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Quantitative Criminology: An Evaluation of Sources of Crime Data

By Refat Aljumily

Abstract- Crime data is at the heart of quantitative criminology research in particular and social science research in general. In the past years, many sources of crime data have been proposed to understand, describe and explain crime and criminality, but never before have the majority of these sources been tested using a huge number of crimes and applying different multivariate methods. A large-scale analysis and comparison of various sources of crime data is crucial if current analytical methods are to be used effectively and if new and more powerful methods are to be developed. This article presents the results of a comparison of the four main sources of crime data commonly used in quantitative criminology, in order to determine the best data source that can tell the whole truth about the extent or the true level of crime occurring in a society. Based on the results of these tests, a more comprehensive approach to measure crime is proposed, which represents all categories of crime and covers the offences committed. The result of the analysis is empirically-based, objective, and replicable evidence which can be used in conjunction with existing literature on the quantitative methods in criminology.

Keywords: *quantitative; multivariate; hierarchical; vector; space; matrix; SOM; Euclidean distance; Prison statistics; Court records; PCR; CSEW.*

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I. INTRODUCTION

Sources of crime data grew out of the work of the sociologist Émile Durkheim in the 1890s when suicide rates across different populations were considered as a quantitative data. Sources of crime data changed massively during the 20th century. In the 1910s, the recorded convictions, environment and social experiences were used as statistics to generate a hypothesis for a study or to test hypotheses related to the proneness to criminal behaviour. Since the 1950s, criminology saw the rise of many attempts to measure crime, also in a quantitative context, mainly by British criminology due to the large number of social scientists that developed criminology theories (Dantzker and Hunter, 2000). With the development of data collection methods and analytical methods, many of the old sources and measures have been modified or have continued to be used in one form or another up to the present day. While examiners of quantitative criminology have proposed many sources of measuring crimes over the past years, never before has a large-scale analysis and evaluation of these data sources been conducted to determine which are most useful for measuring crime.

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Such an evaluation should have been done a long time ago: if we are to know, for example, crime levels as to whether crime is increasing or decreasing, then we must use accurate crime data source to adequately draw firm conclusions. The aim of this study is thus to analyse and evaluate the four most commonly available sources of crime data, in order to determine the best source that can tell the whole truth about the extent of crime in a society. In addition, based on the results of these tests, a more comprehensive approach to measure crime is proposed, which represents all categories of crime and covers the offences committed.

This paper is organized as follows: the next section discusses the various sources of crime data typically used in quantitative criminology. Section three presents and describes the data, as well as the three analytical methods that will be used. Analytical test results and their interpretation are included in section four while the conclusions drawn by this study are discussed in section five.

a) Major Sources of Crime Data

A variety of data sources to measure crime have evolved over the years. Each source has different strengths and limitations. The most frequently cited data sources are those collected from official/national crime statistics: official documentation by government and quasi-government agencies. What follows is a variety of these data sources, and it is useful to define each one of these sources and consider briefly the respective advantages and disadvantages of each source.

i. Police Crimes Records (PCR)

It is also known as Crime Related Statistics (CRS) or Police Crime Statistics (PCS). However, whatever name it is given, this source records all the crimes (felonies, misdemeanors, infractions) detected by the police or reported to them. More specifically, police records often include any person(s) of the society who committed a crime or crimes cleared by arrest. The main advantage of this data source is that it provides a government with a summarized account of the crime information obtained regionally and nationally by identifying trends in illegal behavior and patterns of crime, and also particular crimes, recorded over time and across different areas. It is often believed that this data source can also be used to suggest areas for improvement and help in the constant effort to prevent crime from taking place. However, the most important

disadvantage of PCR is that unless a crime has been reported to the police and classified as a criminal act or an offence it will not be recorded. For example, sexual assaults or sexual offences are not always (immediately) reported to the police or unrecorded (i.e. reported to the police but not recorded as an offence), or, as in some cases, are reported long after the incident has committed. Also, there are times when the victims are more willing to report an incident or a crime to the police and, conversely, when the victims are less willing to do it. Another disadvantage of PCR is that victimless crimes (e.g. prostitution, public orders, etc) and all minor crimes are also excluded from being recorded, not to mention that most offending activities do not always result in an arrest. For example, incidents of assault between people who know each other are less likely to be reported to the police or recorded by the police (considered private matter) than incidents of assault between two strangers or incidents of assault with a weapon or a sharp instrument or injury.

ii. *Victim Surveys (VS)*

This source of data aims to record crimes that have not been recorded by the police or have not been reported to the authorities and this way to show the so called 'dark figure' or 'grey figure' of crimes occurring in a society. However, this source is usually done through surveys and interviews with various members of the public. Victim surveys can be conducted at home, by visiting door to door or over the phone. Asking peoples (individuals, households, members of neighborhood, etc) what crimes they have been a victim of or if they have been victims of crimes is a good way to measure crimes and let peoples speak about their attitudes toward police and concerns about crime. The primary advantage of this data source is that it can help in the analysis of reporting behaviour and also can identify the factors that affect reporting decisions. It is often suggested that this data source gives an indication about patterns of crime within society and in particular crimes committed against different sociological and minority groups (e.g. in cases where a range of varied people is involved). An additional advantage is that this data gives an indication of crimes that may not be otherwise reported or considered as a criminal act. One of the main weaknesses of this data is that it records incidents and actions that the police might consider as not criminal since this increases the tendency to make some types of crime over-reported or exaggerated. Being dependent on an individual's honesty and personal understanding of how he/she has been affected or the effect of crime, the reliability of victim surveys is questionable: individuals may provide exaggerated responses or false information. Another disadvantage is that victim surveys account only for crimes that are committed by individuals, i.e. commercial or corporate crimes are not recorded.

iii. *Offender Surveys (OS)*

Surveys of offenders are used just like victimization surveys, but these are for the offenders. The surveys often ask what crime or how many crimes the offender has committed. The main advantage of this data source is that it detects some victimless crimes that have escaped from the police attention such as illegal drug use, prostitution, public order and delinquency crimes, as well as rarely reported crimes such as shoplifting, offender surveys. However, offender surveys have potential for bias. It is often recognized that these surveys reflect the biases and personal career objectives of those involved in reporting crimes. For example, there is a tendency sometimes to under-report more serious crimes (e.g. sexual offences) or to remove the suspects (who are likely to have been detected and convicted) for some serious offences from the sampling frame.

