
The Contribution of Comunità Volontari Per Il Mondo (CVM) Ethiopia on Schooling of Manjo Ethnic Group Children in Kaffa Zone

Getachew Robo*

Received: 16 March 2018; Accepted: 27 September 2020

Abstract: In Kaffa zone, Manjo non-dominant ethnic group is segregated from the Gomar (Majority group) in economic activities, social interaction, residential regions and ritual system. Because of their life on the edge, Manjos are at the risk of poverty, lack of education and access to basic services. Thus, CVM Ethiopia is one of the responsive NGOs to the educational challenges of these communities. For this reason, this paper was aimed at depicting the contributions of CVM Ethiopia on schooling of Manjo non-dominant children in the Kaffa Zone so that other stakeholders can take applicable lessons. To that end, narrative research design was employed in the analysis and interpretations of qualitative data. The participants of this study were nine Manjo students, three literate Manjos, seven educational officials and two CVM coordinators. They were selected by using purposive sampling technique considering that they are beneficiaries, stakeholders of the organization and knowledgeable persons of the theme respectively. For this study, data were collected by using participant observation, semi-structured interview, focus group discussions and document analysis methods. Collected data were analyzed and interpreted by incorporating my own reflections and insights separate from descriptive notes and verbatim. Generally, the results of the study indicated that the contributions by CVM Ethiopia brought positive influences on the schooling of Manjo non-dominant children; a number of improvements were being realized in admission, class attendance, completion and academic performance. The overall recommendation of this study is that NGOs should be able to mainstream the interests and livelihoods of non-dominant communities in general and their children's education in particular for the sustainability of the development of the community.

Key words: *CVM, Contribution, Empowerment, Marginalization, Schooling, Persistence (retention)*

* Lecturer, Department of Educational Policy and Leadership, College of Education and Behavioral Studies, Addis Ababa University, email: grehobot@gmail.com

Introduction

As far as the social stratification based on socioeconomic status, ethnic group, race, skin color, religion, gender etc, is the universal life practice of the global community, these kinds of stereotyping compel some parts of the society to live on the edge. Consequently, non-dominant communities become deprived of the right to education, resources, health and other services. That is the case despite that education has been envisioned as the great equalizer that enables people to mitigate the effects of poverty on marginalized groups by equipping them with the knowledge and skills, they need to lead successful and productive lives (Garcia et al., 1996).

Educational marginalization is true for both developed and underdeveloped nations. Despite some periods of progress, for instance, the achievement gap between White and Black students remains substantial (Coley and Baker, 2013). In addition to this, students from low income families are more likely to repeat and drop out of school than students from high income families. In most rural areas of Ethiopia poor families do not like to send their children to school and those who allow schooling are not comfortable in allowing them to continue their education. According to Befekadu (1998), parents in rural areas with low household income and socioeconomic background face problems in urging their children to stay in schools. The problem of income is found to be the major reason why parents do not send children, particularly girls to school or withdraw them from schools.

Another root cause for low enrollment and poor quality of non-dominant children's schooling is ethnic inequity. In Southern Nations, Nationalities and Peoples there are about forty-five different non-dominant groups (<http://www.non-dominantrights.org/>). Kaffa Zone is one of the Zones in SNNPRG, comprising Kafficho, Chara, and Na'ö ethnic groups as indigenous people and other ethnic groups united at different times. Even though they are not socially, culturally and

economically integrated, Manjo non-dominant groups are from among Kaffecho's sub-ethnic groups ('gumbo' literally means stem or clan).

In Kaffa Zone, Manjo marginalized groups are under immense challenges of exclusion, illiteracy and poverty. Even though, many governmental and non-governmental organizations are empowering this segment of the community, because of the deep-rooted problems for more than a century, the change in livelihood and education of the Manjo community is very sluggish (Mesfin, 2005). Consequently, many NGOs strived to mitigate the life challenges of Manjo community, but there is no highly courageous transformation in their livelihoods and education. One of the NGOs working on empowering these people at present is CVM Ethiopia. CVM works on social integration and economic empowerment in Kaffa Zone.

Ethiopia is overtaking the position to ensure equitable and inclusive quality education for all by the year 2030. To that end, the responsibility to have a separate and comprehensive educational goal and to put education as a cross cutting thematic issue complementary to all development plans for post-2015 development dialogues (MoE, 2015). Even though post 2015 educational targets of Ethiopia are aimed at bringing about quality and external efficiency in education, there are still some localities facing the problems of access.

Statement of the problem

It is well established in the literature (e.g. Pruzek, 1974; Thomas, 1965) that ethnic non-dominant students throughout the world have experienced un-equitable enrollment, academic performance, school persistence, treatments and administration by members of the dominant group. The dominant groups, in most cases, consider the academic failure of the non-dominant students is normal and attributed naturally. These practices across the global community in general and schools in particular risk with bad consequences of high rates of

alcohol abuse, poor hygiene, and lack of middle-class child rearing practices, poor schooling of children, poor performance at school, dropouts, all of which are viewed as manifestations of the non-dominant group's deficiency (Reyhner, 1992).

As a result, many international NGOs such as UNESCO, UNICEF, Save the Children, USAID etc, work on upgrading the livelihoods and empowering education of the segregated groups at least to lessen the gaps between the majority and non-dominant life experiences. Because of their life is on the edge Manjos are at the risk of poverty, lack of education and access to basic services (Thomas, 1965).

The practices of ethnic group exclusion in the community pave ways for school children to segregate the non-dominant students which end up with dropouts, poor lesson attendance and poor performance of the groups. In the case of Kaffa zone, the schooling and retention of the Manjo community children are poor as compared to the composition of the Gomaro majority children. (AAE, 2008). CVM Ethiopia is striving to minimize these educational inefficiencies among the target groups but the governmental educational organizations do not sensibly regard their efforts. Ahmed (2007) in his research entitle 'The Socio-psychological and educational challenges of students of Manjo ethnic groups. The case in Chiri primary school of Kaffa zone', Ahmed tried to identify some of the educational challenge before ten years ago at a single school. In addition to this, as far Ahmed is the student of psychology, he gave due attention to merely the psycho-social orientations of the target groups. However, there no substantial research that has been conducted on the effects of contributions of Non –Governmental Organizations on schooling of Manjo non-dominant children. That is why I am inspired to conduct this study on the role of CVM in minimizing the discrimination and schooling the Manjo community children.

Thus, the study was guided by the following research questions.

Research questions

1. How do the educational challenges impede the schooling of Manjo ethnic group children?
2. How does CVM Ethiopia mitigate the major educational problems of discrimination and schooling of Manjo ethnic group students?
3. How do the interventions by CVM Ethiopia bring about better Manjo ethnic group children's schooling?

Objectives of the study

The general objective of this study was to explore the roles of CVM Bonga in minimizing the discrimination and schooling of Manjo non-dominant children in Kaffa Zone.

Specific objectives

1. To find out the major problems threatening the schooling of the Manjo community children.
2. To investigate the major contributions of CVM Ethiopia on supporting schooling of Manjo students.
3. To examine the improvement in schooling and educational performance being realized in Manjo children's education because of the assistance of CVM Ethiopia.

Significance of the study

The main importance of this paper is to provide information to lower level educational managers to take lessons from the achievements of the CVM Ethiopia in promoting the enrollment, retention and performance of Manjo non-dominant children in Kaffa Zone.

Operational Definitions of Key Terms

CVM Ethiopia: CVM Ethiopia a NGO that promotes concrete development actions and intercultural cooperation projects. It also fosters a community centered approach and plays a facilitation role in all the projects carried on in the country. CVM Bonga works on social integration and economic empowerments of vulnerable group in Kaffa Zone (CVM, 2016).

Gomaro: It is a common name given to group of people from different sub-clans but of not out of non-dominant group among Kaffecho people.

Manjo: Manjos are clans of marginalized (subordinate) groups, hunter and occupational minorities in Kaffa, Sheka, Dawuro and Bench people.

Schooling: In this article, schooling refers to the state and process of education and trainings of Manjo children.

Review of Related Literature

Social Stratification in Education

Social stratification is common for most societies all around the world. However, the stratification or interaction remarks vary in forms in different societies. Some take in to consideration the occupation to segregate or see down others. Others base their division on 'have' and 'have not' or ownership versus non-ownership, membership versus non-membership in social groups while the rest consider age and sex etc (Data, 1997).

In a stratified society, people are arranged hierarchically based on a variety of characteristics such as income, educational attainment, power, race, and religion. Evidence of stratification appears in social

institutions such as education, where these hierarchical distinctions greatly impact the quality of schools. Evidence of stratification appears in social institutions such as education, where these hierarchical distinctions greatly affect the quality of schools. According to Wells (et al. 2009) regions may be stratified on both racial and socioeconomic levels, and both types are important to consider. In racially stratified societies, students attend racially isolated schools with minimal interaction with students of other ethnic backgrounds. Such interactions promote students' comfort with students of other races and help break down stereotypes, thus preparing students to live in a multicultural society (Holme, Wells & Revilla, 2005).

