

**Diferença de discriminação percebida entre a Minoria Manjo e o Grupo Étnico Não  
Manjo na Zona Kaffa, Etiópia**

**Perceived Discrimination Difference between the Manjo Minority and Non-Manjo  
Ethnic Group in Kaffa Zone, Ethiopia**

**Diferencia de discriminación percibida entre la minoría manjo y el grupo étnico no  
manjo en la zona de Kaffa, Etiopía**

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**Bizuayehu Dengechi Dachachi:**

ORCID: <https://orcid.org/0000-0002-5611-9276>

MizanTepi University, Ethiopia

E-mail: [bizuye006@gmail.com](mailto:bizuye006@gmail.com)

**Nigatuwa Worku Woyessa:**

ORCID: <https://orcid.org/0000-0002-2286-6599>

Jimma University, Ethiopia

E-mail address: [nigatuwa@gmail.com](mailto:nigatuwa@gmail.com)

**Fisseha Mikre Weldmeskel**

ORCID: <https://orcid.org/0000-0001-7779-8354>

Jimma University, Ethiopia

Email address: [weldmeskel2@yahoo.com](mailto:weldmeskel2@yahoo.com)

**Resumo**

Este estudo tentou examinar a diferença percebida de discriminação entre o clã Manjo e os não-manjos na zona de Kaffa, localizada no sudoeste da Etiópia. Um total de 298 indivíduos pertencentes aos grupos manjo e não manjo foram selecionados aleatoriamente e envolvidos no estudo. Os pesquisadores utilizaram um teste t de amostra independente para comparar o nível de discriminação percebida entre os grupos étnicos Manjo e não Manjos. A segregação vista é a mutabilidade do pensamento decorrente do comportamento de isolar o grupo de pessoas que irradia de predisposição e parcialidade. Conforme revelado no estudo, existe uma variação média significativa entre manjos e não manjos no que diz respeito à percepção de discriminação. O pensamento de ser discriminado apresentou diferença média significativa entre o grupo de manjos e não manjos. A descoberta implica a necessidade de pesquisas adicionais e intervenção de serviço social para minimizar a ação e a sensação de ser

discriminado, pois isso se relaciona com o bem-estar psicossocial geral das pessoas em uma determinada comunidade.

**Palavras-chave:** Discriminação percebida; Minoria étnica; Kaffa; Manjo.

### **Abstract**

This study has attempted to examine perceived discrimination difference between the Manjo clan and non-manjos in Kaffa zone that is located in the south west of Ethiopia. A total of 298 individuals who belong to the manjo and non-manjo groups were randomly selected and involved in the study. The researchers utilized an independent sample t-test to compare the level of perceived discrimination between the Manjo and the non-Manjos ethnic groups. Seen segregation is the changeability of thought coming because of behavior of isolating group of people that radiates from predisposition and partiality. As revealed in the study, there is a significant mean variation among manjos and non-manjos with respect to perceiving discrimination. The thought of being discriminated showed significant mean difference between the group of manjos and non-manjos. The finding implies the need for further research and social work intervention to minimize the action and sense of being discriminated as this relates to the overall psychosocial wellbeing of persons in a given community.

**.Keywords:** Perceived discrimination; Ethnic minority; Kaffa; Manjo.

### **Resumen**

Este estudio ha intentado examinar la diferencia de discriminación percibida entre el clan Manjo y los no manjos en la zona de Kaffa que se encuentra en el suroeste de Etiopía. Un total de 298 individuos que pertenecen a los grupos manjo y no manjo fueron seleccionados al azar e involucrados en el estudio. Los investigadores utilizaron una prueba t de muestra independiente para comparar el nivel de discriminación percibida entre los grupos étnicos Manjo y no Manjos. La segregación vista es la variabilidad del pensamiento que viene debido al comportamiento de un grupo de personas aislado que irradia predisposición y parcialidad. Como se revela en el estudio, existe una variación media significativa entre manjos y no manjos con respecto a la percepción de discriminación. El pensamiento de ser discriminado mostró una diferencia media significativa entre el grupo de manjos y no manjos. El hallazgo implica la necesidad de más investigación e intervención de trabajo social para minimizar la acción y la sensación de ser discriminado, ya que esto se relaciona con el bienestar psicossocial general de las personas en una comunidad determinada.

