



SCHOOL OF GRADUATE STUDIES

**THE SOCIO-ECONOMIC AND POLITICAL IMPACTS OF MARGINALIZATION
ON OCCUPATIONALLY 'OUTCASTED' GROUPS: THE CASE OF 'FUGA'
PEOPLE IN ENORE WOREDA OF GURAGE**

MASTER'S THESIS

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Wolkite University
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**The Socio-Economic and Political Impacts of Marginalization on Occupationally
out Casted Groups: The case of ‘Fuga’ People in Enore Woreda of Gurage**

**A Thesis Submitted to the School of Graduate Studies, in Partial Fulfillment of the
Requirements for the Degree of Master of Art in Political Science.**

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We here by certify that we have read and evaluated this thesis prepared under our guidance by Wolde Teklu Noriye entitled on " The Socio-Economic and Political Impacts of Marginalization on Occupationally Outcast Groups: The case of ‘Fuga’ People in Enore Woreda of Gurage Zone" and we recommend that it be submitted as fulfilling the requirement for the award of Master of Arts, degree in political science.

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LIST OF ABBREVIATION AND ACRONYMS

FGD Focus Group Discussions

CA Ciaran Acton

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ABSTRACT

The main objective of this study was to assess the socio-economic and political impacts of marginalization on occupationally outcast groups in the case of Enore Woreda, Gurage Zone. Accordingly, the study employed a descriptive survey design. The study applied a qualitative research approach to discourse on the research question, collect, and analyze the data appropriately. The study used both primary and secondary sources of data. Primary data collection tools were a semi-structured interview and focus group discussions, but document analyzation was a source of secondary data instrument. The researcher was used thematic data analysis technique way of analyzing data via subjects and emerging themes. The study used non-probability sampling, specifically the purposive sampling technique for leaders and government officers; and a simple random sampling technique to identify focus groups who are Fuga peoples for focus group discussion. Main data source for the study were semi-structured interview and focus group discussion, which were select the sample through purposive sampling and simple random sampling technique. Thus, 33 respondents, who were 19 from Fuga and 14 from the Wolleba people group in Woreda. This qualitative data was analyzed by using narration and theme building. This thesis study result disclosed the Fuga people in the studied kebeles were socio-economically and politically marginalized and suffered from the effects of their marginalization. The conclusion also exposed that the socio-economic and political outcaste group marginalization of Fuga was caused by their descent, low income-generating occupational status, taboo food breaches, and hygienic problems. In other way, this study depicted that effects of marginalization on Amaran group were socio-cultural effects such as community disagreement, prohibition of intermarriage, denial of membership in community institutions and denial of burial processes; economic consequences which included limitation of products and engagement in less valued works, limitation of access to participate in huge economic activities, absence of favorable working place, and restriction of exchange in the market; and political effects also lack of opportunity to take part in decision making processes and absence of their own representation in political affairs of the community and Woreda level. In other side, at the same time, the study found possible strategies to abolish marginalization of Fuga people were providing opportunity in all aspects, creating awareness for both sides, empowering them, and ensuring their right. In general, the study indicated the recommendation to NGOs, government agencies, religious organizations, and local government in order to alleviate the socio-economic and political marginalization of that occupationally outcaste group in Woreda and retain healthy relationships between both social group communities.

Key words: Fuga, Marginalization, Social-group, Wolleba, and Woreda.

CHAPTER ONE

INTRODUCTION

1.1. Background of the study

In Africa, many groups of people were politically marginalized due to their occupational varieties, which emanated from the social and economic activities of those groups. Ethnic groups within African states can be distinguished by whether they are "politically relevant" or "politically irrelevant." "Political relevance" is a function of a given ethnic community's importance in national-level politics. On the other hand, communities characterized by "political irrelevance" are effectively excluded from the national-level political agenda within African states. A group's relevance, in turn, dictates their political exclusion and discrimination, which are widely believed to underline economic marginalization. As a result, areas where these groups reside have low levels of public goods access and government capacity (Clionadh Raleigh, 2010, 70).

In the same fashion, "Ethiopia is one of the countries with diversified nationalities and peoples. Almost all of these groups contain minority ethnic groups within, including hunters and craft workers such as Wayto in Amhara, waata among Oromo, Fuga in Gurage, and Manjo in Kafa" (Yoshida S. 2013; Freeman & Pankhurst, 2003). Many studies revealed that many of these groups exist in the southern part of Ethiopia, and they are marginalized by the majority on the basis of their occupational status and ways of life. Several groups of people are marginalized from political participation, which is defined by their profession and the number of members of their group. Those people's social life and economic activities were considered a minority group by the remaining societies, which resulted in social segregation and political marginalization in the given communities.

According to Lemma & Mulu, (2019), stated that, in the entire parts of Ethiopia, there are numerous marginalized minority groups that are defined by their occupation or speculative occupation. The overriding farming population narrates the cultural and social segregation of handcraft workforces by providing them diverse labels and considering that their careers are polluting. The members of these occupational groups included: potters (example: the Manja in Kaffa, Sheka, and Dawro; the Ch'inasha in Wolaita and the Hawuda in Wolaita and the Awacho of

Sidama; the Degala of Dawro); smiths (example: the Tumano of Dawro), smiths (example: the Shamer in Gurage); woodworkers (the Fuga in Gurage); and hunters (example: the Manjo in Kaffa, Sheka, and Dawro). The unjust treatment of these occupational groups manifests in various forms. They are economically disadvantaged, spatially isolated, politically disempowered, socially excluded, and culturally inferior. These types of discrimination are definitely exhibited in all aspects of their daily lives (Lemma & Mulu, (2019, 61).

Hence, woodworkers like Fuga people in the Gurage Zone are one of the marginalized minority groups living in different woreda of this zone. Among the Gurage, the Wolleba people constitute the majority, whereas the Fuga people comprise the marginalized minority. Occupationally, Fuga people are hunters, and most of their subsistence is derived from hunting wild animals such as the Columbus monkey, porcupine, and wild pig and from gathering and selling forest produce such as firewood, charcoal, and honey. As the forests become increasingly depleted, Fuga people are finding that their traditional subsistence activities are declining. Some have taken up alternative occupations, but especially in Gurage, many have become impoverished.

Political and socio-economic marginalization has so many impacts on the 'Fuga' social community, which may affect both the marginalized society and Wolleba social community. The situation may result in instability in society, lawlessness, decision-making bias, increased levels of frustration, dissident/subversive activities, and civil war, and this increases the risk of armed conflict. The marginalization of Fuga social groups is also manifested in mealtime, greeting, marriage, cooperative work/debo, etc. Political instability arising from high uncertainty reduces the demand for labor and leads to higher unemployment. Youth unemployment is one of the factors contributing to the emergence of civil war in many countries. If the labor market cannot absorb a sudden increase in the number of young job seekers, levels of frustration will increase. This frustration can draw unemployed young people into subversive activities. In a similar vein, large cohorts of young people can be a factor in reducing employment costs through the provision of an adequate labor force for rebels with low opportunity costs. This increases the risk of armed conflict. If young people have no alternatives to unemployment and poverty, they are more likely to join rebels, which appear to be another way of earning an income. According to this view, rebellion is only possible

when the potential gain is so high and the expected costs are so low that the rebel recruits will prefer to join the rebellion rather than engage in alternative income-generating opportunities. Youth unemployment is significantly associated with an increased risk of political instability. Urban youth unemployment has become a time bomb for Africa because of its social, political, and economic implications. Young people are a dynamic segment of the population in all countries (Ayinla and Muyideen Adeleke, 2018). Therefore, the impacts of political instability are as follows: First, it leads to job losses through business closures. Second, it discourages investment. If there is no investment, there is no creation of new jobs, resulting in an increase in the number of unemployed. Third, it increases uncertainty. It reduces the demand for labor. Youth unemployment can influence political instability through different channels.

The study was focused on the political marginalization of an occupationally outcast group, specifically Fuga people from political participation who were distributed over a geographically detached area currently administered under the Gurage Zone in Enore Woreda in seven different kebeles. Those people's economic activities, language usage, and culture are the same as those of the remaining societies of Enore woreda in Gurage Zone. Their social variety is used by a marginalized group of handcrafters, mainly producing clay and items made from wood and bamboo. For that matter, the group has their own interests and characteristics of political, economic, and social life, approaches, and activities as members of the community at different levels and statuses. A general, inclusive political, social, and economic system at any level of a country is a fundamental unit of a democracy and a just political process characterized by the equal and meaningful participation of important sections of society. Occupational outcast groups like wood workers, blacksmiths, and craftsmen's inclusion in the political process is crucial for their access to and participation in political participation. Political participation can play a greater role in amplifying the participation of those groups in the political process through their control over electoral processes, and they have a right to recruit and select candidates for the decision-making process. Historically, minority groups, due to their numbers and professions, have been victims of discrimination and domination, and in many instances, they have been politically underrepresented compared with the majority Wolleba people groups in their society.

1.2. Statement of the problem

In Gurage Zone Enore woreda, the Fuga people were highly marginalized people in the woreda and were excluded from many standard social spheres. A non-fuga or wolleba of regular status may not shake hands with or touch a fuga; the two people do not eat each other's food, enter each other's house, marry each other, or share their happiness or sadness together. Such marginalization could arise in various ways. For some people, marginalization comes from their being impoverished, including members of ethnic minorities, refugees, illegal immigrants, females, disabled, and unemployed, as well as Fuga people in the current part of the Central Ethiopian regional state of Gurage Zone. According to Lemma & Mulu,(2019), for some people, marginalization comes from their being impoverished, members of ethnic minorities, refugees, illegal immigrants, females, disabled, and unemployed (Lemma & Mulu, (2019, 62-63).

According to Akale, (2014) work, marginalization is the interaction among subordinate minority and dominant majority groups in a given society and a kind of social space that shows demarcation between two different societies. As he stated, marginalization is characterized by social distance and a negative attitude toward those two different groups and others. In the history of majority-minority interaction, marginalization is a particular form of inter-group relation between subordinate minorities and the dominant majority. Marginalization is a form of social space that defines the boundaries between groups, locates the groups in the hierarchy, and determines their interaction. Marginalization is well thought out to be the characteristic of all human society and universal with regards to minority groups. The relationship between minority and majority is characterized by social distance and negative attitudes. Thus, prejudice, discrimination, and relegation are crucial concepts in understanding the pattern of group relationships (Akale, 2014).

According to different scholars, every society needs to have sure social, economic, and political freedom with the participation of all levels of society to achieve a better life. Because if there is the participation of every society, it helps to make a good and participatory decision, which will be in economic, political, or social aspects, that encourages power share equalization among the given communities. People around the world are demanding good governance for the advancement of their lives. Because it is the result of interactions, relationships, and networks between or among the different sectors and involves decisions, negotiation,, and different power relations between

stakeholders to determine who gets what, when, and how” (Alexandra et al., 2009). For Asrat G. (2014), "recently, there is an agreement that good governance is important to secure countries long-term development and progress, even though it is not sufficient in its own right. In relation to these, the idea of good governance became a way not only to assess the role of the state in development and invade safely the minefield of domestic politics; it became a defining quality for development and a necessary condition for it (Asrat G., 2014).

In the Federal Democratic Republic of Ethiopia constitution 1995, political, economic, and social marginalization of every individual is clearly stated as an illegal practice, whether it is based on sex, language, religion, or race. In addition to that, all age groups of Ethiopians conduct public affairs through different ways of representation and approach live voting. Every Ethiopian national, without any discrimination based on color, race, nation, nationality, sex, language, religion, political or other opinion, or other status, has the following rights: to take part in the conduct of public affairs, directly and through freely chosen representatives; on the attainment of 18 years of age, to vote in accordance with law; and to vote and to be elected at periodic elections to any office at any level of government; elections shall be by universal and equal suffrage and shall be held by secret ballot, guaranteeing the free expression of the will of the electors. The right of everyone to be a member of his own will in a political organization, labor union, trade organization, or employer or professional association shall be respected if he or she meets the special and general requirements stipulated by such organization (FDRE constitution, 1995, art. 38, sub.art. 1 (a, b, & c)).

The aforementioned facts were the inclusion of every society or community in political, economic, and social aspects for good governance in a particular area or community; rather, there are no legitimate principles, challenges, or local restrictions to marginalize any society from socio-economic and political participation in any level of community affairs. In Gurage Zone, wood work was carried out by a despised minority group, whereas in most other areas, wood work can be done by anyone. Likewise, woodworkers in Gurage Zone have been encountering different aspects of marginalization, and they are called Fuga by the rest of the population. They are marginalized from political representation and socioeconomic interaction unconsciously. This situation creates a gap between the Fuga people group and the

remaining community due to social affairs, economic activity restrictions, and political representation in different positions.

Therefore, this study attempted to examine and analyze the multifaceted socio-economic and political marginalization of the woodworker groups Fuga, who are inhabited in Enore Woreda, Gurage Zone. In doing so, the study also explored the pattern of life and living conditions of the Wood Workers group in terms of social, economic, and political position and representation in Enore Woreda political participation. The causes for all manifestations of marginalization also vary, but the marginalization of the Wood Workers Fuga in Enore Woreda, in Gurage Zone, had economic, political, and social dimensions. In relation to this, as a society and a human being, they may have socio-economic and political interaction with the remaining society of the woreda and may have competed and participated in any political affairs of the society, such as work in government offices, political leaders, and positions. Therefore, the above-mentioned justifications and gaps make the researcher very interested and initiate this study.

1.3. Objective of the study

1.3.1 General objective of the study

The main objective of this study was to assess the impacts of social marginalization on the socio-economic and political lives of Fuga people in Enore Woreda, in Gurage Zone

1.3.2. Specific objectives of the study

This study has three specific objectives to address

- Assess the general situation of the Fuga people within society.
- Analyze the socio-economic and political impacts of marginalization on the Fuga people.
- To assess the effects of marginalization participation in social and political processes

1.4. Research questions

The study would attempt to address the following research questions:

1. How can knowledge about the socio-economic and political participation needs of the Fuga people within their community be built and enhanced?

2. What are the characteristics and challenges of socio-economic and political marginalization impacts of 'Fuga' people in Enore Woreda?
3. What are socio-economic and political marginalization of 'Fuga' community affected in political, social and economic participation process?

1.5. Scope of the Study

It was hardly possible for the researcher to conduct a study in all seven kebeles of those study focus group populations; rather, the researcher conducted the study with selected sample groups in the Woreda. Thematically, this study investigated the causes of their political marginalization, its impacts on societies, and the solution. The study covered a period of five years, which started from 2013 E.C. to 2017 E.C., periodically, and also applied a qualitative research method with a case study design and thematic data analysis techniques as research methodology.