When students attend schools with a variety of ethnicity and socioeconomic backgrounds, students' level of comfort with other groups' increases and prepare them to live and work in an integrated society (Holme, Revilla, & Wells, 2005). Other studies of integrated education suggest that students, particularly minorities, at integrated schools were more likely to graduate, attend college, and find higher-paying jobs later in life (Braddock & Dawkins, 1993). These studies indicate that stratification in schools denies students a host of critical long-term benefits pertaining to their future success in educational and social settings.

In Ethiopia, particularly in South Nation Nationalities and Peoples' Regional state, the ethnic pluralism is also substantial. The Kaffecho - the indigenous people of Kaffa - are a hierarchical society organized traditionally into series of majority 'high' clans and non-dominant 'low' clans (Zewdie, 2004). The Manjos, who are considered to be among the 'original' inhabitants of highlands of Kaffa and hence are ethnic Kaffechos, have for the most part been at the foot of the social hierarchy. This is on account largely of their supposedly "unclean" feeding habits, which contravene biblical food taboos (Lange 1982). Although the clan system has no longer any significance, it is being used as a justification for Manjo segregation. Following this trend, the access to different social services like education, clinics, grain mills,

pure water and ownership of the natural resources varies among the segments of the society.

Social Stigmatization of Manjo and Education in Kaffa Zone

The majority group in the Kaffecho society (Gomaros) believe that Manjos have separate identity in their physical appearance; allegedly being shorter, darker skinned, and having flatter noses; eating habits, the Manjos eat unclean and filthy food, this includes the meat of religiously prohibited wild animals such as colobus monkey, savanna monkey, wild boar, and dead animals; having unique characteristics, the Manjos are extravagant and thieving, are wicked and are liars, they are also lazy and are not interested in education (Sayuri,2008). The degree of the discrimination against the Manjos is greater in Kaffa zone than in Dawuro and Sheka zones. The Manjos have their own sub-clans (Woldesillassie, 2001). Because of these beliefs Gomaros consider Manjos as cursed and polluting people. Even those people who have been beaten by a Manjo lack acceptance in the society during the fight between the two parties, those who sit where a Manjo sit believed to get hard skin rash and other wrath of God will happen to appear on their bodies. This is considered to be justification among Gomaros, Dawuros and Sheka people for the discrimination against Manjos, pushed away to the edge and live in the pockets of the region, even though it is not an adequate reason and rational in respect to humanity.

Another reason for Manjos' residence on marginal lands is that they prefer to dwell where hunting wild animals are available. However, these days very small number of Manjo households lives with Gomaros being next door neighbor in the same village but with little or no social interaction (Gezahegn, 2001). This is because of the destruction of the forest resources and official conservation policies their livelihoods have been threatened.

Traditionally, whatever the produce it is, Manjos are not allowed to sell their produces at the center of the market. Male Manjos are skillful tree climbers, make and hang hives. Accordingly, they are known suppliers of honey to Bonga and the rest of woreda market places. However, the market places are not equally accommodating Manjos' with others' produces. Manjos products are not equally accepted by Gomaro buyers; even though, they want to use it. The goods provided by Manjos are highly undermined by local purchases in order to discourage them from a fair bargaining of the prices according to the present market price. After all, they obliged to sell at a very lower price than its actual market price. In this way both males and females make money for their survival, but live in extreme poverty (AAE, 2008).

Manjos are the most culturally ostracized community. Even though they speak the same language, 'Kafi noono', with the rest of Kaffechos, Manjos are not considered to be indigenous people. In Kaffecho culture, the first four days from the bereavement of an elder, is celebrated by traditional songs (Bekele, 2010). The mourning songs of males that is accompanied by attractive dance is said to be 'hichoo', where as the songs of females is known as 'gommo'. In this occasion, Manjos join neither male's nor female's group, rather they can form their own group and usually sing outside of the compound. Manjos' song is considered to be mark for mourning celebration, for this they are paid back as compensation in kind; i.e., provision of drinks 'borde', local beer and foods, 'qocco' or 'nifro' in large quantity. However, as far as my knowledge from my life experience is concerned, Manjos are not allowed to participate in digging the grave for Gomaro's burial. They are also not allowed to carry the corpse of a Gomaro on trip to burial celebration. In all the procession of mourning they sit separately far apart from others' group.

Challenges of Manjo community Children's Education

Socioeconomic Challenges

Socioeconomic Status

The socioeconomic status or social class can be measured in a number of different ways. Most commonly used measures are; father's education, occupation, or income, either separately or together. Sometimes mother's education or occupation, family income, or household possessions are used, especially in combination with each other or with father's characteristics. Whatever the measure, however, socioeconomic status is positively correlated with both educational participation and achievement: the higher a student's socioeconomic status, the greater his/her educational accomplishment is likely to be. In many studies, socioeconomic status is measured by an index constructed from father's education, mother's education, parents' income, father's occupation, and household items, such as possession of color television set (Parelius and Parelius, 1978). Subsequently, the lower socioeconomic status of Manjo community highly hampers their children's primary education; that is low enrollment, high dropout and repetition rate.

Household Income

In Kaffa zone Manjo girls are victims of dual-prejudices (double discrimination); i.e., gender (sexist) prejudices and racial prejudices. Moreover, Effa (2006) and Tesfaye (2009), point out that parents with low income have to make priority to send boys to school because of that they are assumed as the future providers of economic security for their parents, while girls' future roles is to be married off. Generally, numerous studies have concluded that low-income parents frequently lack knowledge, time, energy, and other resources that allow middle class families to influence what happens to their children in the school and classroom (Levine and Havighurst, 1992).

High Demand for Child Labor

Child labor use is highly manifested in poor income families and it is a major cause of dropout. Developing country's children are often productive from quite an early age; as a result, most families do not send their children to school because they want them to work at home or in the field. The incidence of child labor is higher in sub-Saharan African countries than in any region in the world (Tamiru, 2004).

In many places, children are active workers in the household economy. Boys herd animals, keep with harvest or do odd jobs to earn a little income. Girls plant and cultivate along side of their mother, take care of younger siblings, cook, and carry water and fire wood and perform other daily activities that are essential for family survival. If children go to school, the family loses their work (opportunity cost of the child labor). In poor families, such a loss can threaten survival (Marry, 1992). However, when making differentiation between the two sexes, girls are more likely to work and work longer hours that exhibits low school enrollment rates (Tamiru, 2004).

Parents' Education

The level of parents' education and the nature of occupation have an impact on education of children. Parents are responsible to their children to provide a positive environment for learning at home, reinforce school rules and expectations, and require, at least attempt to require their children to work hard and complete their assignments, while the teacher's job is made easier and his/her effectiveness can be greatly enhanced (Levine and Havighurst, 1992). Many studies show that the more educated the parents the more probably their children stay at school (without dropping out the school) and the better they perform.

Obviously, the parents' educational accomplishment affects the success of their children in schooling. Students whose parents were college (university) graduates tend to attain better at college than the students from the parents of illiterates (Grissmer, 1994).

Regarding the enrollment of school age children in relation to enter the school on standard school age, Effa(2006) writes that, children of educated parents or guardians were more likely to be enrolled in school than those of uneducated parents or guardians and begin schooling on appropriate school age.

Socio-cultural Factors

Early Marriage

In Ethiopia, according to Mahdere (2006) early marriage is practiced for two major reasons; **Social reasons:** fear for abduction, fear for the female children not doing well in school, fear for ostracization and stigmatization by the society, protecting virginity (premarital sex), and unwanted pregnancy, urge to conform to tradition, fear of losing the bride price and relation with unwanted family, cementing kinship ties; **economic reasons:** feel of obligation to secure child's future before they get weak or die, future reciprocal assistance, reduction of financial dependency of children, linkage to a family who is financially better off or a better "social standing".

As a result, early marriage contributes to the low enrolment and high dropout rates of girls in Ethiopia. In much of the parts of the country, the importance of girls' education is under-rated on the part of parents and the community, particularly in rural areas where the majority of the Ethiopian population reside. Married girls, who would like to continue their schooling, are often prevented from doing so. High levels of adult illiteracy rates, with only one in four adults in rural areas able to read and write, and often abject poverty exacerbate the situation. As a result, the majority of girls in Ethiopia are deprived of their basic right to

education. The fear of gossip and rumors play a powerful role in early marriage decisions in different societies in Ethiopia (http://www.unicef.org/ethiopia/ET_real_Bugna.p.).

Polygamous Marriage

Currently, Manjo men reluctantly stopped hunting because of the government prohibition and destruction of the forest, home of wild animals. As a result, Manjo men are engaged in charcoal burning and some in fire wood production and selling, woodwork and subsistence farming as complementary farms of livelihood, the women and children collect firewood and sell it that is a major source of household income for Manjos. Most of the household responsibilities saddle on shoulders of the women. Thus, the Manjo man believes that the more the number of the wives the more cash his family daily earns. Perhaps this is one of the reasons why the Manjo men promote polygamous marriage (Data, 1997). Therefore, a Manjo marries two or more girls before or at school age. Married Manjo girls, on one hand, lack opportunities for schooling.

