

Opportunities and Challenges of Socio-Economic Integration of the Manjo Minority in Kaffa
Zone, Southwestern Ethiopia

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A Thesis Submitted to the School of Social Work for the Requirement of MA Degree in Social
Work

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ACRONYMS

AAE	Action Aid
CVM	catholic voluntary Mission
CSA	Central stastic Agency
DFID.....	Departement For International Development
ECS	Ethiopian Catholic secreteriat
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focused Group Discussion
NGO.....	Non Governmental Organization
SNNRS.....	Southern Nation Nationality Regional State
UNDP.....	United Nation Development Fund
UNHR.....	United Nation Human Right
KZFD.....	Kafa Zone Finans Development

GLOSSARY

Alamo – one who sprit descends from heaven

Debo/Dado- The type of social cooperation by farmers working in each of farm land turn by turn

Derg— Military government that ruled Ethiopia prior to the existing regime

Ekko—sprit inherited by Alamos

Idiro ---- The type of social cooperation for funeral ceremony

Kaffecho/Gommero --- The majority group excluding the Manjos

Kebele---- The Smallest administrative unit in Ethiopia and a Sub- division of Woreda

Manjo ---- The excluded minority group

Mannoo ---tanners

Woreda----- An Administrative unit which is a Sub- Division of Zone

Zone-- An Administrative unit which is a Sub- Division of regional State

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ABSTRACT

The study primarily focuses to figure out the nature of socio-economic integration of the Manjo minorities in Kaffa Zone. A qualitative research approach was employed to get depth data to understand and interpret the nature of socio-economic integration of the Manjos. Accordingly, in-depth interview, focused group discussions and observation were employed and a total of 23 in-depth informants, 2FGDs constituting of 8 individuals in each group and who were recruited through purposive sampling. Informants were selected purposefully from Gimbo woreda (yufudo) kebeles and Decha woreda of (Shapa) kebele. Regarding the challenges to participate in all social life matters some of the problems faced by the Monjo communities are; forced to live far away from villages of people with regular status. And occupied marginal areas, not as productive for farming. The majority of the Manjo communities are still not out of poverty. The main reason for this is the lack of land. Concerning the opportunities for the socio-economic integration of the manjo communities; religion and marriage also play fundamental opportunities for the integration of Manjo communities. Currently, there is a positive progress of having good relation between the Manjos and others. For example their students have been sharing schools and associated services as well as people also are sharing various public services. Governmental and non governmental organizations are making an effort for the social integration of Manjos, and yet no satisfactory result has been entertained.. Even though there is promising opportunities, there are also undeniable challenges in socio-economic integration of the Manjos with the Kaffa. Therefore, the Ethiopian government and policy planners should plan for longer time frame in promoting the opportunities and handling the challenges of integration.

Key words: Manjo minority; kafa society; integration; marginalization

CHAPTER ONE: INTRODUCTION

Background of the study

It is commonly known that Ethiopia is the home of socio- culturally and linguistically diverse peoples. Throughout the country there are minority groups of craft workers and hunters that are excluded from mainstream society. Among others, the people of Kafa are the one who live in southwestern Ethiopia with different social strata and occupational minorities. Based on research done before the Derg regime, these studies generally presume the existence of a social hierarchy was similar to the caste system. At the top of this hierarchy were the Kafa, followed by occupational groups including blacksmiths (*Qemmo*), weavers (*Shammano*), bards (*Shatto*), potters, and tanners (*Manno*). In this hierarchy, the Manjo were commonly referred to as hunters, given the lowest status (Gezahegn, 2003) .

Unlike based on the basis of ethnic or language differentiations, marginalization still persists in Kafa of southwestern Ethiopia among different minority groups (Dena Freman and Alula Pankhurst, 2003). This is manifested most starkly in restriction of social interaction, consumption of food and drink, economic segregation and cultural subordination. Even if the constitution of the country assures equal rights of nations, nationalities and peoples of Ethiopia, the Manjo minority group has faced even greater marginalization and growing deprivation of access to economic and political assets (Yoshida, 2013).

The Manjo are a minority group who live in pockets in the Kafa, Sheka, BenchiMaji, and Dawrozones and the Konta special district in SNNPR. They also occupy the Oromia and Gambella Regional States. Manjo living in the Kafa zone have long been discriminated against by the Kafa. During the Derg regime, attempts were made by the government to abolish social discrimination against the Manjo, although these met with little success. Since the Ethiopian People's Revolutionary Democratic Front (EPRDF) came to power and ethnic federalism became the central policy of the federal government, the Manjo have become even more marginalized, as minorities are not considered independent ethnic groups entitled to receive economic and political resources (Yoshida, 2008).

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Historically the Manjo had a kingdom of their own ruled by a great king, “Manjotato” but they were driven into the forest, where they were conquered by the non Manjo Kaffa Yoshida, S. (2008). Incorporated into the Kaffa kingdom, the Manjo tato become subservient to the Kaffa king, *Kafi-tato* Food-based slurs not only denigrate people but also dehumanize them. Jones, M. O. (2007).

Orthodox Christianity has had a role in integrating some and distancing other minorities. The food habits of the Manjo and Mana are considered incompatible with the food taboos of the church, thus accentuating the marginalization of these groups. This cultural difference has been perpetuated by the characterization of the Manjo and Mana as non-believers or pagans and therefore they are not entitled to bury their dead in church compounds Behailu A. and Data D.”(2001)

Dengechi, B., Worku, N., and Mikre, F. (2018).revealed that discrimination of a minority group can happen in the housing area, workplace, market place, educational settings, health institutions, and the criminal justice system.

Attempts have been made to minimize the problem of stigmatization of the Manjo by both government and nongovernment organizations such as Farm Africa and Action Aid Ethiopia. To this effect, in Bonga and Gimbotowns, it was very common to see iron sheet made notice boards heralding that “all people have equal rights before law; and thus, don’t marginalize the Manjo”. Besides, though it was an occasional practice, interviewee revealed that police were assigned to control and supervise owners of hotels preventing the Manjo not to be served in their hotels. Due to the social discriminations, the social relationships of Manjo students in the schools are mostly limited to their own identity. He has been suffering from the problem of marginalization nearly in the same way as that of his relatives. He cannot touch his students as it is still believed that he is unclean. In support of this, owing to the existing socioeconomic marginalization, the Manjo students’ academic achievement is lower than the non-Manjo. This makes the Manjo to remain dominantly illiterate. Tesfatsion, A. G. (2017).

Yoshida,S.(2013). Revealed that the Kafa even today oppose leasing rooms to Manjo. Consequently, it is challenge for the Manjo to reside near high schools as a result of which numerous students drop out of schools. Hence, only a few Manjos finish schools.

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The total population of the Manjo minority living in southwest Ethiopia is estimated to be around 25,000 (Dagmawi, 2005). The Manjo minorities are neglected by the people of non -manjo Kafa because some of their cultural practices are thought to be against the culture, religion and socially acceptable norms of non Manja communities (Dagmawi, 2005). Due to these reasons, the neighboring communities are not willing to have social and economic relationship with the Manjos. Discrimination of a Manjo minority group can happen in the housing area, workplace, market place, health institutions, and the criminal justice system. For instance, the discriminatory acts against the Manjo ethnic minorities are manifested by keeping them at distance, psychological inhibition, material deprivation, and communication restrictions. In this regard (Dengechiet *al.*, 2018) In Kafa zone, the Manjo ethnic minority are often denied from simple hand shaking that is more of keeping physical distance to exchange of goods as economic functioning, denying co-utilization of services, freedom of movement and choice.

Statement of the Problem

Ethiopia is one of the examples of a heterogeneous state in Africa. In southwest Ethiopia, scattered all over the Kafa Zone and also present in the neighboring zones, live people called Manjo, a marginalized minority group of former hunters. The Manjo minority groups are included under the ethnic group of Kafa (Leikola 2014:1).

Ethiopia is known as a home for nations, nationalities, and peoples that is, there are more than 80 ethnic groups. The issues of social exclusion in Ethiopia should be studied considering the fact the Regional/states, Zones, and Woredas are established based on the bases of ethnic backgrounds, and in most of the regional states and subordinate levels of administrations, there are ethnic and occupational minorities (FDRE constitution)

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These ethnic and occupational minorities were socio-culturally marginalized and discriminated against by the mainstream cultural groups with whom they share a lot of commonalities. FDRE constitution has recognized ethnic minorities and guaranteed certain rights although there are some unresolved issues yet (Tamiru, 2017).

In Kafa zone, Manjo communities are spatially segregated, economically disadvantaged, politically disempowered, socially excluded, and culturally subordinated (Tewodros, 2008).

The Manjo minorities are neglected by the people of Kafa because some of their cultural practices are thought to be against cultural elements such as religion and norms (Tewodros, 2008). According to Yoshida and Freeman, the main ground of the community to discriminate against the Manjo group is rooted in eating habits, physical appearance, and other prehistoric characteristics (Freeman2016).

The Manjo people are socially excluded in their day-to-day activities of the so-called superior class. These people were hunters up until the destruction of the feudal system that made them landless groups for centuries. For the sake of survival, they had eaten animals that cannot be consumed by the dominant ethnic groups. In addition, because of the stereotype and exclusion by the dominant groups, the Manjo did not get a better education that can help them to empower their capacity in thinking and claiming their rights. For all these injustices, the Manjo now perceived that they are treated unjustly by the government and government agencies. The government and non government organizations can be expanded to lessen discrimination and improve the socio-economic integration of Manjos (Yoshida 2013:9)..

Different Researchers have studied the Manjo community in the study area. Among them The Correlation of Perceived Discrimination and Psychological Well-Being Among the Manjo Ethnic

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Minority in Kaffa Zone, Ethiopia Bizuayehu Dengechi ,Social Exclusions; the Case of Manjo in Kefa, Southern Ethiopia, By DebregenetYohannes, Social stratification and marginalization in the Southern Nation Nationalities and Peoples Region of Ethiopia, by Gebresilassie Kiross studied about the socio-economic problems of the Manjo community but not find out the opportunities of socio-economic integration of the Manjo minorities. In addition to that creating a genuine structure of marginalization is challenging because of the multidimensional nature of the social exclusions and it needs further investigations and studies. Although there were improvements, as shown through different studies over time, the marginalization of *Manjo* has not been entirely eliminated. Hence, this study was aimed to assess the current marginalized experience of Manjos in relation with their current socio economical conditions to narrow the existing knowleges gaps.

Though efforts have been made to bring apparent changes applicable to socio-cultural, economic and political inclusion, however such intervention did not stop the continual socio-economic marginalization of the Manjo minorities in the study area. There fore, this study proposed to figure out and examine the challenges and opportunities of the socio-economic integration of the Manjo minorities in Kafa Zone to fill the glaring gaps in the study area.

Research Questions

1. What is the nature of the socio-economic integration of the Manjo minorities?
2. What are the challenges of socio-economic integration of the Manjo minorities?
3. What are the oppotunities for the socio-economic integration of the Manjo minorities?

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Objective of the study

General objective

The general objective of the study is to investigate the challenges and opportunities of socio-economic integration of the Manjo ethnic minority in the Kaffa zone, Southwest Ethiopia.

Specific objectives

Specifically, the study attempts to address the following objectives:

1. To figure out the nature of socio-economic integration of the Manjo minorities
2. To identify major challenges of socio-economic integration of the Manjo
3. To find out the opportunities of socio-economic integration of the Manjo minorities,

Significance of the study

The study may help in several ways. First, it can serve the governmental and nongovernmental bodies in their development planning, business planning, and the evaluation process inclusively to promote the socio-economic development of the whole society. Second, the findings of this research will be also serving as feedback for policy makers in the sense that information of more local situations of different parts of a country is of crucial importance to design appropriate policies and strategies that compromise spatial disparities. Third, the result may be to develop experience of research work and develop knowledge about social, economic, political, and cultural factors that hinder minority marginalized communities and find out the integration solution. The result of the study will be published in reputable international journals and this study will attempt to serve as the springboard for further study in the area of marginalized communities and related studies.

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Scope of the study

Geographically, this study was conducted in the Kaffa zone to assess the challenges and opportunities of socio-economic integration among the Manjo ethnic minority. The Manjo people dwell in many parts of the Southern Nations Nationalities Peoples of the Regional States of Ethiopia. However, the study was delimited to kaffa Zone of selected districts such as Gimbo and Decha Woreda. The study focused on the nature, challenges, and opportunities of socioeconomic integration for marginalized Manjo people of the kafa zone.

Definition of key terms

Marginality: it is the position of people on the edges, preventing their access to resources and opportunities, freedom of choices, and the development of personal capabilities. (von Braun et al., 2009). However, in this study marginality refers to being excluded, not only from growth but also from other dimensions of developmental and societal progress, is an indication of the extremely poor being at the margins of society and in many cases, marginality is a root cause of poverty.

Minority communities: communities that are often neglected and subject to discrimination by other ethnic groups such as the majority regards of culture, religion, life style, economic integration and social norms (Dengechiet al., 2018).