1.6. Significance of the Study

This study contributed a solution to solve the problem of political marginalization of Fuga people from political representation in political decision-making positions and government office servants, which appeared unconsciously and/or identified the impacts of the situation in the study area. The study also identified the challenges that hinder that focus group's political participation in their woreda political activities and work in government offices. Another significance of the study will be for the study focus group society and the whole community at large. Furthermore, the study had great significance for the Enore woreda government to increase people's participation in political affairs at all woreda levels, ensuring the inclusiveness of all people in Woreda. Finally, the study was utilized as a springboard for researchers who were interested and a source of literature in the study area for further study.

1.7. Limitations of the study

There are certain limitations that this research has faced. The first and most convincing limitation was a shortage of related literature sources that were conducted by other researchers in the context of Ethiopia on the issue, particularly in the study area. However, the researcher tries to use the nearest issue references in order to compensate for the limitations of the literature. Furthermore, financial insufficiency was another big issue, which is known from research work in less developed countries like Ethiopia. Consequently, the concerned body has a very limited range of budgets allotted to finance research projects. Considering this financial constraint, the study was limited to

three kebeles of the study area, with a limitation of focus group discussion and semi-structured interview questions in order to balance the given scarce money with a big devotion to achieving the study. Additionally, during a time of data collection, there was a conflict that was based on two different religious follower communities in the woreda of the study for prolonged months and hindered data collection time. However, the study was very broad, time-consuming, and difficult to get reliable data and address everything. The reason for that was that there was no imperative research on the issue of the study area, either on the internet or in documents when I searched.

1.8. Operational Definitions

Fuga is a group of people named by the community based on their way of life and their occupation type. This name is mostly used for this study.

Amarican is the name of the study focus social group people, which is given by a local elder assembly named Weshe Shemagell by the question of the study focus group people to rename Fuga.

Wolleba is the name of the majority group of the societies, which is given by them.

1.9. Organization of the Study

The study was organized into five chapters. Chapter one provided an introduction to the study, including the background, statement of the problem, objective of the study, research question, significance of the study, limitations of the study, operational definition of the study, scope of the study, and ethical considerations. Chapter two of the study stated a review related literature, which is in-consisted Understanding Marginalization; Dimensions of Marginalization; Marginalized Minorities in Guraga Zone; Manifestation of Marginalization; Socio-economic Inclusion Chapter three consists of research methodology such as a description of the study area, research approach, research design, sampling technique and size, sources of data collection, methods of data collection, methods of data analysis, target population, action plan, and budget breakdown; Chapter four of the study is data analysis, presentation, and discussion, which include: demographic Characteristics of interviewers; a general description of Amarican or Fuga people's socio-economic and political marginalization; the impacts of Fuga people's socio-economic and political marginalization; strategies to alleviate political marginalization of fuga; document analysis; and at the end, chapter five of the study states a summary, conclusion, and recommendations of the study.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

Several studies have been carried out to analyze the relationship between marginalization of some groups and political uncertainty. Depending on the issue, imperative expression and theoretical description to corresponding the general truth and on the practice in the study area, even if there is no imperative research to alleviate the problem. So that, lets elaborate the theoretical issues on the socio-economic and political impacts of marginalization reality to make clear on ground practice of Fuga people in Enore Woreda status. From the corner of the issue, the researcher was elaborated marginalization with its dimensions as follows:

2.1. Understanding Marginalization

Marginalization implied that making outside of mainstream society from the position of individuals, groups or communities from the center of political power, economic and social welfare and cultural dominance in a given community due to minority and majority specification or in some other reason. “Marginalization describes the position of individuals, groups or populations outside of ‘mainstream society’, living at the margins of those in the center of power, of cultural dominance and economical and social welfare. It is defined as, “a process by which a group or individual is denied access to important positions and symbols of economic, religious, or political power within any society...a marginal group may actually constitute a numerical majority...and should perhaps was distinguished from a minority group, which may be small in numbers, but has access to political or economic power. To be marginalized, ..., is to be distanced from power and resources that enable self-determination in economic, political, and social settings...It is an inherent characteristic of ‘those in the margin’, that they have poor access to economical and other recourses like education and social services, meanwhile participation and self-determination are on a low level. However, definition of marginalized highly depending on the historical and socio-economical context of a society” (Eberhard Schatz and Katrin Schiffer, 2008, 6).

More of, marginalization is exclusion of certain groups because of their number of a particular group, clan or follow certain religion. According to Levitas, 2007 cited in (Ayele 2016), furthermore, the author suggested it as “lack and denial of resources, rights, goods and services and the inability to participate in the normal relationships and activities available to the majority of people in a society”. The minority groups

were denied different opportunities, rights, and services and excluded from social relationship due to their minority. According to Mengesha (2014) marginalization is also defined as the relationship between minority, considered as subordinate group, and the dominant or majority groups. The author also suggested on the concept of marginalization as: ‘The notion of marginalization, thus understood as the social process of becoming or being made relegated or to confine to a lower social standing. In other words, it is a form of social distance which defines the boundaries between groups, locates the groups in the hierarchy and regulates their interaction. As indicated above, marginalization was inter-group relation which leads to the domination of majority groups over the minority, because they belongs to certain ethnic, religious or other groups. It was a social distance from certain groups that denying opportunity and excluding them from taking part in socio-cultural, political and economic aspects within a given society. In its extreme form marginalization can exterminate groups” (Mullaly 2007, as cited in Mengesha, 2014).

When marginalization reaches on its extreme level, it can create hostility among the groups and leads to genocide which make the group to extinct. Marginalization may be expressed in different ways such as discrimination, social exclusion and segregation. For instance, Dengech et.al, (2018) defined discrimination as “An act of segregation and distancing of an individual or group of individuals due to mere bias and blind prejudice.” According to Hailu, (2016) social exclusion has also been defined as "a process by which certain groups are systematically disadvantaged because they are discriminated against on the basis of their ethnicity, race, religion, sexual orientation, caste, descent, gender, age, disability, HIV status, migrant status or where they live" (Francis, 2002 as cited by Berafe, 2018). Both the above definitions indicated that marginalization, discrimination and social exclusion focused on social distance, denying opportunity and excluding certain group on the basis of their ethnicity, identity, life style and occupation they do. Marginalization is well thought-out to be the feature of all human society and universal as regards to minority groups. It has been indicated that the relationship of minority and majority is mainly characterized by social distance and negative attitude. Thus, according to Mengesha (2014), prejudice, discrimination, and relegation are important concepts in understanding the pattern of group relationship.

2.2. Dimensions of Marginalization

Marginalization can be understood in multidimensional concepts. Kagan & et.al (2002) suggested about it as follow: "marginalization is a slippery and multi-layered concept. Whole societies can be marginalized at the global level while classes and communities can be marginalized from the dominant social order. Similarly, ethnic groups, families or individuals can be marginalized within localities". According to the same author, "marginalization is a situational which changes with the change of status. Thus, individuals who have high social status become marginalized as changes take place in the society like as Manjo minority groups in Kafa were the original habitants and were the King of Kafa (Yoshida S. 2013); but when the situation changed, they are exposed to marginalization". As Ayele (2016) indicated the different dimension of marginalization are:

2.2.1. The spatial dimension

It related with settlement of a given group in a given area. The most marginalized groups live in periphery and close to forest. This can indicates that marginalization can be based on residence and landscape and manifested in social events, market places, and other interacting positions (Freeman, 2001 cited in Ayele, 2016).

2.2.2. Economic Dimension

Economic dimension means imposing restriction on production and exchange. This led many of the marginalized group to remain poor and work as laborer to have their livelihood. Kagan & et.al (2002) suggested this dimension as "People who are experiencing marginalization are likely to have tenuous involvement in the economy". The sources of their income will vary. Thus, "Some will be waged and some will depend on state benefits, marginal economic activity such as casual work, or charity" (Sixsmith, 1999 cited in Kagan & et.al 2002)

2.2.3. Political Dimension

It is including or excluding the group from traditional political system organizations. They could not participate in leadership, communal assemblies and institutions. However, according to Plato, political inclusion is the participation of all citizens in political arena in the given community or society in every aspects of political decision-making weather it is positive or negative on communities need and interest in order to protect citizens from damage or dangers. In the process, democratic legitimacy turns on the extent to which decision-making should be transparent, reasoned deliberation, free

and fair which is conducted a whole system of a process both institutionally and informally. “Deliberative democracy is the idea that what legitimates democratic decision-making is not (as in liberal theories of the state) the way the rights of citizens are protected and their interests negotiated. Nor (as in republican theories) is it the way decisions express the participation of free and equal citizens in the process, as part of something that matters more: the shared form of life that constitutes society. Instead, democratic legitimates turns on the extent to which decisions are the transparent results of fair and reasoned deliberation, conducted within a whole network of processes both institutional and informal of different kinds. On this view, what counts is the quality of the deliberative procedure. For some a focus on deliberation simply fails to capture too much that is intrinsic to the actualities of politics and democratic process” (Plato 2006, 55-56).

For a great deal of what Plato wanted to say about democracy, it is believed that a political participation of direct popular rule, that important decisions are not taken by individuals rather public assembly itself, even if the system is costly and time taken in the contemporary situation of democratic scheme that is preferable indirect representation with all society inclusion. “Fundamental is the thought that in a political system of direct popular rule, where key decisions are taken not by an individual or a body with restricted membership, but by the assembled populace itself, the people become the source of all values in the society. As we might put it, democracy is in this regard a totalitarian system. More specifically, the power of public opinion generates a radically corrupt system of values. This is because it is the passions and appetites of the populace which in the end dictate the content of what passes for wisdom. If they like something, that counts as good (i.e. as what we should truly want), in the teaching of the sophists as for everyone else; if they dislike it, the opposite”. (Plato 2006: 64-65).

As Indian famous politician Mahatma Gandhi, any community has come to be associated with politics in order to pursuit of self-interest by any means. This society needs sustain itself take into account the multiple interests of their members through involvement of political institutions and make decisions by themselves representatives when government established, whether they are from minority or majority groups of the society. “It is unfortunate that politics has come to be associated with the pursuit of self-interest by any and every method. We need to realize that politics is an important and integral part of any society. Mahatma Gandhi once observed that politics envelops

us like the coils of a snake and there is no other way out but to wrestle with it. No society can exist without some form of political organization and collective decision making. A society that wants to sustain itself needs to take into accounts the multiple needs and interests of its members. A number of social institutions such as the family, tribes and economic institutions, have emerged to help people fulfill their needs and aspirations. Such institutions help us find ways of living together acknowledging our obligations to each other. Among such institutions, governments play an important part. How governments are formed and how they function is thus an important focus of politics” (NCERT, 2005, 3).

Therefore, in political participation building the inclusion of any community members must be represented and take a part through the process of decision-making which is concerned the society unless, the decision- making ways may exposed for partiality of the community. Because, the decision which is made by partial group will implement on those exclusive part of the society may face a challenge and degrade there basic human and democratic rights.

“--- politics arises from the fact that we have different visions of what is just and desirable for us and our society. It involves the multiple negotiations that go on in society through which collective decisions are made. At one level, it involves what governments do and how they relate to the aspirations of the people; at another level, it involves how people struggle and influence decision making. People may be said to engage in political activity whenever they negotiate with each other and take part in collective activities which are designed to promote social development and help to resolve common problems (NCERT, 2005, 4).

2.2.4. Social Dimension

Defines social marginality as “being outside the mainstream of productive activity and/or social reproductive activity” (Leonard, 1984 cited in Kagan & et.al, 2002). This dimension is regarded with imposition of restriction on interaction, commensality, joint labor, burial process and intermarriage.

2.2.5. Cultural dimension

Cultural dimension is expressed in negative stereotyping, polluting work, and mythological justification of the low status of the minorities. The stereotypes include: the marginalized is anti-social, untrustworthy, unreliable, lazy, liar, cowards, quick to

anger, lack morality, disrespectful and shameful (Alula, 2001; Dagmawi, 2005 cited in Ayele, 2016).

2.3. Marginalized Minorities in Ethiopia

The term “minority” is defined in different ways by different scholars. Some scholars consider the term for expression of numbers while others focus on the status of certain groups. One of the definitions related with status of the group is stated as: ‘The term minority may not indicate the number of the group, but it is determined by the ‘subordinate or marginalize status’ the members of the group occupied. The minority groups are separated among others on the basis of their race or ethnicity, disadvantaged groups who occupied inferior position within the same society and results in various forms of discrimination, i.e. segregation which means the isolation of ethnic groups enforced by law or custom or both is termed as minority group’ (Alemu, 2011:23 Cited in Gebru, 2015). “Ethnicity disadvantaged groups who occupied inferior position within the same society and results in various forms of discrimination, i.e. segregation are the isolation of ethnic groups enforced by law or custom or both are termed as minority group. In this regard minority groups are certain groups subordinate group which are marginalized and disadvantaged because of their belongingness to a given race and ethnicity. There are a number of marginalized minority groups in Ethiopia who work as potters, tanners, smiths, weavers, woodworkers and hunters. All these groups are defined by their occupation or their hereditary occupation, even if they do not practice it any more” (Freeman & Pankhurst, 2003).

According to the same author, “in distinction to the majority among whom they live, they are not farmers. Whilst farming clans may vary in rank and status, no farmers are despised and marginalized in the same way as these occupational groups. However, it is not the case that all craftwork is despised or that all crafts are carried out by despised marginalized groups. In fact, it is impossible to neatly map occupation on the group status. Attempts have failed to discover any correlation between most of the obvious variables” (e.g. Corlett 1974, Skelton-Smith 1979 as cited by Freeman & Pankhurst, 2003). Accordingly, it is not possible to correlate craftwork with stigmatization in general because most farmers carry out some form of craftwork alongside their farming. House building, thatching and rope-making is just some of the crafts done by farmers (Freeman & Pankhurst, 2003). “Craftworks are given different status in various areas. For example, woodwork is despised in Gurage and respected in other

areas. Weaving is carried out by a despised group in Gurage while it is respected occupation for any man in Gamo. Therefore, attempts to correlate the type or degree of marginalization of artisan groups with the form of the majority society have failed and stereotyping varies significantly for different groups among different majority societies, but certain patterns can be discerned” (Freeman & Pankhurst, 2003).