In Kaffecho society, Manjos are known to be greed for extra wives (Dagmawi, 2005). Subsequently, a Manjo man marries two or more girls even before their adolescent age. These girls have no chance of enrolling the school after marriage.

Research Design and Methodology

Research Design

For the purpose this study, the qualitative research approach was employed. Specifically, the narrative research design was the most extensively employed design in the analysis and interpretations of qualitative data. Qualitative research methods were used for two basic reasons; 1) the target groups of the study were few in number, 2) it enables the researcher to investigate the life situations, lived

experiences and education of target groups (Manjo non-dominant children) under the help and supervision of CVM Ethiopia.

Narrative research design is appropriate in this study to identify major challenges, extract lessons from successful Manjo non-dominant students through the contribution of the CVM Ethiopia and the change that contributions brought in the schooling of the students. While designing this study, a related empirical study by Hendricks et al (1996) was highly informative. According to the research by Hendricks et al (1996), Successful and persistent non-dominant students had learned how to depersonalize incidents of prejudices in an effort to be successful in school and persist. Thus, it is easy to understand from the findings that they were successful through make use of the narrative design and ended up with adequate and significant research results.

To conduct such a narrative study, the researcher established a close relationship with the participants and makes them feel that they gain respect and recognition. Additionally, for participants in the study, sharing their stories make them feel that their stories are important and that they are heard. Since the life experiences of the informants were a major source of narrative study, here, Manjo students' school life experiences were recorded.

Methodology

Participants

Kaffa zone comprises 10 woredas and 1 Administrative town (Bonga). Out of these two woredas, Adiyu and Chena woredas were selected using purposive sampling techniques that they are working sites of CVM Ethiopia, Bonga center. The subjects of this study were nine enrolled Manjo students with empowerments of CVM Bonga, three literate Manjos who can write and read texts (EduManjo 1, 2 and 3), seven educational officials (Edu Off 1, 2...7) and two CVM coordinators

(CVM 1, 2). They were selected by using purposive sampling technique considering that the nine enrolled Manjo students are the only beneficiaries from the organization in Kaffa zone. The other subjects of the study were stakeholders in the organization who were trained by the main office of CVM Ethiopia and they are knowledgeable persons in the research focus.

Data collection Instruments

Four data collection instruments were used to collect the required data for this study. These were participant observation, semi-structured interviews, Focus Group Discussion (FGD) and document analysis.

Participant observation

In this study, participant observation technique was performed by incorporating with informal interviews referring to the successful research entitled 'low-income non-dominant seniors' enrollment in a cybercafé (2010)' in the relatively correlated problem under study. Here, jottings of casual conversations and informal interviews made with Manjo students were recorded. At the end of each observation, the field notes and analytical memos were cleaned and written down.

In this study, participant observation was supplemented with informal Interview; informal interviews were conducted with nine Manjo students under the supervision and empowerment of CVM Bonga because it is easier to carry out hand in hand with participant observation. So, informal interviews were performed with the Manjo students in between usual conversations and chats, because it enables the researcher to acquire adequate data to enrich the results of semi-structured interviews and FGD, and it encourages the subjects freely air out their feelings.

To carry out participant observation, the researcher spent about forty five days with the Manjo students. CVM Bonga partners continuously supervise Manjo students and go into the villages of the Manjo students with the researcher to observe students' living condition at hostel and renting rooms, schooling and social settings. Here, CVM Bonga coordinators served the researcher as gate keepers. The results were many rich descriptions and analyses of Manjo students' rental room or hostels, schooling and parents' follow up; social interactions (among the Manjo students and between the Manjos (non-dominant students) and Gomaros (majority students)). Here, the researcher strived not to let his presence influence the attitudes or behaviors of the Manjo students.

Semi-structured Interview

Semi-structured interviews were prepared in light of the research questions for nine enrolled Manjo students and two CVM Bonga coordinators.

The interview questions of Manjo students comprise twenty items prepared in Kafi nono language and later translated to English in transcription and analysis. The coordinators' interviews comprise eleven items and set in English language but the conversations were carried out in Amharic language. All the interview conversations were tape recorded and spent an average of an hour and half with each interviewee from both groups.

Focus Group Discussions

Focus Group Discussion (FGD) was organized for three literate Manjos, seven officials of Kaffa Zone education department, and Chena and Adiyu woreda educational offices and two CVM Bonga coordinators. These twelve persons were divided in to two relatively homogeneous groups. The first group comprises educational officials and second group comprises literate Manjos and CVM coordinators.

This is because subjects tend to disclose more about themselves to people who resemble them in various ways than to people who differ from them (Jourard, 1964). On top of this, literate Manjo parents are lower level educated and then they may feel uncomfortable or threatened if they perceive educational officials in the group to have a higher status, greater knowledge of the discussion issues or more influence in the community, which may reduce their willingness to contribute openly to the discussion. Depending on the thought of Hennink (2007) the discussions were held with two groups in two different days to retain notes and transcripts of audio records within a day after the discussion has been held with the first group.

Focus group discussions were held at the CVM Bonga office in the training room. The seating arrangement of the group was circular to provide opportunity for participants to interact with each other. The medium of discussions in both groups was Amharic language. The focus group discussion team comprises one moderator assigned from CVM coordinators, note taker and the researcher. After FGD is completed, note summaries and transcripts of audio records cleaned, labeled by themes and used for data analysis.

Document Analysis

In this study, document analysis was a supplementary research method to the observational method, focus group discussion and interviews. Analysis of three types of official documents were employed; the project plan (budget and work plan), the minutes of the organization regarding the contributions made by CVM Ethiopia and the achievements of the organization in light of empowering the target groups, and reports from the schools about the performance of Manjo students.

Methods and procedures of Data Analysis

The field-notes were filed during the qualitative observation. Descriptive details in the field notes and direct quotes from the participants during informal conversations were presented as qualitative data. Next to each descriptive note, the researcher incorporated his own reflections, insights and interpretations separate from the descriptions and verbatim. Data gathered through document reviews were analyzed by employing the descriptive method. In the following paragraphs the details of the procedures of qualitative data analysis were presented.

Data collected from Manjo students through semi-structured interviews were analyzed by carrying out the following procedures.

Procedure 1. The interview records of each interviewee were transcribed into textual data. Since the interview records were done in Kafi Nono, local language, it was directly translated into English during transcription; the entire transcripts of all interviewees were documented.

Procedure 2. The transcripts of semi-structured interviews and focus group discussions were carefully read at least three times;

Procedure 3. Next, initial coding was carried out. The themes and sub themes were coded and prearranged pseudonym for the participants. Giving pseudonym for participants is necessitated to protect confidentiality and well being of the participants; only the researcher knows the correct names, profession, educational attainment and residences of the participants specifically for the purpose of this paper. Regardless of the probing questions, twenty interview questions and their responses as sub-themes were coded. The subthemes were coded for numerous reasons in this research. One of the reasons is my interview transcripts contain large volume of data

from the participants. Thus, from the continuous description of participants for interview questions, the researcher phrased the responses of each participant by highlighting using different colors and categorized each phrase under the code for sub-theme. Accordingly, the phrases of descriptions of each participant were taken to each sub-theme. For this purpose, the pseudonyms of nine Manjo students given are *Manjost 1, Manjost 2, Manjost 3... Manjost 9* (i.e. To mean Manjo student 1, 2, 3...9); the codes given in sub-themes (responses to interview questions) were coded as, (Code: *MS Int, a*), (code: *MS Int, b*), (code: *MS Int, c*)... (Code: *MS Int, t*) (i.e., to mean Manjo student's response to interview question a, b, c...t). Let us see, here below, how the codes for subthemes and pseudonyms were duly used in the data analysis process.

Example, *Code: MS Int, a* stands for the interview question, 'Would you tell me the major problems that are threatening your education?' or sub-theme titled 'major problems threatening the education of Manjo students'. *Code: MS Int, k* stands for the interview question or sub-theme, 'What are strategies and practices in place in your school to improve Manjo children's school retention and performance?' *Code: MS Int, it* stands for sub theme discrimination in school and classroom activities. In my transcription, for example, (*Code: MS Int, a- Manjost 9*) means the response of Manjo student 9 to the question 'Would you tell me the major problems that are threatening your education?'

To get a structure for categorizing and discussion of the transcripts of different participants reacting against a single theme, the data were labeled. A look at the following two examples shows the structure of data reduction method in my data analysis process. Example one, coding character *MS Int a –Manjost 1* literally means "The response of the first Manjo student to the first interview question, 'Would you tell me the major problems that are threatening your education?'" Example two, coding character *MS Int a –Manjost 9* means "The response of the ninth Manjo student to the first interview question, 'Would you tell me

the major problems that are threatening your education?” in my data analysis.