Integration: is to mix with and join society or a group of people often changing to suit their way of life, habits and customs (Cambridge Dictionary). In this study, however, it is used as way of living together.

CHAPTER TWO: LITERATURE REVIEW

Marginality and Marginalization

“Marginality”(Murshed M. 2002), mention that the concept of marginality is generally used to analyze socioeconomic, political, and cultural spheres, where disadvantaged people struggle to gain access to resources and full participation in social life. In other words, marginalized people might be socially, economically, politically and legally ignored, excluded, or neglected, and, therefore vulnerable to livelihood change.

“Marginality” is the position of people on the edges, preventing their access to resources and opportunities, freedom of choices, and the development of personal capabilities. Being excluded, not only from growth but also from other dimensions of developmental and societal progress, is an indication of the extremely poor is in at the margins of society and in many cases marginality is a root cause of poverty (von Braun et al. 2009).

The marginality concept calls for the integration of poverty concepts with those of social exclusion, geography, and ecology. The difficulties in reach in people at the margins of systems are explained by a set of distances, (i.e., physical distances such as being located in remote or harsh environments), social distances (being excluded, discriminated against, or not having rights or access to services or opportunities), but may also be related to technological and institutional infrastructure deficiencies. The concept of marginality facilitates an understanding of the underlying systemic contributors of poverty and exclusion that can overlap with the lack of resources and opportunities needed to achieve the desired conditions in life. Marginalization was in fact has been described as a “Pan Ethiopian Cultural Trait” (Teclehaima not, 2003).

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Marginalization is a slippery and multi-layered concept like that of social exclusion. Wholesocieties can be marginalized at the global level while classes and communities can be marginalized from the dominant social order. Similarly, ethnic groups, families or individuals can be marginalized within localities. To a certain extent, marginalization is a shifting phenomenon, linked to social status. So, for example, individuals or groups might enjoy high social status at one point in time, but as social change takes place, so they lose this status and become marginalized. Similarly, as life cycle stages change, so might people's marginalized position (Burton and Kagan 2003).

History of Marginalization in the World

Marginality is experiences that affect millions of people throughout the world. People who are marginalized have relatively little control over their lives, and the resources available to them. This result in making them handicapped in delving contribution to society. A vicious circle is set up whereby their lack of positive and supportive relationships means that they are prevented from participatingin in local life, which in turn leads to further isolation. This has a tremendous impact on developmentof human beings, as well as on society at large. As the objective of development is to create an enabling environment for people to enjoy a productive, healthy, and creative life, it is important to address the issue of marginalization.(HumanRightsWatch, 2001).

The low status of certain occupational and hereditary status groups is a worldwide phenomenon and is still common, especially in South Asia and many parts of Africa.Accordingto some estimates, there are more than 260 million people in the world who are excluded on the basis of their descent or occupation (HumanRightsWatch, 2001). Most of them are part of the Indian Dalit caste (often called ‘the untouchables’), but similar forms of social differentiation and discrimination are found in otherAsian

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countries (Nepal, Bangladesh, Pakistan, Sri Lanka, Japan), in Africa (BurkinaFaso, Mali, Cameroon, Mauritania, Nigeria, Guinea, Guinea Bissau, Ivory Coast, Gambia, Sierra Leone, Liberia, Burundi, Mauritius, Senegal) and in a few other places. In some countries, for example India and Nigeria, members of such groups have recently begun to form activist groups and – often with the support of NGOs and the media – to gain national and international attention(Human Rights Watch 2001).

The scope, underlying causes, local explanations and justifications for the social exclusion of such groups have raised the interest of scholars from history, social anthropology, political science, law and human rights. In the last two decades, people’s lived experiences and the dynamics around allegedly static and impermeable boundaries between marginalized and dominant groups have also become a topic of interest. The Tribes are marginalized across nations, whether it is advanced countries like USA, Australia or the developing and underdeveloped countries in Asia andAfrica. Australian Aborigines and many European Tribes are subject to marginalization. In India, the Scheduled Tribes population is around 84.3 million and is considered to be socially and economically disadvantaged.They are mainly landless with little control over resources such as land, forest and water.They constitute a large proportion of agricultural labourers, casual labourers, plantation labourers, industrial labourers, etc. This has resulted in poverty, low levels of education and poor access to health care services among them.(Human Rights Watch 2001).

Since most of the marginalized minorities are considered as ‘social groups’ rather than localized ethnic groups, their concerns have hardly been considered in the new ‘ethnic politics’. Consequently, some minority groups have attempted to violently and peacefully oppose this discrimination (Yoshida, 2013).

Overview of Marginalization in Ethiopia

In Ethiopia there are people who have different ethnic backgrounds and experiencing the same situation with that of minorities around the world because of their ethnicity. The scholarly literature on East Africa includes information about other groups whose marginalization bears

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similarities with the case of the Manjo. In Ethiopia the Fuga live among the Gurage, the Yem and the Kambaata, the Hadicho among the Sidama and the Weyito among the Amhara (Freeman 2016).

Principles derived by kinship, age, and sex serve to differentiate people in different categories in all societies. These categories are also often associated with performance of different tasks in the division of labor in the society, and with unequal access to goods and services. Since time immemorial, the social and political stratification of societies in Southern Ethiopia resulted from the arrangements of individuals into hierarchically ranked groups mutually superior and subordinated, privileged and unprivileged according to criteria of descent and work. Descent refers to membership to a marginalized group which is acquired by birth, and, therefore, cannot be removed, unless one's origin is unknown. Work is linked to the occupational specialization or functional role of individuals or groups (United Nations High Commissioner on Human rights, 2003).

Ethnic, class, occupational and other forms of group formations are there in Ethiopian societies since long time ago. In this regards, Haileyesus (2012), affirms the prevalence of mainstream cultural groups and ethnic minorities in Ethiopia. According to him, Ethiopia is the land of minority in whatever criteria minority is defined. Ethiopia not only contains ethnic minority groups but there are also occupational minorities consisting of hunters and craft workers, including the Wayto among the Amhara, the Waata among the Oromo, the Manjo among the Kafa, and so on . Although these minorities play important roles in their societies, they have low status and are excluded by the majority. These minorities are exposed to discrimination based on descent, that is, a system of discrimination which stigmatizes individuals belonging to certain

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communities by the mere virtue of their descent or origination from the groups (Ethiopian Human Rights Council, 2009). Consequently, some minority groups have attempted to violently and peacefully oppose this discrimination (Yoshida, 2013). They have been resenting against regional and federal governments due to the fact that they have not been regarded as ethnic groups, and have become even more marginalized and deprived of access to economic and political resources . Furthermore, studies of these minority groups have been conducted from various perspectives, including approaches that focus on social structures such as castes and hierarchies, symbolic approaches that focus on pollution and fertility, approaches that focus on patron-client relationships, and so on. Most of these studies are based on the dominant perspective of the majority group, the farmers, and disregard the viewpoint of the minorities (Ethiopian Human Rights Council, 2009).

In societies which perpetrate social discrimination on the basis of descent, it is observed that marginalized status is often associated with occupations which used to beand still are miss-regarded or considered dirty on the basis of generationally transmitted mythological explanations and negative stereotypes. Particularly among theOmotic people the impurity concept is more salient and stressed than that of purity, and transgressions of taboos may also cause farmers to become temporarily impure. Impurity is primarily related to food taboos as dietary proscriptions are crucial status and identity markersHowever, the International Solitary Network of Dalits and theUN documents shared on their webpage relating to marginalization surveys in Africa also use the word ‘caste’ in African context and, e.g., the Manjo are present in their lists.. (Pankhurst 2001: 11).

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Throughout Ethiopia there are numbers of marginalized minority groups who are defined by occupation or notional occupation. The dominant farming population articulates the social and cultural exclusion of craft workers by giving them different labels and considering that their profession is polluting. Members of occupational groups are known for being potters (e.g. the *Manain* Kaffa, Sheka and Dawro, the *Ch'inashain* Wolaita and the *Hawudain* Konso), tanners (e.g. the *Awachoof* Sidama, the *Degalaof* Dawro), smiths (e.g. the *Tumanoof* Kambata), weavers (e.g. the *Shamerin* Gurage), woodworkers (the *Fugain* Gurage) and hunters (e.g. the *Manjoin* Kaffa, Sheka and Dawro) The unjust and prejudicial treatment to which these groups are subjected is manifested in different forms or dimensions. (Freeman and Pankhurst, 2001).

According to Freeman and Pankhurst (2001), they are spatially segregated, economically disadvantaged, politically disempowered, socially excluded and culturally subordinated. These dimensions of discrimination are starkly manifested in every aspect of daily life. In the Ethiopian context the concept has been used widely particularly to describe the social system in the south and southwestern part of the country, where the social exclusion of these groups is more institutionalized than in the rest of Ethiopia.

During the centuries of imperial rule (up to 1974) societies in Ethiopia were divided into high and low clans: land and slave owners, serfs, occupational groups whose status was inferior only to the slaves. Craftsmen were classified into weavers, smiths, tanners-potters, etc. They were held in low esteem and could simply not own land or hold political functions. Hunters assumed an even lower position than craftsmen because of the highest level of pollution associated with them. But the last quarter of the twentieth century has brought dramatic changes into the lives of marginalized minorities.

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In 1974, the Marxist military regime known as the Dergue came into power and tried to break down traditional hierarchies based on land holding and to create a classless society. The ensuing land reform, which guaranteed access to land for all, had direct impact on the minorities. Even if the marginalized groups received less land than their farming neighbors, or land of inferior quality, this access to land provided them with the possibility of growing their own food, thereby ensuring some degree of independence. However, the social groups which had been particularly despised under the previous regime continued to be victims of strong discrimination and constituted the new social minorities (Petros, 2003).

In 1991, the Dergue was overthrown by the Ethiopian People's Revolutionary Democratic Front (EPDRF), and the notions of 'democracy' and 'freedom of ethnicity' replaced 'socialism and class struggle'. Ethiopia became a federal state that strongly recognized ethnic differences in its constitution. Indeed, by the end of the twentieth century, in many cases social interaction between the dominant majority and most of the marginalized minorities has become less constrained (e.g. there are cases of share cropping arrangements, wage labor, joint work parties, burial and religious associations). Nonetheless, although both the Federal and Southern Region Constitutions contain provisions against discrimination on the basis of social background, the current emphasis on ethnic identity has seemingly led to a cultural revivalism in which previous values have been reasserted.

In Southern Ethiopia, in the context of historical, social, economic and political injustices, destructive stories are the main source of discrimination against occupational minorities. Through the recount of old stories, meanings of past generations are carried into current groups' perceptions; past ideas become the present culture, the only culture known for many generations.

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The more stereotypes in a culture, the easier it is to form public opinion, and the more an individual participates in that culture, the more susceptible he or she becomes to the manipulation of these symbols. Hence, conflict becomes encoded in the identity of each group and becomes non-negotiable (Senehi, 2000).

Challenges and Opportunities of Marginalization

Many are the negative stereotypes attributed to - minorities. The nature of stereotyping varies from group to group, but some common features emerge: the marginalized are often portrayed as being anti-social, untrustworthy, unreliable, liars, cowards, quick to anger, lacking immorality, respect and shame. Those who are extremely marginalized are considered to be polluting and unclean and not to be “real people”. The “polluting” nature of the minorities is often explained as being a result of the “impure” meat that they are said to eat. The meat can be either by hunted wild animals or farm animals that have died without being slaughtered (United Nations Development Programmed, 2010).

As many scholars argues, the exclusion of certain section of society from being involved in social, cultural, economic and political systems of the society and state have been considered as wrong and violation of legal and moral values and principles. It has become doubtless fact that there are so many justifications which have been given by many scholars about why social exclusion is wrong. Social exclusion among others involves prejudice, stereotypes, marginalization, discrimination and violation of human and democratic rights. Due to the aforementioned stated features of social exclusion, the excluded have been left at a disadvantageous position in the society and have been suffering a lot of social, cultural, economic and political problems. Poverty has been found to be one of the effects of social

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exclusion. In this study point of view, the dimensions of poverty that the excluded sections of societies have been experiencing seem quite nuanced and complicated. Socially excluded sections of the societies are born into poverty, and they usually die in poverty (United Nations Development Programmed, 2010).

It has clear fact that the excluded suffer a lot of miseries more than the perpetrators of the social exclusion. Even though education plays vital role in reducing poverty by increasing productivity through equipping people with the skill they need to participate fully in the community, also agree with the fact that prejudice and discrimination can affect people's opportunities, their social resources, self-worth and motivation, and their engagement with wider society. Social exclusion has also been found to lower the self-esteem, effort, and performance of individuals in the groups discriminated against (United Nations Development Programmed, 2010).

