100	165	100	281	100	4.47	0.215
Education Level								
Not read and write	28	24.1	116	70.3	144	51.2		
1-4	57	49.1	32	19.4	89	31.7		
5-8	24	20.7	13	7.9	37	13.2		
9-10	7	6.0	4	2.4	11	3.9		
Total	116	100	165	100	281	100	58.1	0.000

Source: *Own survey data April, 2019*

With age category of the respondents, 5.7% under age 20-30, 44.1% age of 31-40, 42% age of 41-50 and 8.2% was above 50 year. Regarding to the high category of the respondents was 7.3 % 20-30 year, 46.1% 31-40 year, 40.6 % 41-50 year, 6.1% above 50 year. with relation to low category, 3.4 % 20-30 year, 41.4% 31-40 year, 44 % 41-50 year, 11.2% above 50 year. The study reveals that majority (46.1%) of high category were under the age group of 31-40. The chi-square test result indicates that there is no significant association between age and marginalization of manja ethnic group at less than 5 percent probability level.

From the total respondents (281), 51.2 % were not read and write, 31.7% under grade 1-4 and 13.2 % were under grade 5-8 and 3.9% were under 9-10. In highly marginalized group (165), 70.3 % were not read and write, 19.4 % under grade 1-4 and 7.9 % were under grade 5-8 and 2.4% were under 9-10. Regarding to low marginalized, 24.1 % were not read and write, 49.1% under grade 1-4 and 20.7% were under grade 5-8 and 6% were under 9-10. The chi-square test result indicates that there is a significant association between educational level and marginalization less than 1percent probability level.

4.1.3 Analysis of discrete Independent Variables

Table 5 Relationship between occupation and marginalization

Occupation	Marginalization				Row Total		χ^2	p-value
	Low		High					
	N	N %	N	N %	N	N %		
Farming	7	6	9	5.5	16	5.7		
Laborers	11	9.5	13	7.9	24	8.5		
Selling fire wood	98	84.5	143	86.7	241	85.8		
Column Total	116	100	165	100	281	100	0.28	0.87

Source: Own survey data April, 2019

Occupation: As indicated in Table 6, out of total (281) sample households 85.8 percent were selling fire wood, 8.5 laborers and only 5.7 percent were farmers. Out of total (165) high marginalization, about 86.7 percent selling fire wood, 7.9 percent laborers and the rest 5.5 percent were farmers. Regarding to the low marginalized 84.5 percent were selling firewood, 9.5 percent of laborers, and 6 percent were farming. The chi-square test result indicates that there is no significant association between income source and marginalization at less than 10 percent probability level.

Table 6. Relationship between land size and marginalization

land size	Marginalization				Row Total	χ^2	p-value	
	Low		High					
	N	N %	N	N %				
0.125-0.5	57	49.1	88	53.3	145	51.6		
0.6-1	49	42.2	51	30.9	100	35.6		
1.01-1.5	5	4.3	14	8.5	19	6.8		
1.6-2	5	4.3	12	7.3	17	6.0		
Column Total	116	100.	165	100	281	100	5.4	0.143

Source: Own survey data April, 2019

Land size: The table shows the land size category of the Manja ethnic group. From (281) respondents, 51.6% was 0.125-0.5, 35.6% was 0.6-1, 6.8% 1.01-1.5 and 6 % 1.6-2. From highly marginalized group, 53.3% was 0.125-0.5, 30.9% was 0.6-1, 8.5% 1.01-1.5 and 7.3 % 1.6-2 and among low marginalized group, 49.1% was 0.125-0.5, 42.2% was 0.6-1, 4.3 % for 1.01-1.5 and 1.6-2. The chi-square test result indicates that there is no a significant association between land size and marginalization at less than 5 percent probability level.

Table 7. Relationship between accesses to fixed asset and marginalization

Fixed asset	Marginalization				Row Total	χ^2	p-value	
	Low		High					
	N	N %	N	N %				
have fixed asset	42	36.2	28	17	70	24.9		
No fixed asset	74	63.8	137	83	211	75.1		
Column Total	116	100	165	100	281	100	13.5	.028

Source: Own survey data April, 2019

From the total (281) sample households 75.1 percent not possessed fixed asset and only 24.9 percent have fixed asset. Out of total (165) high marginalization, about 83 percent have not possessed fixed asset and also 17 percent have possessed fixed asset. With regarding to 116 low marginalized 63.8 percent were not possessed fixed asset and 36.2 percent were possessed fixed asset. The chi-square test result indicates that there is a significant association between possession of fixed asset and marginalization at less than 5 percent probability level.

Table 8. Relationship between access to credit and marginalization

Credit Access	Marginalization				Row Total	χ^2	p-value
	Low		High				
	N	N %	N	N %			
have credit access	40	34.5	30	18.2	70	24.9	
No credit access	76	65.5	135	81.8	211	75.1	
Column Total	116	100	165	100	281	100	9.6 .229

Source: Own survey data April, 2019

Out of total (281) respondents, 75.1 percent of households not accessed credit and 24.9 percent have accessed credit. Out of (165) high marginalization, 81.8 percent were not accessed to credit and 18.2% were not accessed to credit. From (116) low marginalized, 65.5 percent were not accessed credit and 34.5 percent were accessed credit. The chi-square test result indicates that there is no significant association between credit access and marginalization.

Table9. Relationship between access to media and marginalization

Media access	Marginalization				Row Total	χ^2	p-value
	Low		High				
	N	N %	N	N %			
have media access	80	69	31	18.8	111	39.5	
No media access	36	31	134	81.2	170	60.5	
Column Total	116	100	165	100	281	100	71.7 0.000

Source: Own survey data April, 2019

Out of total (281) respondents, 60.5 percent of households not accessed mass media and 39.5 percent have accessed mass media. Out of (165) high marginalization, 81.2 percent were not accessed to mass media and 18.8 percent were accessed to mass media. From (116) low marginalized, 69 percent were accessed to mass media and 31 percent were not accessed mass media. The chi-square test result indicates that there is a significant association between mass media access and marginalization at less than 1 percent probability level.

Table 10. Relationship between access to market and marginalization

Market Access	Marginalization				Row Total	χ^2	p-value
	Low		High				
	N	N %	N	N %	N	N %	
have market access	68	58.6	66	40.	134	47.7	
No market access	48	41.4	99	60	147	52.3	
Column Total	116	100	165	100	281	100	9.6 0.002

Source: Own survey data April, 2019

Out of total (281) respondents, 52.3 percent of households not accessed market and 47.7 percent have accessed market. Out of (165) high marginalization, 60 percent were not accessed to market and 40 percent were accessed to market. From (116) low marginalized, 58.6 percent were accessed to market and 41.4 percent were not accessed market. The chi-square test result indicates that there is a significant association between mass media access and marginalization at less than 1 percent probability level.

4.2 Causes of marginalization

Table 11 Causes of marginalization

No	Causes of marginalization	Percentage(N=281)						
		Very low	Low	Medium	High	Very High	Mean	SD
1	Eating dead animals	3.9	13.9	6.8	37	38.4	3.92	1.16
2	Eating forbidden animals	14.9	39.9	7.8	19.2	18.1	2.85	1.37
3	Paganism	40.6	26.5	2.8	27.4	4.3	2.29	1.35
4	Lack of sanitation	1.4	4.3	22.4	58.4	13.5	3.78	0.78
5	Livelihood dependency on hunting	0	33.1	37.7	7.8	21.4	3.2	1.11
6	Living apart from other ethnic group	0	1.4	2.8	4.3	91.5	4.85	0.5
7	Undermining themselves	0	0	0	18.5	81.5	4.81	0.38
8	Un-Circumcision of females	75.1	0	0.4	6.4	18.1	1.9	1.6
9	Malla ethnic group chauvinistic beliefs as they are naturally superior than manja ethnic group	27	53.7	0.4	2.1	16.7	2.3	1.3
Overall Average mean							3.32	

Source: Own survey data April, 2019

The results presented in table 11 show the frequency of respondents and mean value of the items that measures the causes of marginalization in Manja groups (mean. The causes were rated on a five-point Likert scale (1= very low 2= low 3= medium 4= high 5= Very high). Items with mean value 3.0 indicate average; while less than 3.0 indicate low and greater than 3.0 indicates high.