Procedure 4. Once the coding processes were attained, the coded copies of the transcribed interviews were taken apart to be categorized under each theme. And then varieties of categories that are relevant to the research questions under each topic were labeled accordingly.

Procedure 5. The results of semi-structured and focus group interviews were substantiated by the results of document analysis, participant observation and informal interviews.

Results and Discussions

Major Educational Challenges Threatening the Schooling of Manjo Non-dominant Students

Before we discuss the major challenges of Manjo non-dominant children’s education, let us discuss the current status of Manjo community school aged children’s participation in the research sites.

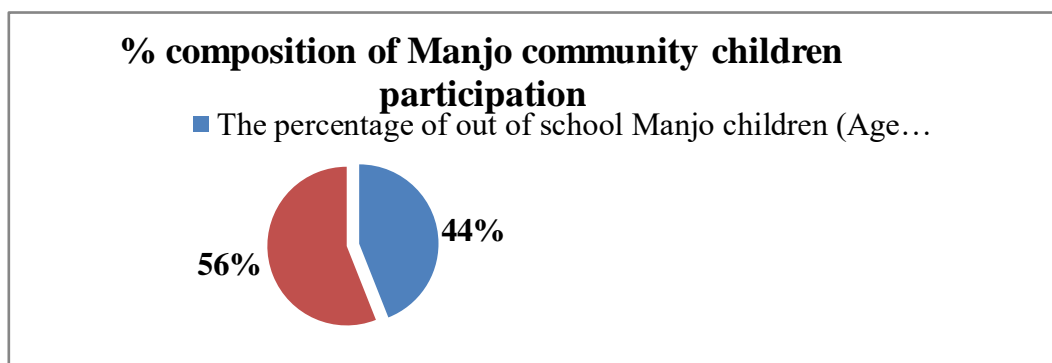


Fig 1. Net Enrollment Ratio (NER) of Manjo non-dominant children in Adiyo and Chena Woreda (source: CVM Ethiopia, 2016)

As can be seen in the above Pie chart 44% of school age Manjo community children are out of school. This might be of the highest status of school age non-enrollment in the region after the UPE had been in operation. The Net Enrollment Ratio (NER) of Manjo community children in the target woredas is 56%. (i.e., the NER of Manjo children is total number of Manjo students between the age of 7 and 14 divided by the total number of Manjo community children between the age of 7 and 14 in and out of school multiplied by 100%). The graph depicts that large number of school age Manjo children are out of school.

The results of analysis of participant observation, interviews, focus group discussions and document reviews depicted the following major educational challenges that threaten the success of Manjo students and the roles of CVM Bonga to mitigate the problems. The labeling and categorization results of semi-structured interview were organized in the following table 1.

Let us see the details of major themes presented in the above table (1) and that have been frequently expressed in the words of participants. Because of the large amount of data collected from the participants, all statements of the participants were not included in the following paragraphs but the frequently stated issues were extracted from the excerpts of the subjects.

i. Parents' education. Getachew (2011) and Kassahun (2015), in their research, found out that the majority of the Manjo students' parents are illiterates. Many studies show that the more educated the parents the more probably their children enroll and stay at school without dropping out of school and the better they perform.

The focus group discussion results reveal that since most Manjo parents are illiterates; they are not aware of the value of education. Most of the focus group participants have contended that parents' support and awareness about the significance of education in every

body's life determines children's education. In the FGD group one, for instance, EduMan 1 has portrayed that;

We all know that parents' supports to children's education are very important. However, because most Manjo parents are illiterates; they do not know the value of education; they do not encourage their children to attain good in schooling. Even, some Manjo parents are heard to urge their children to dropout from the school. To me, CVM partners are substituting parents' role in all they do.

Incessantly, the issue has been burning in the same focus group, Eduoff4 also put in plain words that "*since most Manjo parents are illiterates they belittle or devalue their children's education. Thus, they lack interest to send their children to school.*" The problem of the parents' illiteracy is not only attributed to lack of interest to send children to school, but they may also be unable to follow up their children's schooling.

- ii. Lack of school necessities.** CVM1 (one of the coordinators of CVM Bonga) stated that out of the multiple project activities of CVM Bonga, one is providing school materials to poor Manjo non-dominant students and briefly described the reason. Accordingly, she has shared the following with me.

Before our project gets implemented, during the pre-feasibility studies, we identified those students who are facing educational challenges because of the lack of the school materials and poor feeding. Based on our appraisal, lack of encouragements from concerned bodies, lack of school materials and a small amount of pocket money for making minor purchasing of incidental school requests found to be significant factor that drive Manjo students to drop out of school and achieve poor. And then, this issue becomes the component of our project activity. These days, it is being realized that the response to this challenge has got good fruits and Manjo students observed to persist in schooling because of provision of school materials and pocket monies.

On top of this, most of the project beneficiaries delineated that lack of school materials is one of the challenges facing them. Manjost7, for instance, is one of the female Manjo students who gained a scholarship from CVM Bonga. Lack of clothes and educational facilities are other challenges facing Manjo children's schooling. She states the following about the major challenges that impede her education.

Since my parents are under extreme poverty, during my primary school life; I experienced a number of hardships. I could not change my clothes and I do not have shoes; I have been barefoot. While non-Manjo students change their clothes every time, I get ashamed because I put on the same worn out clothes with a lot of shreds all the time. I do not wash my clothes regularly because I do not have change. No one buys stationeries for me; I buy exercise books, pens and dictionaries on my own by rearing chickens. Before I get support from CVM Bonga for my schooling, I record poor results in my education and I get horrified when I attend the classes because most students have no good outlook towards Manjo students.

From the above reprimands one can understand that lack of school materials has negative impacts on the educational admission and performance of Manjo learners.

iii. Poverty and extreme hunger. Most participants suggested that poverty is one of the major factors contributing to Manjo children not attending school (reason for absenteeism and dropout). Poverty forces Manjo non-dominant people in poor housing and parenting; it forces them to live in remote areas and far from schools and they have to cope with hunger. When poverty prevents children being educated, the education of boys may be prioritized over that of girls because in most illiterate families, parents prefer to send boys to girls to school. Manjo Communities may not see the benefit in educating their daughters;

girls' labor is frequently needed to help the family. Supporting these results, Eduoff 4 (FGD participant) shared the following with me.

Most Manjo students drop out of school because of poverty, hunger, lack of money for buying clothes and stationeries. Another root cause coupled with extreme poverty is possessing poor housing and health conditions which obstruct their children's education.

Despite the poverty they face, Manjo parents may keep children out of school because of the direct and opportunity costs of education, and the perception that the returns to investment in girls' education is low. The economic need for child labor has been identified as one of the most important reasons for not sending rural children to school.

iii. *Distance to school.* Some research suggest that girls are more sensitive than boys to greater distances to School and poorer education quality; which, therefore, affect socially excluded girls more than socially excluded boys. Because, socially excluded non-dominant girls experience double discrimination (i.e., sexist and ethnic).

From my personal experiences and observation, most Manjo communities are dwelling in deep forest far from different social services. Consequently, a majority of Manjo students reported that home to school distance consumes an hour and more hours every school day, which was also told as a reason for some drop outs. This is one of the major challenges faced by Manjo community children to be deprived of education. Manjost 6 stated her feeling that home-school distance coupled with hunger affected her education.

Before I got the aid from CVM Bonga, I could not attend all the classes in a semester; I could not study hard. I came from Wota Wora kebele, which consumes three and half an hour on foot distance from Wacha, capital of Chena Woreda every school day. Long distance coupled with hunger makes me extremely exhausted not to study hard.

This on the other hand shows that maximum time is consumed on the way from home to school and it makes the Manjo students' learning tedious.

iv. Fear of discrimination by school community and non-Manjo classmates

During the focus group discussion with the literate Manjo parents, one of the Manjo teacher participants (EduManjo 2) from Chena Woreda explained that he knows some Manjo parents keep their children out of school because of perceived discrimination and mistreatments by non-Manjo students and some teachers. Some teachers keep silence, watching that some Manjo girls sit far from the teacher and blackboard provided with fewer textbooks and other learning materials, and not encouraged to participate in classroom discussions.

Majority of Bonga TVET and preparatory school participants suggested that the degree of discrimination in classroom minimizes from the lower to the higher grades. In my opinion the reason why the extents of exclusion decrease across the levels of education is because of the increasing awareness among educated persons. However, from the informal conversations with participants, it has been realized that the discrimination against Manjo students is less not only among educated persons, but also among the dwellers of towns than the less educated persons and the dwellers of rural areas.

In most elementary schools there is the practice of discrimination against the Manjo students. Manjost 1 shared the following with me that she experienced a number of challenges in her primary education classes.

Some non-Manjo fellows bullingly teased me and said that I'm very ugly. Because of this, I passed multiple challenges in my school life. Specifically, in lower grades, I get embarrassed and feel loneliness every school day. The school days during that time were horrifying for me. Not only because of the poverty of my family, but also in school were problems prohibiting me from not properly attending lessons.