Although socio-economic and political reforms which were implemented by the current government in Ethiopia are grounded on the imperative of recognition, inclusion, promotion and protection of various forms of diversities, occupational minorities that are found in different parts of the country have been either passively or actively excluded by the mainstream cultural groups. Occupational minorities are considered by mainstream cultural groups as peoples with low worth and capacity. The importance of being socially included was first articulated in the economic literature by Smith (1776), who described a key component of social life as the ability to appear in public without shame. However, both theoretical and practical evidences reveals that socially excluded section of societies are usually ashamed of themselves due to prejudice and discrimination by mainstream cultural groups.

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Students from Manjo ethnic minority group are facing challenges that can hinder their education and force them lead their life with difficulties. About the education of Manjo students in 2007, Demoze's study pointed that, students from Manjo ethnic minority have a large proportion of school dropouts, repeaters and poor enrolment because of discrimination against them.

Franky and Chamundeswari (2014) also underlined that poor school adjustment leads to low academic achievement, behavioral problems, disharmonious educational aspirations and school dropout. They additionally bolded that academic achievement of a student is greatly influenced by several psychological and sociological correlates such as attitude, adjusting ability, home and school environment and the like Ahmed (2009) conducted research on "psychosocial and educational challenges of students of Manjo ethnic confidence, frustration, fear, feeling of inferiority as well as social stigma and exclusion too. Demoz (2007) in his part conducted a research on "socio-cultural factors influencing participation of Manjo clan children" showed that, excessive involvement in family work, lack of appreciation and parental attention, inadequate support by the teachers, being treated differently and feeling of isolation are some factors affecting Manjo student's education.

The term social exclusion has been extended by some to include exclusion from livelihood, secure, permanent employment, earnings, property, credit, or land; housing; minimal or prevailing consumption levels, education, skills, and cultural capital, the welfare state, citizenship and legal equality, democratic participation, public goods, the nation or the dominant race; family and sociability; humanity, respect, fulfillment and understanding.

Some of the bases according to which social exclusion takes place at different levels include race, class, color, religion, gender, age, ethnicity, role, status, occupation, wealth, health condition

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and employment status. No matter on which of the aforementioned stated grounds and attributes social exclusion was based, it has been viewed by many scholars as it is wrong and unjust (Le Grand 2003).

In this regards, Le Grand (2003) discusses that social exclusion dilutes social solidarity and creates a problem for democratic politics. Social solidarity was conceptualized as a sense of fellow feeling that extends beyond people with whom one is in personal contact with. Social exclusion rather than strengthening feeling in the society, it usually loosens and breaks the networks that connect individuals to individuals, individuals to society and society to society as well. Lack of feeling and harmony in the society and among society would also likely lead to competition instead of cooperation and consensus on common concerns and issues of a society. Consequently, lack of cooperation and the prevalence of competition over resource and power often times result either violent or non violent conflicts within a given society and among societies and states too. In this regards, resources which could have been used to achieve social, economic and political aspirations of the societies might be allocated for war and conflicts. History has been showing to us a lot about the effects of conflict at different levels. Some of the effects of conflict at different level include lack of peace and order, lack of trust within and among society, breakdown of rule of law, violation of human and democratic rights loss of human life, destruction of the existing limited resources, destruction of infrastructure, poverty and backwardness. These are some of the effects of social exclusion. Social exclusion is not only wrong, unjust and it also creates problem for a democratic politics Le Grand (2003), but it has also been viewed by some scholars as a violation of human rights.

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Social exclusion is viewed as a human rights issue because the excluded sections of societies usually face difficulty to exercise their social, economic and political rights. Every citizen has the right to equal and fair access to social services. However, social exclusion usually creates inequality of opportunity, especially with respect to education, health and employment opportunities. Furthermore, social exclusion is wrong because it usually causes poverty and causes difficulty for the excluded to escape from it.

One of the primary reasons why poverty is more nuanced on many communities are that they were socially excluded and marginalized in many regards. While globalization in itself is a technological and economic reality, globalist discourses are discursive processes that constitute and attribute value to people and events and shape social relations and identities. These discourses are “strategically motivated” as they disseminate and reproduce ideologies that integration serve the interests both of the powerful and those who seek to gain power (Fairclough 2006).

Causes and Consequences of Marginalization

Through marginalization, a majority of people are deprived across the globe. It is a complex problem, and there are many factors that cause marginalization. Some of the important factors that are responsible for marginalization: exclusion, globalization, displacement, disaster-natural, and unnatural.

Marginality is an experience that affects millions of people throughout the world. People who are marginalized have relatively little control over their lives, and the resources available to them. This results in making them handicapped in doing contribution to society. Development is always broadly conceived in terms of mass participation. Marginalization deprives a large majority of

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people across the globe from participating in the development. It is a complex problem, and there are many factors that cause marginalization. This complex and serious problem needs to be addressed at the policy level. A vicious circle is set up where by their lack of positive and supportive relationships means that they are prevented from participating in local life, which in turn leads to further isolation. This has a tremendous impact on development of human beings, as well as on society at large. Besides, in our country, the concepts of poverty and social exclusion are viewed as one and the same, and used interchangeably. According to Freeman and Pankhurst cited in De Sisto (2014:83)

According to Burton and Kagan (2003) People who are experiencing marginalization are likely to have weak attachment in the economy. The sources of their income will vary. Some will be waged and some will depend on state benefits, insignificant economic activity such as casual work, or charity it is not unusual for people to combine, or move between, these various ways of getting money in their struggle for survival. Poverty, dependency, and feelings of shame are everyday aspects of economic dislocation and social marginalization.

In this regards, the root causes and ultimate effects of discrimination, hatred, violation of human rights and lack of freedom and undermining the dignity and worth of certain sections of societies varies from place to place, and from time to time. As the objective of development is to create an enabling environment for people to enjoy a productive, healthy, and creative life, it is important to address the issue of marginalization.

Current emphasis on ethnic identity has seemingly led to a cultural revivalism in which previous values have been reasserted. Freeman and Pankhurst (2001) report several examples of renewed discrimination. Since most of the marginalized minorities are considered as 'social groups' rather

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than localized ethnic groups, their concerns have hardly been considered in the new 'ethnic groups'.

The myths portray minorities as associated with nature and the wild, or in extreme cases, as being descendent from unions with animals. Alternatively they may be portrayed as descending from a younger sibling with a lower status. In many cases negative myths blame the victims. "Misperceptions result in a lack of trust and in a deep-seated hostility that frames the conflict in a conflict a zero-sum intractable game between adversaries with unequal power" A negative foundation for relationship has been built long time ago, robust and resistance to change, unless something different happens to interrupt the pattern. Therefore, investigating about the causes and effects of the exclusion of occupational minorities should be seen as one of the priority issue in our country. Besides, in our country, the concepts of poverty and social exclusion are viewed as one and the same, and used interchangeably (Freeman and Pankhurst,2014)

De Sisto(2014:83).In many federal states, minority groups are economically abused, marginalized, ignored in the political state of affairs and culturally segregated which are manifested in their day to day activities. Interm 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 viable solutions. According to Burton and Kagan (2003).

Destructive stories "may intensify social cleavages when they privilege some culture while silencing others; when they generate or reproduce prejudicial and enemy images of other groups;

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and when they mask inequalities and injustice, inflame negative emotions, and misrepresent society” (Senehi ,2009, p. 203).

Theoretical frame work

Rights Based Approach: The other approach used to analyze the social problems in this study 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, 2020) officially reported that on the need to promote the needs and demands of minority groups, all development policies an 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.

The study will consist of a variety of methods. Both quantitative and qualitative methods will be employed in the data collection. The two approaches tend to complement each other; hence, it is the intention of this study to triangulate qualitative and quantitative methods of gathering data. The quantitative methods will use structured questionnaire while the qualitative methods to be used include structured questionnaire, semi-structured interviews, observations and focus group discussions

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Legal Framework

The normative systems in Ethiopia are highly diverse. They include the formal state system, the customary normative orders of more than eighty ethnic groups, the *Sharia* courts, the certified commercial arbitration forums, and spirit mediums operating as mediators between humans and supernatural forces. International law now also has a place in Ethiopia's legal landscape, as Ethiopia has adopted the Universal Declaration of Human Rights (UDHR) and related conventions and treaties, and has included laws protecting human rights of the individual in its 1995 Constitution and in numerous government and NGO programmes.

Customary laws and conflict resolution mechanisms continue to be applied both in the absence and presence of state institutions in both rural and urban contexts. Efforts by earlier regimes to ignore or forbid local normative orders, institutions and authorities have been rather unsuccessful in Ethiopia (Pankhurst and Getachew 2008).

The first Ethiopian Constitution was enacted in 1931 and revised in 1955 (The country's first modern codified law was developed in the late 1950s and early 1960s. It was inspired mainly by various European civil law models, with efforts made to blend Ethiopian concepts of justice into the civic law. However, despite these efforts, it is clear that the incorporated elements were very limited and did not represent the diversity of customary laws in the country; customary legal institutions were also not given any recognition (Pankhurst and Getachew 2008:5). Similarly, the socialist Derg regime's (1987–1991) constitution emphasized the formation of a unitary state under one national law.

The current Ethiopian Constitution, created in 1995, emphasizes cultural and ethnic diversity in a federal state. Article 34(5) makes direct reference to settlement. Ethiopia is known as a home for

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nations, nationalities and peoples that is, there are more than 80 ethnic groups. Therefore, the issues of social exclusion in Ethiopia should be studied considering the fact that Regional/states, Zones, and Woredas are established on the bases of ethnic backgrounds and in most of the regional states and subordinate levels of administrations, there are ethnic and occupational minorities. These ethnic and occupational minorities were socio-culturally marginalize and discriminated by the mainstream cultural groups with whom they share a lot of commonalities. However, poverty has been seen as a number one social and economic challenge in Ethiopia. As a result laws, policies, strategies and programmers were designed to either reduce or eradicate poverty. In this respect, the incumbent government has been doing a lot in reducing and eradicating poverty since it came to power Ethiopia not only contains ethnic minority groups but there are also occupational minorities consisting of hunters and craft workers, including the Wayto among the Amhara, the Waata among the Oromo, the Manjo among the Kafa, and so on (Ethiopian Human Rights Council, 2009).

Although these minorities play important roles in their societies, they have low status and are excluded by the majority. These minorities are exposed to discrimination based on descent, that is, a system of discrimination which stigmatizes individuals belonging to certain communities by the mere virtue of their descent or origination from the groups (Ethiopian Human Rights Council, 2009).

During the centuries of imperial rule (up to 1974) societies in Ethiopia were divided into high and low clans: land and slave owners, serfs, occupational groups whose status was inferior only to the slaves. Craftsmen were classified into weavers, smiths, tanners-potters, etc. They were held in low esteem and could simply not own land or hold political functions. Hunters assumed

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an even lower position than craftsmen because of the highest level of pollution associated with them. But the last quarter of the twentieth century has brought dramatic changes into the lives of marginalized minorities.

In 1974, the Marxist military regime known as the Dergue came into power and tried to break down traditional hierarchies based on landholding and to create a classless society. The ensuing land reform, which guaranteed access to land for all, had direct impact on the minorities. Even if the marginalized groups received less land than their farming neighbors, or land of inferior quality, this access to land provided them with the possibility of growing their own food, thereby ensuring some degree of independence (Petros, 2003). However, the social groups which had been particularly despised under the previous regime continued to be victims of strong discrimination and constituted the new social minorities.

In 1991, the Dergue was overthrown by the Ethiopian People's Revolutionary Democratic Front (EPDRF), and the notions of 'democracy' and 'freedom of ethnicity' replaced 'socialism and class struggle'. Ethiopia became a federal state that strongly recognized ethnic differences in its constitution. Indeed, by the end of the twentieth century, in many cases social interaction between the dominant majority and most of the marginalized minorities has become less constrained (e.g. there are cases of sharecropping arrangements, wage labor, joint work parties, burial and religious associations). Nonetheless, although both the Federal and Southern Region Constitutions contain provisions against discrimination on the basis of social background, the current emphasis on ethnic identity has seemingly led to a cultural revivalism in which previous values have been reasserted. Freeman and Pankhurst (2001) report several examples of renewed discrimination.

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Under Rights -Based Approach, in the context of marginalization and exclusion, argue that rights such as the right to humane treatment, the right to respect and reputation and right to equality of the minority groups are not fully protected, though the mentioned rights are well depicted in the federal constitution. For instance, as in Article 18(2) of the FDRE constitution, no one should be compelled to slavery and slavery like practices. Article 24(1) also states that "all persons have a right to respect due to human beings and to the protection of their reputation and honor". Moreover, article 25(1) noted that all people are equal before the law without any bias and prejudice to get equal opportunity and protection of the law.