According to Berafe (2017), Ethiopia is a country with heterogeneous society in Africa and it has more than 80 ethnic groups. He also stated that the existence of ethnic minorities in all regional states of Ethiopia. The FDRE constitution has recognized them and guaranteed certain rights. However, it is also true that in all regions and subordinate level of administrations there are occupational minorities whose identity was not recognized by the laws of the state. Therefore, occupational minorities have been facing several aspects of social exclusion because of who they are and what they do in the society (Berafe, 2017). Beside to this “The existence of the marginalized minority groups in Ethiopia has puzzled scholars for decades” (Braukämper, 2018). This sentence tried to indicate the prevalence of minorities who suffered from marginalization because of their occupation, life style and identity which they belong. Such marginalized groups are 'Fuga' in Gurage and Yem, Manjo in Kafa and etc usually experiencing negative discrimination in Ethiopia (Dengech et.al. 2018). Furthermore, social identities associated with occupational tasks and clans are still used as the main customary practice for the day to day interaction in many aspects, like in social, economy, administrative, marriage and ritual practices of the communities (Harland, et al. 2004: 156 Cited in Hailu, 2016).

2.4. Marginalized Minorities in Guraga Zone

"Ethnic-based discrimination is a wide-reaching and critical problem which influencing the social, economic and psychological well-being of many individuals in various parts of the globe. In Ethiopia, there are ethnic minorities who experience discriminatory situations and unpleasant treatments by majority groups, external actors, and also local governors", (Dengech& et.al, 2018). It is the fact that 'Fuga' social people are one of marginalized minorities in Guragae Zone in Enore Wereda, and they also live in neighboring zones such as in Kefa, Sheka, Bench Maji, Dawuro and Konta in south west Ethiopia with name Manjo. Yoshida S. (2013), "founded different names that given to Fuga in different areas such as, they are named Manjo in Kafa and Sheka, Bandu in Bench, Wayto in Amhara around Lake Tana and Geemi among Dizi."

Freeman & Pankhurst (2003) suggested that “the Manjo are one of the minorities which considered as extremely polluting and marginalized by the farmers of their surroundings. They explain the group as lawless, uncivilized and people associated with wild bush.”

According to Yoshida S. 2013, the groups named the Manjo (hunters), the Fuga (wood workers, tanners, potters) and possibly the Hadicho (potters) of the Sidama, are considered as polluting and accused of eating meat like monkey and not slaughtered animals. Therefore, they are marginalized and even buried separately from the farmer (Yoshida S. 2013).

2.5. Manifestation of Marginalization

There are manifestations of situations where the 'Fuga' people in Enomer are politically marginalized. Some of these are greeting, communal labor, marriage, commensality, meal time, social interactions, and, membership of association, burial process.

2.5.1. Social interaction

Most of them are not invited to major social events; if they do they may be barred from entering to houses. The denial of commensality is one of the most pervasive of marginalization.

2.5.2. Meal time

Amarican/Fuga peoples are served inferior food such as carelessly prepared food, head, innards and hooves of slaughtered animals. They are served separately, often being expected to eat off leaves from broken pottery or from their own bare hand. Any plate or cup used by them would have to be washed immediately and carefully.

2.5.3. Intermarriage

The member of Fuga people groups cannot marry a member of Wolleba people social group by any means or any hint between them is considered as polluted and dangerous.

2.5.4. Communal labor

Gurage people main their activities perform through communal labors such as “dobo” or “gazze”. These are some of the ways that they collect their power and do things in common. But the Fuga people groups are not allowed to include as part in such activities of Wolleba people group’s communal activities. They may be allowed to work on the Wollebas field as labor force, while it is strictly forbidden for Wolleba to work in the field of Amarican or Fuga people groups.

2.6. Socio-economic inclusion

According to report of National Human Development, social inclusion is addressing need which reaches beyond the enforcement of people's legal rights. The state has a mandate that include all members of a given community in every aspect such as socially, politically and economically. "A social inclusion approach implies addressing need or alienation wherever it exists. Social inclusion reaches beyond the enforcement of rights in legal terms by tackling material deprivation, stigmatization and social separation and hence the approach seeks to understand this complex social phenomenon in terms of causes as well as outcomes. It also has an operational bias, devising workable policy responses, effectively recognizing that the State has a 'duty of care' to include and involve all members of society in political, economic and social processes." (National Human Development Report, 2007, 21)

In another side, social exclusion is taken to mean being left outside the mainstream and denied access to those aspects and gave to others. It is described as a process by which certain groups are systematically disadvantaged because they are ignored based on their race, religion, sex orientation, age or some other characteristics. In general terms assert that social exclusion is multi-dimensional which includes socio-economic, encompassing collective as well as individual resources; a dynamic process, along a trajectory between full integration and multiple exclusions; relational, in that exclusion entails social distance or isolation, rejection, humiliation, lack of social support network and denial of participation. "There are few precise definitions of social exclusion. Generally, being 'excluded' is taken to mean being left outside the mainstream and denied access to the social, economic and political rights afforded to others. Prescriptive definitions and policies designed to combat social exclusion (what might be termed the 'social inclusion agendas') are still more context...

The UK Government's Department for International Development (DFID) provides the following description of social exclusion: 'Social exclusion describes a process by which certain groups are systematically disadvantaged because they are discriminated against on the basis of their ethnicity, race, religion, sexual orientation, caste, descent, gender, age, disability, HIV-status, migrant status or where they live. Discrimination occurs in public institutions, such as the legal system or education and health services, as well as social institutions like the household.' Further, it can be argued that within a developmental or transition economy context the presence of social exclusion:

Causes the poverty of particular groups of people, leading to higher rates of poverty among the most excluded groups;

Reduces the productive capacities and the rate of poverty reduction of a society as a whole;

Make it harder to achieve the Millennium Development Goals (MDGs); Leads to conflict and insecurity.

We can in general terms assert that social exclusion is multi-dimensional or socio-economic, encompassing collective as well as individual resources; a dynamic process, along a trajectory between full integration and multiple exclusions; relational, in that exclusion entails social distance or isolation, rejection, humiliation, lack of social support network and denial of participation; active in some sense, in that there is an agency or forces driving exclusion; and finally, relative to context. Disrespect, discrimination, and degradation are as much at work as monetary poverty and physical need. Even modern welfare states can exclude some citizens upon various grounds.” (National Human Development Report, 2007, 17)

Therefore, the absence of socio economic inclusion leads socio economic marginalization of societies which is a process of groups or people deprived of accessing relevant positions and authorities in social, economic and political benefits in a particular area. In such area, community has poor access to social and economic benefits like education, medical services, social services, housing opportunities, politics and governance. Such condition marks disregarded citizens to be distanced from political power and economic resources which typically drives self-determination. “Socio-economic marginalization could be defined as a process by which people or group is denied accessing relevant positions and authorities in terms of economic, social, political and religious benefits in the community or society. Usually a marginal group has numerical strength in terms of number compared to the minority group that is in possession of the economic and political power in society. Socio-economic marginalization explains the position of individual member of the community, groups or population in contrast with main stream members of society. To be marginalized is to be distanced from contributing to the society and isolated from social, economic and political benefits inherent in the society or community. People who are marginalized in the society or community have poor access to social and economic benefits such as education, employment, health care/medical services,

housing opportunities, politics and governance, social services and the likes. This situation makes marginalized citizens to be distanced from political power and economic resources which ordinarily drives self-determination. Hence, their participation and self-determination in the community or society is usually low (Ifeoma Felicia Uzoagu, 2022, 3)”.

Socio economic stigmatization is also exclusion of politics, economy and social life of a society to make unable to participate in economy of community. “Socio-economic marginalization is the economic, social and political exclusion of people or individuals in society such that the individual or groups are unable to participate fully in the economy of the society(Ifeoma Felicia Uzoagu, 2022, 4)”.

In federal democratic republic of Ethiopia constitution, 1995, article 41, all citizens has a right to involve easily in economic tasks; select his or her means of livelihood, occupation and profession; receive fair price for their products that would lead to improvement in their conditions of life. “Every Ethiopian has the right to engage freely in economic activity and to pursue a livelihood of his choice anywhere within the national territory; choose his or her means of livelihood, occupation and profession; equal access to publicly funded social services; state has the obligation to allocate ever increasing resources to provide to the public health, education and other social services; the State shall, within available means, allocate resources to provide rehabilitation and assistance to the physically and mentally disabled, the aged , and to children who are left without parents or guardian; the State shall pursue policies which aim to expand job opportunities for the unemployed and the poor and shall accordingly undertake programs and public works projects; state shall undertake all measures necessary to increase opportunities for citizens to find gainful employment; Ethiopian farmers and pastoralists have the right to receive fair price for their products, that would lead to improvement in their conditions of life and to enable them to obtain an equitable share of the national wealth commensurate with their contribution. This objective shall guide the State in the formulation of economic, social and development policies; and the State has the responsibility to protect and preserve historical and cultural legacies and to contribute to the promotion of the arts and sports (FDRE constitution, 1995, Article 41)”.

In general, every community has the right to participate in economic activities to pursue a livelihood of the society’s selection within its territory without segregation.

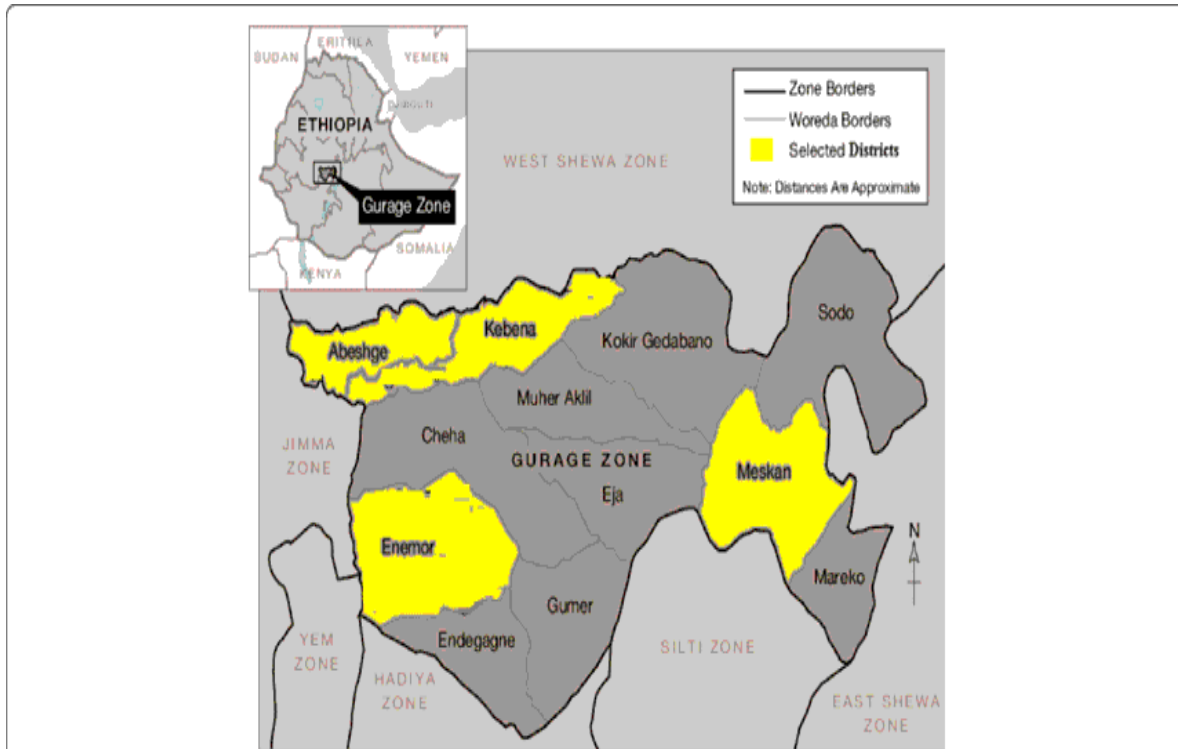
“every Ethiopian has the right to engage freely in economic activity and to pursue a livelihood of his choice anywhere within the national territory; every Ethiopian has the right to choose his or her means of livelihood, occupation and profession; every Ethiopian national has the right to equal access to publicly funded social services; and the State has the obligation to allocate an ever increasing resources to provide to the public health, education and other social services” (FDRE constitution, 1991, art.38).

CHAPTER THREE

3. RESEARCH METHODOLOGY

3.1. Description of the Study Area

The former Gurage Zone map and its districts.



Sourced by ResearchGate; <http://www.researchgate.net>.

Gurage Zone is a zone in the Central Ethiopia region of the Federal Democratic Republic of Ethiopia. It is bordered by Oromia Regional State in the north, Yeme Zone in the west, Siliti Zone in the east, and Hadya Zone in the south. In the current situation, this zone is organized into 11 woredas and 5 city administrations. This study was focused on Enore Woreda, which is bordered by Cheha woreda in the north, Geto woreda in the east, Enore Ener and Megere Woreda in the south, and Yeme Zone in the west, which is selected purposefully. The woreda has 41 kebelas and 4 municipalities, and has kola, weynadega and Dega climate conditions, which is favorable almost many kinds of agricultural productions pastoral farming. Almost, all society of the woreda is Gurage nation, especially Enomor clan/tribe which incorporated their sub-tribes. But, traditionally, all clans classified in to two groups namely ‘Fuga’ and ‘Wolleba’ social group people. ‘Fuga’ social communities are lived in seven kebeles in the woreda. As usual, that social community has culture, tradition and religion the same to Gurage people. Even if they have socio-economic and political interest, they are marginalized

group in relation to socio-economic and political participation relative to Wolleba social community.

3.2. Research Approach

The study used qualitative research approach to discourse on the research question, collect, and analyze the data appropriately. Such an approach helps to understand how individuals make sense of their settings and experiences through social rules, characteristics, symbols, and other cultural elements and why people reason and perform as they do. The approach is appropriate for this study because it seeks to understand the dimensions of the issue from the perspectives of the contestants. Therefore, the qualitative method is assumed to be more suitable for this study in order to examine the socio-economic and political impacts of marginalization on occupationally outcast groups, specifically wood workers and Fuga people in Enore woreda of Gurage Zone.

In another way, to understand those people's experiences, this qualitative research approaches needs some research questions. Research questions encompass a range of topics, but most focus on participants understanding of meanings and social life in a particular context. In qualitative research, there is a close relationship between the researcher's goals and the researcher's theoretical framework. The qualitative research data are descriptive, in the form of interview notes, observation records, documents, and the data are analyzed inductively. The sources of data are real-world situations and natural, non-manipulated settings, the beliefs, social interactions, and behaviors of societies, social interaction, political participation in their community, and economic activity involvement in the area. This study would increase awareness about the need for 'Fuga' people socio-economic and political participation in their community, understand the characteristics, challenges, and factors affecting the political participation of those groups in Enore woreda, and provide advice for the government on how the representation system gap affects numerically small and professionally specialized minority groups like the 'Fuga' people.