One of the literate Manjo parents (EduManjo 2) in focus group discussion stated that the stereotyping made by non-Manjo students hampers the continuity of schooling of Manjo community children. In conformity with this finding, the results of previous investigation by Ahmed (2007) disclose that "the misbehavior of non-Manjo students against their Manjo mates often made Manjos perceive themselves as lowly and worthless." In addition to this almost all of his Manjo subjects reported that they experienced non-Manjo segregation in different ways (EduManjo 3). On top of this, Mesfin (2005) finds out that in Decha Woreda, there is more probability for the friendship of students of non-Manjo with non-Manjo irrespective of their village than to find Manjo to non-Manjo friendship.

In some primary and secondary schools, the school environments are not welcoming to Manjo students. Some non-Manjo students discriminate the non-dominant group children in classroom activities and playing grounds. Manjost6 described things that hurt her school life in the following way;

Another problem that impedes my education is during the class break, the non Manjo students do not want to chat and play with me; I feel loneliness; sometimes I wrangle with my God, why he created me as if I am an incomplete person. On top of this, many female non-Manjo students go to library in group but they never tell me to go together with them. During our group assignment discussion, some members of the group do not accept my response, though it is correct answer.

The discrimination that Manjo students face is also manifested in group activities including the one to five cooperative learning. Obviously, for the group to be successful in cooperative learning, the members of the group should be in a coordinated and sociable manner to each other. Nevertheless, according to the expression of EduManjo 2, it is not uncommon to hear that there are some non-Manjo students that segregate Manjo students in 1 to 5 network cooperative groups. Therefore, the exclusions in classroom activities make some Manjo students not comfortable in their schooling; they isolate themselves from the group and attain poor results. Besides, Manjost7 told me that she has experienced anxiety in her primary school classes.

I left behind a lot of tribulations in my primary school life. While I come closer to the group formed by the teacher, some students leave that group. They do not want to sit together with me. In most conversations, they use the idiom “theyand we....” to portray the disparity between the Manjo and non-Manjo students. This by itself pushes me away from the school, but I resist all the hardships to complete my education. Especially, at primary and secondary schools I have experienced a lot of anxiety because of my lowly mannerism. Nowadays, besides the support of CVM Ethiopia, Bonga TVET is a new compound and learning environment for me. As a result of this, I scaled down my anxiety because I can put on neat clothes; my new

classmates at TVET do not exclude me. At the present time, I do not feel inferiority more because even in wearing I am competing with non-Manjo students.

Regarding whether non-Manjo students exclude Manjo students or not, Manjost6 stated the following as an ever memorable event in her school life. This case happened in this year, semester one in 11th grade.

In this year, in English class our teacher gave us class work to be done in 1 to 5 network group; in our group, four of us were females and one male who is the group leader; because he (our group leader) was absent in the mentioned class, the rest of three non-Manjo female students worked together and submitted the class work; and I did and submitted individually. Then, the teacher asked me why I did the group work individually; I replied to him that even though I want to work together with my group members, female non-Manjo students do not let me work with them. After I explained everything to the teacher, he became nervous and made them withdrew from the classroom for a week. And then the school director enforced the ladies to bring their parents for signing the warning statements against their daughter's accusation to avoid further similar disciplinary problems.

This interview transcript reveals that there is some perceptible discrimination still in upper secondary grades. Thus, it is difficult to wind up that highly educated people are free from the act of discrimination. In addition to this, there are some non-Manjo students who do not want to make body contacts with Manjo students in the classroom. Concerning the alienation to protect body contact Manjost6 has the following to say.

When some non-Manjo students shake my hands during greetings, others quarrel each other with those who shake my hands in greeting. They ignore even those students who want to interact with me. Much to my disgust, I was compelled to drop out of school, but I resist all the challenges until today.

v. Parent's poor work conditions. Manjost 1 explained that because they are unemployed, her parents do not understand the value of education. Thus, she explained that they are not that much interested in her education struggling with numerous difficulties. Sometimes, they ask her to drop out of school.

My educational problems are poor economic backgrounds of my parents. In addition to this, they are both illiterates and unemployed. My parents lack money to pay for school expenses and our household income source bases on poor working conditions; i.e., selling wood and charcoal. As a result, they earn less household income. Before the support from CVM Bonga, sometimes I do not eat for one to two days.

As can be realized from the interview transcripts of Manjost 1, another problem that threatens Manjo non-dominant children's education is parents' poor work conditions coupled with famine. Poor work conditions are usually attributed to meager household income which in turn consequences poor parenting and schooling of children.

The focus group participants (Eduoff3, EduManjo 1,2,3) also conversed that poor household income generation means are one of the major impediments of schooling of Manjo non-dominant children. They identified the following household income sources for Manjo communities that are not good for earning enough money for their children's schooling; some Manjo parents' household income depends on selling charcoal, firewood, and forest honey. The Majority of Manjo

parents generate their income from agricultural produces. The remaining other Manjo parents depend on various lower level occupations such as production of household earth ware utensils and woodwork. Generally, these occupations are economic activities from which low revenue is generated. To that end, one can conclude that hence the parents of Manjo students are engaged in the lower income generation, they cannot earn an adequate amount of money for their children's education.

vi. Non-Manjo fellows' and teachers' perspective. The majority of non-Manjo informants suggested that the Manjo community in general and Manjo students specifically are unwillingly accepted the lowly positions as it is a customary. Besides the fact that Manjos' recognition of lowest position in the traditional system as it is just a social imposition which they had to accept it, most Manjo children in school do not feel equality with other students because of the school environments they threatened. Supporting the present findings, Ahmed (2007) found out that in Decha woreda–Chiri primary school, some Manjo students are observed to either sit separately from other non-Manjo students at the corner of the class, or share broken desks in middle of the classroom, and one of his Manjo respondents informed him that non-Manjo students have hostile attitude towards Manjo students.

In present study, some non-Manjo teacher informants forwarded that it is realized that Manjo pupils sometimes react to educational problems with relating to ethnicity. Traditionally, it is prohibited for Manjos to beat the Gomaro child even during the fight either inside or on the way to school. If a Manjo student did so, the friends, families or relatives of the Gomaro child may hurt him on the street. For this reason, even though, the Manjo child is interested in schooling he or she obliged to drop out for his or her physical safety.

vii. *Discrimination in house renting to Manjo students.* The results of interviews with Manjo students depict that in some localities of Kaffa zone there are the practices of discrimination against Manjo students in renting their houses. Some informants of this study put in plain words that there are practices of prejudices against Manjo students in allowing them to rent Gomer's house. For example, Manjost2 sorrowfully explained why Manjo house owners are absent in towns so that they can accommodate Manjo students by renting their houses. She recalls her past experience as follows.

When I was a secondary school student, during my search for renting room, I realized that most house owners do not want to rent their house for Manjo students. One of the big problems is no Manjo house owner dwell at towns so that they can rent out rooms for us (slight pause 'ayiya'). Non-Manjo house owners identify that we are Manjo students by looking at our skin color and unsociable behaviors. Some house owners believe that it is not a problem that allowing Manjo students to rent their house, but they fear that the community will neglect them from social affairs after they rent out their houses to Manjos. Even some people scare that we enter their house. They critically observe our faces and deep black skin colors; immediately they know that we are Manjos, and then they refuse to rent their houses for us. In the present days, we are somewhat improving our wearing style and resemble non-Manjos in many things. Even though we do not integrate with them in social affairs, the non-Manjo house owners are changing their attitude.

The response of Manjost5 concerning the trends of discrimination against Manjo students for renting out their house in Shishinda town is unique.

In Shishinda, the house owners do not want to rent out their houses for Manjo students; the discrimination against Manjo students in Shishinda town is unspeakable. I have wanted to have rental house in Shishinda town since 2007 E.C but everybody refused to welcome me (slight pause). I did not find anyone who can rent out his house for me. As soon as Shishinda house owners know me that I am Manjeche (female Manjo), everybody was not willing to welcome me. As a result, I travel two hours and forty minutes to and from school every school day. I was looking for someone who can reluctantly rent his house for me without considering clan. I travel more than seven Kilometers on foot to and from Dahari kebele to Shishinda from grade 5th through 9th. In tenth grade, my school principal understood my problems and wrote to CVM Bonga. In 2008E.C, CVM Bonga came to Shishinda and accepted me; and then they agreed to finance my education. Not only I but also CVM Bonga partners were unable to find the rental house for me. As soon as the house owners understood that CVM partners want to get a rental room for Manjo students, they all responded that there is no house for renting. And then, unwillingly CVM partners searched for other apartment houses where Shishinda secondary school teachers dwell. Therefore, though it was unwilling, CVM Bonga coordinators make an agreement with the teachers and left one room for me. From that day onwards my life shifted one step. Presently, I reduced at least the burden of home to school distance. I am a single Manjeche attending the preparatory class at Shishinda; since no one can live with Manjeche, I was alone. After some days, I brought my younger sister and I am still living with her.