iv. *Self-Report Studies (SRS)*

Like surveys of victims and offenders, this data source asks particular groups or a sample of people as to whether they have themselves committed a crime in a particular period of time. This measure is helpful especially in revealing much about crimes that are victimless and those less observed, and also in identifying hidden offenders who are not caught or detected by the police. In particular this data source makes it possible to find out about the social characteristics of offenders such as ages, gender, social class, and even their location. Besides these advantages, this data source has also a lot of disadvantages. This data source doesn't make good use of a representative sample of a society. Many or most self-report studies are often on simple crimes and young people and students, asking them about their involvement in criminality and law breaking. There are no such studies on professional criminals or drug traffickers for example. Another disadvantage is that this data depends on the honesty of those being surveyed. That is, respondents may lie or exaggerate about their criminal behaviour and, even if they do not deliberately seek to mislead, they may simply be mistaken about their criminal history.

v. *Court Records (CR)*

This data source records all the convictions for criminal offences. It provide accurate information about how many offenders are heard by a court and tried or imprisoned for reported crimes or offences, and what crimes they were convicted of. This data source also provides statistics on type and volume of cases that are received and processed through the criminal court system of a country. However, some believe that one disadvantage of court records is that it underestimate the true extent of crime. That is, after the police identify and arrest a suspect, a relevant court may decide that there is insufficient evidence to mount a prosecution.

Another disadvantage is that a jury may not be convinced by the prosecution's case. A further disadvantage is that in cases where a single incident has multiple offences (e.g. burglary and rape) the offenders are tried and convicted of only one offence they have actually committed (i.e. the most serious crime), and in cases where one or more offences committed by the same person the offenders are tried and convicted of a few of many offences they have actually committed.

vi. *Prison Records (PR)*

Prison records or statistics provides accurate information about the total number of offenders or how many offenders are actually entered prisons to serve ordered sentences and the types of crimes they have committed. The major advantage of this data source is that it shows the relationship between prison numbers and levels and types of crimes, and thereby reveals scope for community solutions to prevent or reduce crime. Another major advantage of prison statistics is that it provides important information relating to prisoners' general categorization, such as ethnicity, gender, religion, sexuality or disability, and prisoners' group types or categories, such as imprisoned juveniles, elderly prisoners, foreign prisoners, minority ethnic prisoners, with statistics for the main types of crimes they have committed. In addition to these advantages, prison statistics provides statistics and information on the criminal justice system such as prisoner re-offending and ex-offenders, prison rehabilitation and education, budgets and costs, staffing, violence, mental health, drugs and alcohol.

Like most things, prison statistics suffers from specific disadvantages related to sentencing policies that may be politically determined. If a government decides on a series of sever measures to restrict, for example, burglaries, theft or drug crimes, then this might translate into sever sentencing policies, which result in more people being imprisoned for those offences, even if the actual rate of offending has not really changed.

vii. *Observation and Reports (OR)*

Crimes are usually detected in two ways: observation and reports by other people. Observation is used to measure crimes when some crimes such as traffic offences and victimless crimes are observed directly by the police. Reports by other people (e.g. households, individuals, neighbourhoods, etc) are also used to measure crimes when someone goes to the police and informs of crime that either he/she observed it or someone else told him/her about it. If we rely on the observation or reports by other people as methods or ways to detect or inform the police of crime, we would find that many crimes will not be well measured. This source of data is far from being the most efficient way to provide information about the actual crime rate in a society. For example, shoplifting or drug use. There are

many cases where shoplifting, theft, or drug use will neither be observed by the police nor reported by other people. Therefore, crimes like shoplifting, drug possession and sales, etc. will not be accurately measured.

(Criminal Justice-Quantitative Criminology, 2016; Strengths and Weakness of Crime Statistics and Victimization Surveys, 2015; Siegel, 2012; and Maxfield, 1995).

In summary, the forgoing discussion shows that there is a wide range of available data sources used to measure different categories of crimes and provide statistics on each type, which may be useful for different purposes. It also shows that no single source has a complete advantage over the others; rather it shows that these data sources might be complementary and could be used alongside each other. Each data source has strengths and weaknesses and each provides different information on the nature and extent of crime in a society. Thus a study attempts to address (particular) questions or solve (particular) problems through the analysis of data sources of crime statistics should use one or two or as many data sources as are relevant to a particular research aim.

II. DATA AND METHODS

a) *The data*

i. *Dataset gathering*

In this study, the researcher used four data sources of crime statistics such as Police Crime Records (PCR), Crime Surveys for England and Wales (CSEW), Prison Population Figures, and Court Figures with statistics and figures related to thirty-six types of crimes committed by adults for the years from 2011 to 2012, 2012 to 2013, and 2013 to 2014.

Figures for crimes that are uncautioned, untried or unsentenced were excluded. These data sources are used by central and local government and police service for planning and monitoring service delivery and for resources allocation. They are also used to inform public debate about crime and the public policy response to it. These crimes are shown in Table/1 below.

Table 1 : Categories of crimes selected from the four data sources

	Type of crime		Type of crime		Type of crime
1	Violence against the person	13	Miscellaneous crimes against society	25	Vehicle related theft
2	Sexual offences	14	Robbery	26	Theft from a vehicle
3	Theft offences	15	Shoplifting	27	Vehicle offences
4	Criminal damage and arson	16	Violence without injury	28	Theft from person
5	Drug offences	17	Domestic burglary in a dwelling	29	Bicycle theft
6	Possession of weapons offences	18	Domestic burglary in a in a non-connected building to a dwelling	30	Other theft of personal property
7	Public order offences	19	Domestic burglary	31	Fraud and forgery
8	Murder	20	Rape of a male	32	Other theft of household
9	Manslaughter	21	Harassment	33	Health and safety offences
10	Infanticide	22	Handling stolen goods	34	Immigration offences
11	Attempted murder	23	Vehicle/driver fraud	35	Assault with a knife or sharp instrument
12	Rape of a female	24	Dangerous driving	36	Blackmail

ii. Dataset sources used

The researcher has used multiple sources on crime statistics to address parts of the analysis undertaken in the study. Data sources used are the following:

- Statistical bulletin: Crime in England and Wales 2014 to 2015;
- Statistical bulletin: Crime in England and Wales 2013 to 2014;
- National Statistics: Crimes Detected in England and Wales 2011 to 2012;
- Statistical Bulletin: Crime Outcomes in England and Wales 2013 to 2014;
- National Statistics: Crime Outcomes in England and Wales, year ending June 2014;
- National Statistics: Crime in England and Wales, year ending September 2013;
- Criminal Justice Statistics Quarterly-March, 2013;
- Criminal Justice System Statistics Quarterly-December, 2014;
- Criminal Justice System Statistics March, 2012-March, 2013;
- Home Office Statistical Bulletin: Crime in England and Wales 2010/11;
- National Statistics: Crimes Outcomes in England and Wales statistics and +others 2011 to 2012;
- Prison Population Figures: 2012;
- Prison Population Figures: 2013;
- (XLS) Prison Population Figures: 2014.

Dataset used in this study therefore derives from figures and statistics available in the online Bulletins and collections, published by the home office/ Office for National Statistics (ONS) and ministry of justice.

iii. Data representation

In the current application, in order to conduct a fair analysis and comparison of the most commonly used data sources of crime statistics it is necessary that each type of crime be inserted into the same analytical methods and tested using the thirty-six types of crimes listed in Table/1 above. To do so, vector space model (VSM) was used to represent each data source mathematically, that is, each data source was a statistical vector profile with the same (types of crime) information. After each data source was mathematically represented in a vector profile, the associated set of vectors stored together as a matrix row vector, in which the rows are the data sources and the columns the types of crimes. That is, the current data is represented as a 12×36 data matrix D in which D_i (for $i=1..m$) is the i 'th crime measure, D_j (for $j=1..n$) is the j 'th crime, and D_{ij} the value of crime j for measure i .

b) The Methods

The field of quantitative criminology is fundamentally a 20th century movement with the appearance and major advances in computing technology occurring during and immediately after World War II. What began with an emphasis on suicide rates across different populations gradually became focused on the methodological and statistical tools that have led to rapid increase of methodological and statistical tools, and as a result quantitative criminology has developed rapidly. In brief, the field of quantitative criminology now regularly employs statistical univariate methods and statistical bivariate methods (e.s. Boba, 2012). The statistical univariate methods measure only a single variable, for example, frequency distributions or graphical representation of murder. Common univariate methods are measures of central tendency, measures of dispersion, measures of the form of a distribution, mean, median, mode, etc. These univariate methods are used

to examine crimes in terms of a single variable and the results derived from them are therefore described as a simple form of statistical analysis. The statistical bivariate methods measure relationships between two variables, for example, murder rate and burglary rate, or violent crime and total average income. Common bivariate methods are linear regression, measure of association, T-test, Pearson's correlation. This study does not, however, use statistical methods because the analysis of the relevant data is not statistical. The reasoning which led to the decision not to take a statistical approach is as follows. The position adopted here is that each data source of crime statistic consists of various types of crime that have values and these sources can't be described by a single or even two descriptive crimes, and that simultaneous analysis of numerous crimes is required to create a more accurate analysis to evaluate or explain the different measures of crime. Each measure of crime is a combination of more or less numerous crimes, but univariate analysis permits investigation of only one characteristic of a crime at a time, bivariate analysis permits only two, and results for different characteristics are not always or even usually compatible, and the consequence is unclear overall results. This means that univariate and bivariate statistical methods are insufficient for present purposes, and that, if statistical methods are to be used, a multivariate methodology is required. The main class of multivariate statistical methods is multivariate regression, which investigates the relationship between more or less numerous independent variables and one or more dependent ones. At an early stage of the research reported here, however, it became clear that selection of sets of independent and dependent variables was problematic: which variables should be independent, which dependent, and why should the sets, once selected, have an independent-dependent relationship? There may well be answers to these questions, but the decision was taken to abandon multivariate regression and to use an entirely different class of methods. In principle, after all, to decide on the best measures that can give a clear picture about the extent of crime requires only an evidence to be identified; that evidence does not have to be statistical in the sense of having been derived from regression analysis.

For this study, cluster analysis was used. Cluster analysis divides data into clusters based on information found in them that describes the data and its relationship. The data items within cluster are similar or related to one another (since they share common characteristics) and different from or unrelated to the data items in other clusters (since they do not share common characteristics). There is a large number of cluster analysis methods and a large literature associated with each. An extensive range of these methods is discussed and covered in (e.g. Moisl, 2015;

Everitt et al. 2001). The methods used here were Agglomerative Hierarchical Clustering (AHC), Principal Components Analysis (PCA), and U-matrix Self-Organizing Map (SOM). The rationale for using these methods is that it is often recognized that that a single class of methods cannot safely be relied on, and that at least one additional method or class of methods must be used to corroborate the results from hierarchical analysis: (i) AHC is based on preservation of distance relations in data space, ii) PCA is a non-hierarchical method based on preservation of data variance, and iii) U-matrix SOM is a nonlinear method based on preservation of data topology.

i. *Agglomerative Hierarchical Cluster Analysis (AHCA)*

Hierarchical clustering is characterized by a tree-like structure called a cluster hierarchy dendrogram. Most hierarchical methods fall into a category called agglomerative clustering. In this category, clusters are consecutively formed from vectors on the basis of the smallest distance measure of all the pairwise distance between the vectors. Let $X = \{x_1, x_2, x_3, \dots, x_n\}$ be the set of vectors. We begin with each vector representing an individual cluster. We then sequentially merge these clusters according to their similarity. First, we search for the two most similar clusters, that is, those with the nearest distance between them and merge them to form a new cluster in the dendrogram or hierarchy. In the next step, we merge another pair of clusters and link it to a higher level of the hierarchy, and so on until all the vectors are in one cluster. This allows a hierarchy of clusters to be constructed from the left to right or the bottom to top. The proximity between two vector profiles is calculated as the Euclidean distance between the two profiles taken on by the two vectors. Euclidean distance is the actual geometric distance between vectors in the space and Euclidean distance is the square root of the sum of the squared differences in the variables' values. This is expressed by the function:

$$d_{Euclid}(BC) = \sqrt{(X_B - X_C)^2 + (Y_B - Y_C)^2}$$

AHCA is not one specific method but a family of related methods, often minor variants of each other, and it can seem difficult to select an appropriate method for a particular study since all of them operate in a similar way but their calculation (i.e. how distance between clusters is measured) is different. Four AHCA methods based on Sq. Euclidean distance were selected for the analyses that follow: single linkage, complete linkage, average linkage, and Ward method, the aim of which was to examine and differentiate the four data sources at an individual rather than group level with the aid of 21 types of crimes.