Palabras clave: Discriminación percibida; Minoría étnica; Kaffa; Manjo.

## 1. Introduction

Different parameters were utilized to characterize and classify ethnic minorities. Numerous clarifications of contrasts between nations or locales in this regard can be followed back to their authentic foundations. As diverse ethnic minorities are inhabitant in numerous parts of the world and encountering segregation, in Ethiopia too there are individuals' who have diverse ethnic foundations and encountering the same circumstance with that of minorities around the world as a consequence of their ethnic background. As stated by Keller (2002), minorities might tend to feel debilitated by ethnic or territorial main stream groups, by outside on-screen characters or by the state itself. They require affirmations that their human and political rights will be secured which they are able to operate as rise to citizens inside the setting of a multi-ethnic government state.

As Waata, Fuga, and Wayto, who are confronting avoidance in some regions of Ethiopia (Yoshida, 2008), in the zone of Kaffa, where Manjos are the minority bunches who are casualties of separation basically based on their ethnicity. The Manjo community is frequently dismissed and subjected to segregation from the majority Gomer ethnic group because the later consider the life styles and social practices of the manjo ethnic group a substandard and contrary to the majority's culture. As the document by Farm Africa (2002) describes, the Gomer majority always exclude the Manjo minority from social practices and festivities.

The estimated population size of the manjo community settling in southwest of Ethiopia is 25, 000 (Dagmawi, 2005). And from approximately 989,130 population of the Kaffa zone, according to Yoshida (2008), the Manjo minorities in the zone are estimated between 10, 000 to 12,000. Especially this considers location (Gimbo woreda), has 35 kebeles (local organization) units and is found 18 kms far from Bonga that's the central administration city of the Zone. There is a high prevalence of discrimination behavior against the manjo ethnic group in wedding ceremonies, greetings, and in eating and drinking (Lange & Gezahagn as cited in Yoshida, 2008). Such discriminatory behaviors against the manjo minority place significant influence on their psychological well-being. Therefore, this article has attempted to examine differences on reported perceived discrimination between the manjo ethnic minority (N=149) and the non manjo group (N=149), who filled out the perceived discrimination scale that consisted of fourteen (14) items.

Discrimination has a potential to induce a stressful and unpleasant feelings that also relate to decreased psychological well-being in persons. In the zone of Kaffa, where the current research was conducted, the Manjos are even denied from the exceptionally conventional hand shaking which is a greater amount of psychological and influences their daily life such as exchange of products in market, refusal of common services, opportunity of movement and decision making by choice (Gudeta, 2003). One Manjo person in an earlier investigation (Pankhurst, 1999) describes the circumstance of his gathering as follows:

*Socially we are untouchable, they (the Gomero & Shekacho) don't welcome. They (the Manjo) don't see themselves as human and are not considered as human. They accept that they themselves are answerable for their terrible treatment. They even think they can't take a shot at a home stead." (Pankhurst, 1999). More or less any contact among Shekacho and Manjo is taboo.*

Manjos can never go into a house during those functions or else they need to sit outside on the floor, where they are served drinks in Enset leaves (Bovensiepen, 2003). There is a considerable rundown of what is seen as the "wrong doing" of the Manjo by the Shakicho (Gudeta, 2003). "wrong" in this sense is seen by the Shakicho as what may be "not permitted by the holy book" and associated with paganism, odd notion and what besides is viewed as destructive to the physical uprightness of the Manjo themselves, such as "saving the dead body for quite a while in the home, darkening garments with charcoal as an indication of misery, cutting the tip some portion of the uvula (the top of the mouth) with a sharp edge to ensure against tonsillitis" and so on. Nonetheless, the explanation behind their untouchable status is that they are viewed as contaminated (Pankhurst, 1999).