The lived experience of Manjost5 tells us there are some teachers who are not interested in helping Manjo non-dominant students. We can

also recognize that there are some teachers who make fun of Manjo students in an absurdly ridiculous way; like telling her that she is paid salary as if she is a civil servant and even she can support others. These kinds of rumors are of the psychosocial challenges that hinder the education of Manjo students. In addition to this, in some cases, some Manjo students are aware of those teachers in the act of segregating them in instruction and hence they dislike their subjects.

However, Manjost7 stated that there is no higher perceptible challenge facing her in searching for renting the house.

In Bonga, most house owners do not consider the ethnic group or clan to rent their house either to Manjos or to non-Manjo students. However, few house renters believe that no one will rent it in the future if Manjo students rented it before. Therefore, they do not want to rent their houses to Manjo students. In this year at our renting compound there was no the problem of discrimination in renting. But as neighborhoods, we are not drinking coffee and tea together with those non-Manjo students. The non-Manjo students invite each other for coffee and tea and chat together, where as we three Manjos form another distinctive group.

On the one hand, if the Manjo students are not stable in residence and are obliged to travel a long distance from home to school, they cannot attend their classes properly and achieve better performance. On the other hand, even if they get the chance to have renting a room, Manjo students may lack money for a rental fee. Therefore, the contribution of CVM Bonga is greatly important.

viii. The approach of community

What is being Manjo in the minds of some non-Manjo community?

All aspects of a society (i.e., economic, religious, political, cultural, technological... etc.) have their own influence on the formal education.

Most participants of focus group discussions indicated that the bad approach of non-Manjo 'Gomaro' against the Manjo community in general and their children's education in particular affects schooling of Manjo children. Manjost 6, for example, forwards her feeling as "*the communities in Kullish Kebele think and talk about Manjos offensively. They consider our feeling as 'pain in the ass or butt' which is extremely annoying.*" Manjost 6 shared the following unforgettable memories in her school life with me.

When I was learning in ninth and tenth grades in Kullish secondary school, most of the times in the evening non-Manjo people were beating my rental room; they were insulting me that Manjo are not human beings, directly to mean I am not a human being; they were bullying, nagging and teasing up on me.

One of the literate Manjo informants (EduManjo 2) and CVM Bonga partner (CVM 2) in focus group discussion explained that the influence of bad approach of the society towards Manjo children's education has greater adverse effects. During the personal communication non-Manjos use offensive words that embarrass Manjos like '*Manaji*', 'seconds', '*Ferenj*' or '*Jamaica*' which are additional names prearranged to Manjos to widen the gap. The most popular nasty phrase used by local people to distinguish between Manjos and any other person is "*ashoone Manjoone?*" Literally to mean, 'is he/she a human or a Manjo?' Moreover, the interview results confirm that the bad outlooks of the society are not completely changed even if changes are underway.

During the interview with a Manjo teacher with regard to the approach of the general public in general and the educated people in particular towards the Manjo civil servants, he put in plain words that the psychological depression and ostracism are happening against some of the literate Manjos and teachers that make their children confused about the value of education incapable to flee them from exclusion.

The interviewees talked about two shocking cases that took place in 2009. The informal conversation with the Manjo teacher reveals that there are practices of discrimination against Manjo employees. He shared his pain with me in the following way;

After my transfer from Gewata Woreda to Chena, the Woreda education office assigned me to Kulish Mulu primary school, but the school principal refused to welcome me by reporting that his staff is full. Then, the next day the office re-assigned me to Donga primary school that is farther deep inside of the capital of the Woreda. Before my arrival at the school, the information preceded me to Donga kebele and the kebele dwellers became hot and said 'are we garbage recipients?; if he came by first assignment, we would tolerate, but the office turned its face to us as an alternative.' Some people from the kebele Administrative council came to the school principal and warned him about the existence and security of his newcomer teacher. The principal immediately reported to the Woreda Office of Education about the insecurity of the life of mine. Later, WOE assigned me to Chena primary school. Next ladder of my problem was while I have been teaching in this school there were many grievances against me from my 5th grade pupils. Once upon a time, during the environmental science lesson I asked my students to mention the food items rich in protein. Students raised their hands up to respond, I gave chance to some students and respondents listed the food items such as meat of colobus monkey (Gureza), Savanna monkey (Tota), wild boar (pig) (Asama), porcupine (Jart) and dead animals to annoy me that I am eater of these animals. I never expected such responses from the class and I got nervous, walked out and accused the class to the school principal. The principal gathered the class and told about the accusation of the teacher. Many students commented that 'knowing his inferiority, the teacher has been doing wrong deeds, he wishes to dominate over us, we are angry about him bossing us around!' Then, the principal advised the students and let them to attend the class with no one being punished. Since that day onwards, I have left that class and even I started to quarrel with other sections I was teaching. Finally, I asked the Woreda Office of Education to transfer me to another elementary school, meanwhile, they transferred me to Kocha Wacha primary school.

However, in the present study, there are participants that argue in mixed way that attitudinal challenges facing Manjos are not external ones but their own way of thinking and self image. In the FGD group 1, Eduoff 5 and Eduoff 7, for example, forwarded the following respectively.

Today, there is no more attitudinal problem against Manjos among the school community. Sometimes, it seems to me, it is not a big deal. Because there are a number of Gomer children who dropout and have no helpers whose parents are living below the life situation of Manjo households. If we want to support we need to identify all children schooling by confronting such extreme challenges. But, this is not to mean that there are no symptoms of prejudices against Manjos; still we have to work together.

All right, Eduoff 7;

I support eduoff5's idea; there are Manjos who are living better life style than Gomer children. For those Manjos' children the challenge is their own attitudinal problem not others' ignorance. What other concerned bodies have to do is against negative attitudes of both parties. Indeed, yeah, I know some Gomer children who have negative outlooks even against Manjo civil servants.

From the results of past studies and the above FGD transcripts, it can be realized that in some local schools the non-Manjo students depress Manjo teachers in instructional processes. Hence, it is hardly possible to agree with those people that suggest there is no discrimination against educated and well dressed Manjos. The researcher argues this because there are a number of people that usually express that people do not exclude hygienic and literate Manjos. These transcripts reveal that there is some sort of marginalization against literate Manjos, with the exception of the degree of exclusion.

The contributions of the CVM Ethiopia in schooling of Manjo non-dominant students

I. Financing non-dominant children's education

Regarding the major contributions of the CVM Ethiopia in schooling of Manjo non-dominant students, the project facilitator of the CVM (CVM 2) Bonga has the following to say.

We are enhancing the education of Manjo children because they are disadvantaged group of the mainstream society. We exert our maximum effort to improve the livelihood of the Manjo community in general and the education of their children in particular. We have a monthly budget for our target groups, especially for female Manjo students. We allot five hundred fifty Birr monthly for each student. They contentedly receive our monthly contribution and we advise them to use it wisely. Before 2009 E.C (2016 G.C), we offer six hundred for each beneficiary, but in this year we deducted fifty Birr from each because we increased the number of beneficiaries.

The financial contributions of CVM Bonga in schooling Manjo non-dominant children are explicit and visible functions, but there are a number of implicit and invisible roles that the organization plays in the life of the subjects. Manjost 7 is one of the female Manjo students who gained a scholarship from CVM Bonga. She stated the following about the benefits she gained from the organization;

After I completed tenth grade I have got the chance to join TVET in this year. I am a student in garment department. Since CVM Bonga is helping me in financing my education, I enjoy the study because it gives me hope to work on my own business in the future. CVM Bonga supports me by giving money, buying reference books and encouraging our teachers to deliver additional support and tutorial sessions for us.

Presently, the attitude of my parents is changed. In the past usually they tell me to continue if I am capable of continuing my education, unless and otherwise they urge me to drop out of school. They provide me only these two options because they cannot give me money for buying stationeries and clothes. Now they understand that I got aid from CVM Ethiopia because I persisted in schooling.

The information attained from the conversation with Manjost 2 about the contribution of CVM Bonga for Manjo education is nearly similar with Manjost1. However, Manjost 5 is not that much satisfied with the contribution of CVM Bonga because of ample of problems in her residential issue and educational challenges. She expressed in plain words that still she feels hopelessness in her life.

In my first contact, I accepted CVM Bonga partners as my kins but I saw them once at a glance and then they became out of sight. CVM Bonga supports me only by giving money. They do not come to my residence; most of the time they send me the money via the drivers. I think they provide money for the sake of reporting to funding organization.

Regarding the sufficiency of CVM aid, Manjost 1 states that, the contribution by CVM Bonga is sufficient for her schooling. Three female Manjos (Manjost 1, Manjost 2 and Manjost 3) rented a room with two hundred fifty Birr. Manjost 1 saves one hundred birr each month for her further education and graduation celebration. Since her parents are poor, they cannot afford for her education and clothes. However, Manjost 6 from Chena woreda described that since she has no any other source of income for her education, she says the contributions by CVM Bonga is not enough for her.