3.3. Research Design

The research study design was a case study, and it requires at least one unit to be studied. It is good for contemporary events when the relevant behavior cannot be manipulated; it helps to explore the cause of political marginalization of Fuga people in Enore Woreda political participation.

In this research study, the case study research design is further used to collect a variety of evidence from different tools, such as interviews, focus group discussions, and document analyses. In addition to that, the unique insight of the case study for that social group is that: social researchers are curious about their social settings; any social setting is potential for scientific inquiry; the diversity of social topics and situations made researchers plan their action.

Similarly, the method is considered one of the most popular types of research designs used by social scientists and involves an intensive study of a particular case. As we know from Kvomvey (1986), case study involves studying individual cases, often in their natural environment, for a long period of time. Yin (1991), an empirical inquiry that investigates contemporary phenomena within their real-life context. Therefore, as Black Champion (1976) enlisted case study advantages are: It makes an in-depth study possible. It could be conducted practically in any kind of social setting. It is flexible in its data collection methods. Case studies are inexpensive. It helps to study a unique case. It could be used for studying any dimension of the topic or one specific aspect of the problem. Thus, participants who were selected in the mentioned woreda participated in the interviews and focus group discussions, and their minutes and/or agendas were noted and documented in relation to the study problem, and other related documents were revised in line with the basic research questions of the study.

3.4. Sampling Technique and Size

The study used non-probability sampling, specifically the purposive sampling technique for leaders and government officers, because the technique allows for the selection of participants who are most relevant to the research question and ensures the data collected is rich and directly pertinent to the study's objectives, leading to more meaningful and focused findings. In other words, the approach has a long developmental history and as many views that it is simple and straightforward as there are about its complexity, and it has better matching of the sample to the aims and objectives of the research, thus improving the rigor of the study and the trustworthiness of the data and results. Furthermore, the approach has four aspects, which include credibility, transferability, dependability, and conformability, and the data collection instrument was a semi-structured interview. Another sampling technique is a simple random technique in order to identify informant groups from the focus groups who are Fuga peoples for focus group discussion, FGD, and semi-structured interviews. This

technique is also important for achieving research objectives and gaining a comprehensive understanding of the study methodology. The reason why is that the simple random technique is “selected for populations that are highly homogenous, where the members of the research are randomly selected to participate in the research; it is the simplest and most common method of selecting a sample, in which the sample is selected unit by unit, with equal probability of selection for each unit at each draw.

The target population of this study was socio-economically and politically marginalization of occupational outcast groups or wood workers specifically “Fuga” people who live in Enore woreda. Those social groups’ members are almost more than 4100 in number and who live in seven kebeles in this Woreda. The sample should include individuals who share traits with the general population, including some who are elderly, some who are young and tall, some who are short and fit, some who are unfit and wealthy, and some who are poor (Noor et al., 2022, 79). Due to this fact, the researcher utilized simple random sampling techniques to base the findings on the homogeneity and settlement of the focus group society.

Those techniques allow the researcher to select interviewers and discussants with relevant information regarding the study problem. The sampling size was seventeen interviewers from those Fuga people groups, woreda government officers, and woreda and each kebeles leader in order to triangulate the study of data. Those interviewers were invited from Enore woreda administrator and one his officer, one from woreda prosperity party office headman and three from Kebeles chairman, two cultures and tourism office leader and an officer, two from women and children affairs office leader and an officer, two from public service leader and an officer, two from Enore cultural-elders organization named Woshe cultural elder organization, and three from the study focused area or Fuga people members from those focus group inhabitant kebeles. The sampling size for focus group discussion was also used: sixteen members from the study focus group themselves, only two groups in two kebeles. The participation of those mentioned interviewers and discussants help to determine whether the problem is genuine or not. Because those government structures mostly work on such vulnerable groups and technically follow such incidences in woreda and kebele, except the interviewer of the Fuga people group themselves. Those interviewers sample size were identified using the technique of simple random for focus group discussions, interviews

of Fuga people, kebele leaders, and sector officers, and also the purposive sampling technique was used for woreda-level leaders.

3.5. Sources of Data Collection

The researcher collected qualitative data from different sources, which were analyzed qualitatively in the text. Both primary and secondary data sources were collected under inquiry. A semi-structured interview with key informants and focus group discussions (FGDs) were used as the main sources of primary data collection with simple, randomly and purposefully selected key participants. Secondary sources of data were collected from various published and unpublished materials, such as books, working papers, articles, journals, report documents, etc., that were printed in relation to the study problem.

Documentary sources may be defined freely as records relating to individuals or groups of individuals that have been generated in the course of their daily lives. As such, they are bread and butter to social historians and to scholars whose approach to social investigation is more inclined to empiricism than to over-arching theory. This is not to say that documentary sources do not require a structured approach; on the contrary, the use of letters, diaries and the like need a careful methodology in order to extract their relevance for the understanding of society. Documentary sources are sometimes described as life stories because they are the accounts of the lives of individuals, families, or other social groups. They include diaries, letters, memoirs, photographs, even shopping lists and random jottings. Cinema has been a source for a century and, more recently, video and similar technologies have become available. Oral histories are also life stories, although they are rarely spontaneous (but neither are diaries or memoirs). Newspapers and works of action are other sources that can throw light on human behavior and the workings of society. A social historian might also include in the genre documents about people generated in the past such as published censuses, taxation lists, and legal records (Robert L. Miller and John D. Brewer, 2003, 80).

3.6. Methods of Data Collection

The study used both primary and secondary sources of data. The primary data collection tool was a semi-structured interview that was in line with the basic research questions of the study. But focus group discussions were applied to get primary data from the focus group on the problem. For the secondary sources of data, as aforementioned above, the study employed document analysis (i.e., both published and

unpublished sources of data). This helped to triangulate, cross-check, and strengthen the data obtained from various sources.

3.7. Methods of Data Analysis

Data analysis was an ongoing process taking place throughout the data collection procedure. The data collected from participants were organized based on the objective of the study and was analyzed through thematic data analysis technique, which means a data analysis procedure that centers on identification, description, explanation, substantiation and linkages of themes. It is premised on the view that all information are conveyed with meaning and this meaning can be deduced from identifying a central idea or a cluster of ideas that gives it a comprehensive meaning; or themes are developed with reference to existing concepts, theories and evidence. Concepts and theories are tested for applicability, rather than developed from the data. The researcher was used thematic data analysis technique way of analyzing data via subjects and emerging themes. Therefore, the data analysis was begun data familiarization, generating initial codes, searching for themes, reviewing themes, defining and naming themes by translating of the data in to English language and attempts have been made to keep the originality of the research through plan of maintaining the nuance and context of the originality of data.

“Translation is defined as rendering the meaning of a text into another language in the way that the author intended the text. Translation is a complex process, and the criteria that make a good translation are difficult to define. Various aspects of text may need to be transposed in the translation process, including linguistic fidelity, form, cultural content or a combination thereof. In this way, a translator must account for appropriate methods for particular text types. It is suggested that a translator explores and weighs up the different translation dimensions offered by theorists in the translation field, such as “word for word” versus “sense for sense” or functional translation, to render the closest equivalent meaning possible and appropriate to the task (Uswayun Qoyyimah, 2022, 4)”. So that the translation of data which was sourced from semi-structured interview and FGD to English must account maintaining the nuance and context the originality of respondents to ensuring the integrity of data analysis

In another way, Ethical translation of data needs a critical attention to handling the context and recognition of data source in matter of societies respondents live, the tone and style of their language, as well as any cultural references or idiomatic expressions

that may be present. “Ethical translation, however, is more than just a matter of strategy but of attention to context and recognition of the source text. Recognition of the source text in data translation refers to identifying and acknowledging the original source of the text being translated. In this case, it can include identifying the context in which the respondents live, the tone and style of their language, as well as any cultural references or idiomatic expressions that may be present. Recognizing the source text is essential in the translation process, as it allows the translator to convey the meaning accurately. Regarding attention to context underlines the contrast between the two translation strategies of fluent and foreignizing. The former aims to translate the source language through the process of acculturation. This approach will produce a fluent target language purposed specifically to satisfy the international audience and seek to elide the difference between texts produced in different contexts. On the other hand, the latter strategy of foreignizing translation aims to keep cultural aspects of the source language (Uswayun Qoyyimah, 2022, 4)”.

The researcher analyzed and interpreted the data which was gathered through focus group discussions and interviews thematically based on the specific objectives of the study. For this reason, to ensure validity and reliability measures; the researcher thematic analysis this could include triangulation methods. Then, the researcher triangulated primary data obtained through focus group discussion and key informant interviews with the secondary data to exploit the validity and reliability of the findings through triangulation method. It is the use of multiple methods or data sources in a research to develop a comprehensive understanding of phenomena. Triangulation also has been viewed as a qualitative research strategy to test validity through the convergence of information from different sources. Data source triangulation was a typology of triangulation which is most qualitative researchers studying about human phenomena collect data through interview with individuals or groups; their selection of the type of interview depends on the purpose of the study and the resources available.

3.8. Ethical Considerations

It is true that qualitative research can raise ethical concerns. Always keep in mind that participation in interviews and focus group discussions is voluntary; thus, the participants in this study will be well-informed and should agree on the purpose of the research to get their consent before launching the data gathering to make sure that no harm should be done to the participants as a consequence of the interview and that

confidentiality, obscurity, and privacy will be offered to the participants. The voluntary nature of participation and the right of the participants to withdraw from the study at any time was clearly explained to them at the initial stages of the study. Explanations was given regarding the issues of confidentiality, secrecy, and potential uses of the findings.

3.9. Data transcription

As the emphasis in CA (Ciaran Acton is a Research Fellow in the School of Sociology and Social Policy at Queen's University, Belfast) is on the structure rather than the content of talk, the transcription system used by researchers in this field is fundamentally different from that associated with other forms of data analysis. Like all transcription systems it is inevitably selective, and the main concern has been to capture the sequential features of talk-in-interaction. The development of such a system has emerged progressively over the last three decades, primarily through the efforts of Gail Jefferson.

Transcription not only makes the data more amenable for analysis, but also represents an important stage in the analytic process itself. Indeed it is through the process of transcribing the data that the analyst begins to apprehend the underlying structural and organizational characteristics of the interaction. Fundamental as this process may be, it is nevertheless important to remember that it is the original recordings that constitute the data. The transcripts merely facilitate the process of analysis and serve to make the findings available to a wider audience. Moreover, as Paul ten Have (1999: 77) points out, they are 'selective' 'theory laden' renderings of certain aspects of what the tape has preserved of the original interaction, produced with a particular purpose in mind, by this particular transcriptionist, with his or her special abilities and limitations'. In practice, therefore, most analysts tend to work with the recordings and the transcriptions alongside one another.

Many studies, particularly in the early years, focused on telephone conversations as this type of interaction has a number of inbuilt benefits for the analyst. Not only do telephone recordings provide complete conversational episodes, but they also allow the analyst to control out the various nonverbal behaviors that are an integral part of face-to-face interaction. As telephone communication is limited to sounds, analysts are able to focus exclusively on the most basic elements of talking-interaction. Moreover, since telephone talk usually involves only two speakers, attention is focused on what is

`specifically dialogic in conversation: how speech action emerges across speaker turns' (Robert L. Miller and John D. Brewer, 2003, 51).

Depending on the definition of data record or transcription, the study was intended to investigate the “socio-economic and political impacts of marginalization on occupationally out casted groups: the case of “Fuga” people in Enore Woreda of Gurage Zone.

Accordingly, this unit of the thesis presentation is the results of the study and analysis of data collected using semi-structured interview guide questions, focus group discussion points and document review instruments. Semi-structured interview were administered to the participants selected from both group members of Fuga people and non-fuga or Wolleba social groups. On the other side, this semi-interview was administered to purposively selected informants from religious leaders, government office civil servants and elders’ social group people or “Woshe Shemagela”. Hence, a total of 12 semi-structured interview guide questions were distributed to the 'Fuga' people social group and Wolleba social group semi-structured interview guide questions participants. The completed semi-structured interview guide questions were consequently scanned and examined for missing administered to the participants selected from members of Fuga people and Wolleba social group. The other data collected instrument were focus group discussion which was managed to judgmentally selected informants from youths, elders and religious leaders of the study focus group area or 'Fuga' people social group side. Here, focus group discussion points were a total of 14 discussion points were raised to those judgmentally selected Fuga people participants. The completed semi-structured interview guide questions were consequently scanned and examined for missing administered to the participant selected Fuga people social group. Unfortunately, with due attention follow up of the researcher, all the semi-structured interview guide questions were carefully addressed to respondents and made the interview; and all focus group discussion points were carefully raised to the discussants and took the data which were important for the study; at last, document data’s were collected from the concerned bodies and then turned to back for analysis. Moreover, the analysis included data collected through all the instruments what the researcher planned and the presentation was stated as follows.

CHAPTER FOUR

4. FINDINGS AND DISCUSSION

4.1. Findings

Demographic characteristics of interviewers

The first part of the semi-structured interview guide question was targeted at obtaining personal information of the key informant respondents. So that, the personal characteristics of key informant respondents obtained from the interview guide questions were summarized in table 3 below as follows.

Table 1: Demographic background characteristics of semi-structured interview guide question interviewers.

Interviewers Social group	Interviewers sex			Age of interviewer	Year of residence in the area	Educa tional backg round	Re ma rk
	M	F	T				
Amarican/Fuga people	2	1	3	18-54 years	18-56 years	1-4 grades	
Woreda leaders	4	1	5	31-39 years	10-19 years	Degree	
Kebel leaders	3	-	3	34-54 years	34-54 years	1-8 grades	
civil servants	2	2	4	25-51 years	6-34 years	Degree	
Woshe Shemagelle/elders	2	-	2	51 and 61 years	51 and 61 years	Grade 4 and 8	
Total	13	4	17				

In table 1 above showed that, the analysis of key informant interviewer's characteristics and the demographic background of the interviewers of semi-structured interview guide questions. Accordingly, regarding semi-structured interviewers sex 13(76.47%) were males and 4 (23.53%) were females; which implies that the majority of semi-structured interview questions interviewers were males. However, the number of females included in the study were through judgmental/purposive sampling technique was significant for the study. Concerning semi-structured interview questions interviewer's age was 1 (5.88%) were the age from 18-25; 3 (17.5%) were the age from 26-35; 3 (17.5%) were the age from 36-45; 5 (29.56%) were the age from 46-55; and 5 (29.56%) were the age

56 and above years old. As aforementioned in item 2, the age sample included in the study were 18 years old and above. But, the research study did not include the age below 18 years old, because they are unable to decide by themselves and dependent on their families. Beside this, the interview participant's inclusions were from various social groups which were very relevant for a fair data collection. Hence, as indicated in table 3, 14 (82.35%) and 3 (17.65%) were Wolleba people social group and Fuga people social group respectively. Those sample number indicated that, the social groups were representatives were took by purposive sample techniques from both social people group total population of selected Kebeles and government offices. When we saw interviewer's year of residence in their kebele, 3 (17.6%) of interviewers were lived for 5-10 years; 3 (17.6%) of respondents were lived for 11-15 years; 11 (64.8%) of interviewers were lived for 15 years and above years in the study area. This data implies that, most of the interviewers had long year's residence in the study area. According to educational background of interviewers indicated that; 3 (17.6%) were grade 1-4; 5 (29.41%) were 5-8; 2(11.76%) were diploma; and 7 (41.23%) were holders of BA degree. So, all of interviewers had have at least writing and reading skills which was important for respondent to answer interview guide questions accordingly. The second demographic characteristic data collection instrument was focus group discussion that was targeted at obtaining group of the key informant respondents. So that, the personal characteristics of key informant respondents obtained from the focus group discussion guide issues were summarized in table 4 below as follows.