Since the Ethiopian People's Revolutionary Democratic Front (EPRDF) came to power, the federal government has followed a policy of ethnic federalism. The new Constitution, enacted in 1994, acknowledges that all nations, nationalities, and peoples have an unconditional right to self-determination, including a right to secession. Article 39 defines the complex concept of nation, nationality and people as a group of people who have, or share in large measure, a common culture or similar customs, a mutually intelligible language, a belief in common or related identity and a common psychological make-up, and who inhabit an identifiable, predominantly contiguous territory. Based on this definition, affirmative measures for minority nationalities and peoples are introduced. Recent, zonal and regional governments have given these groups priority in education and employment. As a result, some members of these groups have completed their education and secured jobs with their local administration. The purpose of this affirmative action is to correct imbalance among the ethnic groups in the local administration.(Freeman& Pankhurst 2003).

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Abbink has argued that the Constitution has tried to reify something that is, by nature, fluid and shifting: ethnic identity. Intentionally or not, this provision further strengthens ethnicity as a political identity and as a vessel for "democratic rights". Pankhurst and Freeman insisted that the concerns of marginalized minorities such as hunters and craft workers have been little considered in "ethnic politics" since most of them are dispersed social categories rather than localized ethnic groups. In recent years, some of the minority groups have begun to fight for political representation (Freeman & Pankhurst 2003: 340, 354). Although the Constitution guarantees the rights of nations, nationalities and peoples, the minorities under examination have become even more marginalized and increasingly deprived of access to economic and political resources. On top of this, the federal constitution irrevocably ensures that any law should provide to all persons identical and efficient security without any discrimination on the basis of "race, color, sex, language, religion, political or other opinion, national or social origin, wealth, birth or other status" (FDRE Constitution 1995:57).

The primary and secondary duty bearers thus have an obligation to protect and fulfill the right of Manja people through different means such as providing free education using incentives and empowering to participate in decision making processes that directly affect them. Moreover, the general public should have to be informed and empowered their capacity and knowledge through different means like human right education and community programs that can foster social interaction and cohesion.

CHAPTER THREE: RESEARCH METHODOLOGY

Research Paradigm

Different paradigms are categorized which shows the view of the world in different dimensions either subjectively or objectively constructivism or positivism (Creswell, 2007). Those philosophical outlooks are potential to determine the design of a particular study. I have motivated towards the constructionist and subjective reality because of this particular topic, no one knows the challenges and opportunities manjo minorities beyond them. In this study, the constructivist paradigm was used as a guiding framework to understand the view of the world including the researcher's research paradigm regarding the phenomenon of the study.

According to Creswell (2003, 2007, & 2009), constructivist research paradigm can give room to look the complexity of views and meanings towards certain things or objectives. I have interested to look life challenges and opportunities of socio-economic integration of the Manjo ethnic minority in the Kafa zone. Perspective can influence the type of questions used for the study to allow participants constructing their own meaning about the phenomenon through communication and interpretation because social constructive perspective recommended that the guiding question for the study should be more of open-ended and broad.

Individuals can develop own subjective meanings about the situation they are experiencing and live in this world and then the goal of the study relies on the participants' view of the Situations (Creswell, 2009). Social world through own perspectives of participants and the construction of reality that offered by them. Knowledge is constructed through interaction and communication with the perception and interpretations of the individual. Since the researcher was constructed knowledge through interaction and communication from purposively selected manjo minorities,

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non-manjo elders and delegated sectorial professionals with positive perception and faire interpretation. (Ritchie and etal, 2013).

Therefore, considering the nature of social constructive perspective, the researcher draws the following four points that influenced this particular study. The researcher to listen carefully the challenges and opportunities of manjo minorities said about their life situations regarding their living condition and coping strategies, the researcher prepared lead questions to initiate participants for discussion and construction of their own meaning about the situation and experience they had, Allow participants to express their feelings and understanding of their leaving situation, As much as possible the researcher relied on what the participants express towards their constructed meaning of things that they observed in their living condition Finally, data collection process was flexible to allow Participants freely expressing anything came to their mind during the interview.

Study Design

To answer the research questions and study objectives, this study used a qualitative Descriptive research approach. As a result, this method is used for providing a detailed and in-depth description of the participants' thoughts and perspectives on the topic. Because the nature of descriptive research is that it gives over unknown or little knowledge about the issue to be examined.

As a first step in the investigation, the researcher seeks to fully comprehend and describe the problem in order to propose a feasible remedy). As a result, I have focused on the quality, depth, and richness of data when it comes to understanding the socio-economic Challenges of manjo minorities by interview and discussion from porpusively selected manjo minorities, non- manjo

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elders and collaboratively working social and economic sector stake holders, as well as their implications for social work practices. The data supports in the creation of an effective intervention strategy. As a result, no predictions can be formed based on knowledge, and no statistical conclusions can be taken from a phenomenon's description (Neuman and Robson, 2014).

The research design refers to a plan for a study, providing the overall framework for collecting data it is a plan for selecting subjects, research sites, and data collection procedures to answer the research question(s). They further indicate that the goal of a sound research design is to provide results that are judged to be credible research design is a strategic framework for action that serves as a bridge between research questions and the execution, or implementation of the research strategy (Creswell, 2003).

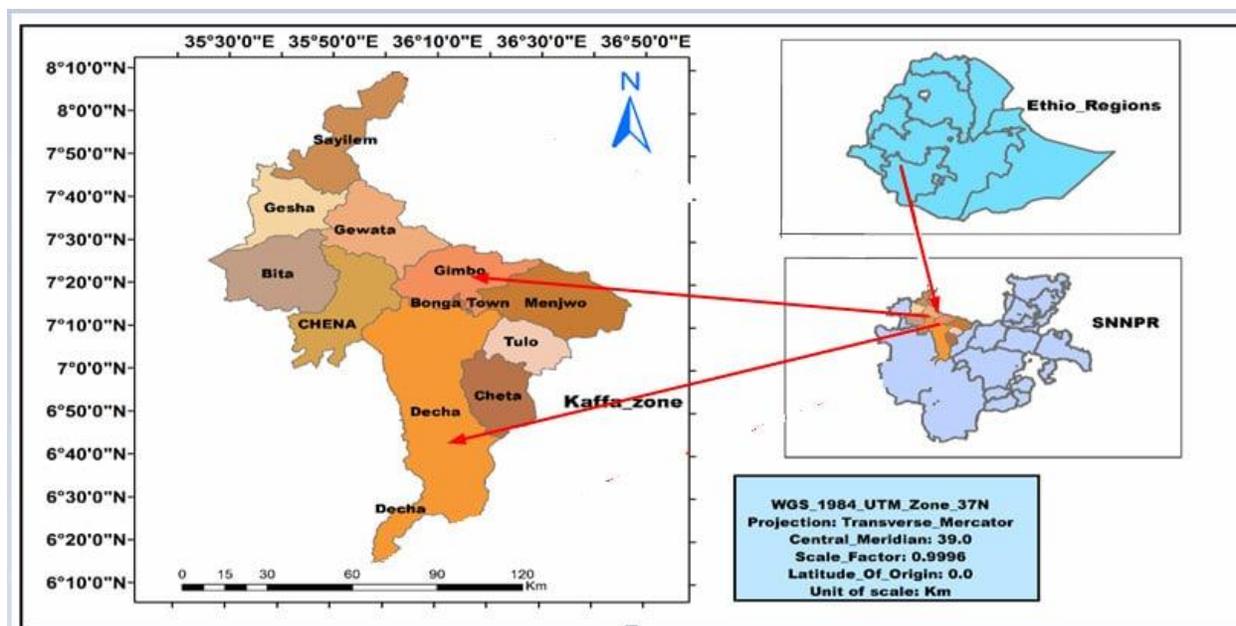
Descriptive research can be used to identify and classify the elements or characteristics of the subject. A descriptive approach is suitable to describe the study cases phenomenon for in-depth understanding and investigating the phenomenon and its related factors. Regarding approaches of this study that is why the researcher used such types of research design (Creswell, 2003).

Description of the Study Area

Kafa zone is one of the 13 zones in southern Nation, Nationalities, and Peoples Regional state. It is located in the South-Western part of Ethiopia; astronomically lies within the latitude of 06°10' to 08°10' North and longitude of 35°30' to 36°40' East. The present Kafa Zone, with its capital at Bonga, has a surface area of 1,328,923 ha. The population size of the Manjo society is estimated to be 1.4% to 5% of the estimated population (in 2017) was 1,102,278: 138,426 people live in urban areas and 963,852 in rural areas (Central Statistical Agency, 2013). Kafa is about 9.65

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percent of the total area of the region. The zone comprises 12 Woredas (districts), which are subsequently divided into 291 Kebeles (276 rural and 15 urban) (lower administrative units). In order of their alphabetic sequence, the Woredas are Bita, Bonga (urban unit), Chena, Cheta, Decha, Gesha, Gewata, Jimbo, Goba, Menjiyo, Shishonde, Saylem, and Tello (ZOFED, 2011). Bonga, the capital of Kafa Zone, is situated at 460 kilometers Southwest of Addis Ababa and 110 kilometers south of Jimma. The zone is bounded by Oromia Regional State in the north and Sheka Zone in the north-west, Bench-Maji in the south-west, South Omo Zone in the south and Konta Zone in the south-east of the SNNPR Regional State (Bekele, 2010). Figure 3.1: Locational map of the study area



Population

It is commonly known that Ethiopia is the home of socio- culturally and linguistically diverse peoples. Throughout the country, there are minority groups of craft workers and hunters that are excluded from mainstream society. Among others, the people of Kafa are the ones who live in southwestern Ethiopia with different social strata and occupational minorities. Based on research

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done before the Derg regime, the existence of a social hierarchy similar to the caste system. At the top of this hierarchy was the Kafa, followed by occupational groups including blacksmiths (*Qemmo*), weavers (*Shammano*), bards (*Shatto*), potters, and tanners (*Manno*). In this hierarchy, the Manjo was commonly referred to as hunters, given the lowest status (Gezahegn, 2003).

Historically the Manjo had a kingdom of their own ruled by a great king, “Manjotato” but they were driven into the forest, where they were conquered by the non-Manjo kafa (Yoshida, 2008). Incorporated into the Kafa kingdom, the Manjo to become subservient to the Kafa king, *Kafi-tato* Food-based slurs not only denigrate people but also dehumanize them (Jones, 2007).

Orthodox Christianity has had a role in integrating some and distancing other minorities. The food habits of the Manjo and Mana are considered incompatible with the food taboos of the church, thus accentuating the marginalization of these groups. This cultural difference has been perpetuated by the characterization of the Manjo and Mana as non-believers or pagans and therefore they are not entitled to bury their dead in church compounds (Behailu and Data, 2001).

Sources of Data

Both primary and secondary sources of data were used for this study. The primary data was collected through, key informant interviews, depth interviews, and FGDs. Secondary data was gathered by reviewing different relevant kinds of literature and previous researches in the subject matter, related books, journal articles, annual reports, regional and federal constitutions, internet service, and any valid source of information.

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Study Participants

The study participants of this study were purposively selected manjo minorities found in kafa zone selected kebeles. In this study, the researcher believes that they are the right source of information on the issue under investigation. Therefore, all stakeholders, government organizations, and non-government organizations such as Action Aid Ethiopia, CVM, Farm Africa and KPDA that worked in volunteer action in the Kafa zone were included in this study.

Techniques of Selecting Informants

For this study, a non-probability sampling technique was used. Purposive sampling technique is a sampling technique whereby “the researcher purposively chooses participants who, in their opinion, are relevant” (Deawhitehad, 2016). I selected participants and informants purposively according to their relevance for the study. The more knowledgeable, eligible, easy to get and open to give their idea when needed for interviews and also works on the area related to the topic under study was the one that, this study considered as relevant.

This study primarily focused on the Kafa zone in which the Manjo communities inhabiting for a long time. A purposive sampling technique was employed to select representative samples. Accordingly, two districts namely Gimbo and Decha are selected since the majority of Manjo communities inhabit them. Gimbo is one of the woredas found at the very nearest distance (18 km) from the main zonal town, Bonga. One sample kebeles (ufudo) which have the highest Manjo indiginouses live were the specific locations for the current study. Decha woreda, the second study area that is located in the Kaffa Zone of the Southern Nations, Nationalities, and People’s Region far 24 km distance from Bonga town. One sample kebeles (Shappa) which have the highest Manjo indojinouses live were the specific locations for the current study. After that,

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based on the above selection criteria in the two Kebele's mentioned above, a purposive sampling system was employed. It is costly or impossible to take the whole above-mentioned populations. Thus, the researcher purposively selected these two sites. This is due to the greater existence of manjo communities than other places. Therefore, for this study, the researcher purposively took a total of 39 respondents for data collection. While the second group of participants was 16 because they are concerned about these issues.

Methods and Instruments of Data Collection

Semi structured Interviews

In this study, the researcher employed in-depth interviews, key informants, Interviews, and focus group discussions. Interviews are appropriate methods for accessing a person's opinion and claims that allow an interviewer to measure or understand the interviewee's knowledge, information, likes and dislikes, attitudes, thinking and beliefs face to face" (Deawhitehad, 2016). Thus, with this assumption, semi-structured interviews were used to collect deep information on issues related to the challenges and opportunities of socio-economic integrations of Manjopeople. The interview questions were prepared in English and translated to the local language" *Kafinoono*" for more clarity of concept for respondents. 20-25 interviewees were selected purposefully and the interview was held with them. Regarding key informants, individual key informants were identified carefully from concerned governments and nongovernment organizations including concerned office heads, religious leaders, and Manjo group members.