Various examinations have noticed the malicious impacts of segregation on physical and mental prosperity (e.g., burdensome manifestations, posttraumatic stress, and brought down confidence) among different settler and ethnic minority networks (Flores, et al., 2010). Experimental examination proposes, nonetheless, that the connection among preference and mental prosperity might be more mind boggling than anticipated. There are additional study reports that apparent ethnic segregation is altogether identified with elevated levels of mental pain (Williams & Mohammed, 2009).

## 2. Research Method and Instruments

The study design was descriptive as stated by Pereira et al. (2018), since it attempts to assess the extent of study participants' perception of existing social discrimination. Data collection was conducted in Gimbo woreda that is situated in the Kaffa Zone of the Southern Nations, Nationalities and People's Region. Gimbo woreda is located closer to Bonga that is the center of administration for the Kaffa zone. Three selected kebeles (Sherakeja, Keyakella, Michiti), which have many Manjo minority dwellers were the particular study areas. The basic justifications for the determination of study regions were the commonness of enormous number of Manjo tribe. In the areas referenced above, the dwellers are around 1183 Households. Among this, 348 family units belong to the Manjo ethnic minority. In light of the above family unit information, total of 298(149 Manjos& 149 non-manjos) were chosen as study members and filled out the survey questionnaire that measures a person's perception of discrimination by others. Probability sampling technique particularly, stratified random sampling followed to determine the proportion of study participants from each strata's based on gender, ethnicity (Manjos & non-Manjos), and selected villages. The reason for choosing stratified random sampling technique is because of the researchers' need for comparing each variable among the manjos and the non-manjos and fulfills the assumption of independent sample t test.

The perceived discrimination questionnaire consists 14 items aimed at measuring the self-report of persons. The items were adapted from discrimination stress scale (DSS) that intends to assess persons' feelings of discriminatory behaviors in everyday life due to minority status (Williams, et al. 2008). The questionnaire was previously used by Flores et al., (2008) and in the current study a reliability index of 0.86 was reported for the instrument. Again after careful study of the scale measure followed by modification and reduction of items, the researchers adapted the questionnaire that consisted 14 items. All items in the questionnaire are presented in question form and the response options range from 1 (never) to 4 (very often). Hence, a minimum possible score in perceived discrimination could be 14 and the maximum 56. A relatively high score denotes to the more tendencies of respondents to have a sense of relatively higher level of perceived discrimination. Independent sample t-test was used to determine whether there is a significant mean variation in reporting of perceived discrimination between the non- manjos and manjos ethnic minorities.

### 3. Results and Discussion

This study focused in examining differences of perceived discrimination between the non-Manjo and the Manjo ethnic minorities. In this section of the study findings on the perceived discrimination presented on Table 1.

**Table 1:** Summary statistics of Perceived Discrimination for Manjo and Non-Manjo.

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

Source: (own survey, 2017)

As shown in the above table, from a total of 298 members (149 manjos') and (149 non-manjos); the mean scores for both male and female respondents of Manjos' are 45.21 and 46.68 respectively. For non-manjos' it is only 15.47 and 15.52 in males and females respectively. Concerning the report of discrimination behaviors which are believed to occur on daily basis among Manjos', it is known that the Manjos happen to experience all of the discriminatory practices from non-Manjo group. In first look the mean score of female manjo respondents' shows that they see marginally higher than that of males. Then again, non-manjos' have scored low in perceived discrimination when weighed with manjos'. This in the other manner shows that there is an extremely uncommon case to encounter perceived ethnic discrimination in non-manjos from other ethnic groups including the manjos.

#### Differences in Perceived discrimination between Manjo and Non-manjo

As stated earlier, the main objective of this study was to examine whether or not there is significant mean variation in perceived discrimination between the Manjo and the non-Manjo groups. By using the independent sample t-test the results obtained was shown in the following Table 2.

**Table-2:** Independent sample t-test for difference in perceived discrimination between Manjo& Non-manjo (N=298).

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

Source: (own survey, 2017)

Table 2 above shows the Levene's test for equality of variance and the actual t-test for significant mean difference in the self-report of discrimination perception between manjo and non-manjos. As the statistics reveal, Manjo group (M= 45.95, SD= 4.3) had higher mean on perceived discrimination than non-Manjo group (M= 15.5, SD= 1.4) and  $t(296) = 81.6$ ,  $p=0.000 < 0.01$ ). Strength of association measure ( $\omega^2$ ) was calculated to see the effect size of differences in the mean and multiplied by 100. Thus, using the formula  $t^2-1/t^2+n1+n2-1 = 81.622-1/81.622+149+149-1 = 0.95$ . As a result, 95% of variation explained in the variable can be attributed to the difference between Manjo and non-Manjo groups perceived discrimination report.