Table 2: Demographic background characteristic of focus group discussion participants.

Social group	Sex of focus group			Age of discussant	Year of their residence in area	Educational background of discussants	Remark
	M	F	T				
Fuga people	14	2	16	26 and above	15 and above	1 up to 8 grade	
Total	14	2	16				

Table 2 showed that, the analysis of key informant discussant's characteristics and the demographic background of focus group discussants guide issues. Accordingly,

regarding focus group discussants sex, 2 (12.5%) were females and 14 (87.1%) were males which implies that, the majority of the focus group discussants were males. Even if, the number of females included in the study were through judgmental sampling technique that was important for the study. Concerning focus group discussants age, 3 (18.75%) were the age from 26-35, 5 (31.25%) were the age from 36-45, 6 (37.5%) were the age from 46-55 and 2 (12.5%) were the age 56 and above years old. As mentioned in above table item 2, the age samples included in the study were above 18 years old. But, if the research study included the age below 18 years old, it will create ambiguity. Because, they are depend on their families' decision. Beside this, the focus group discussion participants included from various groups were very relevant for a fair data collection.

When we saw focus group discussants' years of residence in kebeles, almost all focus group discussants' lived in their kebles 15 years and above years old in the study area, which implies that, all focus group discussants' had a long years residence history in the study area. According to educational background of focus group discussants' in table 3 of item 5 indicated that; 11(68.75%) were educated grade 1-4 and 5(31.25%) were learnt to grade 5-8. So, all of the focus group discussants' had have at least reading and writing skills which was useful for discussants' to elaborate and defense discussion guide issues.

4.1.1. Result analysis of semi-structured interview guide questions

To know the general situation of American or 'Fuga' people socio-economic and political marginalization in Enore Woreda, the study tried to collect data through semi-structured interview and focus group discussion guide questions. The semi-structured interview questions were administered to both 'Fuga' people and Wolleba people social group, but focus group discussion guide questions were administered only to 'Fuga' social group people. The semi-structured interview and focus group discussion guide questions comprised of items about the general description of American social group people socio-economic and political marginalization in Enore Woreda 21 interview and focus group discussion guide questions. Thus, the semi-structured interview and focus group discussion guide questions analyzed as follows.

4.1.1.1. Result analysis about general understanding about ‘Fuga’ people

According to all interviewers’ response, there is no written or well-known definition of ‘American or Fuga’ people social group rather than mouth-speech. As they stated that, 7(41.2%) of the interview interviewers stated that their name ‘Fuga’ originated from their small number of the people, work habit, life style and economic standard which is named by the remaining society or ‘Wolleba’ social groups, but there is no real or basic meaning of their name; and 10(58.8%) the remaining majority interviewers do not know the meaning of those traditionally named ‘Fuga or American’ people social group.

Still know, there is no written recognized material about the origin of ‘Fuga’ social group people’s, but as mouth-speech of the society about the origin of ‘Amarican or Fuga’ social group from the total interviewers’, 3(17.6%) of interviewers stated that, those social group peoples originated by one individual person whose name was ‘Gashtese/ጋሽተስ from the people named ‘Zengera’ people social group of Yeme Zone of the former SSNP regional state and he born children in Gruga Zone then sprit out in different woredas of this Zone; 6(35.3%) of the interviewers said that they were originated from abroad specially pigmy society of central Africa; and 8(47.1%) of total interviewers didn’t know the origin of those social group people.

Regards to ‘Fuga’ people political participation marginalization, 100% of semi structured interviewers responded that the local government of woreda and those seven study focused kebeles tries to initiate those focus group social groups in order to participate on political affairs of the mentioned levels of the study focus area woreda which includes to use their rights of to be elect and elected, to be participate in leadership position of kebele administrative positions, to be participate in political issues meeting of woreda and kebele level in order to political making decisions , and there is no any restriction when they participate in political arena. However, almost all those social group societies engaged on daily life income generating occupational tasks such as woodwork, labor works, selling fire wood and charcoal. In addition to this, they do not have a tradition to send their children to school, even if they send their children to school, they will learn up to grade eight or most probably miss in one grade level of high school, but joining higher educational institution is so error. Therefore, there political participation is limited by themselves and those Fuga people mostly prefer to work daily less valued income generating occupations rather than educating themselves and their children in order to hiring in government institutions and participating and handling political positions.

In relation to lineage of Fuga' people's as a cause of 'political marginalization, 100% interviewers' including study focus group mentioned that, those 'Fuga' people are not marginalized from political participation or position based on their humanity or lineage. However, they are marginalized from political participation due to their far apartness from political participation; their economic activities style which engaged on daily life income generating occupational tasks; their social life style relation is very closed only with themselves rather than Wolleba people social groups; and mostly their social group are try to educate up to grade four or eight unless and otherwise miss the education and engaged on daily life income generating economic activities. As a chance, most probably education highly supports to dominate in participation of politics. For that matter, those social groups of Enore Woreda people are marginalized from political participation and position because of their socio-economic and political participation rather than their humanity or lineage.

As the response of 82.35%(14) the interviewers stated that the local government appreciated 'Fuga' people social group highly in order to participate at any aspect of woreda economic, political and cultural activities to capacitate themselves and the woreda. The appreciations ways are community discussions in their habitant and social groups to encourage their awareness; motivate to educate their children as other social group of the society; pave the ways to participate in any cultural ceremonies and activities such as Idir, Equb, community 'shengos' and weddings; give equal a chance to engage in economic activities like in construction sites, market places, serving in hotel and restaurants and shopping. So, woreda local government creates opportunities to participate in every aspect of society activities as equal as other social groups of the woreda communities. Perhaps, 17.65%(3) of the interview responded said that, the local government appreciation to participate in economic, cultural and political aspects is not enough to close the gap between Fuga social group people and wolleba social group people. If local governments handle such gaps; socio-economic and political marginalization of Fuga people will not create instead they will gate them in political hierarchy and in civil servant structures. Therefore, the local government should done works regards to appreciate to participate in political, economic and cultural aspects as equal as other communities of woreda.

4.1.1.2. Result analysis about effects of socio-economic and political marginalization through processes of political participation

In order to identify the consequences of socio-economic and social marginalization of 'Fuga' social group, the researcher was prepared Semi-structured Interview guide questions

for study focus group or Fuga, civil servants and Wolleba social groups and focus group discussion guide questions for research study focus group. Therefore, the collected data was presented as follows:

According to 100%(17) interviewers those who are from different kebeles of this woreda responded as 'Fuga' people do not have any political representation in local government positions such as in kebele level or woreda level council, leadership position, part representation and there is no civil servant workers in any level of government hierarchy.

As they stated that, those social group society failed from representation of politics in administration levels caused by illiterateness of themselves and their children from education, themselves ignorance from political participation at any levels of woreda specially in kebel and woreda council membership and leader positions, and fear of other social groups wolleba outlook to themselves political abilities and political activities.

According to 100% interview responders said that other wood worker people or non-fuga wood workers political participation at the study focus area normal. Because, those social groups educate their children properly; work as civil servant in government office and private institutions; took political positions and administrative level; they interact every social life styles like edir, equb, funeral ceremonies, and other affaires; they involve in economic activities which is generate income for themselves and woreda; and participate in decision making position either in kebel or woreda level. Therefore, Fuga people social group political participation is completely different from political participation of other social group's wood workers.

According to 76.45%(13) interviewers responded as the unique characterization of Fuga people social group social activities are: they are interested to live and manage their social affairs like Idir, Equb, funeral ceremonies, wedding celebration, working place and habit, and other social issues. In addition to this, the respondents agreed that they were socio-economically and politically marginalized because they did not keep their personal hygiene and eat religiously or culturally prohibited and unclean food. In other way, the Fuga social group people unique characterization of economic activities indicated that they engaged in less valued income generating occupations which help to earned daily life income such as, wood work, labor work, selling fire wood and charcoal, and pottery. Such economic activities are usually not adaptable by the remaining social groups of the study focus area people; rather, it is an icon of Fuga society. The third point is that, the Fuga people social group unique characterization is political participation. As the interviewer stated that, those

social group people have not any representation in political positions and administration areas which include in local level council, kebel or woreda cabinet, or any party systems. However, they contribute what expected political systems from them as obligation. Therefore, those social groups' community socio-economic and political activities are unique character from remaining social group people of woreda.

4.1.1.3. Impacts of 'Fuga' people socio-economic and political Marginalization

As informant interviewers illustrated that, 100%(17) of interviewers responded that political marginalization of any social group have so many impacts which consequenced social, economic, psychological and cultural impacts in addition to political influence on marginalized society and political power position controlled group. Therefore, as a community part, those Fuga social groups were socially, economically, culturally and psychologically marginalized due to their political marginalization. Such situation created those listed impacts. As the interviewers responded that, the event was created ideological stand between Fuga social society and Wolleba social people which mean that "fuga social group people cannot lead as a politician rather than labor workers" through a long time ran of the situation. As a general, those Fuga social group societies do not have access to make political decisions and do not have political representation in kebele or Woreda level council or political positions. The situation leads to social isolation; economic activities specification for Fuga people; cultural separation from non-fuga people; and psychological demoralization particularly afraid of Wolleba social group member when they meet face to face. In opposite side, this situation were also impacted political power position controllers by creating political biasness between community, political decision making imbalance, political untrustedness by the whole communities and political devaluatedness through a time. Such and other impacts were the results of political marginalization of Fuga or Amarican social group.

As 70.59 % (12) interviewer's responded that, there is wrong perception in relation to political marginalization of those 'Fuga' social communities. Among those perceptions are they and their children are illiterate; they don't have social interaction with other or Wolleba social groups; they don't have any experience to exercise political leadership and positions; they want to live isolated life style and so on wrong perceptions are reflected in relation to political marginalization of Fuga communities in Enore Woreda in Gurage Zone. In other side, 29.41% (5) interviewers were responded that, there is no wrong perception rather than each individual's personal imagination. Instead, the government and remaining social

groups or Wolleba social groups try to motivate to educate themselves and their children; invite to interact Wolleba's social group life style; and give a chance to lead political positions.

4.1.1.4. Strategies to alleviate political marginalization of 'Fuga' people

According to 100 % (17) of semi-structured interview respondents replied that, there are possible strategies to alleviate political marginalization of Fuga social group people. As we know, the members of Amarian social group people were disadvantaged a lot because of their political marginalization by mainstreaming in the communities. Thus, they may have to be creating awareness about their equal rights and special attention should be given in order to remedy the past legacies of their socio-economic and political marginalization.

Similarly, the respondent interviewers described about mitigation strategies to minimize their political marginalization may include providing opportunities in different aspects, empowering them to enjoy their rights and protecting their rights may be helpful to decrease the condition of political marginalization of those Fuga people communities. Furthermore, attempts to mitigate political marginalization of fuga people were confirmed by creating awareness for both the members of Amarian social group people and non-fuga social group may be the prominent mechanism to diminish political marginalization of that social group. Promotion of social relation between Wolleba social group and Amarian social community may be also helpful to abolish the demarcation between both social groups.

4.1.2. Result analysis of focus group discussion

This focus group discussion focused on the study focus area of those Fuga people living seven kebele specifically in two kebeles which are 'Hured' and 'Gardashe' kebeles one focus group in each two kebele and include eight members in each group. The focus group discussion guide questions were analyzed qualitatively answered by focus group discussant and presented here under.

4.1.2.1. Result analysis about effects of socio-economic and political marginalization through processes of political participation.

As the discussants stated that, it is unquestionable, but there is no a politician who hold the political power. As out of 'Fuga' social group community know that how trusted our promise, work respectation, time punctuality, community based disciplines and interaction and the like. So, if we hold political position, we lead and administer trustfully.

As mentioned of focus group discussant, their social group people do not have good social relation with the remaining or non-fuga social communities. Because, the Fuga social group people have their own social relation like Eqube, Idire, Funeral ceremony and Wedding. For that matter, those Fuga social people group did not have social relations such as Eqube, Idire, funeral ceremony and Wedding.

According to two focus group discussants, there is no any political leader in political positions and levels, despite this, there are no civil servant workers in any hierarchy of Enore Woreda local government.

According to a focus group discussants, the same is true with focus group discussion guide question, which is that having marriage with Wollba/non-fuga social communities with 'fuga' people is so forbidden for those non-fuga social communities in culture and tradition of the society. As they said that, Fuga social group people isolated from social integration, economic activities and cultural practices by itself. Because, they have own socio-economic and cultural trends that separated from Wolleba social group. Due to this reason, having marriage non-fuga social group with Fuga social community is forbidden in at any situations. Unfortunately, if such condition will happen, the marriage cancel with local system process like 'Shemagella' negotiation from both side unless otherwise he/she discarded from any social relation and activities especially from Wolleba social group. Amazingly, the opposite is very interesting; means, marring with non-fuga social group people is a great success and taken as a hero of Fuga people social group. If it is done whether men or women, non-fuga society undermined him/her, isolated from social interaction, and psychologically demoralized by him/her. Let's take real happened example, in a code name Miss Alemaze and Mister Assefa are couples from non-fuga and Fuga social group respectively. However, he is taken as a hero of Fuga people, and she is still now isolated from her families and surrounding her family's Wolleba social communities. In addition to this, mister Assefa does not express him self's background freely and does not react with his families due to her influence.

As a justification of informant discussants, Fuga people social groups haven't limitation of access to perform their economic activities like markets to sell their productions and important materials to produce their economic activities. Their economic activities are producing pottery results produce from earth and carpenter productions are produced from forests which are available around their surrounding and sold in markets without paying any level and type tax for government. Therefore, they do not have any kind of limitations to

access economic activities materials and production selling markets. But the amazing issue is that, they have a better economic activities and do not paid any government tax.