ii. *Principal Components Analysis (PCA)*

PCA is a non-hierarchical linear method based on preservation of data variance. Specifically, given D

matrix of 12 data sources, where D described by 36 crimes, principal component analysis re-described the 12 data sources in terms of a number of crimes, such that most of the variability in the original variables was retained. This allowed us to plot the 12 data sources in two-dimensional space and to directly perceive the resulting clusters. The principal components analysis was in a four-stage procedure. The first step was the construction of a symmetric proximity matrix for distances among vectors. The second was the construction of an orthogonal basis for the covariance matrix in such a way that each axis was the least-squares best fit to one of the n directions of maximum of variation in D . The third was the selection of dimensions in which we removed the axes that had relatively little variation and kept an m -dimensional basis for D , where $m < n$. The fourth step was the projection into m -dimensional space, which yielded data matrix D' , that is dimensionality-reduced but still had the property of maximum variation in D , that is the total combined variance of all vectors (Jain and Dubes, 1988).

iii. Self-Organizing Map (SOM) U-Matrix

The unified distance matrix or U-matrix is a representation of SOM that calculates the nonlinear distances between data vectors and is presented with different colorings. It is based on preservation of data topology. SOM U-matrix generates graphical representations in two-dimensional space such that, given a suitable measure of proximity, vectors which are spatially or topologically relatively close to one another in high-dimensional space are spatially or topologically close to one another in their two dimensional representation, and vectors which are relatively far from one another in high-dimensional space are clearly separated, either by relative spatial distance or by some other graphical means, resulting—in the case of nonrandom data—in a configuration of well-defined clusters (Kohonen, 2001). The analysis was a two-stage process. The first was the training of SOM by loading all the vectors comprising D into the input space. The second was the generation of the two-dimensional representation of the D on the map. For each vector, the values in the input space were propagated through all the connections to the units in the lattice. Because of the variation in connection strength, a given vector activated one unit more strongly than any of the others, thereby associating each vector with a specific unit in the lattice. When all the vectors had been projected in this way, the result was a pattern of activation across the lattice. The U-matrix representation of SOM output used the relative distance between connection vectors to find cluster boundaries. Specifically, given 12×36 output map D , the Euclidean distances between the connection vector associated with each map unit and the connection vectors of the immediately adjacent units were calculated and summed, and the result for each was

stored in a new matrix UD , having the same dimensions as D . U was plotted using a color coding scheme to represent the relative magnitudes of the values in UD in which a dark coloring between the vectors corresponds to a large distance and, thus, represents a gap between the values in the input space. A light coloring is the boundaries between clusters or the vectors, indicating that the vectors are close to each other in the input space. Light areas represent clusters and dark areas cluster separators. Any significant cluster boundaries will be visible. The colour scale is displayed near (to the left or right of the map), which contains numbers denoting to the values of U-matrix data vectors and that of the distances between neighboring data vectors.

c) Analysis and Results

The position adopted here is that if a more comprehensive picture of crime is the goal, then a source of crime data must represent the total number of crimes that take place and cover all types of crime that people can experience. To put it in quantitative terms, if the resulting structure being tested is valid, then the data sources within a cluster are similar or related to one another and different from or unrelated to the data sources in other clusters. The more consistent the data source is in every clustering analysis, the better and more robust the data source model is likely to be. A source of crime data that doesn't feature consistent clustering would be a data source that lacks information on certain crime categories that could help criminologists or social scientists to draw firm conclusions about the levels and trends of crime and criminality. In this section, the analytical methods described above were applied on PCR (11/12; 12-13; 13-14), CSEW (11/12; 12-13; 13-14), Prison Statistics (11/12; 12-13; 13-14), and Court Statistics (11/12; 12-13; 13-14), and the main determinants for the resulting structures were identified.

d) AHC methods

The hierarchical analyses are first presented without comment, and subsequently discussed.

The four AHC methods assign five clusters to the similarity relations among the data sources of crime statistics, as shown in Figure/1 below.