As shown Table 7, 95.9% of the respondents indicated that living apart from other ethnic group causes for marginalization (Mean=4.8 and SD=0.5), 74.1 % of respondents replied that eating dead animals (Mean=3.89 and SD=1.18), 70.7 % of the respondents indicated that lack of sanitation (mean=3.7 and SD=0.78), 100% of the respondents undermining themselves (mean= 3.6 and SD=1.78) and 31.7 % of the respondents replied that livelihood dependency on hunting were causes for the marginalization (mean=3.2 and SD=1.13). Respectively, eating forbidden animals (mean= 2.9 and SD=1.39), Malla ethnic group chauvinistic beliefs as they are naturally superior than manja ethnic group (mean=2.3 and SD=1.4), Paganism (mean=2.3 and SD=1.35) and Un-Circumcision of females (mean=1.9 and SD=1.6) were causes for the low marginalization.

The overall average of survey data showed that the causes of Manja minority group found 3.32. The result reveals that the cause of marginalization in Esssera District was high. According to the

result of key informants, the manja ethnic group was highly marginalized due to their personal and the social problems. According to the suggestions of key informants both government and religious leaders should take responsibilities to reduce manja ethnic group. The focus group discussion in Oki kebele one of protestant religious leader said that:

In our kebele manja minorities are marginalized due to the following reasons: the majority of the manja minorities not respect the principles and discipline of the religion like eating dead and forbidden animals, they do not keep their sanitation, they don't like to participate in modern agricultural technology, they like to lead their livelihood by selling fire wood, charcoal, hunting and other activities which are less valued by another dominant community.

This indicates that the manja minority groups are marginalized in Essera district which supports the manja minority were highly marginalized. Moreover, the focus group discussion participant in Senget kebele one of the orthodox religious leaders revealed that:

Most of the manja ethnic group worship the traditional beliefs or they are pagans. Those beliefs have no acceptance in our religion. Most of the time we thought them is come out from such kind of the traditional beliefs but they secretly worship and not keep the doctrines of the orthodox religion. Due to the reason even they do not come to the church and cannot worship with other group of the people.

Similarly, the focus group discussion participants of the Yimbira kebele cabinet indicated that in past regime marginalization of manja ethnic group was very worse but, at the present time things showing some of the progress. But, the causes of marginalization in our kebele were: they are not get they have less demand in education, saving, agricultural technology and health services. Moreover, they consider themselves as inferior and malla dominant ethnic group consider them as sub-human. To reduce the marginalization of manja ethnic group the concerned bodies like governmental organization including school, kebele council as well as religious institutions had better to give utmost attention and collaboratively work to minimize the discrimination of the minority group in our kebele. In addition the Delba kebele the male key informant of omo microfinance indicated that the saving habit manja minority was poor. In case of poorness they

are limited to the saving activities. They consume high amount than other ethnic group and extravagant by the buying a meat for subsistence.

The focus group discussion participant from Denga kebele indicated that manja ethnic group were not get high attention from kebele and woreda government in awareness creation as well as they were not involved in social and economic planning, and implementing activities. So, the solution for the marginalization should be considering all the ethnic group especially poor segments of people in different area had better to include in planning, supporting in different political, social and the economic activities.

The result of the key informants of the health extension worker in Z-woyda kebele explained that that:

Most of the manja ethnic group was marginalized due to not following the health activities like the advises from health extension worker including proper utilization of the toilet, health equipment like tables and medicines, delivery, postnatal and antenatal services that provided from the health post and centre.

From the key informants of the Development agent in Kambo suggested that:

There are different activities to empower the people in agricultural activities. The manja ethnic group was one of the people in resident in our kebele. But they are reluctant to change their livelihood by getting different technology like high variety of the seeds, fertilizers and pesticides which enhance agricultural production and the productivity. Mostly the manja ethnic group was targeted on less valued income generating activities and continuously resist to adopt modern technology which disseminate from different agricultural research that significantly change the life of the people thin short period of the time. Standing from this point of view, manja minority groups were economically less empowered this become the cause for marginalization of manja ethnic group in our kebele. To narrow this gap, measures have to be taken by government organization. If concerned bodies will not give attention to those marginalized minority groups, it is impossible to realize overall development activities as per plan generally in Ethiopia and particularly in our kebele.

The elders' focus group participant from Arus-Bala kebele explained that at the time manja minority group was marginalized due to they born from their former manja family, for living far apart from the community and considering them as criminals. The solution for reducing such activities from local up to country government should work to create awareness on manga ethnic group and the dominant malla ethnic group to narrow the gap existing in our kebele.

The qualitative data that obtained from the focus group discussion and the key informants indicated that there are high causes for the marginalization of the manja ethnic group. This supports the data obtained from the survey. This in lined with the study of (Yoshida, 2013) who, indicated that there was high causes of marginalization of manjas in kaffa zone.

4.3 Social and Economic Effects of Marginalization of Manja Ethnic Group

4.3.1 Social Effect

Table 12 Social effects of marginalization

No	Social effects of marginalization	Percentage(N=281)						Mean	SD
		Very low	Low	Medium	High	Very High			
1	Marry with malla ethnic group	0	4.6	0	0	95.4	4.8	0.63	
2	Attend school equally with malla ethnic group	9.6	33.8	5	27.4	24.2	3.2	1.38	
3	Worshiping in the same religion institutions	4.6	10	9.6	42.3	33.5	3.9	1.11	
4	Sharing health service equally	24.2	43.8	17.8	14.2	0	2.2	0.97	
5	Eating together	0	0	9.6	77.2	13.2	4	0.47	
6	Entering into home of malla ethnic group	3.6	5	19.2	29.2	43.1	4	1.07	
7	Using feeding equipment of ethnic group	0	0	29.2	57.7	13.2	3.8	0.63	
8	Leadership in local community with malla ethnic group	0	0	28.8	53	18.1	3.8	0.67	
9	Considering as criminals by malla ethnic group	53.7	8.9	2.5	25.6	9.3	2.3	1.53	
10	Considering as magicians	21	59.4	2.5	10.3	6.8	2.2	1.10	
11	Graving with malla ethnic groups	0	9.6	9.6	28.8	52	4.2	0.97	
12	Participating in public meeting	32.7	23.8	0	29.2	14.2	2.68	1.52	
13	Membership in kebele by having identity card	37.4	6.4	2.5	28.8	24.9	2.97	1.68	
14	Impartiality in justice from malla ethnic group	14.2	25.3	2.5	40.9	17.1	3.2	1.36	
15	Loading laborious work on manja ethnic group	5	5	4.6	27.8	57.7	4.28	1.09	
16	Giving bi-products of animals from malla ethnic group	0	5	46	28.8	61.6	4.46	0.80	
17	Suppressing manja ethnic group not to be equal with malla ethnic group	23.1	28.1	19.6	4.3	24.9	2.79	1.48	
Overall Average mean							3.45		

Source: Own survey data April, 2019

The results presented in Table 12 show the percentage of respondents and mean value of the items that measures the negative social effects in manja groups. The effects were rated on a five-point Likert scale (1= very low 2= low 3= medium 4= high 5= Very high). Items with mean value 3.0 indicate average; while less than 3.0 indicate low and greater than 3.0 indicates high.

As indicated in Table 8, 95.4% of the respondents indicated that manja ethnic group not marry with Marry with malla ethnic group(mean= 4.8 SD=0.63), 61.6% of the respondents implied that taking bi-products of animal from malla ethnic group(mean=4.46, SD=0.80), 57.7% Loading laborious work on manja ethnic group(mean=4.28 SD=1.09), 52% not graving with malla ethnic groups(mean=4.2, SD=0.97), 77.2% not Eating together with malla ethnic groups(mean=4, SD=0.47), 43.1% not entering into home of malla ethnic group (mean=4,SD=1.07), 42.3% not worshiping in the same religion institutions(mean=3.9, SD=1.11),57.7% using feeding equipment of ethnic group(mean=3.8, SD=0.63). 53% leadership in local community with malla ethnic group(mean=3.8, SD=0.63), 40.9% Impartiality in justice from malla ethnic group (mean=3.2, SD=1.36), 33.8% not attend school equally with malla ethnic group(mean=3.2, SD=1.38), 37.4% of membership in kebele by having identity card (mean=2.97, SD=1.68).correspondingly, Suppressing manja ethnic group not to be equal with malla ethnic group (mean =2.79,SD=1.48), Participating in public meeting(mean=2.68, SD=1.52), Considering as criminals by malla ethnic group(mean=2.3, SD=1.53) and Considering as magicians (mean=2.2, SD=1.10), Sharing health service equally(Mean=2.2, SD=0.97).