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Key Informant Interview

Key informants interview helps to extract supportive information about the issues. Hence, with regard to inputs from various literature and other sources, it was initially planned to develop a topic guide and interview with the target groups, key informants and highly concerned bodies of manjo minorities have deep knowledge of opportunities and challenges of the manjos. Those were elders of Non-manjo and Manjo, Religious institutions leaders, Historians, government and non-government stake holder sectors.

Focus Group Discussion (FGD)

The researcher used three FGDs with homogeneous groups in each study kebele. Accordingly, discussions were conducted to complement and compare information that was generated and interviews with purposively selected study units. In this regard 2 focus group (Manjo and non-Manjo) discussions which comprise six to eight discussants in each Group, including Government and non government organizations heads, office heads, religion leaders, elders, prominent society members, and Manjo group member. The interview guide and checklist were instruments of data collection for interviews and FGD respectively. The interviews guide was prepared in semi-structured English and then translated to the local language " *Kafinoono* " to collect valid data.

Document Analysis

I was conducted document study to collect data on the challenges and opportunities of manjo minorities living condition. In this research, the official and public documents; including reports from different screening committee member sectors quarter, half, annual and performance

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evaluation. Organizational documents was used to get the deeper understanding of the subject were investigated.

Observation

Direct observation was one of the predominant instruments of data collection to investigate the social interaction of Manjo- Kafa society. Observing participants in their actual place is more reliable because in overcoming differences between what people say during the interview and what they actually do and might help uncover behavior of which the participants themselves may not be aware. In the social sciences, observation is used to collect data on people, processes, and cultures (Kawulich, 2012). In addition to an in-depth interview, I used non-participant overt observation in this study. Non-participant observation is an observational study in which the researcher's duty is to document, without engaging in any other activity, what is seen and heard. In keeping with this, overt observation occurs when participants are aware that they are being watched and you do not attempt to conceal the fact that you are watching them for research purposes (Kawulich, 2012). In regard to this, an observation checklist was developed to observe the socio-economic challenges and opportunities of Manja minorities. I observed the living condition of the participants with observation checklist.

Methods of Data Analysis

After the collection of all the necessary data, a qualitative technique of data analysis was employed to analyze the data. While qualitative data was collected through interviews analyzed as a form of narration, explanation, and thematic categorizations in sentence form. Finally, the results were discussed and interpreted to draw important conclusions and recommendations.

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Data Quality Assurance

The issue of data assuring data quality in qualitative research is crucial. Taking this into consideration I will use the following mechanisms to assure the quality of the data that will be collected.

The first mechanism is the use of complementary methods of data collection and sources of data to avoid the one-sidedness and distortion that could be brought by using a particular method and source. This will be done by carefully developing the data collection tools and by checking whether or not the required information is collected using the particular tool.

The second mechanism is the validation of the interview situation. This is related to the truthfulness and the sincerity of the information to be provided by the informants. To guarantee this I will build rapport with informants to establish an open environment, trust, and willingness to collaborate during the interview. The third point is to member check the saturation of data provided by the informants by presenting the data to them.

Ethical Considerations

The Researcher openly informed the study participants about the purpose of the research and their willingness to participate in the study was politically asked. In other words, their informed consent was acquired. They were informed that during the interview they had been given the freedom to avoid specific questions or to withdraw from the interview completely if they felt insecure. To establish unidentified linkage and keep the privacy of the respondents, only the code, not the names of the respondents, was registered on the interview guide. In general, the process of data collection, analysis, and interpretation is free of any bias. In addition, to ensure the degree of confidentiality names of the participants are changed by code numbers.

Delimitation of the study

This study was limited to *Manjo* ethnic group specifically in incase of Gimbo woreda of ufudo, kebeles and Decha woreda of shappa kebele nearby Bonga town administration, keffa zone southern western Ethiopia. It looked in to the marginalization practice on *Manjo* minority groups.

Limitation of the study

The existing limitation of this study were included the following

☞ It is not the inclusive study of the entire *Manjo* ethnic groups in keffa due to time and budget constraints

☞ Covid 19 was another limitation to collect more data.

CHAPTER FOUR: FINDINGS AND DISCUSSIONS

The major objective of this study was to investigate challenges and opportunities of socio-economic integration of the Manjo ethnic minority in Kaffa zone, Southwestern Ethiopia. More specifically, the study attempts to figure out the nature of socio-economic integration of the Manjo minorities, find out the opportunities of socio-economic integration of the Manjo minorities and identify major challenges of socio-economic integration of the Manjo community. In order to achieve the objectives, data was generated from multiple data sources. Accordingly, the following section presents summary of major findings.

Demographic Characteristics of Participants

The overall number of respondents in the study was 39, with 26 of them being males and the remaining 13 being girls. Purposive sampling strategies were used to pick them. Furthermore, the FGD participants ranged in age from 18 to 85 years old. The main informants, on the other hand, ranged in age from 22 to 61 years old. In addition, the interviewees ranged in age from 20 to 85. In terms of marital status, the majority of clients were married, accounting for 35.7% of the total. Only four of them (11%) were single. According to the facts above, the Manjo community practiced marriage when they were young. The religious composition of the participants, on the other hand, revealed that the bulk of them were Orthodox (24%) and protestants (8%). They were also Catholics, with 7 (18%) of them being Catholics. However, Muslims made up only 5% of the group.

The educational status of the study participants ranged from those who had never attended formal schooling to first-degree holders working in a variety of fields. There were 15 participants

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that ranged in age from fourth grade to twelfth grade. The number of those who had never attended school was ten, and first-degree holders were ten. However, only 5 of them had a diploma.

Participants held varied positions and job experiences, including community leaders, lawyers, historians, NGO workers, nurses, development agents, microfinance agents, and the Association of Youths and Women. They are purposefully chosen to be close to the issue in the research field.

Major Findings

The Nature of the Socio-Economic Integration of the Manjo Minorities

This sub-topic deals with the nature of integration of the Manjo minorities depending socio-economic and political aspects. Specifically, social aspects such as religion practices, public services, economic activities, and political participation were the used to analyze the nature of integration.

The marginalization of the manjo was historically initiated by one of their own Kings, though the exact year is uncertain. According to FGD data, Manjo was the first king of Kafa. He was the land's original owner and pruner. The fundamental reason for the Manjo tribe's marginalization is due to a king's blunder. Kafa is Gongga's grand son, and his father has 15 children. Menja's father, Akki, is one of them. Who is a member of one of Kafa's 549 tribes. Akki, the first king of Kafa, is one of the Fifteen Kafa daughters. Akako, Berado, and Gahi are the three daughters who migrated to Shekka. In kafa, the remaining twelve are inhabited. The king Akki has been enthroned by the vote of the mikkirecho/Kafa people council due to infractions of social law.

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The FGD discussants also added: The king of Kafa does not eat and drink on the road because of its greatness; instead, he eats and drinks in violation of the law. The monarch does not marry or have sexual relations with a lady without Mikkirecho's approval, but he does it anyhow. They do not eat from his hand, but the king did. The monarch of Kafa should not go hunting, yet he has been discovered doing so. As a result, the Mikkirecho decided to step down from his position of leadership. Matto, his younger brother, ascends to power, marking the beginning of the Matto dynasty in Kafa's history.

When the new king Come to power, asked him to become the advisor of the new king, but he set out requirements and the new king did not accept anyone. When the exclusion of Manjo community has been started by themselves, the king dropped his possessions and entered the forest with his ninety nine wives and his children. Hence, the Manjo are dominantly engaged in hunting, firewood and charcoal production as well as pottery a alivily hood for ther their servive. Furthermore, the researcher found that the mobility of living style was posing a significant barrier to Manjo social contact and pupils' education based on personal observation. Manjo children generally collect firewood or create charcoal and carry it for hours to towns or villages where it can be sold. In Manjo communities, utilities such as water and electricity are inconceivable. As a result of their geographical dispersion.

Moreover, key informants' interviews indicated that;

‘ ‘ however, still are We not part of Idir, Ikub, and Mahiber/associations of the local community but Our children play together with Gomero children and learning with mainstream kafa children. Interm of religion, in Orthodox religion, in baptism

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ceremony, Manja children converted to Christianity, and when follow and accept the doctrine of the church We are not excluded from the community”’.

There was an influential traditional belief that is practiced among keffa society i.e. “*Ekko*”. Accordingly we are going to see this religious organization in line with the exclusion practice which imposed by dominant groups .

There is a traditional belief system in Kefa. It is a spirit that the so-called "Alamos" have inherited (on who spirit descends from heaven). Within the Alamos, there is a hierarchy. Ibedagodo is the superior with whom others consult once a year. Manjos have their own religious leaders and their own Ekko homes, dubbed "Manji Ekki Keto." They now follow the religion of their choice. Manjos were converted to Christianity in Orthodox religions, and as long as they followed and accepted the church's theology, they were not evacuated from the society.

It does not follow different taboos for ejecting someone from the church in Catholicism. Because the number of followers in a given area is tiny, they have a strong bond with the priest, the church, and each other.

Currently, Protestant Christianity is practiced by the majority of Manjos. The inspirational factor for mixing, according to the majority of informants, was priests' house-to-house preaching and encouragement to be given justice by God for the prejudiced condition. Priests are still admired for their selfless devotion in both the church and at home. Marriage has a crucial part in the formation of a family. It ensures generational continuity. It also contributes to the establishment of the link between inclusion and exclusion. In the case of the Manjo Keffa partnership, the marriage is strictly endogamous, with the two establishing a relationship based on the exclusion of one group and the inclusion of their own. Manjo can't marry Kafa, and vice versa.

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The informants explain the reason for avoidance of Keffa to marry *Manjo* as;

If Kafa marries Manjo, the skin will be affected with skin problems and will need to be irrigated. As a result of the preceding belief, the Keffa mostly practice avoidance. As a result, marriage between the Gumero and Manjo groups is inconceivable.

In both research sites, the researcher noted that Manjo-keffa social interaction was limited in the sense that the kafas refused to shake hands and were hesitant to share seats during Kebele meeting.

During social or individual ceremonies, Manjos are never permitted to enter the homes of non-Manjos. Their involvement at funerals is limited, and they are not permitted to dig graves, nor are they permitted to attend weddings or other social gatherings with Gumero groups. They are provided seats outside the ceremony venue, and refreshments are presented in Enset leaves. This means that Manjo minorities are still discriminated upon by the sounding communities.

Their absence is often acknowledged as a result of their food practices, even if the others include their hunter and potter tasks. In fact, the Manjos are blamed for consuming filthy wild animals, which are outlawed in traditional Keffa society. However, it is difficult to describe the exclusionary practice because people are still victims of the exclusionary practices even if they ceased consuming such restricted animals due to religious activities.

The Manjo once had their own kingdom, controlled by a "great monarch" named Manji tato, but they were pushed into the forest and subjugated by the kafa. The Manji tato became subject to the Kafa king, Kafi-tato, after being absorbed into the Kafa realm. The leaders of the Manjo were in charge of collecting taxes from the Manjo's administrative territory (Manji guudo). The Manjo

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were appointed as scouts, castrators of war prisoners, and state executioners, as well as protectors of the kingdom's and regional fiefs' frontiers.

Because Manjo cultural practices and life styles are believed to be antithetical to other ethnic groups' culture, religion, life style, and socially acceptable norms, the Manjo communities are frequently ignored and discriminated against by other ethnic groups, such as the dominant Gomeri. As a result, the Manjo were excluded in social and cultural activities by the Gomeri majority.

The Challenges of the Socio-Economic Integration of the Manjo Communities

To investigate the socio-economic challenges of integration of Manjo Communities, the researcher collected data from Manjo groups and other key informants. Thus, the results of this study revealed that there were several bottlenecks for the integration of Manjo communities as follows. Regarding Challenges of the Socio-Economic Integration of the Manjo Communities One of the key informants is a Priest, 41 years old who served in shapa St. Gebreal church said that;

"There was no distinction between humans because God made them all in the same image." However, there was a gap in the way the Manjo villages ate the meat of inedible creatures, such as pigs and giraffes, which were forbidden by our faith. They have now joined and embraced Christianity, as well as modified their lifestyle and nutrition. They're eating and drinking alongside us. We do not exclude them from our service. However, there were times when the baptized did not consume the meal prepared by the manjos. Because, despite their acceptance of the faith, there was a suspicion that the majority of them did not abandon their prior diet."