4.1.2.2. Impacts of Fuga people socio-economic and political Marginalization

According to focus group discussants, 'Fuga' people social group political marginalization have high impacts on American social people group, the government and Wolleba social group. The impacts were consequence social, economic, psychological and cultural influence as the same as political impacts on both marginalized society and power controlled side. Therefore, as a community member, those Fuga or Amarican social groups were socially, economically, culturally and psychologically marginalized themselves due to their political marginalization. Such situation created those mentioned impacts. As the informant discussant group justified that, this event created ideological stand between 'fuga' social society and Wolleba social people, which mean that "those Amarican social group people cannot lead as a politician rather than labor workers" through a long period trained of the situation. In general, those social group societies do not have access to make political decisions and do not have political representation in kebele or Woreda level council or political positions. According to the discussants the event leads to social isolation; economic activities restriction; cultural separation from Wolleba social group; and psychological demoralization specially fear of Wolleba social group members when they meet face to face. As they stated that, the economic impacts also include lack of favorable farming land, limited access of market, and lack of opportunity to run business in urban centers. The political impacts were indicated as absence of representation, limitation of access to hold political positions and public offices. On the other side, this situation was impacted political power holders which resulted political biasness between communities, political decision making imbalanceness, untrustedness of political popularity by the large communities and political devaluatedness across a period. Such and other impacts were the impacts of political marginalization of 'a fuga' or an Amarican social group.

Almost all focus group discussants stated that, their social groups invite to participate in political processes such as in political election companies, nomination of representatives as a members of parties, in order to hold positions in government structures specially in kebel level, participate to be elect and to elect during federal and regional election programs and to contribute idea and money. But, our social group or Fuga people from those mentioned above and the rest political participation process, we used only in participating money contribution and giving a vote on election program without depth knowledge and

understanding. The remains are not used properly, because of their economic activities characters, disintegration of social life with remaining social group of the communities, un-educational background of their social groups and so on. Therefore, according to focus group discussants, based on their focus and interest in economic, political and social activities they are marginalized from political process participation rather than government or the remaining societies of the woreda.

Accordingly, majority of focus group discussant responded that, the feeding style, hygienic problem which caused socio-economic and political marginalization of Fuga people social communities. On the other hand, they were explained that, bad smell due to their hygienic problem of the Fuga social groups as the cause for their social, political and economic marginalization in the study focus area. The Fuga social group also did not take care about their cloths to wash and keep their personal hygiene that resulted to have unpleasant smell. Therefore, as the informant discussants discussed that have had a meal together with those social communities is prohibited for Wolleba/non-Fuga people social group.

As a discussant's' justification, those social group preferred to eat both culturally and religiously prohibited foods and breaches the food taboo. They also eat the flesh of wild animals (example, pig and rhinos) and not slaughtered animals which are forbidden by religion or traditional belief systems of non-fuga communities. Due to this and others, they were prohibited for Wolleba/non Fuga people to have a meal together with Fuga people and such situations leads for socio-economic and political marginalization of Fuga communities.

According to focus group discussants explanation, this issue is has similar with focus group discussant guide question, which is that Fuga social group people did not participate in different community social organizations like in Equb, debo, Idir and burial place on equal basis with non-fuga social communities. Because, have mentioned previously, they have their own social institutions such as idir, equb, brutal place and debo.

According to focus group discussants stated that, they had excess market access to sold if they produced such as pots, charcoal, wood products, art works like local house building and so on skill based works done and they are accessible for market. But, they have no access to sold food based items especially readymade foods like 'enjera', milk products, 'kocho' and etc.

As the informant focus group discussants explained that, those social group societies could not participated in shop running, hotel service giving and other business centers. If those

social group people were engaged in such economic activities, they will not have customers to use their services.

As stated by focus group discussants, those social groups completely engaged in less valued occupational tasks such as selling fire wood, charcoal preparation and labor work.

4.1.2.3. Strategies to alleviate political marginalization of ‘Fuga’ people

As justification of focus group discussants, to alleviate political marginalization of ‘Fuga’ social communities, we should applied different strategic plans. As we know, the members of Amarian social group people were disadvantaged because of their political marginalization by mainstreaming in the communities. Among those strategies include should have to be increase awareness about their equal rights with others and give special attention in order to remedy the past socio-economic and political marginalization of them. In addition to that; the government provides opportunities in different socio-economic and political aspects, empowering them to exercise their rights and protecting their legal rights may be helpful to decrease the condition of political marginalization of those Fuga people communities. Furthermore, attempts to mitigate political marginalization of Fuga people were confirmed by creating awareness for both the members of Amarian social group people and non-fuga social group may be the prominent mechanism to diminish political marginalization of those social groups. Promotion of social relation between Wolleba social group and Amarian social group help to abolish the demarcation between both Amarian and Wolleba social groups.

4.1.2.4. Document analysis

Depending on definition of documentary source, the researcher investget the data which were concerned Fuga people whether marginalized socially, politically and economically in the study Woreda. According to annual magazine of Enore woreda about its population origin, history, size and clan classification; and Weshe shemagel shengo assembly general guide line which were published in 2010 and in 2008 e.c respectively stated that, those ‘Fuga’ social group community are one clan of Enore Woreda community which live sparsely steeled, originated from one individual person whose name was 'Gashetes' from the former name Yeam Zone specific place 'Zengera'; mostly engaged in wood work, loubor work, pottery production, hunting; and they have their own social life like Idire, Eqube, funeral ceremonies, wedding celebration and so on. As those documents justified that, those social group people are uneducable and no one work in government office. In addition to

that they do not have a history of holding a political position starting from kebele to woreda level. Moreover, in relation to marriage, highly restricted to marry 'Fuga' social group with the remaining social group or wolleba social group; and they do not have meal commonality with other social groups due to meal taboo such as eating culturally and religiously forbidden foods. Lastly the annual magazine stated that, those social group economic activities depends on hand to mouth income generating works including small scale farming, preparing charcoal for day to day food consumption, traditional wood work production, pottery making and engage on labour force work.

According to Enore woreda 'Woshe' shemagel shengo general guide line which was published in 2008 E.C stated that, those Fuga social group people asked the Shengo or elders assembly to get their appropriate name based on their work ability and trained rather than named by 'Fuga'. The assembly accept their question and make a hot discussion up to higher stage of the 'Shengo' named 'Ejoka Barik' or general assembly of Gurage elders, then finally they named 'Amarican' in Guragigna language accent 'American' country people representation (Woshe shemagel principle two, 2008:13).

4.2. Discussion of the result

To be concluding the investigation of this study, let's make triangulate the analyzed data's which were sourced through semi-structured interview, focus group discussion and document analysis.

About 'Fuga' people name:-in relation to name of 'Fuga' people, 7(41.2%) of the interview interviewers stated that there name 'Fuga' originated from their small number of the people, work habit, life style and economic standard which is named by the remaining society or 'Wolleba' social groups, but there is no real or basic meaning of their name; and 10(58.8%) of majority interviewers do not know the meaning of those traditionally named 'Fuga or American' people social group.

In relation to the study focus group name origin finding, Enore woreda 'Woshe' shemagel shengo general guide line which was published in 2008 E.C stated that, those Fuga social group people asked the Shengo or elders assembly to get their appropriate name based on their work ability and trained rather than named by 'Fuga'. The assembly accept their question and make a hot discussion up to higher stage of the 'Shengo' named 'Ejoka Barik' or general assembly of Gurage elders, then finally they named 'Amarican' in Guragigna language accent 'American' country people representation (Woshe shemagel principle two,

2008:13). Therefore, their name 'Fuga' is originated through the life process and decision of elders 'shengo, woshe shemagels' stakeholders.

About the origin of 'Fuga' people:- When we see the origin of 'Fuga' people, even if there is no written and recognized material as mouth-speech of the society, 3(17.6%) of interviewers stated that, those social group peoples originated by one individual person whose name was 'Gashtese/ጋሽተስ from the people named 'Zengera' people social group of Yeme Zone and he born children in Gruga Zone then sprit out in different woredas of Gurage Zone; 6(35.3%) of the interviewers said that they were originated from abroad specially pigmy society of central Africa; and 8(47.1%) of total interviewers didn't know the origin of those social group people. Depending on the discussion, the majority of informant groups decided that there origin is not well known to be judge their origin.

Due to searching the origin place of 'Fuga' social community, according to annual magazine of Enore woreda about its population origin, history, size and clan classification; and Weshe shemagel shengo assembly general guide line which were published in 2010 and in 2008 e.c respectively stated that, those 'Fuga' social group community are one clan of Enore Woreda community which live sparsely steeled, originated from one individual person whose name was 'Gashetes' from Yeam Zone specific place 'Zengera'...

So that, based on the data which were sourced from interview respondents and document analysis, that study focus group people were originated by one individual person whose name was 'Gashtese from the people named 'Zengera' people social group of Yeme Zone and sprit out his children in Gruga Zone.

4.2.1. Fuga people political participation marginalization

Regards to 'Fuga' people political participation whether they are marginalization or not, 100% of interviewers responded that the local government of woreda and the study focused group kebele's try to initiate those social groups to participate on political affairs of Enore woreda. Therefore, there political participation is limited by themselves and those 'Fuga' people mostly prefer to work daily less valued income generating occupations rather than educating themselves and their children in order to hiring in government institutions and participating and handling political positions.

On the political participation side, almost all focus group discussants stated that, their social groups invite to participate in political processes such as in political election companies, nomination of representatives as a members of parties, in order to hold positions in

government structures specially in kebel level, participate to be elect and to elect during federal and regional election companies and to contribute idea and money. But, the 'Fuga' people used only in participating money contribution and giving a vote on election program without depth knowledge and understanding in the political participation process. The remains are not used properly, because of their economic activities characters, disintegration of social life with remaining social group of the communities, un-educational background of their social groups and so on. Therefore, according to interview respondents and focus group discussants, based on their focus and interest in economic, political and social activities they are marginalized from political participation process rather than government or the remaining societies of the woreda.

4.2.2. Ancestry of Fuga people

In relation to ancestry of Fuga people as a cause of political marginalization, 100% interviewers' mentioned that, those 'Fuga' people are not marginalized from political participation and position based on their humanity or lineage. For that matter, those social groups of Enore Woreda people are marginalized from political participation and position because of their life style of socio-economic and political participation rather than their humanity or lineage.

4.2.3. Local government appreciated 'Fuga' people

In the corner of appreciation of 'Fuga' people to participate actively in socio-economic and political participation, 82.35%(14) of the interviewers stated that the local government appreciated 'Fuga' people social group highly in order to participate at any aspect of woreda economic, political and cultural activities to capacitate themselves and the woreda. The appreciations ways are community discussions in their habitant and social groups to encourage their awareness; motivate to educate their children as other social group of the society; pave the ways to participate in any cultural ceremonies and activities such as Idir, Equb, community 'shengos' and weddings; give equal chance to engage in economic activities like in construction sites, market places, serving in hotel and restaurants and shopping. Perhaps, 17.65%(3) of the interview responded said that, the local government appreciation to participate in economic, cultural and political aspects is not enough to close the gap between Fuga social group people and wolleba social group people. If local governments handle such gaps; socio-economic and political marginalization of Fuga people will not create instead they will gate them in political hierarchy and in civil servant structures. Therefore, the local government should done works regards to appreciate to

participate in political, economic and cultural aspects as equal as other communities of woreda.

According to two focus group discussants, there is no any political leader in political positions and levels, despite this, there are no civil servant workers in any hierarchy of Enore Woreda local government. If the local government work hard regards to educating our children and makes it mandatory, we will send our kids to school and they will reach at some position in relation to socio-economic and political participation in woreda level political process.

Due to the above two sides illustrations, the level of government appreciation to ‘Fuga’ people in order to encourage their socio-economic and political participation is less and don’t fulfill the standard of society motivation toward active political participation, economic activity and social participation in the given community.

4.2.4. Political representation in local government

In case of political participation and representation in woreda and local level government, 100%(17) interviewers responded as ‘Fuga’ people do not have any political representation in local government positions such as in kebele level or woreda level council, leadership position, party representation and there is no civil servant workers in any level of government hierarchy. Those social group society failed from representation of politics in administration levels caused by illiterateness of themselves and their children from education, themselves ignorance from political participation at any levels of woreda specially in kebel and woreda council membership and leader positions, and fear of other social groups or wolleba outlook to themselves political abilities and political activities.

In other side, 100% interview responders said that other wood worker people or non-fuga wood workers political participation at the study focus area normal. Because, those social groups educate their children properly; work as civil servant in government office and private institutions; took political positions and administrative level; they interact every social life styles like edir, equb, funeral ceremonies, and other affaires; they involve in economic activities which is generate income for themselves and woreda; and participate in decision making position either in kebel or woreda level. Therefore, Fuga people social group political participation is completely different from political participation compares to other social group’s wood workers.

As the same fashion, the focus group discussants stated that, but there is no a politician who hold the political power. As out of 'Fuga' social group community know that how trusted our promise, work respect ion, time punctuality, community based disciplines and interaction and the like. So, if we hold political position, we lead and administer trustfully. According to annual magazine of Enore worda about its population origin, history, size and clan classification; and Weshe shemagel shengo assembly general guide line which were published in 2010 and in 2008 e.c respectively stated that... documents justified that, those social group people are uneducable and no one work in government office. In addition to that they do not have a history of holding a political position starting from kebele to worda level. In general, if those social communities get well motivation, appreciations, follow ups to be having their political representation in political participation and process, they will fit equally with the remaining social groups.

4.2.5. The unique characterization of 'Fuga' people social activities

When the study use weather the unique characterization of 'Fuga' people social activities as identifying the cause of socio-economic and political marginalization or not, interviewers of 76.45%(13) responded that, the unique characterization of 'Fuga' people social activities are interested to live and manage their social affairs like Idir, Equb, funeral ceremonies, wedding celebration, working place and habit, and other social issues. In addition to this, the respondents agreed that they were socio-economically and politically marginalized because they did not keep their personal hygiene and eat religiously or culturally prohibited and unclean food. In other way, the Fuga social group people unique characterization of economic activities indicated that they engaged in less valued income generating occupations which help to earned daily life income such as, wood work, labor work, selling fire wood and charcoal, and pottery. Such economic activities are usually not adaptable by the remaining social groups of the study focus area people; rather, it is an icon of Fuga society. The third point is that, the Fuga people social group unique characterization is political participation. As the interviewer stated that, those social group people have not any representation in political positions and administration areas which include in local level council, kebel or worda cabinet, or any party systems. However, they contribute what expected political systems from them as obligation. Therefore, those social groups' community socio-economic and political activities are unique character from remaining social group people of worda.