The overall average of survey data indicated that the social effect of marginalization of Manja minority group found 3.45. The result reveals that the high social marginalization in Esssera District. With regard to the social marginalization, Manja ethnic group was highly marginalized in dominant ethnic group. In area Manja was the lowest and Malla was highest in hierarchy. During the focus group discussion of the participants indicated that Mostly the manja ethnic group was socially marginalized due to personal sanitation problem, feeding habit, participation in social activities, low income level, giving low respect to themselves, eating dead animals for the survival, hunting and eating forbidden animals, wearing unclean clothes and not the responsibilities that given by the religious and political activities.

This revealed that the Manja ethnic group was socially marginalized due to the causes of their own problem and the Malla ethnic group. But, the major cause for social marginalization of manja ethnic group was eating the dead animals and socially forbidden animals in an area.

The focus group discussion from Senget kebele one of committee of the school suggested that:

There is education access in the area but, those marginalized group of manja did not get benefit from the education due to unequal social accessibility with the malla ethnic group. As he exposed, mostly the manja ethnic group lack income to buy clothes and other school materials like pen, pencil, exercise book and uniform. This is due to the reason that manjas were neglected by the malla ethnic group. Moreover, low participation, lack of punctuality and drop out before completing the class or academic year were the prevailing problem in our kebele with regard to the manja ethnic group. To solve the above problems our school started to support those groups in different ways. The committee member said they sometimes support them by buying the educational materials including exercise book, uniform and others. But, this was not uniform throughout in our kebele. This needs strong attention with whole community to promote the social effect of the manja ethnic minorities.

Similarly, one of the Bale kebele chairman key informants explained that:

With regard to the education, pure water supply, agricultural supports and health services had shown little change as compared with past time. But, concerning to the religion context with participation, worshiping and graving together with the malla ethnic group needs further work. The manja ethnic group are not allowed entering malla house, eating together with malla, shaking hands and crossing above from malla along the road are still forbidden for manja ethnic group”.

Contrary to the above idea the Denga chairman key informant nervously expressed his idea that in protestant religions discrimination has shown a change in minority groups of manja from time to time. In context of the orthodox and traditional belief followers excluded the manja minority from the social activity have been continued. To reduce this, the leaders of the orthodox should take the corrective measures by giving awareness and teaching the followers the doctrines of religion and had better to ensure the equal participation of manja ethnic group.

The focus group participants of adult women in Delba kebele indicated that:

...in social participation especially wedding, funeral and Deb, Manja ethnic group in forced to participate and help by their labour but, the malla ethnic group not voluntarily to participate in manjas social activities not contribute by labour. This indicates that the Manja ethnic group social marginalized.

Denga kebele youngster focus group discussion participant also indicated that with relation to marginalization, the manja ethnic with my peer-group they are neglected from social especially in pure drinking water supply, school, in market and media. This due to the reason, they were born from manja ethnic family.

In addition, the youngster female focus group discussion member of Yinbra kebele indicated that:

...manja ethic group provide different services like fire wood, charcoal and others to the malla ethnic group. But, they are not allowed to marry with malla group, enter to house, equipment, not sit and eat together with malla ethnic group. This is shameful activity which treats unequally manja with malla ethnic groups. So, to change the activities the youngsters and others concerned bodies should have responsibilities to change the scenario.

Among the focus group discussion participant from Yinbra kebele one of the protestant religious leaders expressed revealed that:

...this unequal treatment by human being in our kebele is not due to the permission of God. But it is manmade and weak perception of the dominant ethnic group. In our religion we have been working to reduce marginalization. But, other religion there was less attention given to the minority group. Because of this fact, to achieve the social problem of marginalization with in short period of time it is impossible. For the completeness of reducing marginalisation in our kebele as well in our district working jointly is needed for the future.

And also, Z-shamyti kebele manager suggested that there is high marginalization concerning social activity such as communal use of water, religion, marriage, school and others. This created high gap between minority of the manja and other dominant groups. Due to these reason in our

kebele to narrow the social gap it become everlasting problem in our kebele. This burning issues need to be get high attention from the concerned bodies.

This qualitative result from focus group and the key informants supported the survey data that shows there was high social effect in Essera district. This result was supported by the study of Mitiku (2018) who concluded that in Konta especial woreda there was high social marginalization on manja ethnic group.

4.3.2 Economic Effect

Table13Economic effects of marginalization

No	Economic effects marginalization	Percentage(N=281)						
		Very low	Low	Medium	High	Very High	Mean	SD
1	Land tenure system	30.2	0	12.1	0	57.7	3.5	1.79
2	Support from extension workers of agriculture	37	0	9.6	0	57.7	3.3	1.87
3	Support from omo-microfinance agent	0	0	18.1	38.4	43.4	4.25	0.74
4	Job opportunity for youths of manja ethnic group	0	0	1.4	85.8	12.8	4.1	0.36
5	Access to irrigation facility	0	36.7	7.8	43.4	12.1	3.3	1.09
6	Road access	0	79.7	0.4	13.5	6.4	2.46	0.95
7	Cooperative works and its support by government	0	46.3	32.4	9.6	11.7	2.86	1.0
8	Communal use of water resources on income generating activities	0	14.2	32.4	42.7	10.7	3.49	0.86
9	Improved livestock access	0	64.1	0	35.9	0	2.7	0.96
10	Distribution of Consumption commodity like sugar	0	82.9	0.7	16.4	0	2.3	0.74
Overall Average mean							3.23	

Source: Own survey data April, 2019

The results presented in Table 13 show the percentage of respondents and mean value of the items that measures the economic effects in manja groups. The effects were rated on a five-point Likert scale (1= very low 2= low 3= medium 4= high 5= Very high). Items with mean value 3.0 indicate average; while less than 3.0 indicate low and greater than 3.0 indicates high.

The Table 9 below indicates 43.4 % indicated that Support from omo-microfinance agent (mean =4.25 SD=0.74) is one of the economic problem, 85.8 % Job opportunity for youths of manja ethnic group(mean=4.1, SD=0.36), 57.7% land tenure system(mean=3.5, SD=1.79), 42.9% Communal use of water resources on income generating activities (mean=3.49, SD=1.29) 57.7% Support from extension workers of agriculture(mean=3.3, SD=1.87), Access to irrigation facility(mean =3.3, SD=1.09), Cooperative works and its support by government(mean=2.86, SD=1.0), Improved livestock access(mean=2.7, SD=0.96), Road access(mean=2.46, SD=0.95,)and Distribution of Consumption commodity like sugar (mean=2.3 SD=0.74).

The overall average of survey data indicated that the economic effect of marginalization of manja minority group found 3.23. The result reveals that the high economic marginalization in Esssera District. This is due to according to the focus group discussion manja ethnic group not benefit economically.

Based on the focus group discussion one of the participants indicated that:

Manja ethnic group was living in isolated areas from other communities in Dawuro. They are isolated from agricultural service, health service, road access and other infrastructures. This causes the limited service access to the infrastructure which leads to the low growth in economy. This leads high marginalization of the manja ethnic group from economic activities.

The result of focus group discussion showed that the manja ethnic group had high isolation in terms of the economy due to low access to the different infrastructure. Furthermore, key informants indicated that Manja ethnic group has high marginalization in terms of the economy. This is due to the Manja ethnic group live near to the forest and bushes in small local house. They are living for substance way of the living for hand to the mouth due to low level of the income generating activities.