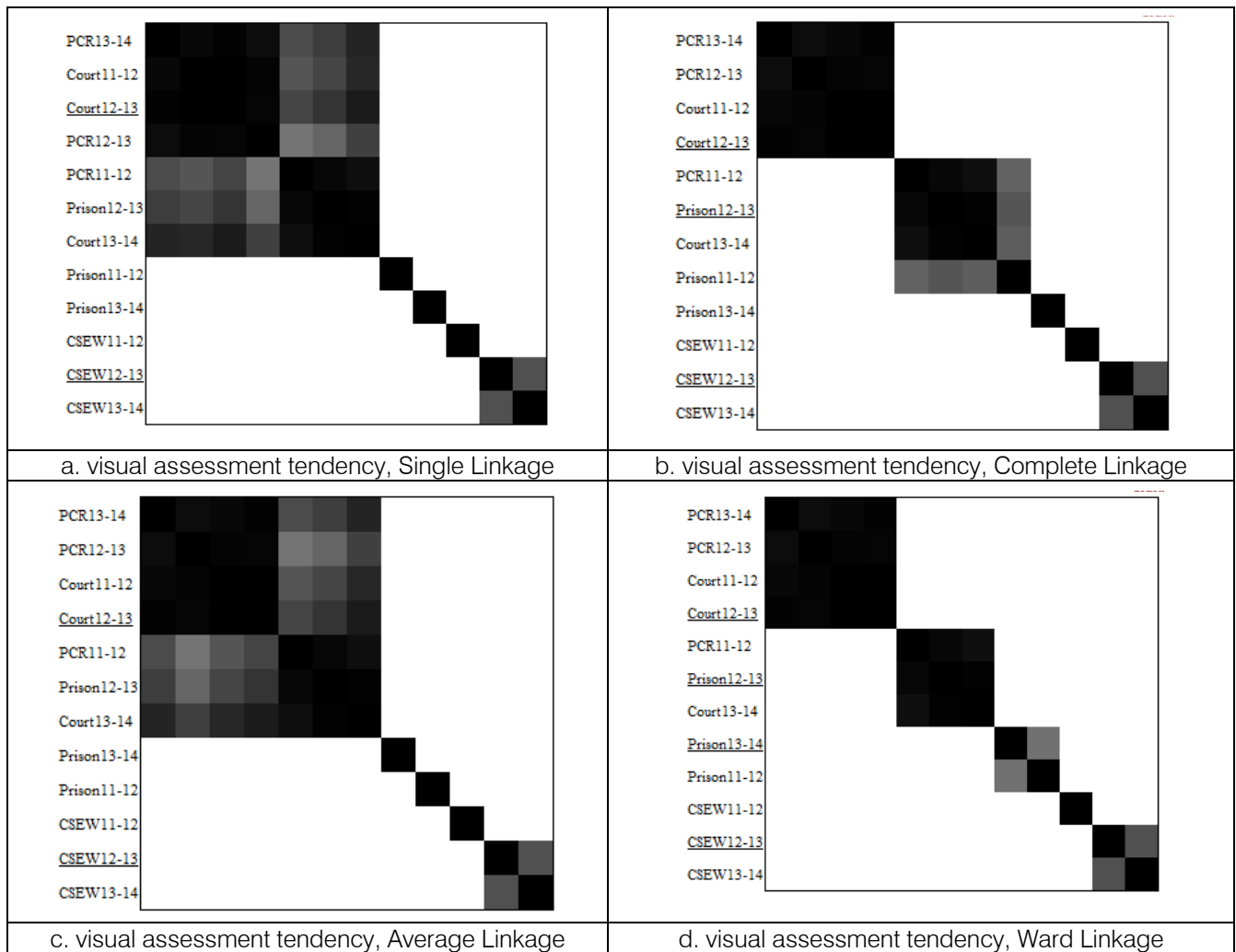


Figure 1 : Visual Assessment Tendency of D

The analytical results given in Figure (1) show a strong match in the way that the data sources of crime statistics are clustered in the hierarchical trees in terms of their relative distance from one another, as shown in Figure (2):

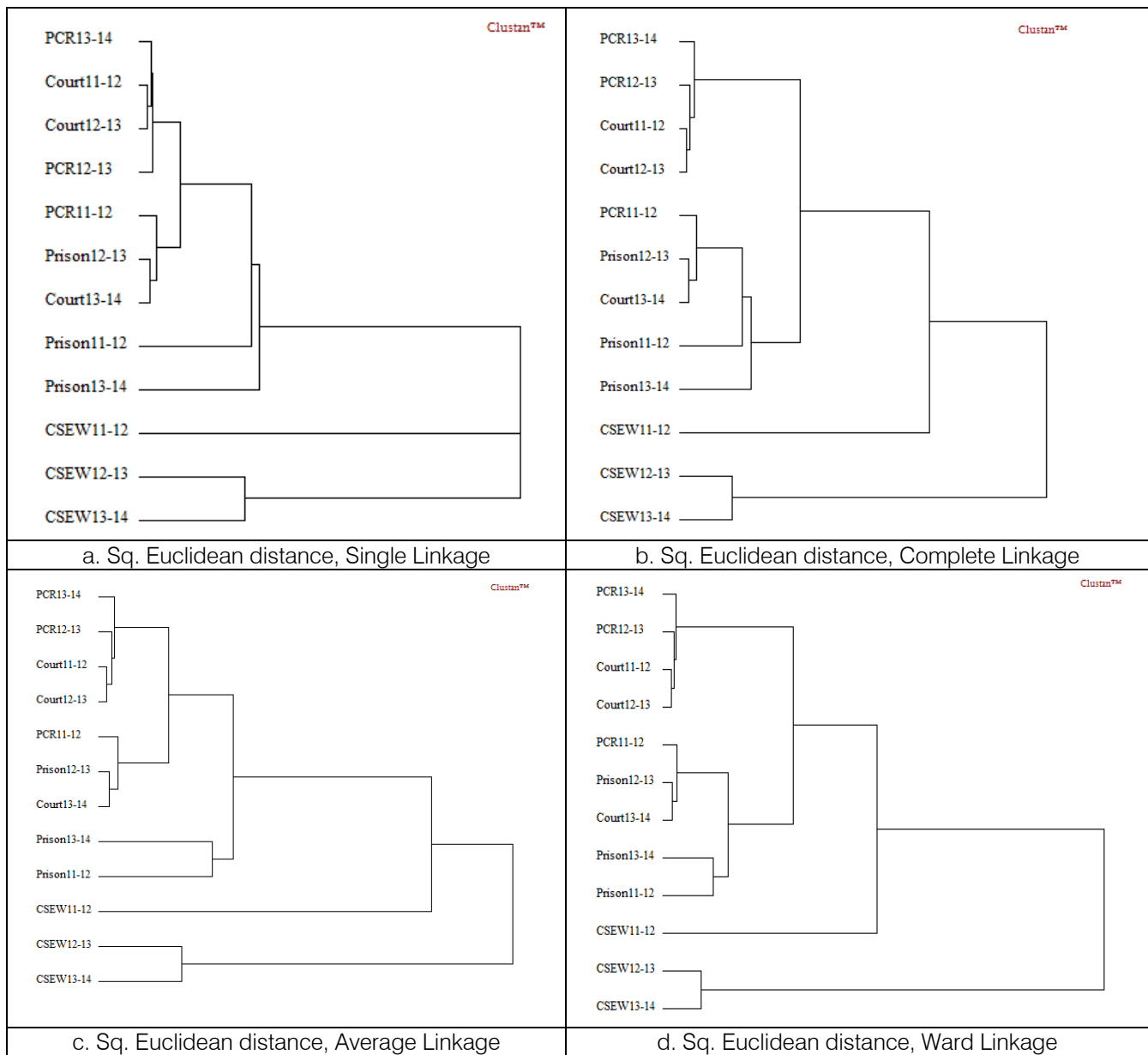


Figure 2 : Four AHC Analyses of D

Nevertheless, to establish the validity of cluster results and select the analysis that best captures the similarity relations among the data source clusters, the cophenetic coefficient correlation was used, and the result is shown in Table/2.