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The feeding habits of the Manjo were considered incompatible with the food cultures of the church, thus accentuating the marginalization of these groups. The priest additionally said that *‘Hygiene was another problem; Most of them weren’t kept their sanitation. Also, the minorities weren’t carried the corpus or weren’t dig the grave hole. it was a traditional belief, but not religious doctrine.’*

The biological diversity between Manjos and non-Manjos could be a barrier to socioeconomic integration. The Manjos have kinky hair and are small in stature. They have their noses turned up, they don't care about hygiene, and they don't wash their bodies or their clothes. Furthermore, they have been considered as lavish and lacking in morality from the dawn of time, making assimilation difficult.

Another informant was 75 yearsold Manjo from yufudo Kebele (Gimboworeda)revealed that:

‘Majority of the Manjo community was poor because of the absence of own land. So that they couldn’t to fed their children, dressed and send them to school. As a result, their children hadn’t other options than staid at home or escaped to the forest area. Due to this fact, manjo community regularly involved in hunting and exploiting the forests’ products. Therefore, poverty was among the major factors for the exclusion and marginalization of Manjo ethnic group’.

Additionally, the 85 year’s old peasant in Gimboworeda yufudo kebele indicated that:

They must be provided with appropriate social services like other members of ethnic groups. However, the bodies who implement the policies exclude us depending on fallacious presumption or wrong information. Services and supports from both government and non-governmental organizations were unfairly and discriminately

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limited to non-manjo ethnic groups. their were absence from different levels of decision making positions including representation in Kaffa Zone Administration is highly influencing our life in terms of justice in public services like schools, tap water, and electricity”’.

The informants explain why non-manjo should not marry Manjo: if a non-manjo marries a Manjo, the non-manjo is more prone to contract skin illnesses and skin irritability. Because of the aforesaid misconception, the Kaffa were the ones who avoided it the most. As a result, a union between Gumero and the Manjo group seemed unthinkable.

"Manjos shift from place to place when the production of charcoal is difficult due to forest and natural environment limitations," stated the key source, whose dwelling was also very close to the settlement of Manjo families. The Manjos had a high rate of school dropout and low enrolment, which reflected their low socioeconomic level. In high school, the number of pupils from the Manjo cultural group dropped dramatically. If they closely monitor the situation at Manjo's schools, they will notice that there is a divide between children both in the classroom and on the playgrounds. They were dissatisfied with their schooling. They also tend to drop out of school for a variety of reasons".

Also, key informants who live in the majority number of manjo areas and serve in Omo microfinance agents indicated that,

“Now things were changed better, certain loans were provided equal services to all as long as he met the required criteria for credit services. However, the number of service providers from Manjo’s was few in number. They provided loans to support their agricultural activities. They raised cattle, grew crops, planted vegetables, and they

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supported that work by providing loans. There was some change in their lifestyle. But still, their saving culture was poor, and they were wasteful and reluctant to paid back their loans.”

Regarding Challenges of the Socio-Economic Integration of the ManjoCommunities It is found out in the field observation that, agriculture is the primary source of income for both Manjos and Keffagroups. On the other hand, rural people have extensive marketing networks. Manjos also share market day often as others and very far distance to travel. The economic element of exclusion is manifested in two big taboos in commodity marketing: Taboo of product sales and Taboo in purchasing goods.

Manjos have a serious trouble selling items in Taboo of Product Sales. Manjos has a market problem with a variety of products, including maize, teff, and Enset cereals. Manjos are supposed to sell for a modest price and without hesitation to everyone who is interested. Another taboo is acquiring commodities. In general, Manjos have access to markets and shops where they can buy products.

Another aspect was the maintenance of exclusionary links with the implementation of policies by the government and non-governmental groups. Because of the century-old attitude and lower social standing ascribed to the Manjo as barbarian and polluting, pupils from the mainstream kaffa cultural group and their parents were completely alienated from Manjos in their day-to-day social interactions a few years ago.

Even when steps were made to mitigate the problem of marginalization, the attempts in some cases exacerbated the problem. This was due to the fact that while some enlightened Manjo claimed equal rights, some conservative non-Manjo disagreed. The study also found that Manjo

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people have fewer access to natural resources than non-Manjo people. Discriminatory activities against Manjo ethnic minorities include keeping them at arm's length, psychological inhibition, material deprivation, and communication barriers.

Not only are dominant cultural groups' attitudes harmful; the attitudes of the excluded themselves exacerbate their living conditions. This is largely due to their proclivity for recognizing their lower status in bigger civilizations rather than advocating for social fairness and cultural equality. In this regard, the basic causes and ultimate results of discrimination, hostility, human rights violations, lack of freedom, and diminishing the dignity and value of specific segments of society vary from place to location, as well as from time to time. Some Manjo elites responded that the fight for the right to represent the ethnic group Manjo in parliament was unsuccessful.

In general, relative landlessness, ox shortages, a late start to agricultural activities, and a ban on marketing products pushed them to stay in lower-paying jobs, worsening their socioeconomic situation and serving as a persistent factor for their exclusion. Some of the challenges were physical isolation, lack of land ownership, absence of inter-racial marriage, negative attitude, discrimination, stereotype, dietary practice, physical appearance and distinctiveness, inadequate academic preparation, substandard educational resources, mismatched social and academic expectations, lack of encouragement, psychological intimidation, unstable familial and financial circumstances, inadequate peer support, lack of role modeling and mentoring, and so on .

Opportunities for the Socio-economic Integration of the Manjo communities

The fundamental reason for the Manjo tribe's marginalization is due to a mistake made by their ruler. The Manjo once had their own kingdom, controlled by a "great monarch" named Manji

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tato, but they were pushed into the forest and subjugated by the kafa. The Manji tato became subject to the Kafa king, Kafi-tato, after being absorbed into the Kafa realm.

Religion is a fundamental social institution in which individuals share and practice similar ideas and ideals, including spiritual rituals, in order to worship a supernatural entity known as "God." Furthermore, it fosters a sense of belonging and promotes social bonds. There was a powerful traditional belief known as "Ekko" that was practiced among Kaffa society. As a result, this religious organization will be seen as conforming to dominant groups' exclusionary practices. There is a traditional belief system in Kaffa. It is a spirit that the so-called "Alamos" have inherited (on who sprit descends from heaven). Within the Alamos, there is a hierarchy. "Ibedagodo" is the superior with whom others consult once a year. Manjos have their own religious leaders and their own Ekko mansions, dubbed "ManjiEkkiKeto."

Marriage has a crucial part in the formation of a family. It ensures generational continuity. It also helps to define the link between inclusion and exclusion. Manjo's case is an example of this. In a non-manjo relationship, the marriage is strictly endogamous, with the couple establishing a relationship based on the exclusion of one group but the inclusion of their own. Non-manjas are not allowed to marry Manjos, and vice versa.

The informants explain the reason for avoidance of Non- manjo to marry Manjo as

If Kaffa marries Manjo, the skin will be affected with skin ailments and will need to be irrigated. Because of the above myth, the Kaffa are the ones who shun it the most. As a result, marriage between the Gumero and Manjo groups is inconceivable. He has never met someone from our group who has married a Kaffa before. In truth, every person has the democratic right, under the current administration, to join a marriage partnership if they love each other or share a common emotion. However, when we come to the realty;

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the Kaffas never try to accept. But recently I know that two local Gumero girls were married with Menja boys, but that did not last long with fashion of their family. Another Manjo man married from Gonder when he live in Amhara region and have two children's. There have no ill effects happen on them.

Manjos' social integration/inclusion in areas such as education and health is a potential prospect. It is preferable if the Kaffa Zone government expands on these promising beginnings in order to address the Manjo cultural group's social and economic disadvantage. According to the information shown above, today's societal movement against discrimination by the government and non-governmental organizations is more awareness-based. Practical initiatives, such as economic empowerment, should be prioritized. Improving Manjo people's access to natural resources and assisting them in increasing their productivity and income can help them change their eating habits and, in turn, the attitudes of non-Manajo people toward them, as well as minimize the negative environmental impacts of their way of life and pave the way for integration. Moreover, key informants' interviews indicated that:

"Even if they were not members of the local community's Idir, Ikub, and Mahiber/associations, their children played with Gomero children and were educated alongside mainstream Kaffa children. Manjo children were converted to Christianity during the baptism ritual in Orthodox religion, and they followed and embraced the church's theology. They were not expelled from the community. This kind of morally damaging and contentious conduct must be avoided by the clergy".

One of the manjo group's responsibilites, a 30-year-old young man from Gimbo Woreda (Yufudo kebele), revealed that:

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"I am a farmer, I produced grain and planted vegetables on my own farm property and supplied to the local market, and I had a coffee farm." I had constructed a nice house and had five children, three of whom went to high school and learned without being isolated. I could afford to buy whatever I wanted from the market and offer it to everyone. I ate the food like a gumeros and maintained my hygiene. People have come near to me and eaten and drank in my home. I am a member of a committee at my church and follow the Catholic faith. Over time, the situation changed a little. The issue of coexisting was a matter of interlaced generations" of cultural values.

As the data obtained from key informants' indicated that however, Manjo minorities are segregated from the main Kaffa group; some efforts are made to integrate the involvement of these communities in several socio-economic aspects.

Integration is lowering economic, social, and cultural restrictions between those who are excluded and making these boundaries more absorptive through various mechanisms. However numerous duties remain, there are some efforts done by some spiritual institutions like Orthodox religion in baptizing Manja minorities into Christianity.

Based on this some constraints are changing over time by giving opportunities for active involvement in the process of religious services. In addition to this, some actions are done to reduce obstacles to Manjo integration and promote respect for their dignity; thus Manjo communities are accessing education (giving affirmative actions in education), health, religion (teaching those minorities to keep the regulation of the faith and certain Manjo communities are trying to change their old lifestyle financial (government is now trying to give micro-finance loan services with mainstreams communities.

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Our children's education is severely hampered by social marginalization and low living circumstances. In addition, certain NGOs, such as Action Aid and CVM, are attempting to change discrimination's practice and attitude. They hold awareness workshops, organize coffee ceremonies, and provide direct financial assistance to Manjo students, although their reach is limited. They may raise a better generation by providing a long-term education for our children. Our pupils should be supported by the government in order for the school to continue to exist. It was difficult to distinguish between the two groups' lifestyles because they shared common traditions, beliefs, and practices. Integration would be attained if they were encouraged to engage in this practice.

Finally, the Manjo communities addressed what should be done and the opportunities for Manjo groups to expand involvement in social activities and better their economic condition in order to merge with the majority non-Manjo group. The majority of respondents to the focus group discussion said that there were various opportunities to raise and develop Manjo community awareness, increase participation in social activities, and improve the Manjogroup's economic status in society, such as both the government and non-governmental organizations needing to focus on changing our social and economic lives. The participants in the focus group discussion agreed that the Manjo community played an important role in Kaffa's history, and that there are numerous opportunities for Manjo minorities' socioeconomic integration if the government creates a comfortable and good working environment by sharing the experience of other areas, including Manjo minorities who are wealthy.

People with a lot of money aren't excluded since they can afford it. However, members in economically disadvantaged societies are subjected to the most dreadful conditions. As a result,

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if the government strengthens their economy, they will undoubtedly be incorporated in the mainstream nonmanjao in the future. Because human people are opulent in their possessions. If marginalized populations are encouraged to join in the government's economic, social, and political activities, they will play a role in the community's growth.

During field observation, the researcher found that, while cleanliness had been an issue in the past, things had changed recently, and some Manjos were paying strict attention to personal hygiene and wearing the same close as Gomeros, especially in public gatherings. There were some residences built with iron sheet cover in the Manjo dwelling settlement. Manjos entered Gomeros Hotel to offer meals and drinks, even though they sat alone. Manjo kids used to play together in the schoolyard and sat next to each other in class. If they were to apply this type of training to other areas, integration would gradually become a reality.

Discussion

The objective of this study was to determine the nature of Manjo minority' marginalization in the Kaffa Zone. The study's findings revealed that the marginalization of Manjo minority was full and deep-seated, necessitating the cooperation of a number of stakeholders.

Exclusion and marginalization were caused by a variety of circumstances. Social, psychological, cultural, and religious issues all played a role. They were socially excluded from many social gatherings and occasions, such as funerals and wedding ceremonies. They were not participated in Idir, Ikub and Mahiber associations of the local community. Geographically, they lived in a village that isolated from the Gomeros, and their children were played together with Kafecho children, but they were not eaten with them. In terms of religion, it was found that, the Manjo could follow any religion they chose. In Orthodox religion in baptism ceremony the Manjo children were

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converted to Christianity but the priests weren't eaten Manjo food and charged them the church services to money. On the other hand, psychologically, there were many Gummeros who didn't want to approach Manjo, especially those who didn't like to be approached by Gummers.

The Gumaro refused to let Manjo carry the corpse during the funeral ceremony. They didn't want them to be the ones to dig their own graves. There were people who loathed Manjo due to their poverty and traditional cultural history. Furthermore, the Manjo never entered a non-Manjo house in any of their ceremonies; instead, they sat around the house and provided food and drink with Enset's permission. This suggested that the Manjo community was still being discriminated against. Furthermore, Manjo people had poorer access to numerous natural resources than non-Manjo people. As a result, people were compelled to participate in less productive, environmentally unfavorable, and precarious occupations such as firewood gathering, charcoal manufacture, ceramic sales, and wild animal hunting. Furthermore, their saving cultures were poor, and the majority of them had a lavish lifestyle.