The focus group discussion conducted in Oki kebele cabinet indicated that:

The economy development is very decisive for the change of the life for every man kind. At present time the economic activities of the world is on the way of dynamic change. On the contrary, the manjas in our kebele leading primitive way of the life, Manja ethnic group in our kebele live inside the forest by collecting wood and charcoal as well as they concentrated on hunting activities for their daily consumption. But, they are laggard to change their livelihoods by taking fertilizers especial seed, different productive varieties of livestock's. Due to this reason, almost all manjas in our kebele were labourers. Due to our weak support and awareness creation of the government manja minority leading their life not as human beings. All malla ethnic groups want to exploit the labour of the manja ethnic groups and want to keep only their own benefits and economic advantages which hinder the change of the manja minority economic enhancement. This unbalanced economic development is one obstacle for achievement of manja economic goal. Thus, lack of the economic achievements leads marginalize manja ethnic group from social, political, administrative, cultural activities or issues.

On the contrary, focus group participants from Delba kebele member of the kebele council noted that:

We contributed for the marginalization of manja ethnic group because at time of the planning, orientation, supporting, implementation and evaluation manja were not included in our kebele. So, we should make the corrective action in inclusion of manja ethnic groups in every economic activities including planning up to evaluation.

The key informant in Sengeti kebele informant explained that the manja ethnic groups were economically not benefited this is due to steepness of ploughing land, living inside the forest, lack of new and innovative attitude, knowledge, awareness, skill and practice, limited technology adoption like improved variety of seed and livestock.

One informant from Z-woyda kebele said that:

...their credit service utilization was very low. In our kebele in terms of the manja ethnic groups, there was low voluntary and compulsory saving services; With

regard to the saving manjas have low level of awareness and practices and habits of the saving our kebele. He added, Omo agents and other kebele committees have no commitment to serve manja minorities in saving services.

The key informants of from Z_shamayti kebele explained that the manja ethnic group did not want to cooperate with other malla groups for mutual benefits. In cooperative formation there was initial saving, but, the manja minorities not fulfil the criteria. So, they are economically, neglected group of the people in this area. With this regard the cooperative office should jointly work to promote marginalized group of manja minority.

Focus group discussion member from elder Arusi-bala kebele indicated that the due the low economic development they are participating in robbery, criminal and another illegal activities in our kebele. To settle peace and security of our kebele we have to help them to empower economically.

Similarly, focus group discussion from teacher parent association noted that supported the elders idea saying without the economic development of the manja ethnic group achieving the economic level of the people is impossible. One key informant of Denga cluster kebele suggested that manja are economically at poor level. This made problem on social, cultural and etc. So, all educated and uneducated malla ethnic group should work to create awareness of manja.

School Directors from key informants said participating manja in different economic activity will create opportunity not only for the development of manja but also, it is vital for the change of the whole environment. Through participating manjas in all economic, social, political and cultural activity needs the commitment of every citizen from kebele up to federal level. Without advancement of the manja ethnic group economic achievement of other group my considered as in complete economic development. The overall economic effect of the marginalization was high. This was supported by the results of the focus group and key informants interview.

4.4 Econometric results of logistic regression model

The purpose of this section is to identify the most important hypothesized independent variables that promote marginalization of Manja ethnic group.

4.4.1 Multi-collinearity test

Before data analysis and checking model fitness, it is critically important to check the presence of Multi-collinearity or association among the hypothesized independent variables. The existence of Multi-collinearity is the situation where independent variables are correlated. Hence; it is difficult to separate the effect of each explanatory variable to predict the parameters of interest. There are two measures that are often suggested to test the existence of Multi-collinearity. These are Variance Inflation Factor (VIF) and Contingency Coefficients. Variance Inflation Factor (VIF) used to check Multi-collinearity among the continuous explanatory variables, while Contingency Coefficients (CC) for dummy variables (Gujarati, 1995). In this study, only the contingency coefficients were analyzed due to no continuous variables that included in the model. The contingency coefficients were computed from survey data to check the existence of high degree of association problem among discrete independent variables. The decision rule for Contingency Coefficients states that when its value approaches 1, there is a problem of association between the discrete variables, i.e., the values of contingency coefficients ranges between 0 and 1, with zero indicating no association between the variables and the values close to 1, indicating a high degree of association. To detect this problem, contingency coefficient is computed as follows:

$$CC = \sqrt{\frac{x^2}{N+x^2}} \dots\dots\dots (11). \text{ A value of 0.75 or more}$$

indicates a stronger relationship. According to Gujarati (2003), to avoid serious problems of Multi-collinearity, it is quite essential to omit the variable with value 0.75 and more from the Logistic analysis. The result of the Contingency Coefficient (Table 14) reveals that absence of Multi-collinearity or high degree of association problem among independent variables.

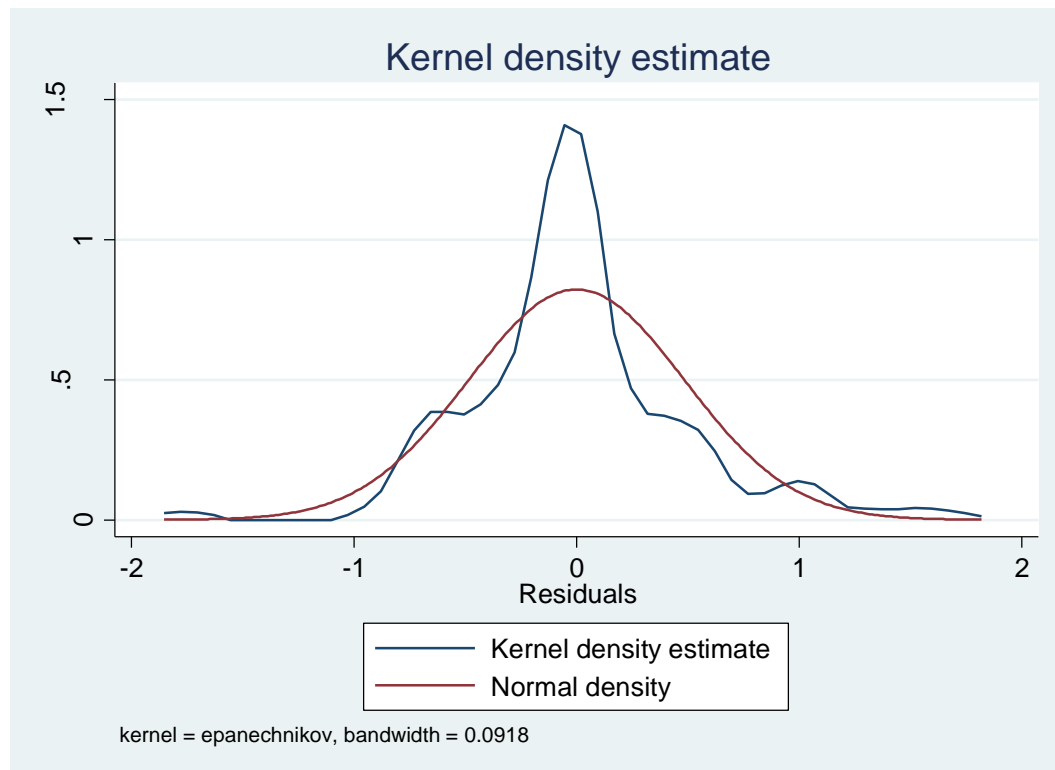
Table14. Contingency Coefficients for the dummy and discrete variables

	A	B	C	D	E	F	G	H
A=Market Access	1.000	.016	-.023	.062	-.006	-.137	.046	-.011
B=Media Access	.016	1.000	-.097	.016	.152	-.201	.408	.096
C=Fixed asset	-.023	-.097	1.000	-.012	.042	.059	-.136	-.674
D=occupation	.062	.016	-.012	1.000	.021	-.157	.007	-.109
E=Age	-.006	.152	.042	.021	1.000	-.194	-.096	.005
F=Land size	-.137	-.201	.059	-.157	-.194	1.000	-.179	-.036
G=Education Level	.046	.408	-.136	.007	-.096	-.179	1.000	.082
H=Credit Access	-.011	.096	-.674	-.109	.005	-.036	.082	1.000

Source: Own survey data model output April, 2019

4.4.2 Normality Test

The residuals should follow a normal distribution, with a mean of 0. Recall that a normal distribution is shaped like a bell, it is symmetric, so this shape implies that symmetric.



source own survey, 2019

Figure -6Histogram of normally distributed residuals.