Therefore, the financial contributions to Manjo students is not equally enough to each beneficiary because some of the beneficiaries have limited educational cost and others have large amount of educational expenditures.

II. Psychological treatments

In critical observation, we can understand deep in to the psychological treatments and therapy that this independent NGO partners make. In the first place, psychological therapies are very important because Manjo communities have been internalized the lower social class and incapability in almost all development aspects. On the other hand, this NGO is creating human capital that Ethiopia may lose because of lack of education. That is in agreement with the contention by Davaadorj (2011). Davaadorj states that NGOs are critical as they contribute to civil society by providing means for expressing and actively addressing the difficulty of the global world that we live in today. More specifically he notes,

NGOs increase social capital by providing people with opportunities to build respects each other and the capacity to work together toward common goals. In recent years the presence and number of NGOs have grown. However, the influence and importance of NGOs differ depending on the national and local context in which they operate.

Accordingly, CVM Ethiopia is a responsive NGO in working on psycho-social problems. In line with psychological treatments they render, CVM Bonga project coordinator (CVM 2) explained the following.

We provide consultations and counseling services; we follow up their academic results from the schools. Most Manjo students are not successful in their academic performance and they are not persistent in continuing their education not because they are Manjos but because of different factors. That is why we regularly supervise and inspiring our students by rendering consultation services and psychological treatments. Nowadays, in a real situation, we are observing improvements in their academic performance and the degree of assimilation with other non Manjo students.

III. Promoting Equality and Human Rights

Education is a vital means to the enjoyment of a wide range of other rights and fundamental freedoms, without which individuals and societies remain economically, socially and culturally impoverished. The third main contribution of CVM Ethiopia to schooling Manjo non-dominant students is promoting the human rights of the Manjo non-dominant children. In the group two FGD discussion, CVM 2 explained that how the organization promote the rights of ostracized Manjo community in general and their children at school in particular, as follows.

We organize different clubs in schools that directly enhance the schooling of the Manjo non-dominant students. In target Woredas, specifically in our cluster primary schools two clubs have their own offices. Ethics club, for instance, is organized to promote the equality and combat exclusion of some groups within the school and community. In addition to this, during the consultation and counseling services, we hearten that they have to enjoy their educational rights.

In group one focus group participants forwarded their opinion that CVM Bonga is working on promoting equality and protection of rights of Manjo non-dominant. In doing that they seem to be mindful

of, UNESCO (Pamphlet No. 11) disclosed that “non-dominant communities are among the world's most disadvantaged when it comes to education, are a special focus of UNESCO's education program.”

IV. School Community and general public mobilization

Creating awareness at school level. In primary schools, following the role models of their parents, children in many local schools are not willing to cooperate with Manjo children in academic and other social activities. Not only local restaurants, liquor vendors and tea rooms set up around schools, but also classrooms are discriminating between Manjo and non-Manjo students that make non-Manjo students not to receive the instruction properly. Hence, Manjo parents are not keen to send their children to school (AAE, 2008). In response to this, a CVM Bonga partner, CVM1, says that one of the functions of the two clubs is to create awareness among the school community and the general public through dramatization and cultural songs.

V. Community Mobilization

CVM Bonga is playing a great role in combating harmful traditional practices that hamper Manjo children's education by creating awareness among the community through organizing public meeting and panel discussions. One of the causes of the high dropout rate and poor enrollment ratios among Manjo community children is cultural challenges like early marriage. Early marriage is the enormous harmful tradition in Manjo community. Eduoff 6, one of the members of the FGD has the following to say.

CVM Bonga partners are discharging their efforts to bring about improvements. Organizing panel discussions, community meetings and seminars enhance the Manjo non-dominant children's education are among the noticeable works of CVMs. Because working on this

community cases requires general community participation and collaborative work.

Early marriage is encouraged in Manjos to protect virginity (pre-marital sex). A Manja man rushes to marry too young, girl irrespective of his age to get her virgin. As a result, early marriage contributes to the low enrollment and high dropout rates of Manjo girls in Kaffa zone. Married girls, who would like to continue their schooling, are often prevented from doing so. But Manjost 4, fortunately, got an opportunity for schooling after her marriage was quitting.

VI. Teaching Life skills and saving Culture. Regarding the further benefits they gain from CVM Bonga, during the interview session Manjost 1 and Manjost 2 testified the following.

Partners of CVM Bonga render consulting services and trainings regarding how we can socialize with non-manjos; they teach us how we can compete with others and develop good self image. In addition to this, they encourage us to save money in Omo micro finance for further education. Accordingly, most of us save one hundred Birr monthly.

Although some members of the focus group complained that it is less important to support Manjo community children, the practices show that attitudes and educational changes are being attained among these groups through funding their education.

Improvements in schooling of Manjo community students

Concerning the improvement that the contributions of CVM Bonga brought in Manjo children's education, the project facilitator portrayed the following.

We request the achievement status of the Manjo non-dominant students from their school principals and teachers every month. Then, we urge those teachers whose Manjo students are poorly performing to deliver the tutorial sessions. On top of this, the school libraries support these students by lending reference books for further studies. As a result of this, some slow learner Manjo students become average in their achievements. Both extrinsic and intrinsic motivations are very important for the improvements of academic performance. I realized improvements in enrollment of Manjo students and those who drop out of school restarted the class.

The project facilitator also extrapolated that follow up made by CVM Bonga have brought improvements in Manjo non-dominant students' enrollment, school survival rate and academic performance. Supporting this sentence, for my question about what improvements do the contributions of CVM Ethiopia brought on the school survival rate of Manjo non-dominant children, EduOff2 in the first focus group of educational officials replied the following.

Most Manjo students drop out their education at the lower primary level (Grade 1-4) and few of them continue to the upper primary education (grade 5-8) and secondary education. This is the first time, for us, to see Manjo female students who joined University preparatory classes. Two of Manjo female students are preparatory students who are attending in Chena and Shishinda comprehensive secondary and preparatory schools. Other three female Manjo students are attending at Bonga TVET.

These good lessons are extracted from the empowerment of CVM Bonga, which are indicators of the contributions of the organization for increment in the survival ratio of Manjo students. In informal communication, most of the Manjo students explained that they have

recorded achievement progresses after the aid of the CVM Bonga has started. For example, Manjost 7 testified that she is competent enough in educational achievement with the non-Manjo students.

Nowadays, I am optimistic towards competing with non-Manjo students in the classroom and life situations in the mainstream society. My course achievements are comparable to non Manjo students. In the past, I did not work class work and homework properly. But nowadays, I am performing all the instructional activities equally with my classmates. At Bonga TVET, the classrooms are welcoming for all students without exclusion; therefore, there are no frustration and anxiety because of being Manjo.

As has been described earlier, in addition to the lack of the boarding house, long distance to school hampers the performance of the Manjo students. Manjost 5 explained the following that since then the CVM Bonga started aid and prearranged boarding house, her academic performance has improved.

From grade one to nine I have been traveling a long distance on foot to and from school. Because of the tiresome journey I get extremely exhausted every school day; in addition to this I had a lot of household responsibilities. In those days, my educational achievements were poor because of the multiple burdens. I cannot study and do home works properly. However, after I had my own house via CVM support and I become stable from my daily trip; my academic performance has improved in a number of ways.

The interview session with Manjost 1 about the contributions of CVM Bonga in her education; she stated that her continuous assessment results are good. She suggests that “if there is no one

who is responsible to encourage Manjo community children's education; there will be high dropouts of Manjo students' at all educational levels."

What lessons do Manjo community children learn from successful Manjo students?

Manjost 9 reacted to my interview about what lessons do out of school Manjo children learn from her schooling; she explained that a number of out of school and enrolled Manjo community children in her village wish to attain the life like hers. Her school persistence is a model for many other Manjo children. Supporting this, Manjost 8 shared the following with me.

Many Manjo children in my former residential kebele considered me as a role model because I survived within the school along with a number of challenges. I resisted all the complexities and completed my secondary education. As a result of this, most Manjo children in that village were inspired to enroll in school and some of those who dropped out of school get motivated to restart classes. When I see this, I get inspired to keep on schooling because CVM Ethiopia assisted me a lot; I improved my life situation and other Manjo children who are out of school and lower grade students take a lesson from my life.

Moreover, the following quotations depict that Manjost 7 expressed that from her endurance to persist in schooling; most Manjo children in their former residential kebele get enrolled in school and those students who dropped out of school restarted schooling.

Regarding my school life, after I joined CVM scholarship; I changed my reading style. In lower grades since I was hopeless, I did not study properly. Today, because of the support I gain from CVM Ethiopia, I am hopeful; I strive to compete with non Manjo students. During this semester,

my assessment results are better than previous ones. My younger sister Manjost 4 is tenth grade in this academic year. One of the manjo guys deceived her in voyage to school and make an agreement with her to get married. She dropped out of school and get married. But the CVM Bonga project workers went down to her residential Kebele with police officers and told to her husband to break up so that she can restart classes. Since her age is below eighteen he lacks option to resist the legal procedure and then he left her alone. Because of the intermediation of the CVM Bonga she restarted her class under the support and supervision of the organization.