According to majority of focus group discussant responded that, the feeding style, hygienic problem which caused socio-economic and political marginalization of Fuga people social

communities. On the other hand, they were explained that, bad smell due to their hygienic problem of the Fuga social groups as the cause for their social, political and economic marginalization in the study focus area. The Fuga social group also did not take care about their cloths to wash and keep their personal hygiene that resulted to have unpleasant smell.

In addition to that the justification of majority member focus group discussants, that social group preferred to eat both culturally and religiously prohibited foods and breaches the food taboo. They also eat the flesh of wild animals (example, pig and rhinos) and not slaughtered animals which are forbidden by religion or traditional belief systems of non-fuga communities. Due to this and others, they were prohibited for Wolleba/non Fuga people to have a meal together with Fuga people and such situations leads for socio-economic and political marginalization of Fuga communities.

Depending on the illustration of focus group discussion and respondents of interviewers, the unique characterization of 'Fuga' people social and economic activities and political participation process, those social communities are marginalized. Therefore, those social groups need improvements their unique characteristics which are a cause for their socio-economic and political marginalization.

4.3. Impacts of 'Fuga' people socio-economic and political Marginalization

Socio-economic and political marginalization of 'Fuga' social group weather impacted or not, informant interviewers illustrated that, 100%(17) of interviewers responded that political marginalization of any social group have so many impacts which consequence social, economic, psychological and cultural impacts in addition to political influence on marginalized society and political power position controlled group. Therefore, as a community part, those Fuga social groups were socially, economically, culturally and psychologically marginalized due to their political marginalization. Such situation created those listed impacts. As the interviewers responded that, the event was created ideological stand between Fuga social society and Wolleba social people which mean that "fuga social group people cannot lead as a politician rather than labor workers" through a long time ran of the situation.

In addition to the above, those Fuga social group societies do not have access to make political decisions and do not have political representation in kebele or Woreda level council or political positions. The situation leads to social isolation; economic activities specification for Fuga people; cultural separation from non-fuga people; and psychological

demoralization particularly afraid of Wollbeba social group member when they meet face to face. In opposite side, this situation were also impacted political power position controllers by creating political biasness between community, political decision making imbalance, political untrustedness by the whole communities and political devaluatedness through a time. Such and other impacts were the results of political marginalization of Fuga or Amarican social group.

In the same illustration, the focus group discussant, their social group people do not have good social relation with the remaining or non-fuga social communities. Because, the Fuga social group people have their own social relation like Eqube, Idire, Funeral ceremony and Wedding. For that matter, those Fuga social people group did not have social relations such as Eqube, Idire, funeral ceremony and Wedding. The situation has also economic impacts which include lack of favorable farming land, limited access of market, and lack of opportunity to run business in urban centers. The political impacts were indicated as absence of representation, limitation of access to hold political positions and public offices. On the other side, this situation was impacted political power holders which resulted political biasness between communities, political decision making imbalance, untrustedness of political popularity by the large communities and political devaluatedness across a period. Such and other impacts were the impacts of political marginalization of 'a fuga' or an Amarican social group.

Therefore, political marginalization of any social group have so many impacts which consequence social, economic, psychological and cultural impacts in addition to political influence on marginalized society and political power position controlled group. Due to this, as a community member, those Fuga or Amarican social groups were socially, economically, culturally and psychologically marginalized themselves due to their political marginalization. Such situation created those mentioned impacts.

4.3.1. Having marriage with Wollbeba

In relation to 'Fuga' people marriage with Wollbeba social communities, the two focus group discussants stated that, having marriage with Wollbeba/non-fuga social communities with 'fuga' people is so forbidden for those non-fuga social communities in culture and tradition of the society. Also, 'Fuga' social group people isolated from social integration, economic activities and cultural practices by itself. Because, they have own socio-economic and cultural trends that separated from Wollbeba social group. Due to this reason, having

marriage non-fuga social group with Fuga social community is forbidden in at any situations.

In other data source, the annual magazine of Enore woreda and Weshe shemagel shengo assembly general guide line which were published in 2010 and in 2008 e.c respectively stated that...in relation to marriage, highly restricted to marry 'Fuga' social group with the reaming social group or wolleba social group...

Therefore, having marriage 'Fuga' people with Wolleba social community so shamefully particularly for Wolleba people traditionally and culturally in Enore woreda and Gurage Zone as a general.

Economic activities:-as a justification of informant discussants, 'Fuga' people social group haven't limitation of access to perform their economic activities like markets to sold their productions and important materials to produce their economic activities, such as local house building, producing pottery and carpenter productions are produced from forests and sold in markets without paying any level and type tax for government. Therefore, they do not have any kind of limitations to access economic activities materials and production selling markets. But, they have no access to sold food based items especially readymade foods like 'enjera', milk products, 'kocho' and etc; and also they could not participated in shop running, hotel service giving and other business centers. If those social group people were engaged in such economic activities, they will not have customers to use their services.

In other coroner, according to annual magazine of Enore woreda about its population origin, history, size and clan classification; and Weshe shemagel shengo assembly general guide line which were published in 2010 and in 2008 e.c respectively stated that ...those social group community economic activities depends on hand to mouth income generating works including small scale farming, preparing charcoal for day to day food consumption, traditional wood work production, pottery making and engage on labour force work.

As a general, those social groups completely engaged in less valued occupational tasks such as selling fire wood, charcoal preparation and labor work.

4.3.2. Strategies to alleviate political marginalization of 'Fuga' people

When we saw stratagies to alleviate 'Fuga' people political marginalization, 100 % (17) of interview respondents replied that, there are possible strategies to alleviate political marginalization of 'Fuga' social group people. As we know, the members of Amarican

social group people were disadvantaged a lot because of their political marginalization by mainstreaming in the communities. Thus, they may have to be creating awareness about their equality of rights and special attention should be given in order to remedy the past legacies of their socio-economic and political marginalization.

Similarly, the respondent interviewers described about mitigation strategies to minimize their political marginalization may include providing opportunities in different aspects, empowering them to enjoy their rights and protecting their rights may be helpful to decrease the condition of political marginalization of those 'Fuga' people communities. Furthermore, attempts to mitigate political marginalization of fuga people were confirmed by creating awareness for both Amarican and non-fuga social group may be the prominent mechanism to diminish political marginalization of that social group. Promotion of social relation between Wolleba and Amarican social community may be also helpful to abolish the demarcation between both social groups.

In other side, the justification of focus group discussants, to alleviate political marginalization of 'Fuga' social communities, we should applied different strategic plans. Among those strategies include should have to be increase awareness about their equal ity of rights with others and give special attention in order to remedy the past socio-economic and political marginalization of them. In addition to that; the government provides opportunities in different socio-economic and political aspects, empowering them to exercise their rights and protecting their legal rights may be helpful to decrease the condition of political marginalization of those 'Fuga' people communities.

To alleviate the socio-economic and political marginalization of 'Fuga' social communities, the interviewers and focus group discussants clearly stated that, those social groups should get special strategic attention such as the government provide opportunities in different socio-economic and political aspects, empowering them to exercise their rights and protecting their legal rights in order to remedy the past socio-economic and political marginalization of them, creating awareness for both Amarican and non-fuga social group may be the prominent mechanism to diminish political marginalization of that social group; and promotion of social relation between Wolleba and Amarican social community.

CHAPTER FIVE

5. SUMMARY, CONCLUSION AND RECOMENDATION

5.1. Summary

The main objective of the study was to investigate the impacts of social marginalization on the socio-economic and political life of Fuga or Amarican people of Enore Woreda, in Gurage Zone. In order to achieve this, the research study design was adopted a case study and it requires at least one unit to be studied and good for contemporary events when the relevant behavior cannot be manipulated; it helps to explore the cause of political marginalization of Fuga people in Enore Woreda political participation. Furthermore, the study was guided by the following basic research questions.

1. How can knowledge about the socio-economic and political participation needs of the Fuga people within their community be built and enhanced?
2. What are the characteristics and challenges of socio-economic and political marginalization impacts of 'Fuga' people in Enore Woreda?
3. What are socio-economic and political marginalization of 'Fuga' community affected in political, social and economic participation process?

A total of 19 Fuga or Amarican social group people and 14 civil servant and Wolleba social group people participants were selected by using judgmental/purposive sampling techniques. The data was collected through semi-structured interview guide questions and focus group discussion guide questions. Semi-structured interview guided questions were adopted to collect data from Fuga or Amarican and non-fuga or Wolleba social groups and focus group discussion guide questions were Fuga or Amarican social group people. Semi-structured interview guided question was conducted with aged Wolleba social group people, civil servants and community leaders like 'Woshe shemagela'; and FGD guided question was conducted to the study focus area or Fuga social group people. For data collection, 12 semi-structured interview guided questions and 13 focus group discussion guided questions were distributed to informant interviewers and focus group discussants which were filled properly and turned to back. The qualitative data was analyzed through narration and then document data interpretation and analysis was analyzed after qualitative data analyzed for

triangulation purpose of data. As a result of analysis of the data, the following major findings were drawn and put under each research questions as follow:

1. How can knowledge about the socio-economic and political participation needs of the Fuga people within their community be built and enhanced?

As the data obtained from interview respondents, focus group discussants and document analysis disclosed that political marginalization of fuga people help to understand that upgraded to socio-economic and cultural maximization. The situation depends on those social groups' lineage or descent, occupational status, and hygienic matter, breaches of food taboo, cultural practices, and their characteristics.

Concerning the lineage or descent of Fuga social group

Both Amarican and non-fuga groups data analysis confirmed that political marginalization of fuga social community was related with their historical descent, because they were displaced from Yeam special woreda of local name place called 'Zengera' particularly originated by one individual person whose name was 'Gashtese'/ገሽተስ in the former SSNP regional state. This consideration scaled up in the society and caused for socio-economic and political marginalization of Fuga social community by Wolleba social groups.

Regarding occupational status

Another issue was that occupational status of fuga social group help to build knowledge about their political marginalization in Enore woreda. As the data indicated that almost all samples agree with the engagement of fuga people community in low occupational status. The fuga social group work occupations like preparation of charcoal, hunting, work as pottery and labor work force. Traditionally they were named as "Gazzegn" literally means hunters. Such occupations and people who did them were given low status by the wolleba social community. Thus, their engagement in less valued occupation was the base for political marginalization of those Amarican social groups which resulted for socio-economic marginalization.

Food taboo

As the data indicates those social groups eat both culturally and religiously prohibited foods and breaches the food taboo. They also eat the flesh of wild animals (eg. pig and rhinos) and not slaughtered animals which are forbidden by religion, culture and traditional belief system of non-fuga communities. Therefore, they were not considered as members of

Wolleba social community and suffered from marginalization during the meal time usage with non-fuga social group.

Cultural practices

As revealed by the data, most of the focus group discussants and interview respondent samples confirmed that the Fuga social groups some cultural practices are fare apart with the culture of Wolleba social community.

Hygienic problem

As Shawn in collected data justified that Fuga social group member's personal hygiene care is not well kept, and do not wash their clothes and body in a well manner, and smell unpleasant.

Behavioral Characteristics

As interview respondent and focus group discussants depicted data, Fuga social people were marginalized because of their unreliable, quick to anger, lack morality, disrespectful and shameless behaviors.

2. What are the characteristics and challenges of socio-economic and political marginalization faced by the Fuga people in Enore Woreda, and how do these affect their political participation?

According to the respondents and discussants, there are so many overviews on the current socio-economic and political marginalization situations in the study area, and the data had shown the following findings.

Socio-cultural consequences

Fuga social group people political marginalization imposed socio-cultural variations among those two social group people. The situation result a denial of social interaction, meal discrimination, burial place separation, and loss of membership from social organization, and intermarriage prohibition.

Concerning to social relation

One overview of this research was founded that denial of wolleba social group making social relationship with Fuga communities. They hesitate to making social relation and friendship with fuga social communities. The members of Fuga social communities were not invited in major social events and communal labours such as 'dobo' or 'gezze', iddir or

funeral ceremonies, 'serge' or wedding ceremonies and eqube or local traditional saving. Unfortunately, if they were get a chance to take a part in some social relation occasions, they barred to entering in to house of Wolleba social groups or obliged to have a sat on the floor as a back bencher by facial expression and body gestures. While greeting Wolleba social group, they expected to humiliate him and step aside which implies a literal meaning 'let me asleep on the ground'.

Regards to meal commensality

According to interview respondents and focus group discussants sample data confirmed that, there is no commensality among Fuga and non-fuga social communities. This is because Fuga people food taboo such as eating religiously and traditionally provision foods and flesh of dead animals. They were served separately on inset leaves, broken plates or on their own bars. Thus, non-commensality highly affected their social relation between those two communities.

Regards to their origin

As understood from analyzed data of this study, replied the question of Fuga social group people origin, that assured they were originated from one individual person whose name was 'Gashtese/ጋሽተስ of local name people 'Zengera' people social group of Yeme special Woreda of the former SSNP regional state and he born children in Guraga Zone then sprit out in different wordas of this Zone.

Regards to intermarriage

Almost the study sample analyzed data confirmed that the impossibility of intermarriage between wolleba and fuga social group people. Making two couples marriage of one fuga and other from wolleba social group is culturally forbidden for wolleba social group member.

Regards to economic activities

According to analyzed data implication, the access of engagement in economic activities for Fuga social communities was highly limits. They also scarce favorable land for cultivating cash crops and cereals. Thus, they were engaged in low income generating occupational types such as wood work, poetry, hunting and labor work. Beside to it, the fuga groups did not enjoy business oriented centers and hotel services in capital city of this woreda and in

other cities. Because, if they joined such kind of economic activities, they will not have clients to purchase use their commodities and services.

Regards to political position and representation

The research data analyzed provided that those Fuga people had limitation of access to take part in political representation and decision making power position. Because of absence of educated person in the communities, which lead inability to decide on their political concerns, make to have low self-esteem, and lack of confidence to ask their political rights. Moreover, due to inadequate political leaders and educated individuals from their group, they were not get a chance to hold political positions, work and lead in government offices as well as lack their representatives in different levels of political organizations. This was due to two reasons: firstly, they were denied representation because they share common culture, language and life style which cannot be stand independently. Secondly, they were denied representation due to their small number. These situations made them to be dominated by the mainstream group of wolleba social communities.

3. What are socio-economic and political marginalization of 'Fuga' community affected in political, social and economic participation process?