The findings of this study indicated that there were several bottlenecks for integration of Manjo communities. Out of these, some of the challenges were physical isolation, lack of land ownership, absence of inter-racial marriage, negative attitude, discrimination, stereotype, dietary practice, physical appearance and distinctiveness, inadequate academic preparation, substandard educational resources, mismatched social and academic expectations, lack of encouragement, psychological intimidation, unstable familial and financial circumstances, inadequate peer support, lack of role modeling and mentoring, and so on" (Stromei 2000). Moreover, the feeding habits of the Manjo are considered incompatible with the food cultures of the church, thus accentuating the marginalization of these groups. This cultural difference has been perpetuated by the characterization of the Manjo as non-believers or "pagans". Even so, there was no difference between human beings because God created all in one image. Still, there was a gap in the way the Manjo communities had been eaten the meat of the inedible animals that were forbidden by our religion, like pigs and giraffes.

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Today, however, they were joined and embraced Christianity and changed their lifestyle and diet. They were eaten and were drunk with them. They were served them without exclusion. But there were times of baptized they did not eaten the cooked food that prepared by the Manjos. Even if, they accept the faith, still then there is a suspicion that, most of them did not give up their previous diet. Hygiene is another problem; Most of them did not keep their sanitation. Also the minorities do not carry corpses or dig wells, this is a traditional belief, but not religiously forbidden.

In addition to the aforementioned differences, there was biological diversity between Manjos and non-Manjos, which should be taken into account when considering the problems of socioeconomic integration. Because they are recognized by their physical features, and they all had kinky hair and turned up noses in the same way. Furthermore, they did not maintain their sanitations. Furthermore, they have been considered as lavish and lacking in morality from the dawn of time, making assimilation difficult.

Generally, Majority of the Manjo community was poor because they hadn't their own land and couldn't able to feed their children, dressed them up and send them to the school. Due this fact, Manjo community regularly involved in hunting and exploiting the forests' products. Also, poverty was one of the major factors for the exclusion and marginalization of Manjo ethnic group. These issues lead them to think they did treat equally with others. So that, they must be provided with appropriate social services like other members of ethnic groups, the policy implementers exclude us depending fallacious presumption or wrong information. Services and supports from both government and non-governmental organizations are unfairly and discriminately limited to non-Manjo ethnic groups. Our absence in different levels of decision

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making positions including representation in Kaffa Zone Administration is highly influencing our life in terms of justice in public services like schools, tap water and electricity.

From the fact of that, Kaffa zone is well known for its potential in agricultural and natural resource production and rural people have extensive marketing networks. Manjos also share market days as often as others and very far distance to travel. The economic element of exclusion is obviously manifested in two big taboos in the commodity marketing: Taboo of product sale: Manjos face critical problem of selling products and market problem for wide range of products including cereals like maize, teff, enset. Taboo in purchasing goods is another problem. In most rural and peripheries of urban people show reluctance to serve Manjo with food and drinks. Entering to drink and food houses is also one area where Manjo prejudice still prevails. Manjos are not still treated as clients. When it comes to drink and food houses they are offered with three options: deny entering, arrange separate sit and tools or enjoy special houses that give service only for Manjos.

In this sense, the Manjo ethnic minority in the Kaffa zone was frequently prohibited basic hand shaking, which is more of a physical barrier to exchange of products as an economic function, preventing co-utilization of services, freedom of movement, and choice. Inter-clan marriage is inconceivable between Manjo and non-Manjo people. Whatever discriminations existed in the past, there were several opportunities for Manjo communities to integrate socioeconomically.

The history and society of the Kaffa have been studied intensively. Bieber (1920) conducted extensive research on their culture at the beginning of the 20th century, and Huntingford (1955) laid out a comprehensive structure of the society that formed the framework of the traditional Kaffa kingdom (Yoshida, 2008). Orent (1969, 1970) researched the kinship system, and Lange

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wrote detailed history based on field research and written material. Historically, the Manjo had a kingdom of their own ruled by a “great king” *Manji tato*, but they were driven into the forest, where they were conquered by the kafa. Incorporated into the Kafa kingdom, the *Manji tato* became subservient to the Kafa king, *Kafi-tato*. Thenafter the main problem to marginalization of Manjo tribe comes from the error made by their king.

Marriage is a vital role in establishing the family. It ensures the continuity of generation. It also plays a role in establishing the relationship of inclusion and exclusion. In the case of ManjoKaffa relationship, the marriage is strictly endogamous in such a way that they establish relationship between the two is based on exclusion of one groups but inclusion of own groups. Kaffa cannot marry Manjo and vices versa.

If Kaffa marries to Manjo, it would likely to be infected by skin diseases, irritation of the skin. The avoidance is mainly exercised by the Kaffa as a result of the above myth. Thus, it is unthinkable to form marriage among Gumero and Manjogroup.

Whereas, there were evidences recently known that two local Gumero girls were married with Menja boys, but that did not last long with refashion of their family. Another Manjo man married from Gonder when he live in Amhara region and have two children's. There have no ill effects happen on them. When we look at the life style of both groups, it is difficult to differentiate because; they share common cultures, beliefs and rituals. If we encourage this practice the integration will be realized.”

In general, in each research sites, the relative landlessness, ox lessens, late start of agricultural activities, and taboo of marketing products forced them remain in inferior activities worsening off their socio- economic position and persistent factor for their exclusion.

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Finally , the manjo communities discussed about what should be done on and provide the Opportunities to increase participation in social activities and improve the economic status of Manjo groups to integrate with the majority non Manjo group, economic lives. Such like, the social exclusion and low living standard is greatly hindering our children's education. In addition some NGOs like action aid and CVM are trying to influence the practice and attitude of discrimination. They are giving awareness workshops, prepare coffee ceremonies and direct financial support for Manjo students but their coverage is very small. They can create a better generation by educating our children on a sustainable basis. Government should support our child's to sustain the school. The clergy must work to prevent this kind of morally divisive and divisive practice.

Social integration/inclusion of Manjos in areas like education and health is a promising one. Its better if Kaffa Zone administration widens these bright beginnings to address the social and economic marginalization of Manjo cultural group. Currently, the Zonal administration is supporting the intervention programs of NGOs such as Farm Africa, NABU (Nature and Biodiversity Union), and Action AID, and Kafa Peoples Development Association KPDA(Kaffa peoplesDevelopment Union).

They are undertaking different activities to support the life of Manjos. Their intervention includes awareness raising, skills training, educational support and environmental protection. Manjos are benefiting from these programs. In addition, some students have benefited from the financial and material support of KPDA. Based on the data above, the social movement against discrimination today by the government and Non-governmental bodies is more of awareness based. Practical measures like economic empowerment should be given attention. Improving

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access of the Manjo people to various natural resources and assisting them to raise their productivity and income can also help change their food ways and in turn attitude of the non Manajo to towards them as well as can help to minimize the negative impacts of their way of life on the environment and pave the way to integration. Supporting the above opportunities, the findings of the study ascertained that there was different opportunities to increase and develop the awareness of non Manjo-communities and to increases participation in social activities and improve the economic status of Manjo group in the society, such as both the government and non-governmental organizations need to focus on changing their social and economic integrations.

Manjo council which are found under Kaffa zone Admnstratio also plays a desisive role in defending the economic, social and political influence of the Manjo community in kaffa zone . The council support the minority Manjo students went to Arbaminch boarding school with paying the school fee. addiotnally the council facilitate the Manjo communities in leader ship participation from kebele to zonal structure, supply farm land who have not own, encourage and aid Manjo students education from diploma to PHD levl and strengthen the activity of security and health structures in Manjo settlement area. All these are a good opportunity to facilitate the socio economicintegration of Manjo community.

I might say that, in the context of marginalization, rights such as the right to humane treatment, the right to respect and repute, and the right to equality of Manjamineority groups are not adequately safeguarded, despite the fact that these rights are well portrayed in the federal constitution. The primary and secondary responsibility bearers thus have an obligation to defend and fulfill Manja people's rights through a variety of measures, such as providing free education

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and allowing them to participate in decision-making processes that directly affect them. Furthermore, the general population should be educated and empowered to improve their competence and knowledge through various means such as human rights education and community activities that promote social engagement and cohesiveness. This concept was briefly wiretted in the FDRE constitution, but it requires the involvement of social work professions and interested bodies for its implementation.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATION

Conclusion

Conclusions are drawn based on the obtained results on the analysis of challenges and opportunities of socio-economic integration of the Manjo ethnic minority in the Kaffa zone. The major finding of the study drawn based on the data collected from Manjo and non-Manjo communities are summarized as follows:

In terms of Manjo community integration, they are currently participating in funerals, weddings, and other social gatherings with Kaffa tribes. Currently, Manjos and Gumeros have such a good relationship that they eat together and share what the house has created with them when they visit. They have friends, and they go to school together, where the teachers treat them equally. They also visit their friends' homes anytime they want, and they sit next to them. However, official and non-governmental organizations are working to integrate Manjos into society, but no satisfying results have been achieved.

Regarding the challenges of Monjo minorities, they have various challenges and factors to participate in all social life matters some of the problems faced by the Monjo communities are the Manjo people, are forced to live far away from villages of people with regular status. And occupied marginal areas, not as productive for farming. The provisions either the government or the NGOs work with them are not including the whole minority groups, except for a few manjo's education and training are provided. The majority of the Manjo communities are still not out of poverty. At the same time, they will continue to share in the poverty of their parents. The main reason for this is the lack of land.

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The majority of respondents accept Manja as the first monarch of Kaffa when asked about chances for socioeconomic integration of the Manjo communities. They also make a clear distinction between the manjo tribe's marginalization and their king's mistake. Religion and marriage were also seen as important opportunities for Manjo communities to integrate. Furthermore, respondents responded that offering credit access to underprivileged minorities in both urban and rural locations provides opportunity for them to improve their quality of life.

Recommendations

- It is critical to conduct an in-depth study and analysis of the problem at hand in order to achieve long-term and sustained integration in a given society. Targeting or ignoring one group might have far-reaching consequences for the entire society. Working on becoming a strong ally is the best method for all stakeholders to help reduce exclusion and isolation. By raising awareness of the privileges that the majority group enjoys, members of marginalized communities can better understand and influence those in the majority group.
- The Manjo people have got no equal access to farmlands, so providing land or farmland will be the solution for minority income-generating capacity-development in the area. The government and non-governmental organizations should focus on improving the Manjo communities' access to land and helping them to raise their farm productivity and their income. Secondly, government agents and non-governmental organizations should help them looking for markets for their farm products in local and outside the local market. Diversifying income-generating sources for Manja community by the local and regional government may improve the livelihood. So that the responsible body should

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give a care about the livelihood improvement by organizing them in different off-farm income-generating cooperatives and enterprise development for them are recommended.

- To strengthen Manja communities' socioeconomic integration possibilities, the current administration should guarantee minority groups' rights. Providing financing for the purchase of oxen The Manja community had very few credit options from legal credit providers, and the credit type that was available to them was solely for fertilizer purchases, which was insufficient. In addition, a responsible local government must provide work opportunities and training capacity development for the community in order to improve the town's economic condition.