4.4.3 Analysis socioeconomic factors that promote marginalization of manja minority

The binary logistic regression model was employed to analyze factors that promote marginalization of Manja ethnic group (Table 15). The variables included in the model were 8that included age, education level, farm size, occupation, mass media access, market access, fixed asset and credit access. The goodness of fit measures state that the model fits that data well. The likelihood ratio test statistics exceed the chi-square critical values with 8 degree of freedom at less than 1% probability levels indicating that the hypothesis that all the coefficients, except the intercept are equal to zero is rejected. The value of Pearson chi-square test shows the overall goodness of fit of the model at less than 1% probability level.

As observed in Table 14, the Nagelkerke was 0.477; meaning that 47.7% of the variation in marginalization of Manja ethnic group was due to 8 variables entered in the model. Another measure of goodness of fit is based on a method that classifies the predicted value of the dependent variable, marginalization of Manja ethnic group, as 1 if high and 0 otherwise. This classification is the result of cross-classifying the outcome variable with a dichotomous variable whose values are derived from the estimated logistic probabilities. In this approach, estimated probabilities are used to predict group membership. They say that, if the model predicts group membership accurately according to some criteria, then this is thought to provide evidence that the model fits. The overall correctly predicted figures were 81.3. Correctly predicted figures for high were about 83.6 percent; while correctly predicted sample size for low was 79.3 percent.

As indicated in table 14, among the 8 variables used in the model, 4 variables were significant with respect to marginalization at different probability level. The variables significant at 1% probability level are mass media, education level and market access; 5% probability is possession of fixed assets. From those significant variables fixed asset, mass media and market access positively significant, whereas, education level was negatively promote marginalization of manja Ethnic group.

Table 15The Binary logistic regression model analysis output

	B	S.E.	Wald	Df	Sig.	Exp(B)
AGE	.047	.225	.044	1	.833	1.048
EDULEV	-.799	.205	15.151	1	.000***	.450
OCCUP	.004	.326	.000	1	.990	1.004
FARM	.029	.196	.023	1	.880	1.030
FIXASST	1.149	.522	4.841	1	.028**	3.154
CREDIT	.638	.530	1.447	1	.229	1.892
MEDIA	2.188	.349	39.300	1	.000***	8.918
MARKET	1.005	.320	9.869	1	.002***	2.731
Constant	-1.528	.992	2.371	1	.124	.217
Pearson- χ^2 value			123***	Df=8	0.000	
-2Log Likelihood			258			
Nagelkerke			0.477			
Correctly predicted overall sample			81.9			
Overall prediction for low			79.3			
Overall prediction for high			83.6			
Sample size			281			

Source: model output/2019. *** Significant at 1% and ** 5% probability level

4.4.4. Elaboration on significant explanatory variables in logistic model analysis

1. Education level (EDULEV): Education level influences marginalization negatively and significantly as hypothesized. The significance level showed less than 1% probability level. The implication of inverse relation of education level and marginalization signifies that the larger the in level of education by grade, the lesser would be the marginalization of manja ethnic group. Other things being kept constant, the odds ratio in favor of marginalization decreases by a factor of 0.45 for an increase in education level of grade by one unit.

2. Possession fixed asset (FIXASST): Variable FIXASST showed that it is positively significant at ($P < 0.05$) probability level, which was presumed. This implies other things kept constant, the odds favoring marginalization increases by a factor of 3.154 for manja ethnic group who had not possessed fixed assets such as land and coffee.

3. Mass media access (MEDIA): The manja ethnic groups who have access to media are affected significantly and positively the probability of marginalization at less than 1% significance level. The model result implies that, the manja households who have no access to

mass media like radio and Television at their home are more probably tend to marginalized than those households who access mass media at their home. The analysis indicates that the odds ratio in favor of marginalization increases by a factor of 8.918 as manja ethnic group who have no access to Medias like radio and ETV.

4. Market access (MARKET): This variable showed that it is positively significant at ($P < 0.01$) probability level, which was presumed. This implies other things kept constant, the odds favoring marginalization increases by a factor of 2.731 for manja ethnic group who had not have access to market.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

This chapter presents about summary of the findings, conclusion, recommendations and direction for the further research. Summary of the findings were presented as per the research conducted specifically in the study area; conclusions are based on the research objectives of the study; possible recommendations were forwarded as finding of the study to the concerned bodies and the directions are suggested for other researchers.

5.1. Summary of major findings

In Dawuro Zone Essera District marginalized ethnic group consist sex with majority of males at 91.5%, age groups with majority of 41-50 year 42%, marital status with majority of married 71.2%, Educational level with majority of not read and write 51.2%, occupation with majority of selling fire wood 85.8%, land size category of 0.125-0.5 with majority of 51.6%, fixed asset with majority of no fixed asset 75.1%, credit access with majority of no credit access 75.1%, media access with majority of no media access 60.5%, market access with majority of no market access 52.3%.

Regarding to causes of marginalization of Manja ethnic group are living apart from other ethnic group (Mean=4.8), eating dead animals (Mean=3.89), lack of sanitation (mean=3.7), undermining themselves (mean= 3.6) and livelihood dependency on hunting mean=3.2) high causes for the marginalization of the Manja ethnic groups. Respectively, eating forbidden animals (mean= 2.9) Malla ethnic group chauvinistic beliefs as they are naturally superior to Manja ethnic group (mean=2.3), Paganism (mean=2.3) and Un-Circumcision of females (mean=1.9) were causes for the low causes for the marginalization of the Manja ethnic group in Esseera District. The overall average of survey data showed that the causes of Manja minority group found 3.17. The result reveals that the cause of marginalization in Essera District was high.

With respect to social effect of marginalization Manja ethnic groups were not marry with Marry with malla ethnic group (mean= 4.8), taking bi-products of food from malla ethnic group (mean=4.46), Loading laborious work on manja ethnic group (mean=4.28), not graving

with malla ethnic groups(mean=4.2), not Eating together with malla ethnic groups(mean=4), not entering into home of malla ethnic group (mean=4), not worshiping in the same religion institutions(mean=3.9), using feeding equipment of ethnic group(mean=3.8), Leadership in local community with malla ethnic group(mean=3.8), Impartiality in justice from malla ethnic group (mean=3.2), not attend school equally with malla ethnic group(mean=3.2) showed there were high social effect of marginalization of the manja ethnic group. correspondingly, notmembership in kebele by having identity card (mean=2.97), Suppressing manja ethnic group not to be equal with malla ethnic group (mean =2.79), not Participating in publicmeeting (mean=2.68), Considering as criminals by malla ethnic group(mean=2.3), Considering as magicians (mean=2.2) and Sharing health service equally(Mean=2.2) indicated low effect of marginalization of manja ethnic group. The overall average of survey data indicated that the social effect of marginalization of manja minority group found 3.45. The result reveals that there was high social marginalization in Esssera District.

Concerning the economic effect of marginalization, no supportfrom omo-microfinance agent (mean =4.25), Job opportunity for youths of manja ethnic group (mean=4.1) land tenure system (mean=3.5), Communal use of water resources (mean=3.49), no support from extension workers of agriculture (mean=3.3), no access to water facility on income generating activities (mean =3.3) has effect on manja ethnic group marginalization. Correspondingly, cooperative works and its support by government (mean=2.86), Improved livestock access (mean=2.7), Road access (mean=2.46)and Distribution of Consumption commodity like sugar (mean=2.3). The overall average of survey data indicated that the economic effect of marginalization of manja minority group found 3.23. The result reveals that there was high economic marginalization in Esssera District.

The result of binary logistic regression model indicated that out of 8 independentvariables such as age, education level, farm size, income source, mass media access, market access, fixed asset and credit access included in the model 4 variables were significant with respect to marginalization at different probability level. The variables significant at 1% probability level are mass media, education level and market access; 5% probability is possession of fixed assets. From those significant variables fixed asset, mass media and market access positively significant, whereas, education level was negatively promote marginalization of manja Ethnic group.