Table 2 : Validation of the four AHC in Figure/1 using Cophenetic Coefficient Correlation

AHC method	Cophenetic Coefficient Correlation
Single	0.8075
Complete	0.6123
Average	0.9119
Ward	0.5443

The AHC tree generated by Average linkage seemed to fit the data matrix D more well than the

clustering produced by Single, Complete, and Ward method. Average linkage defines the degree of closeness between any pair of subtrees (X,Y) as the mean of the distances between all ordered pairs of objects in X and Y: If X contains x objects and Y contains y objects, the distance is the mean of the sum of (X_i, Y_j) , for $i = 1..x, j = 1..y$.

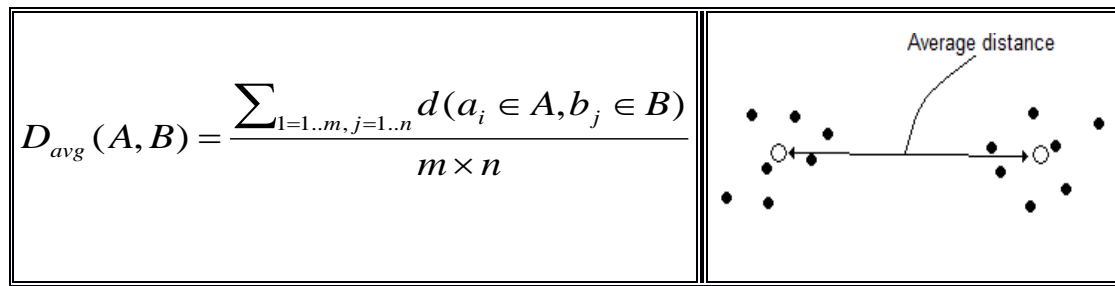


Figure 3 : Average AHC

In the light of the validation results, the analysis generated by average linkage method was used in the present analysis.

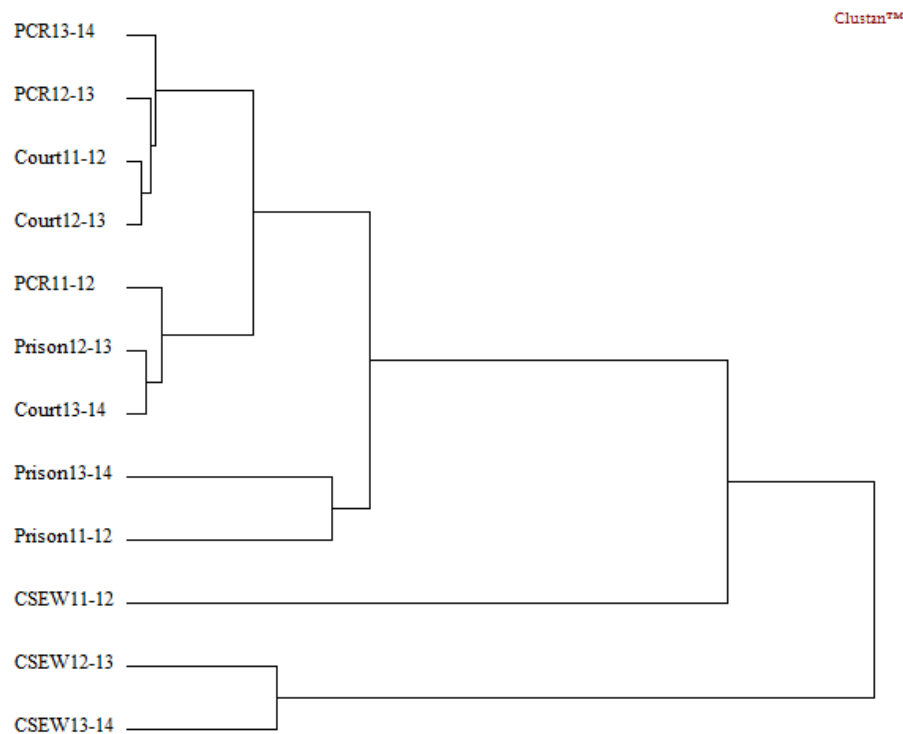


Figure 4 : Average AHC analysis of D

In this figure there are five main clusters. The first cluster consists of four data sources grouped into three sub-clusters: the first sub-cluster consists of (PCR13-14), the second consists of (PCR12-13) and the third sub-cluster consists of (Court11-12 and Court 12-13). The second cluster consists of three data sources grouped into two sub-clusters: the first sub-cluster consists of (PCR11-12) on its own and the second sub-cluster consists of (Prison12-13 and Court13-14). The third cluster consists of two data sources (Prison13-14 and Prison11-12). The fourth cluster consists of data source on its own (CSEW11-12). The fifth and last cluster consists of two data sources (CSEW12-13 and CSEW13-14).