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Socio Demographic Information

Table 1 : Socio demographic information of the Manjo key informants (iip)

	Assigned code	Sex	Age	Marital status	Religion	Education	Position & W. experiences
1	IIP1	M	22	Married	Orthodox		Farmer
2	IIP2	M	30	Married	Catholic	Grade 5	Farmer
3	IIP3	F	30	Married	Catholic		Farmer
4	IIP4	M	75	Married	Orthodox		Farmer
5	IIP5	F	45	Married	Orthodox		Farmer
6	IIP6	M	20	Unmarried	protestant	Grade4	Farmer
7	IIP7	M	23	Married	Orthodox	Grade 5	Farmer
8	IIP8	F	50	Married	Orthodox		Farmer
9	IIP9	F	22	Married	Stant	Grade 4	Farmer
10	IIP10	M	85	Married	Orthodox	Grade 4	Farmer
11	IIP11	F	30	Married	Orthodox		Farmer
12	IIP12	M	36	Married	protestant	BA Degree	Farmer
13	IIP13	F	42	Married	Catholic		Farmer
14	IIP14	M	35	Married	protestant	Grade 4 th	Farmer

Table 2: Socio demographic information of non -Manjo key informants (iip)

	Assigned code	Sex	Age	Marital status	Religion	Education	Position & W. experiences
1	KIP1	M	28	Married	Orthodox	Grade 9	Farmer
2	KIP2	M	61	Married	Catholic	BA Degree	Gov.Employee
3	KIP3	M	30	Married	Orthodox	Diploma	Government Employee
4	KIP4	F	26	Married	Muslim	Diploma	Government Employee

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

5	KIP5	F	25	Unmarried	Orthodox	Diploma	Gov.Employee
6	KIP6	M	48	Married	Orthodox	Grade 12	Government Employee
7	KIP7	M	36	Married	Muslim	Grade 10	Trader
8	KIP8	M	29	Married	Orthodox	10+3	Teacher
9	KIP9	M	40	Married	Orthodox	Grade12	Priest

Table 3: Socio demographic information of group discussion participant of Manjo community

	Assigned code	Sex	Age	Marital status	Religion	Education	Position and work experiences	Tribe
1	FGDP1	M	85	Married	Orthodox	Grade 4	Farmer	
2	FGDP2	M	25	Married	Orthodox	Grade 5	Farmer	
3	FGDP3	F	50	Married	Orthodox		Farmer	
4	FGDP4	M	21	Married	Orthodox	Grade 4	Farmer	
5	FGDP5	F	26	Married	Protestant		Farmer	
6	FGDP6	F	23	Married	Protestant	Grade 4	Farmer	
7	FGDP7	F	18	Non-Married	Orthodox		Student	
8	FGDP8	M	40	Married	Catholic	Grade 5	Farmer	

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

Table 4: Socio-demographic information of the group discussion participant's non-Manjo community

	Assigned code	Sex	Age	Marital status	Religion	Education	Position and work experiences
1	FGDP1	M	50	Married	Orthodox	BA Degree	Government employee
2	FGDP2	M	51	Married	Protestant	BA Degree	Government employee
3	FGDP3	M	52	Married	Orthodox	BA Degree	Government employee
4	FGDP4	M	40	Married	Orthodox	BA Degree	Priest
5	FGDP5	F	36	Un Marie	protestant	BA Degree	Non Government employee
6	FGDP6	M	45	Married	Catholic	BA Degree	Government employee
7	FGDP7	M	52	Married	Catholic	BA Degree	Government employee
8	FGDP8	M	42	Married	Orthodox	BA Degree	Government employee

Lists of Appendix

Jimma University

College Of Social Science And Humanities

School Of Social Work

Dear informant:

Dear informant, the objective of this interview is to collect data from Gimbo and Decha area regarding various dimensions and marginalization of *Manjos* in surroundings to wider society. Since you are apart of the community, the researcher recognizes that your experiences are most relevant to the purpose of this study. Thus you are kindly requested to elaborate your view based on the discussion guide, but not only restricted to it. The information obtained will only be used for academic purposes.

Thank you in advance for your collaboration.

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

AN INTERVIEW GUIDE FOR KEY INFORMANTS

Types of participants

1. Kebele Manager

2. Kebele Chairman

4. *Kebele Health Extension agent*

5. *Omo microfinance agent*

6. *Development agent*

7. *School head*

General Information

A) Name of the informant _____

B) Sex _____

C) Age _____

D) Educational level _____

E) Occupation _____

F) Place of residence _____

G) Place of interview _____

H) Date of interview _____

j) ethnic Identity-----

Interview Guide;

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

1. How do you see the relationship exist between Keffa and *Manjogroups*?
2. What is the view of the dominant groups in your village on *Manjogroups*?
3. What are the manifestations of marginalization in your village?
4. are they engage in” *iddir*”, *ekub*” and also; “*dafo*” and “*dadoo*” with keffa groups?
5. ADengechi,B., N., F. (2018). The Correlation of Perceived Discrimination and Psychological Well-Being among the Manjo Ethnic Minority in Kaffa Zone, Ethiopia. Journal of Multicultural and Multireligious Understanding (IJMMU), 5(6), 62-72 International

Re the manjo community equally accessible formal social service delivery? (School, health,etc)

6. Are they participate in funerals, weddings, or other social gatherings with the Keffa groups?
7. what is the challenge towards their participation?
- 8... To what extent do you think the attitude of dominant groups constrain the possibility of integrating the groups with the wider surroundings of the society?
9. What would you suggest the Opportunities to improve the outlook of dominant groups towards *Manjominority* groups?
10. To what extent is they included in activities that y are engage in the community,inpolitics,inEnvironment,in local development?Etc
11. Is there any clear-cut difference in way of life between manjo and Gumero?
12. What do you suggest to improve the social status of *Manjogroup* integrate with society?

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

Economic conditions

- 1...Are they get economical services fairly with Gumero majority groups(Farming, credit, job opportunity ...etc)
2. Are they participating in Farming?
3. Are they get the farming inputs and support from the respondent body?
4. Are they provide the farming products for sale? If yes, who are the customers of their products?
5. How do you describe their economic status in comparison with Keffa groups?
6. What do you think the factors/challenges contribute to their current economic position in the community?
7. What do you suggest the opportunities to improve the economic condition of the *Manjominority* group the integration with the Gumero group?

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

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Dear informant:

Dear informant, the objective of this interview is to collect data from Gimbo Decha area regarding of social exclusions and marginalization of *Manjos* and various manifestations of social exclusions practices in the milieu of dominant groups. Since you are part of the community, the researcher recognizes that your experiences are most relevant to the purpose of this study. Thus you are kindly requested to elaborate your view based on the discussion guide, but not only restricted to it. The information obtained will only be used for academic purposes.

Thank you in advance for your collaboration.

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

IN-DEPTH INTERVIEW GUIDE FOR MANJO

General Information

A) Name of the informant _____

B) Sex _____

C) Age _____

D) Educational level _____

E) Occupation _____

F) Place of residence _____

G) Place of interview _____

H) Date of interview _____

An interview guide:

1. Social condition

1. Do you have friends from Keffa groups?
2. How do you describe the relationship that exists between you and dominant groups?
3. Do you get service in education, health, justice, and religious institutions?
4. Do you engage in "iddir", "ekub" and also; "dafo" and "dadoo" with keffa groups?
5. If yes, how do you see the view of members of such institutions towards your participation?
6. Do you participate in funerals, weddings, or other social gatherings with the Keffa group
7. what is the challenge towards your participation?
8. To what extent do you believe that you are included in activities that your friends are

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

engage in? In the community? In politics? In Environment? In local development? Etc

9. Is there any clear-cut difference in way of life between manjo and Gumero?

10. What do you suggest to improve the social status of Manjogroup in society?

2. Economic conditio

1. What is your occupation?

2. Do you get job opportunities fairly ?

3. Do you practice farming?

4. Do you get the farming inputs from respondent body?

5. Do you get credit opportunities?

6. Do you provide the farming products for sale?

7.. If yes, who are the customers of your products?

8. How do you describe your economic status in comparison with Keffa groups?

9. What do you think the factors/challenges contribute to your current economic position in the community?

10.. What do you suggest the opportunities to improve the economic condition of the *Manjominority* group?

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

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Dear informant:

Dear informant, the objective of this interview is to collect data from Gimbo and Decha area regarding various dimensions and marginalization of *Manjos* in surroundings to wider society. Since you are apart of the community, the researcher recognizes that your experiences are most relevant to the purpose of this study. Thus you are kindly requested to elaborate your view based on the discussion guide, but not only restricted to it. The information obtained will only be used for academic purposes.

Thank you in advance for your collaboration.

INDEPTH INTERVIEW WITH NON MANJO COMMUNITIES

General Information

A) Name of the informant _____

B) Sex _____

C) Age _____

D) Educational level _____

E) occupation _____

F) Place of residence _____

G) Place of interview _____

H) Date of interview _____

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

1. How life seems in your village?
2. How do you see the relationship that exists between Keffa and Manjogroups?

Do you have friends from Manjogroups?

Do you marry, eat and sleep with Manjo?

If no why not?
3. What do the people (dominant groups, family) around you say about your relationship?
4. What is the attitude of the keffa in your village on Manjogroups?
5. To what extent do you think that these minority groups marginalized from the wider Keffa society?
6. To what extent do you think the attitude of Keffa constrain the possibility of integrating the groups with the wider surroundings of the society?
7. What would you suggest to improve the outlook/ relationships of Keffa groups towards Manjominoritygroups?
8. Do you work with the Manjos? Do they involve in environmental and natural resource protection?
9. What do you think about the main factors/challenges behind the marginalization of the Manjo?
10. What do you suggest about the Opportunities to integrate Manjo minorities with the Gumero?

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

Jimma University
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School Of Social Work

FOCUS GROUP DISCUSSION WITH MANJO GROUP

Dear informant:

Dear informant the objective of this discussion is to collect data from Gimbo Decha area regarding various dimensions and marginalization of *Manjos* in surroundings to wider society. Since you are part of the community, the researcher recognizes that your experiences are most relevant to the purpose of this study. Thus you are kindly requested to elaborate your view based on the discussion guide, but not only restricted to it.

The information obtained will only be used for academic purposes.

Thank you in advance for your collaboration.

Types of participant

2- Elders

2 - women

2- Youth (Male /Female)

1- Intellectual

General information:

o Date of discussion _____

o Number of discussants_7_____

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

o Moderator_____

oOther relevant note_____

I. General profile of participants

1. Would you discuss about your participation in funeral, weddings, and other social gathering with keffa groups?
2. To what extent do you think that you are included in activities that your friends from keffa groups are engaged in?
3. How do you explain your status and low regard in your surroundings?
4. What are the factors?challenges that contribute for the persistence social exclusions/ marginalization of *Manjos*?
5. Are there any actions which held by various organizations to tackle this social exclusion and marginalization?
6. What should be done?Opp0rtunities to increase participation in social activities and improve the economic status of *Manjo*group in the society?

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

Jimma University

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School Of Social Work

Dear informant:

Dear informant the objective of this discussion is to collect data from Gimbo area regarding various dimensions and social exclusions of *Manjos* in milieu to wider society. Since you are part of the community, the researcher recognizes that your experiences are most relevant to the purpose of this study. Thus you are kindly requested to elaborate your view based on the discussion guide, but not only restricted to it.

The information obtained will only be used for academic purposes. Thank you in advance for your collaboration.

FOCUS GROUP DISCUSSION WITH NON MANJO GROUP PARTICIPANTS

Types of participants

participants from manjo Community ;

2- Elders

2 - women

2- Youth (Male /Female)

1- Intellectual

2- **General information:**

o Date of discussion_____

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

- o Number of discussants 7
- o Moderator_____
- oOther relevant note_____

General profile of participants

1. How do you see the relationship exist between Keffa and *Manjogroups*?
2. What is the view of the dominant groups in your village on *Manjogroups*?
3. To what extent do you describe this minority groups excluded from the wider Kaffa society?
4. What are the manifestations of these social exclusions?
5. Would you please discuss some unpleasant terms which used for *Manjogroups*?
6. How do you think these offensive words affect the other aspects of their live?
7. To what extent do you think the attitude of dominant groups constrain the possibility of integrating the groups with the wider surroundings of the society?
8. What would you suggest the Opportunities to improve the outlook of dominant groups towards *Manjominority* groups?

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

Jimma University

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School Of Social Work

FOCUS GROUP DISCUSSION WITH RELEVANT GROUP PARTICIPANTS

Dear informant:

Dear informant the objective of this discussion is to collect data from Gimbo area regarding various dimensions and social exclusions of *Manjos* in milieu to wider society. Since you are part of the community, the researcher recognizes that your experiences are most relevant to the purpose of this study. Thus you are kindly requested to elaborate your view based on the discussion guide, but not only restricted to it.

The information obtained will only be used for academic purposes. Thank you in advance for your collaboration.

Types of participants***participants from Relevant bodies ;***

2- zonal Manja Council member, who are not included in key informant interview or Group discussion.

2 - Non Manjo community member intellectual who working in zonal government structure which are relevant to issue.

2- Non Governmental Organizations heads/ delegates who collaborately works On the Manjo community Socio economic issues.

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

General information:

- o Date of discussion_____
- o Number of discussants_7_____
- o Moderator_____
- oOther relevant note_____

I. General profile of participants

1. How do you see the relationship exist between Keffa and *Manjogroups*?
2. What is the view of the dominant groups in your village on *Manjogroups*?
3. To what extent do you describe this minority groups excluded from the wider Keffa society?
4. What are the manifestations of these social exclusions?
5. Would you please discuss some unpleasant terms which used for *Manjogroups*?
6. How do you think these offensive words affect the other aspects of their live?
7. To what extent do you think the attitude of dominant groups constrain the possibility of integrating the groups with the wider surroundings of the society?
8. What would you suggest the Opportunities to improve the outlook of dominant groups towards *Manjominority* groups?

Part II: The following questions are directed towards investigating the socio economic marginalization of Manjo communities

CHALLENGES AND SOCIO-ECONOMIC INTEGRATION OF...

1. How do you describe the perception of non Manjo communities towards Manjo Communities?
2. How do you describe the self-perception of Manjo communities?
3. How do you describe the interpersonal relationship between Manjo and non- Manjo communities?
4. How do you describe the interactions of Manjo communities in social and economic activities?
5. How do you evaluate their socio economic activities in comparison with non-Manjo communities?