5.2. Conclusion

This study was conducted to investigate the socio-economic effects of Marginalization of Manja Ethnic Group in Essera District, Dawuro Zone, SNNPR, and Ethiopia. The study was mainly focused on causes, determinants, social and economic effects of marginalization of the manja ethnic group. Based on findings of the study the following were concluded in this study.

In the study area the major causes for the marginalization were living apart from malla ethnic group, undermining themselves, eating dead animals and lack of sanitation. Mostly the manja ethnic group was living in a specific marginalized area and easily cannot get any kind of best experiences and activities as well as updated information.

With regard to the social and economic effect of marginalized manja ethnic group of people are more excluded and marginalized group in Essera District of the Dawuro zone. These manja people are marginalized from social and economy participation because of their pattern of life and occupation. Due to social stereotype and economic level of the dominant or Malla community, the Manjas life was very challenging and the situation was very complex. From this study, the minority of Manja group social discriminated and economically unchanged.

The survey results shows, 116(41.3%) were of manja group perceived that there was low marginalization compared to malla group while, 165 (58.7%) perceived there was high marginalization when compared with malla ethnic groups.

The result of binary logistic regression analysis revealed that out of 8 variables included in the model 4 variables are found to be significant at less than 5 percent probability level, whereas the remaining 4 variables less powerful in explaining the variation in marginalization. From which, fixed asset ($P < 0.05$), media access ($P < 0.01$) and market access ($P < 0.01$) probability level were found to be significant and positively influence marginalization. This result indicates that those positively significant variables marginalization of manja ethnic group. Whereas, Education level ($P < 0.01$), probability level were significant and negatively determine marginalized manja ethnic group. This reveals negatively significant variables reduce marginalization of the manja ethnic group.

5.3. Recommendations

Understanding factors that affect marginalization, causes, economic and social effect would help policy makers to design and implement more effective methods for promoting manja ethnic groups. Based on the findings of the study, the following possible policy implications are drawn:

- ✚ Mass media use is important determinants of marginalization of the manja ethnic group in study area. Mass media is very important instrument to introduce best practice and aware manja ethnic group on current and updated information. The result shows marginalization was low among mass media users. Therefore, this study recommends government should promote, facilitate and widen access of information and communication technology for rural isolated manja ethnic group.
- ✚ The binary logistic regression result shows livestock unit was found to influence the marginalization of manja ethnic groups negatively and significantly. Education was important things to solve the problem of marginalization due to backward knowledge, practice and attitude of human being. Therefore, *Essera* District office of education should promote adult education to reach the marginalized groups of manja.
- ✚ The study result shows that fixed asset was found to marginalization positively and significantly. This result shows marginalization high among manja who had no fixed assets. Therefore, the office of agriculture and natural resource should mobilize fixed assets and ensure the asset ownership of rural marginalized manja group.
- ✚ Access to market was positively and significantly related with marginalization of manja in the study area. This indicates manja ethnic group who have no better access to market cannot easily increase the household income. Hence, recognition of the local government of the area should promote the market accessibility for marginalized group of the manja ethnic group.
- ✚ In the *Essera* District there was high social and economic marginalization. All concerned bodies including office of development sectors (office of agriculture, health, transport, Omo-microfinance, cooperatives and Non-governmental organization) should work collaboratively to promote the economic and social condition of the manja ethnic group.

- ✚ Religious leaders have great power to impose on believer's outlook to change their wrong perceptions. Therefore, they should teach their followers that every human being is created equal and might respect each other.
- ✚ According to this study findings, minority manja ethnic group convinced themselves as inferior than others due to very long lasted domination imposed by undemocratic administration system. These circumstances eroded their confidence, biased to be dependent on dominant group and not express their opinion freely in front of the people. Therefore, to overcome this problem minority Manja group had better to utilize their human and democratic rights that adopted in both FDRE and SNNPRS constitution to equalize themselves with all other ethnic groups and take out from inferiority complex.

5.4. Directions for Further Studies.

This study included only 8 predictors that promotes marginalization of the Manja ethnic groups, there could be some other relevant predictors that may affect marginalization of minority ethnic groups, but those were excluded from this study this is because the explained variation by only 47.7% (Nagelkerke=0.477) which shows the remaining 52.3% variation was not showed in the model. Future researches, therefore, may consider more factors that affect marginalization like transport access, location, etc, and other variables which can influence marginalization of minorities.

In addition, conducting study in” *Manna*” and “*Degella*” marginalization is important next to a *Manja* ethnic group in study area is also needed.

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APPENDIX QUESTIONNAIRE

QUESTIONNAIRE GENERAL PUBLIC

This questionnaire is prepared by a post graduate student (in Public Management) in Jimma University for partial fulfillment of master degree. The purpose of this study is to analyze the “Socioeconomic Effects of Marginalization of Manja Ethnic Group in Essera District Dawuro Zone, South Western Ethiopia.” The information you provide is believed to have a great value for the success of this research. I confirm you that all data was used for academic purpose and was analyzed anonymously and you are not exposed to any harm because of the information you give. I highly appreciate in advance to your kind cooperation in providing the necessary information.

Thank you!

General instruction:

- ☞ Please put a tick (√) on the space provided.
- ☞ Select the appropriate answer and circle.
- ☞ For question that need further explanations please use the space provided under each section.

Part I: General questions

1. Enumerator Namesignature.....date of interview.....
2. Respondent ID
3. Name of Kebele

Part II: Socio-demographic data

1. Age 1. 20-30 2.31-40 41-50 above 50
2. Sex 1. Male 2. Female
3. Marital status 1. Married 2. Single 3. Divorced 4. Widowed
4. Educational level 1. 1-4 2.5-8 3.9-10 4.9-10 5.11-12 6. above 12
5. Occupation 1. Selling fire wood 2. Daily laborer 3. Farming
6. The size of farm in hectare 1 0.125 -0.25 2. 0.26-0.53.0.6-1 4. 1.01-1.5 5.1.6-2 6.above 2

Part-III: The institutional data

- 7. Do you have any fixed asset? 1. Yes 2. No
- 8. What are the assets that you possess.....
- 9. Do you access microfinance credit services? 1. Yes 2. No
- 10. Did you access mass media? 1. Yes 2. No
- 11. If yes for question No. 10 which kind of mass media do you access -----
- 12. Do have access to market? 1. Yes 2. No
- 13. What is your attitude towards marginalization with regard to Malla ethnic group?
 - 1. Low 2.High

I. Causes of marginalization of manja ethnic group in Essera district

Direction the following item indicates causes that contribute to marginalization. Each item is to be responded by selecting the most appropriate response from the five alternatives are:-

1. Very low (VL)
2. Low (L)
3. Medium (M)
4. High (H)
5. Very high (VH)

Please respond by marking a tick “✓” against the response you think most appropriate

No	Causes of marginalization	Response rate				
		1	2	3	4	5
1	Eating dead animals					
2	Eating forbidden animals					
3	Paganism					
4	Lack of sanitation					
5	Livelihood dependency on hunting					
6	Living apart from other ethnic group					
7	Undermining themselves					
8	Un-Circumcision of females					
9	Malla ethnic group chauvinistic beliefs as they are naturally superior than manja ethnic group					

10. What has to be done to reduce causes of marginalization of manja ethnic group?

11. Who is concerned body to reduce marginalization of manja ethnic group? _____

ii. Effects of marginalization

a) Social effects

No	Social effects of marginalization	Response rate				
		1	2	3	4	5
1	Marry with malla ethnic group					
2	Attend school equally with malla ethnic group					
3	Worshipping in the same religion institutions					
4	Sharing health service equally					
5	Eating together					
6	Entering into home of malla ethnic group					
7	Using feeding equipment of ethnic group					
8	Leadership in local community with malla ethnic group					
9	Considering as criminals					
10	Considering as magicians					
11	Graving with malla ethnic groups					
12	Participating in public meeting					
13	Membership in kebele having identity card					
14	Impartiality in justice from malla ethnic group					
15	Loading laborious work on manja ethnic group					
16	Givingbi-products of animals malla ethnic group					
17	Suppressing manja ethnic group not to be equal with malla ethnic group					

b) Economic effects

No	Economic effects marginalization	Response rate				
		1	2	3	4	5
1	Land tenure system					
2	Support from extension workers of agriculture					
3	Support from omo-microfinance agent					
4	Job opportunity for youths of manja ethnic group					
5	Access to irrigation facility					
6	Road access					
7	Cooperative works and its support by government					
8	Communal use of water resources by income generating activities					
9	Improved livestock access					
10	Distribution of Consumption commodity like sugar					

Checklist for Focus group discussion

1. How do you evaluate about the marginalization of manja ethnic group in Essera district?

2. What are the causes of marginalization of manja ethnic group?

3. Do you explain social and economic effects of marginalization of manja ethnic groups?

4. What is being done to narrow the existing gap of marginalization?

5. Who are responsible to reduce such gap?

6. What should be the involvement of politicians and religious leaders to optimize the situation of marginalization of manja ethnic group?