i. PCA

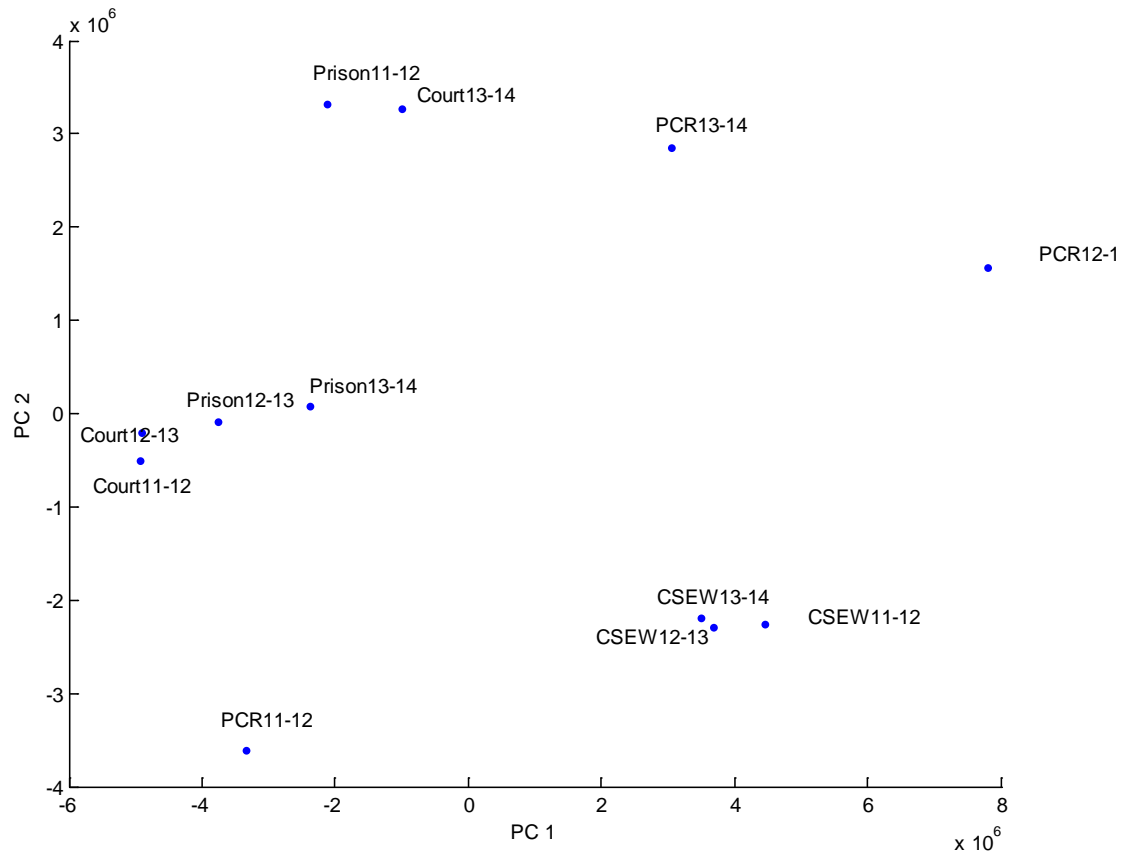


Figure 5 : PCA of D

PCA results in Figure (5) shows the followings:

- The first cluster consists of three data sources (Prison11-12, Court13-14, and PCR13-14). Prison11-12 and Court13-14 are plotted next to each other in the 2-D space, but PCR13-13 is far apart from them.
- The second cluster consists of only one data source (PCR12-13) located on its own in the space.
- The third cluster consists of three data sources (CSEW13-14, CSEW12-13, and CSEW11-12). These are plotted close one another in the 2-D space.
- The fourth cluster consists of only one data source (PCR11-12) located on its own in the space.
- The fifth cluster consists of four data sources (Prison12-13, Prison13-14, Court12-13, and Court11-12). These are positioned close to each other in the 2-D space.

ii. *U-matrix* SOM

As with the AHC and PCA, the SOM one is first presented without comment, and subsequently discussed. The analysis of the data sources using SOM represented by U- matrix is presented in Figure (6).