Conclusions

The major problems threatening the schooling of the Manjo community children found to be poor parents' educational attainment, lack of school necessities, poverty and extreme hunger, distance to school, fear of discrimination in school and classroom activities, parents' poor work conditions, discrimination in house renting for Manjo students and bad approach of general public towards Manjo children's schooling.

CVM Ethiopia renders the following major services in schooling of Manjo non-dominant students. These are financing Manjo children's education, counseling and guidance services, promoting equality and human rights, School Community and general public mobilization, and teaching life skills and Saving Culture

Most of Manjo students under the supervision and support of CVM Ethiopia have recorded improvements in the schooling, school survival rate and educational achievements.

Recommendations

NGOs should be able to mainstream the interests of non-dominant communities in their project goals. One effect of the current approach of NGOs is that the needs and interests of non-dominant community children continue to be seen as marginal. The provision of educational services to non-dominant Community children by the NGO, although very necessary, affects the notion that non-dominant community needs are to be served by community civil organizations.

NGOS should identify and reward role model Manjo parents who have inspiration to school their children appropriately to hearten those Manjo parents who are belittling their children's education. And awareness should be created among Manjo communities to send their children to school and follow up their education.

Woreda Office of Education (WOE) should follow up and provide special support to vulnerable children by offering stationeries, organizing school feeding program and hostels.

Based on the present research findings, educational researchers who are interested in investigating the enrollment and schooling challenges of the target groups should strive to investigate the following issues.

- 1) To what extent do the stakeholders work to provide access to Manjo community children?
- 2) Do the school grants consider the population of students that require extra-support; example, marginalized children?
- 3) How do the identities of the students affect the academic achievement?
- 4) How can educational un-equity and exclusion practices be mitigated?

References

- AAE, (2008). Assessment Report on The Life of Manjas Living in Gimbo And Chena Woredas Of Kaffa Zone. By Bonga Social Inclusion Project Action Aid Ethiopia with the European Union Financial Assistance.
- Ahmed, E. (2007). The Socio-Psychological and Educational Challenges of Students of Manjo Ethnic Groups. The Case in Chiri Primary School of Kaffa Zone. Unpublished MA Thesis. Addis Ababa University.
- Befekadu, Z. (1998). Promoting Girls' Basic Education in the Rural Areas of Oromia. Addis Ababa University. Unpublished MA Thesis.
- Bekele, W. (2010). The History of the Kingdom of Kaffa: The Birth Place of Coffee. Addis Ababa. ARCCIKCL
- Braddok, H. J. and Dawkins, M. P. (1993). Ability Grouping, Aspirations and Attainments Evidence from The National Educational Longitudinal Study Of 1988. *Journal of Negro Education*. 62(3):324-36.
- Coley, R. J., & Baker, B. (2013). Poverty and Education: Finding the Way Forward. Educational Testing Service Center for Research on Human Capital and Education.
- CVM Ethiopia, (2016). Comparison of the Socioeconomic Status of Manjo and Gomeru In Kaffa.
- Cybercafé (2010). Low-Income Non-Dominant Seniors' Enrollment in A Cybercafé (2010). Psychological Barriers to Crossing the Digital Divide. *Educational Gerontology*, 36:193–212.

- Dagmawi, T. (2005). The Manjo Marginalized Minorities in Kaffa Zone, South West Ethiopia. Unpublished MA Thesis. Addis Ababa University.
- Data, D. (1997). Rural Livelihoods and Social Stratification among the Dawro, Southern Ethiopia. Unpublished MA Thesis. Addis Ababa University.
- Davaadorj, T. (2011). Issues of Theory and Practice of Ensuring Economic Security in National Security Concept). *Strategic Studies*, 53(1), pp. 14-34.
- Effa, G. (2006). Factors Hindering Enrollment of Female Students in Second Cycle Primary Schools of Dodota Sire Woreda Arsi Zone. Unpublished MA Thesis. Addis Ababa University.
- Garcia, C. C., Lamberty, G., Jenkins, R., McAdoo, H. P., Cunic, K., Wasik, B., & Garcia, H. V. (1996). An Integrative Model for The Study of Developmental Competencies in Non-Dominant Children. *Child Development*, 67, 1891-1914.
- Getachew Robo (2011). The Socioeconomic and Cultural Factors Affecting the Manjo Children's Participation in Primary Education in Coffee Zone. Unpublished MA thesis. Addis Ababa University.
- Gezahegn, P. (2001). Kaffa. In D. Freeman and Alula Pankhurst. (eds). (2001). *Living on The Edge: Marginalized Minorities of Craft Workers and Hunters*. (pp.81-99). Addis Ababa: Department of Sociology and Social Administration.
- Girls' Education (Early Marriage Feature) Retrieved on December 26, 2018 from http://www.unicef.org/ethiopia/ET_real_Bugna.pdf
- Grissmer, D. (1994). *Student Achievement and the Changing American Family*. Santa Monica.

- Hendricks, A., Smith, K., Caplow, J., and Donaldson, J. (1996). A Grounded Approach to Determining the Factors Related to The Persistence of Non-Dominant Students in Professional Programs. *Innovative Higher Education* 21.
- Hennink, M. M. (2007). *International Focus Group Research: A Handbook for the Health and Social Sciences*. Cambridge: Cambridge University Press.
- Holme, J.J., Wells, S.A., & Revilla, T.A. (2005). Learning Through Experience: What Graduates Gained by Attending Desegregated High Schools. *Equity and Excellence in Education*. 38: 14-24.
- <http://www.non-dominantrights.org/>
- http://www.unicef.org/ethiopia/ET_real_Bugna.p
- Jourard, S. (1964). *The Transparent Self*. Princeton, NJ: Van Nostrand.
- Kassahun, G. (2015). The Psychosocial Adjustment and Educational Achievement of Manjo Ethnic Non-Dominant Students in Two Schools of Bonga, Kafa Zone. Unpublished MA thesis. Addis Ababa University.
- Lange, W. (1982). *History of the South Gonga: South West Ethiopia*. Weisbaden: Stainer.
- Levine, D.U. & Havighurst, R.J. (1992). *Society and Education*, 8th.ed. Boston: Allyn and Bacon.
- Mahdere, P. (2006). Executive Directress: Ethiopian Women Lawyers Association. Retrived (November 23, 2010) from [htm. www.etwla.org](http://www.etwla.org).

- Mary, B. (1992). *Education for All: What Are We Waiting for?* New York: UNICEF
- Mesfin, T. (2005). The Root Causes, Factors and Effects of Discrimination on Manjo Community in Kaffa Zone: The Case of Decha And Bitta Woredas. A Report Submitted to AAE Bonga Social Integration Project.
- Ministry of Education. (2015). *Education for All 2015 National Review Report: Ethiopia*. Retrieved from efa2015reviews@unesco.org
- Parelius, A.P., and Parelius, R. J. (1978). *The Sociology of Education*. Trenton, Rutgers: The State University of New Jersey.
- Pruzek, U. (1974). Self-Concept and Disadvantage Ethnic Group Membership and Mixture. *Journal of Educational Research*. 41(3): 13-20
- Reyhner, N. J. (1992). Empowering Non-dominant Students. Adapted from Jim Cummins, *The Empowerment of Indian Students*. In *Teaching American Indian Students*. University of Oklahoma Press, 1992).
- Sayuri, Y. (2008). Searching For A Way of Social Discrimination: A Case Study of the Manjo through the 2002 Incident in Kaffa. *Journal of Nilo-Ethiopian Studies*.12:47-60.
- Tamiru, M. (2004). Factors Affecting Basic Education in Waghimra zone, Amhara region. Unpublished MA Thesis. Addis Ababa University.
- Tesfaye Semela (2009). Child Schooling in Sidama: Predicting School Dropping Out and Sex Preference in Households' Enrollment Decision. *The Ethiopian Journal of Education*. 29 (2):1-36.

- Thomas, R. (1965). *Social Differences in the Class Room: Social Class, Ethnic and Religious Problems*. New York: University of California, Santa Barbara
- Wells, S.A, Terrenda, W.C, Allison R., Richard L., Jacquelyn D. N., & Bianca, B. J. (2009). *Suburban School Segregation and Inequality on Long Island*. Paper Presented at The Annual Meetings of The American Educational Research Association. San Diego, CA.
- Woldesillassie, A. (2001). Kambata. In D. Freeman and A. Pankhurst (eds). (2001). *Living on the Edge: Marginalized Minorities of Craft Workers and Hunters*. (Pp.72- 80). Addis Ababa: Department of Sociology and Social Administration.
- Zewdie, Y. (2004). *Eastern Africa Social Science Research Review*. 20(2): 31-58.