7. What do you suggest to stop marginalization of manja ethnic group in school and in both District and kebele council?

Key informant interview question

This key informant questions are prepared by a post graduate student (in Public Management) in Jimma University for partial fulfillment of master degree. The aim of this questions are to collect data about “Socioeconomic Effects of Marginalization of Manja Ethnic Group in Essera District Dawuro Zone, South Western Ethiopia.” The information you provide is believed to have a great value for the success of this research. I confirm you that all data was used for academic purpose and was analyzed anonymously and you are not exposed to any harm because of the information you give. I highly appreciate in advance to your kind cooperation in providing the necessary information.

1. Do you think that social and economic effect in manja ethnic group marginalization? If your answer is yes, how it can contribute? please list them.

1. What you perceive about causes of manja ethnic group? Please list the issues related to causes of manja ethnic group -----

2. What is your comment about causes of marginalization for manja ethnic group? please list them.

3. Do you think that manja ethnic group marginalized by social life from dominant group? If your answer is yes, what are causes for their social marginalization?

4. Is there any economic problems related to marginalized manja ethnic groups? If your answer is yes, please list the economic problem.

5. What are solutions to overcome marginalization of manja ethnic group? Please list them.

Thank you!!!!!!!

ተጨማሪ መግለጫ

ቃለ- መጠይቅ

ይህ ቃለ መጠይቅ የተዘጋጀው በጅምዩኒቨርሲቲ በፕቭል ክሚኔጅ መንተላማስት ሬት ድግሪ ምረቃ ጽሑፍ መረጃ ለማሰባሰብ ሲሆን መጠይቁ የተፈለገበት ዓላማ በዳው ሮዞን ኢሠራወረዳ በማንጃጎሳ ላይ የሚደረገውን ማህበራዊና ምጣኔ ህብታዊ በደል ላይ ለሚደርገው ጥናት የእርስዎ ምላሽ ትልቅ ዋጋ እንዳለው ታምኖ በታል። በዚህ መጠይቅ የእርስዎን መልስ (ምላሽዎን)

ይሰጣሉ። ስለሚያደርጉልኝ ትብብር ምስጋናዬ ቅድሚያ ነው።

አጠቃላይ ቃለ - መጠይቅ

✓ በሚስማማዎት / በመረጡት / መልስዎ ላይ (✓) ያስቀምጡ ወይም ያክብቡ

በጽሑፍ ለሚመለሱ ጥያቄዎች በተዘጋጀ ላቸው ክፍት ቦታዎች ሀሳብዎችን በመጻፍ ይመለሱ።

ክፍል አንድ

መረጃ አሰባሳቢ ወይም ----- ፊርማ ----- ቀን -----

ምላሽ ሰጪው መለያ -----

የቀበሌ ስም -----

ክፍል ሁለት: የስነህዝብ መረጃ

- 1. ዕድሜ 1. 20-30 2. 31-40 3. 41-50 4. ከ50 በላይ
- 2. ፆታ 1. ወንድ 2. ሴት
- 3. የጋብቻ ሁኔታ 1. ያገባ 2. ያላገባ 3. የፈታ 4. ባል/ሚስት ሞተበት
- 4. የትምህርት ደረጃ 1. ያልተማረ 2. 1-4 3. 5-8 4. 9-10 5. 11-12 6. ከ12 በላይ
- 5. የስራ ድርሻ 1. የማገደ እንጨት መሸጥ 2. ጉልበት ሠራተኛ 3. አ/አደር
- 6. የመሬት መጠን በሃ/ር 1. 0.125 በታች 2. 0.125-0.5 3. 0.6-0.1 ሃ/ር 4. 1.01-1.5
- 5. 1.6- 2 ሃ/ር 6. ከ2 ሃ/ር በላይ

ክፍል ሶስት: ተቋማዊ መረጃ

7. ቋሚንብረት-አለዎት ? 1 አዎን 2 የለኝም

8. ቋሚንብረት-ዓይነት -----

9. አሞማይክሮፋይናንስ-ብድር-አገ/ት ተጠቃሚኖት ? 1. አዎን 2 አይደለውም

10. ማህበራዊ-መገናኛ-አገ/ት ተጠቃሚኖት ? 1.አዎን 2 አይደለውም

11. ጥያቄ-ተራ ቁጥር-10 ላይ-ተጠየቁ-ጥያቄ-መልሶ-ዎት-አዎን-ከሆነ-የት-ኛውን

ማህበራዊ-መገናኛ-ይጠቀማሉ? -----

12. የገበያ-ማራ-ጮች-ተጠቃሚኖት ? 1. አዎን 2 አይደለውም

13. በእርሶ-ዎ-እይታ-ከማላ-ጎሳ-የሚደርሰው-መገለል-ምን-ይመስላል 1. ዝቅተኛ 2. ከፍተኛ

በኢ-ሠራ-ወረ-ዳ-በ-ማንጃ-ጎሳ-ላይ-የሚፈፀሙ-የማግለል-ምክንያቶች

በተቀመጡሀሳቦችለምሳሽዎየመረጡትንሀሳብበኢሠራወረዳበማንጃጎሳላይለሚደርሰውበደልምክንያትነው የሚሉትንበሠንጠረዥውስጥያደርጉ

- 1.በጣምዝቅተኛ
- 2.ዝቅተኛ
- 3.መካከለኛ
- 4.ከፍተኛ
- 5.በጣምከፍተኛ

ተ.ቁ	የበደሉምክንያት	በመጠይቁየሚሰጡምሳሽ				
		1	2	3	4	5
1.	ሞቶሮተገኘኦንስሳትመብላት					
2.	የተከለከሉእንስሳትን / በሃይማኖት / መብላት					
3.	ባእድአምልኮመከተል					
4.	ንጽህናጉድለት					
5.	በአደንላይየተመሰረተኑሮመግፋት					
6.	ከሌሎችርቀውመኖር					
7.	ራስንየበታችአደርጎማየት					
8.	ሴትልጅባለመገረዝ					
9.	ከማላጎሳየበላየውነትላይማመን					

10. በማንጃጎሳላይየሚደርሰውበደልመንሰኤዎችንለመቀነስምንምንመሠራትአለበት?-----

11. በማንጃጎሳላይየሚደርሰውንማግለልለመቀነስየሚመለከተውአካልማነው?-----

በኢሠራወረዳማንጃጎሳላይየሚደርሰውማህበራዊበደሎች

ተ.ቁ	ማህበራዊበደሎች	በመጠይቁ የሚሰጡ ምላሽ				
		1	2	3	4	5
1.	ከማህበራዊ ጋር መጋባት					
2.	ከማህበራዊ እኩል የትምህርት ተሳትፎ					
3.	ከማህበራዊ በአንድ የሃይማኖት ተቋም መገልገል					
4.	እኩል የጤና አገልግሎት					
5.	ከማህበራዊ አብሮ መብላት					
6.	የማህበራዊ መግባት					
7.	የማህበራዊ ለውጥ ያደገውን ጋራ መጠቀም					
8.	በአካባቢው ማህበራዊ ጉዳዮች ላይ ኃላፊነት ከማህበራዊ ጋራ መምራት					
9.	ወንጀለኛ ተደርጎ የሚታይ የማህበራዊ					
10.	አሰማተኛ ተደርጎ የሚታይ የማህበራዊ					
11.	ከማህበራዊ በአንድ የመቃብር ሥፍራ መጠቀም					
12.	በህዝባዊ ስብሰባ መሳተፍ					
13.	የቀበሌ መታወቂያ በማግኘት ነዋሪ ሆኖ ከመኖር አኳያ					
14.	አድሎዮሌ ለበት ፍትህ ከማህበራዊ ማግኘት					
15.	ከፍተኛ ጉልበት ስራ ጫና መፍጠር					
16.	ወተትና የወተት ተዋጽዎችን ማግኘት					
17.	ሀብትን በነጻነት ማፍራትና መጠቀም					