## Discussion

Self-report of the perception that one has been a target of discrimination is reliably associated with poor physical and psychological wellbeing outcomes including increased depression, anxiety, hypertension, and mortality (Williams & Mohammed, 2009). Further, the negative association between individual wellbeing and perceived discrimination has been seen in both cross-sectional and prospective studies (Schmitt et al., 2014). The motivation of the current study was to examine perceived discrimination between manjos and non manjos in Kaffa zone, Ethiopia. Concerning the presence of discriminatory behavioral practices which are acknowledged to happen in regular routine among Manjo', the mean score presents that members of the manjo have revealed a higher perception in experiencing most of the recorded biased practices from non-Manjo individuals. The mean score of complete manjo respondents happen to be higher than non-Manjo groups. Then again, non-manjos' have scored low in perceived discrimination when contrasted with manjos'. This in the other manner shows that

there is an uncommon case (practically none) to encounter perceived ethnic discrimination in non-manjos from other ethnic gathering including manjos' for their everyday life. A recent national South African study found that all Black groups reported higher levels of discrimination than Whites, and both racial and non-racial discriminations were positively associated with psychiatric disorders and psychological distress and negatively contributed to account for the elevated level of distress for Blacks compared to the Whites (Williams et al. 2008).

The examples of the distinctions by ethnic foundation are direct from the outset sight. Hence, using the 'equal variance not assumed' test, the t-test revealed that there is significant mean difference in perceived discrimination between the manjo and the non-manjos. This is the measure of effect size, 95% of variation attributed to the difference between the groups. This impression could go consistent with one study conducted by (Schmitt et al., 2014). in the theoretical and empirical literature focusing on Black immigrants in USA, that those who perceived discrimination coming from European-Americans reported higher frequency of discriminatory behavior perceptions ( $M=14.774$ ,  $SD=4.674$ ) than those who did not come from European Americans ( $M=11.93$ ,  $SD=5.284$ ).

#### **4. Conclusions Recommendation**

The main intent of this study was to examine the extent of differences in perceived discrimination between manjo and non-manjo ethnic groups in the Kaffa zone, Southwestern part of Ethiopia. Most of the Manjo respondents scored high in perceiving that they are discriminated due to ethnicity in the measure of daily basis of ethnic discrimination scale whereas the non-Manjo perceive almost no discriminations. As the research pointed out members of manjo ethnic minorities have reported that they feel as they are socially discriminated from the dominant non-manjo people in their daily basis. The concerned bodies working there including administrative associations and non-governmental associations like CVM (Comunita' Volontari per il Mondo) and Action Aid Ethiopia ought to reinforce their psycho-social help arrangements in far reaching approach to raise awareness on the hurtfulness of discriminatory behaviors and practices on mental wellbeing of peoples in both groups. Minorities need special way of life direction and counseling. This is a specific assistance which requests sufficient preparing with regards of the counselors side. It is accordingly recommended that the previously mentioned and other comparative associations need to think about recruiting qualified counselors or social workers. As it is the duty of both



governments and non-governmental association to provide different awareness raising trainings which can serve to limit the issue and fundamental ability trainings ought to be planned at every levels, and trainings on human rights to be given to both Manjo and non-manjo individuals particularly to the rural community level in various events and locations (kebeles, schools, and so on). Finally, there is also a need for future exhaustive qualitative studies to gain detailed and comprehensive understanding in answering the “how” and “why” of the perceived discriminatory behaviors and experiences of manjos’ in their real world.

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#### **Percentage contribution of each author in the manuscript**

Bizuayehu Dengechi Dachachi: 20%

Nigatuwa Worku Woyessa: 50%

Fisseha Mikre Weldmeskel: 30%