As the interview guide questions respondents and focus group discussants, Ethiopian political representation system designation process has a limitation to satisfy inclusivity based up numerically and professionally minority groups rather than majority. As the very beginning of the study described in review literature part, political inclusion is the participation of all citizens in political arena in the given community or society at every aspects of political decision-making weather it has positive or negative value on communities need and interest in order to protect citizens from damage or dangers. In the process, democratic legitimacy turns on the extent to which decision-making should be transparent, reasoned deliberation, free and fair which is conducted a whole system of a process both institutionally and informally. There for, the current socio-economic and political marginalization fuga people social group situations in the study area, and the data had shown the following findings:-.

Lack of law implementation

According to Plato, 2006: 64-65, politics is a believed that a political participation of direct popular rule, that important decisions are not taken by individuals rather public

assembly itself, even if the system is costly and time taken in the contemporary situation of democratic scheme that is preferable indirect representation with all society inclusion. Fundamental is the thought that in a political system of direct popular rule, where key decisions are taken not by an individual or a body with restricted membership, but by the assembled populace itself, the people become the source of all values in the society. As we might put it, democracy is in this regard a totalitarian system. More specifically, the power of public opinion generates a radically corrupt system of values. This is because it is the passions and appetites of the populace which in the end dictate the content of what passes for wisdom. If they like something, that counts as good (i.e. as what we should truly want), in the teaching of the sophists as for everyone else; if they dislike it, the opposite.

As Indian famous politician Mahatma Gandhi, any community has come to be associated with politics in order to pursuit of self-interest by any means. This society needs sustain itself take into account the multiple interests of their members through involvement of political institutions and make decisions by themselves representatives when government established, whether they are from minority or majority groups of the society. It is unfortunate that politics has come to be associated with the pursuit of self-interest by any and every method. We need to realize that politics is an important and integral part of any society.

Therefore, in political participation building the inclusion of any community members must be represented and take a part through the process of decision-making which is concerned the society unless, the decision- making ways may exposed for partiality of the community. Because, the decision which is made by partial group will implement on those exclusive part of the society may face a challenge and degrade there basic human and democratic rights.

As analyzed data indicated that, Ethiopian political representation system depends up on inclusive approach regards too numerically and professionally minority community parts. It was shown in the country constitution, 1995, article 41 says that, every Ethiopian has the right to engage freely in economic activity and to pursue a livelihood of his choice anywhere within the national territory; choose his or her means of livelihood, occupation and profession; equal access to publicly funded social services; state has the obligation to allocate ever increasing resources to provide to the public health, education and other social services; the State shall, within available means,

allocate resources to provide rehabilitation and assistance to the physically and mentally disabled, the aged , and to children who are left without parents or guardian; the State shall pursue policies which aim to expand job opportunities for the unemployed and the poor and shall accordingly undertake programs and public works projects; state shall undertake all measures necessary to increase opportunities for citizens to find gainful employment; Ethiopian farmers and pastoralists have the right to receive fair price for their products, that would lead to improvement in their conditions of life and to enable them to obtain an equitable share of the national wealth commensurate with their contribution. Generally, every community has the right to participate in economic activities to pursue a livelihood of the society's selection within its territory without every aspect of marginalization.

Therefore, the absence of socio economic inclusion leads socio economic marginalization of societies which is a process of groups or people deprived of accessing relevant positions and authorities in social, economic and political benefits in a particular area. In such area, community has poor access to social and economic benefits like education, medical services, social services, housing opportunities, politics and governance. Such condition marks disregarded citizens to be distanced from political power and economic resources which typically drives self-determination.

“Socio-economic marginalization could be defined as a process by which people or group is denied accessing relevant positions and authorities in terms of economic, social, political and religious benefits in the community or society. Usually a marginal group has numerical strength in terms of number compared to the minority group that is in possession of the economic and political power in society. Socio-economic marginalization explains the position of individual member of the community, groups or population in contrast with main stream members of society. To be marginalized is to be distanced from contributing to the society and isolated from social, economic and political benefits inherent in the society or community. People who are marginalized in the society or community have poor access to social and economic benefits such as education, employment, health care/medical services, housing opportunities, politics and governance, social services and the likes. This situation makes marginalized citizens to be distanced from political power and economic resources which ordinarily drives self-determination.

The above aforementioned data's about socio-economic and political inclusiveness issues help to understood in Ethiopian case that the country was drafted laws, rules, policies and regulations without socio-economic and political marginalization or inclusively weather numerically or professionally minority or majority social community. Unfortunately, in case of Fuga society in Enore Woreda, socio-economic and political marginalization is the result of lack of law or constitution implementation.

Creating awareness

The data that obtained from key informants and document analyzed shown that awareness creation for fuga social communities about their equality rights is one finding in relation to socio-economic and political participation and involvement equally with Wolleba social community in the study area. If those society awareness increase the out breaking of laws and principles decrease and fuga social group people socio- economic and political participation and decision-making is improved and change their life styles in relation to political interest, economic activities and social interaction.

Providing access and opportunities

Providing balanced social, political and economic aspects access could be help alleviate impacts of marginalization of Amarican social group people in the study area. It mean that, if they participate in different occasions like in political decision making, power position holding and getting representation; economic activities such as in production, hotel services and shopping in urban centers; and social interaction aspects like weeding, holidays, communal labor and 'iddir' are away to mintage impacts of marginalization.

Empowerment and protection

Even though those social communities aware of about their equal rights and get access to use it, they be uncertain to enjoy it due to the legacies of their lifelong impacts of marginalization, they required empowerment and protection. Thus, it is advisable to empower the social group members to claim their rights and opportunities. This includes enhancing their capacity to take part in decision making and develop confidence to hold political powers and public offices and helping them to build residences and business centers in urban centers. Promotion of social relation among Fuga social group and Wolleba society can break the gap between them. Beside to this,

protecting the rights of American social group from breach and their opportunities from abuse is helpful to minimize impacts of marginalization and its cost.

5.2. Conclusion

The main purpose of this thesis research study was to investigate the impacts of social marginalization on the socio-economic and political life of local name people called American or Fuga people social group in Enore Woreda, Gurage Zone. Based on this main purpose of the study, data were collected through semi-structured interview, focus group discussion/FGD/, and document review which were analyzed by using descriptive qualitative data were draw the following conclusions. The study indicated that, political marginalization of Fuga social community was related with their historical descent; they eat culturally and religiously prohibited foods and breaches the food taboo; engage in low occupational status; their personal hygienic care is not well kept; their behavioral characteristics are unreliable, quick to anger, lack morality, disrespectful and shameless behaviors; denial from social interaction, meal discrimination, burial place separation, and loss of membership from social organization, and intermarriage prohibition; not invited in major social events and communal labours such as 'dobo' or 'gezze', iddir or funeral ceremonies, 'serge' or wedding ceremonies and eqube; impossibility of intermarriage with Wolleba people; highly limited to engage in economic activities for them; due to inadequate educated individuals, they were not hold political positions and representatives in different levels of political organizations.

In addition to this, the reason for socio-economic and political marginalization of those American social groups, occupationally they are hunters and most of their subsistence is derived from hunting wild animals such as Columbus monkey, porcupine and wild ping and from gathering and selling of forest produce such as firewood, charcoal, and honey. As the forest becomes increasingly used up, it will increase desertification and lead for cause of climate change and dreadful conditions of land which will have become impoverished for cultivation. That social group people marginalization was resulted in socio-cultural, economic and political cost. Those costs may include lack of social relation, ruling out of intermarriage, denial of membership in community organizations, refutation of communality and rejection of funeral process.

Political marginalization of Fuga people from political representation in political decision making position and working in government office was appeared un-

deliberately and resulted political, social and economic impacts on the study area. This situation will hinder those Fuga social group people from political participation and work as government office servants. This situation may have so many impacts on the given community which may affect both the marginalized society and the performer themselves. The situation may result instability in the society, lawlessness, decision making biasness, increase levels of frustration, dissident/subversive activities, civil war, and this increases the risk of armed conflict. The marginalization of Fuga people social groups are also manifested mealtime, greeting, marriage, cooperative work/debo/ etc.

Furthermore, economic cost of marginalization were limitation of access to participate, absences of favorable working place, restriction of exchange in the market places, limitation of products and engagement in less valued works. Moreover, creating awareness, providing opportunities and empowerment and protection were the possible strategies to mitigate marginalization of Fuga social group people under investigation. For those and other reasons, socio-economic and political marginalization of occupationally out casted social group of Amaran or Fuga people should be mitigate in different strategies and recommendation of authors to be make equal in all aspects of the study area community activities.

5.3. Recommendations

Based on the findings of this study, the following recommendations were forwarded which is answered who does what; how it done actionable; empowerment ways and collaboration and the like:

For all kebel communities:-

- The rest local social community or Wolleba groups need to develop encouraging attitudes towards the Amaran social group people and engage them in their social institutions such as equb, eddir, funeral ceremonies and gaze or debo.

For Enore Woreda Government:-

- The government and its stakeholders should work for the socio-political inclusion and economic empowerment of 'Fuga' or Amaran social group through education systems, short life skill trainings, and creating practical social life interaction with the reaming community.
- According to the 1995 constitution of Ethiopia guarantees the right of Minority, the government has to provide equal opportunity in leadership, employment, socio

economic and political decision making for all social group people of Ethiopians and protect their rights and empower them to claim it. Therefore, the local government of Woreda should evaluate its' practice of law implementation particularly in those social group of the community.

- The participation of 'Fuga' people in economic activities center like in urban land leasing and shop renting in market position is so low. Therefore, the Woreda administrator and local government agencies like town municipality should work more in allowing access to run economic activities with affirmative action of urban area land leasing for economic activity purpose, as well as abolish limitation of production and exchange in the Market.

For political parties and Federal Government:-

- Occupational outcast groups like wood workers, blacksmiths and craft man's inclusion in political process is crucial for their access to and participates in political participation. The government should exercise the principle of inclusive political, social and economic system which is fundamental unit of a democracy and just political process characterized by equal and meaningful participation of important sections of a society.
- As depicted in the study, the 'Fuga' social community was denied access to take part in political activities and no representation in political hierarchy. Hence, the political parties and the leading government should work in emerging of political parties from the society themselves; allowing equal and faire access for those social group people to participate in political process, to hold political positions and decision making ways with equals to Wolleba people in Enore Woreda.

For religious organizations

- The religious institutions teach those Fuga social group people in order to stop eating religiously forbidden foods.

For Non-governmental organization:-

- The NGO's and civil societies need to work more to alleviate stereotyped imagination of Fuga social community and create awareness about their rights as equals to the remaining social group of Enore woreda society.

For All Stockholders:-

- The study exposed that long experienced socio-economic and political marginalization of American social group was based on their occupational status, hygienic problems and feeding habits. Therefore, those social community groups' members need contiguous awareness creation programs from different stakeholders like government, NGOs and the community itself to cope-up the mainstream community modern life style standard.
- The inclusion of every societies or community in political, economic and social aspects for good governance in a particular area or community rather; there is no legitimated principles, challenges and local restrictions to marginalize any society from socio-economic and political participation in any level of community affairs. In most areas of the country, wood work is carried out by any one. However, wood Workers in Gurage Zone of Enore woreda Fuga peoples have been encountering different aspects of marginalization. They are marginalized from political representation, socio economic interaction un-deliberately. This situation creates a gap between those Fuga people group and the remaining community from social affair, economic activities restriction and political representation on different positions. So, politicians, government officials, and NGOs make an effort to recognize the situations in details and makes sure to define the gaps.

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7. APPENDIX-A

7.1. INTERVIEW GUIDE QUESTIONS

Dear Sir/Madam

In advance, I am glad to thank you for your willingness to participate in this study. I am a political science post-graduate student in Wolkite University pursuing a Master's Degree and carrying out a research on **the socio-economic and political impacts of Marginalization on occupationally out-casted groups: the case of 'Fuga' people in Enore Woreda of Gurage Zone**. Marginalization refers to exclusion of social group from different social, economic and political activities. The findings in this study are purely for academic purposes in education and possibly put strategies in place to reduce the current situation in political marginalization of 'Fuga' people. Therefore, I kindly request you to participate in the study by responding the semi-structured interview as honestly as possible and to the best of your knowledge. You are, therefore, asked not to indicate your name or any other form of identification. Confidentiality of interview respondent is highly respected. Your cooperation will be highly appreciated.

Yours sincerely!

Student name: WoldeTeklu

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1. Background Information

1.1. Sex: Male.....Female.....

1.2. Age in year: From 18-25.....26-35.....36-50.....51-above.....

1.3. Educational Background: Grade 1-8.....Grade 9-12.....College diploma.....Degree.....Above.....

1.4. Social group: from Welleba/Non-'Fuga' 'Fuga'

1.5. Kebel.....Year of residence in the kebel

Part (I) Semi structured Interview questions for study focus group or 'Fuga', civil servants and 'Wolleba' social groups.

Do you know the meaning of the name of 'fuga' people itself?

Is the origin of “Fuga’ people well known?

Do you think 'fuga' people marginalized in political participation? If yes why?

Do you think that 'fuga' peoples' political marginalization is related with their ancestry/lineage?

Do you think that there is wrong perception about political marginalization of ‘Fuga’ people? If yes what is that?

What are the impacts of ‘Fuga’ people political marginalization?

What are the possible strategies should be taken to reduce political marginalization of ‘Fuga’ people?

Do fuga people have adequate representation in local government?

If no why do you think you failed to participate in representations in those administrative levels?

Is local government appreciating your participations in economy, cultural, political aspects?

How do you express the political participation of other wood worker people who works in Kebele or woreda level on their affairs?

What are the unique characterizations of Fuga people social-economic and political activates?

7.2. Group Discussion guide Focus questions

(A) Political dimension

1. Do the ‘Fuga’ people have an access to participate in different political process?
2. Are the ‘Fuga’ peoples trusted to hold political power?
3. Is there adequate political leader from the ‘Fuga’ people’s social group

B) Social dimension

4. Does ‘Fuga’ people has no good social relation with non- ‘Fuga’ peoples group?
5. Is prohibited for Wolleba/non ‘Fuga’ people to have a meal together with ‘Fuga’ people social group?

6. Is forbidden to having marriage with 'Fuga' people social group for Wolleba societies?

7. Does the 'Fuga' people participate in different community organization like iddir, equb, debo and burial place on equal basis with wolleba groups?

(B) Economic dimension

8. Does the 'Fuga' people have limited access to perform economic activities?

9. Are the 'Fuga' people have market access to sell what they produce?

10. Could the 'Fuga' peoples participate in running Shopping, hotel services and other business centers?

11. Is the 'Fuga' people engaged in less valued occupational tasks such as labor work, selling fire wood and charcoal?

12. Does 'Fuga' people political marginalization have an impact?

13. Could you mention the possible strategies to alleviate political marginalization of 'Fuga' people social groups?