ለ/ ምጣኔ ሀብታዊ በደሎች፤

ተ.ቁ	ምጣኔ ሀብታዊ በደል	በመጠይቁ የሚሰጡ ምላሽ				
		1	2	3	4	5

1.	የይዘታባሌበትነት					
2.	የግብርናኤክ/ሽንባለሙያድጋፍማግኘት					
3.	አሞማይክሮፋይናንስድጋፍማግኘት					
4.	የሥራዕድልከማላእኩል					
5.	የመስኖአማራጭማግኘት					
6.	የመንገድተደራሽነት					
7.	በህብረትሥራማህበርማደራጀትናድጋፍማግኘት					
8.	ገቢበሚያስገኙተግባራትውሃበጋራመጠቀም					
9.	ምርትዘርእንስሳትማራባትናመጠቀም					
10.	በመንግሥትድጋግየሚቀርቡየፍጆታዕቃዎችንእኩልመጠቀም					

በቡድንየሚመለስመጠይቅ

1. በአሠራር ወረዳ በማንኛኛ ጎሳ ላይ የሚደርሰውን መገለል እንዴት ይገመግማሉ ?

2. ለማንኛ ጎሳ መገለል መንስኤዎቹ ምን ድናቸው ?

3. በማንኛ ጎሳ ላይ የሚደርሰውን ማህበራዊና ምጣኔ ሀብታዊ በደሎችን ያብራሩ :-

4. በማንኛ ጎሳላይ ያለውን መገለል መቀነስ ምን መሰራት አለበት ?

5. በማንኛ ጎሳላይ የሚደርሰውን ጉዳት ለመቀነስ ኃላፊነት መውሰድ ያለበት አካል ማነው ?

6. በማንኛ ጎሳላይ የሚደርሰውን የመገለል ችግሮችን ለመቀነስ የፖለቲካ አመራሩ እና የሃይማኖት አባቶች ተሳትፎ ምን መሆን አለበት?

7. በማንኛ ጎሳላይ የሚደርሰውን የመገለል በደልን ለማስቆም በት/ቤት፣ በወረዳና በቀበሌ ምክርቤት በኩል በተደራጀ ሁኔታ ግንዛቤ ከመፍጠር አንፃር አስተያየት አለዎት? -----

ስለ ማንኛ ጎሳ ግንዛቤ ባላቸው ግለሰቦች የሚሞላ መጠይቅ

ይህ ቃለ መጠይቅ የተዘጋጀው በጅምባራ ስርዓት በፕቭል ክማኔጅመንት ለማስትሬት ድግሪ ምረቃ ጽሑፍ መረጃ ለማሰባሰብ ሲሆን መጥይቁ የተፈለገበት ዓላማ በዳውሮዞን አሠራር ወረዳ በማንኛ ጎሳላይ የሚደረገውን ማህበራዊ ና ምጣኔ ሀብታዊ በደል ላይ ለማደርገው ጥናት የእርስዎ ምላሽ ትልቅ ዋጋ እንዳለው ታመኖበታል። በዚህ መጠይቅ የእርስዎን መልስ የሚጠቀመው ለምረቃ ጽሑፍ ለትምህርት ጉዳይ ብቻ ስለሆነ ከማንኛውም ስጋት ነፃ ሆነው ምላሽ ምን ይሰጣሉ።

1. ማህበራዊ

እና ምጣኔ ሀብታዊ በደሎች በማንኛ ጎሳ መገለል ላይ አስተዋጽኦ አለው ብለው ያምናሉ? መልስዎ አዎ ከሆነ እንዴት አስተዋጽኦ እንደሚያበረክት ያብራሩ፡-

2.በእርስዎ እይታ ከማንኛኛ ጎሳ መገለል መንሰኤዎች ጋር ተያያዥ ነት ያለው አስተያየት አለዎት?
 ?ካለዎት እባክዎን ይዘርዝሩ:-

3.በማንኛ ጎሳ መገለል መንሰኤዎችን ለመቀነስ ማንምን መስራት አለበት? -----

4.ማንኛ ጎሳ በማህበራዊ ኑሮ የተገለሉ ናቸው ብለው ያምናሉ? መልስዎት አዎን ከሆነ መንሰኤዎችን ያብራሩ:-

5.ለማንኛ

ጎሳ መገለል ምጣኔ ህብታዊ ጥያቄ ለሰጠው ያምናሉ? መልስዎት አዎን ከሆነ በዝርዝር ያብራሩ:-

6.የማንኛ ጎሳን መገለል ለማስቀረት መፍትሄዎች ምንድናቸው? -----

አመሰግናለሁ!

ANNEX 1: FGD and KI Participants Category of the study

No.	Study participants	Concerned sample representatives	NO. of participants	Number of involved	Participati on in %
1.	Focus Group Discussion members (FGD)	Malla Community From ten selected kebeles (Oki,Kambo,Delba,Yibra,Sengeti,Denga,A/bala,	100	94	94 %

		Bale,Z/shamyti,Z/woyda)			
2.		chairman of kebele=2	15	15	100 %
	Key-Informants	Health extension= 2 Cluster supervisor=1 Animal health worker 1 Development agent =3 Kebele genera=2 Director of the school=2 Male and female youth affair=2			

ANNEX2: Table correlation analysis result

		Correlations							
		Age in year	Education Level	Occupation	land size	Possession of Fixed asset	Credit Access	Media Access	Market Access
Age in year	Pearson Correlation	1	.191**	.005	.194**	-.058	-.036	-.186**	.025
	Sig. (2-tailed)		.001	.938	.001	.331	.553	.002	.673
	N	281	281	281	281	281	281	281	281
Education	Pearson Correlation	.191**	1	.025	.135*	.086	.028	-.403**	-.021
	Sig. (2-tailed)	.001		.680	.023	.149	.645	.000	.720

Level	N	281	281	281	281	281	281	281	281
Occupation	Pearson Correlation	.005	.025	1	.150*	.111	.158**	-.002	-.037
	Sig. (2-tailed)	.938	.680		.012	.063	.008	.978	.538
land size	N	281	281	281	281	281	281	281	281
	Pearson Correlation	.194**	.135*	.150*	1	-.019	.011	.100	.127*
	Sig. (2-tailed)	.001	.023	.012		.756	.861	.094	.033
Fixed asset	N	281	281	281	281	281	281	281	281
	Pearson Correlation	-.058	.086	.111	-.019	1	.677**	.006	.027
	Sig. (2-tailed)	.331	.149	.063	.756		.000	.922	.656
Credit Access	N	281	281	281	281	281	281	281	281
	Pearson Correlation	-.036	.028	.158**	.011	.677**	1	-.045	.027
	Sig. (2-tailed)	.553	.645	.008	.861	.000		.456	.656
Media Access	N	281	281	281	281	281	281	281	281
	Pearson Correlation	-.186**	-.403**	-.002	.100	.006	-.045	1	.016
	Sig. (2-tailed)	.002	.000	.978	.094	.922	.456		.795
Market Access	N	281	281	281	281	281	281	281	281
	Pearson Correlation	.025	-.021	-.037	.127*	.027	.027	.016	1
	Sig. (2-tailed)	.673	.720	.538	.033	.656	.656	.795	
	N	281	281	281	281	281	281	281	281

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

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

ANNEX 3: Photos of the study area

Focus group discussions



Source: the focus group discussions in sampled kebeles

Photo A: Protestant focus group discussion in Oki kebele

Photo B: female headed focus group discussion in Yimbra

Photo C: youngster male focus group discussion Delba

Key informants photo



The key informants interview in A/ bala kebele

Photo the existing situation of manja ethnic group in Essera district



The traditional belief of manja ethnic in Denga kebele



Selling of firewood in Z/shamayti



The place where Manja living