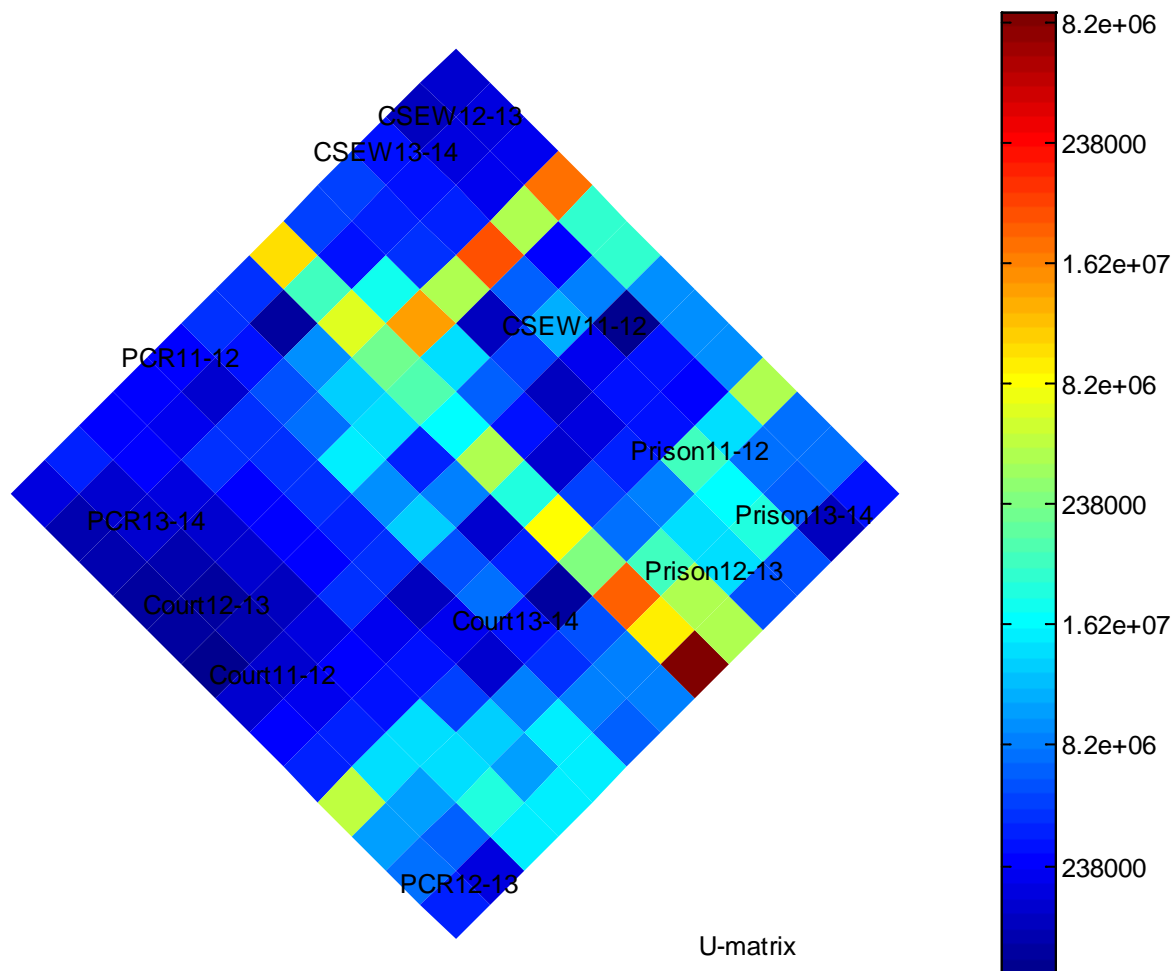


Figure 6 : U-matrix SOM of D

In presenting and understanding the results given in Figure (6), the above discussion of SOM U-matrix representation have to be kept in mind. Specifically, the yellow or green/ light areas of the maps are the regions where the data sources are topologically close, that is, where they cluster, and the blue-green-orange/dark areas are where they are topologically far apart. However, in this figure, we obtained five main clusters:

- The first cluster (top part of the map) consists of two data sources (CSEW12-13 and CSWE13-14). The data sources in this cluster are positioned next to each other in the map.
- The second cluster (right part of the map) consists of the data source (CSEW11-12) which is assigned to one cluster in the map.
- The third cluster (right part of the map) consists of three data sources (Prison11-12, Prison13-14, and Prison12-13). The data sources in this cluster are clustered close to one another in the map.
- The fourth cluster (bottom part of the map) consists of one data source (PCR12-13) which is assigned to one cluster in the map.
- The fifth and final cluster (left part of the map) consists of five data sources (PCR11-12, PCR13-14, Court12-13, Court11-12, and Court13-14). (PCR11-12, PCR13-14, Court12-13, and Court11-12 are grouped next to each other in the map, but (Court 13-14) is in the close periphery of the Prison cluster.

Although procedures vary from one method to another, comparison showed a close match between the results from the AHC, the PCA, and the U-matrix SOM analysis. Specifically, there is a good degree of correspondence between the data sources in the five main clusters generated by AHC, PCA, and U-matrix SOM clusters:

- CSEW/12-13, 13-14, 11-12: the three versions of CSEW are more or less closely adjacent in the space/map.
- PCR/11-12/13-14/12-13: two versions of PCR are relatively close to each other in the map or space. The third version is in a distant cluster or region of the map.
- Prison/11-12, 12-13/13/14: the three versions of Prison are either immediately adjacent in the boundary region of the cluster, or nearby in an immediately adjacent cluster.

- Court/12-13, 11-12, 13-14: two of them are positioned close to another in a boundary region or space while the third is placed nearer Prison cluster.
- Among all the pairs of data sources, there are two pairs that consistently closest: Prison 12-13 and Court 13-14 and Prison 13-14 and Prison 11-12. There's some slight variation in degree of closeness to these, but the overall picture is clear.

On the basis of this comparison it is possible to define two core clusters, where a core cluster consists of those data sources that are assigned to it by the AHC, the PCA, and the SOM analyses:

Core cluster/1(AHC/PCA/SOM)	Core cluster/2(AHC/PCA/SOM)
Prison12-13, Court13-14 Prison11-12, Court13/14	Prison13-14, prison11-12 Prison13-13, Prison12-13

These results show similarity in a way that is quite easy to interpret.

iii. Interpretation of the Results

How many crimes and what types of crime are committed are one of the most fundamental characteristics of a robust source of crime data. Which source of crime data indicates the most and which one the least? Although this may sound difficult to answer, it really is not. The answer is Prison Records and Court Records have the most value of all sources of crime statistics. The justification for this claim is very straightforward: each of these two sources of crime data clusters has the same types of crime that differentiate it from the others.

The difficulty with evaluating different sources of crime statistics is that the interpretation of the results would be highly subjective, and very often this may create a misleading conclusion. This means that one qualified quantitative criminologist may not interpret the same information in the same way as another qualified quantitative criminologist. It is, however, possible to objectify it to some degree using a quantitative criterion, which is now proposed. Cluster analysis clusters multidimensional data vectors on the basis of their relative similarity: data vectors in any given cluster are more similar to one another on some measurement criterion than they are to vectors in any other cluster. In the present application, the four sources of crime data were clustered on the basis of crime statistics vectors. The existence of distinct clusters therefore implies that each cluster has a characteristic crime statistics profile which distinguishes it from the others. By comparing the crime statistics profiles of the four data source clusters, therefore, it should be possible to determine the crime categories in which they differ most, and, on the basis of the figures of these categories, to identify the categories

of crime of the respective data source clusters. What is a 'crime statistics profile' for a cluster? It is an average column vector constructed from the various data source statistics vectors that constitute the cluster by adding the corresponding crimes of each source column vector and taking the mean of the sum:

$$P_j = (\sum_{i=1 \dots n} C_{ij})/n$$

Where j is the index to the j th crime of the profile vector p , i indexes the vectors of the source of crime data C that comprise the cluster, and n is the total number of vectors in the cluster. Such a profile vector is constructed for each of the two core clusters. For the data matrix D , the average column vector of crime values for each source of data was calculated and the results were bar plotted. The amount of variability was used as a criterion to select a relevant set of crimes. A crime type with a larger amount of variability in its average than the other types of crime was taken to be the most important discriminator between the (core) clusters because there was much change in the values of that crime throughout crime data source row vectors, i.e. if the difference is large, it is clearly significant. Various possibilities were tried, and it was found that 12 out of the 36 categories of crime were sufficient for the present purpose. These crimes are shown in Table/3, and their bar plots are shown in Figure/7.

Table 3 : A set of 12 crimes based on variance

	Crime type		Crime type
1	Violence against the person	7	Shoplifting
2	Sexual offences	8	All other theft offences
3	Theft offences	9	Violence without injury
4	Criminal damage and arson	10	Domestic burglary
5	Drug offences	11	Vehicle offences
6	Robbery	12	Theft from person

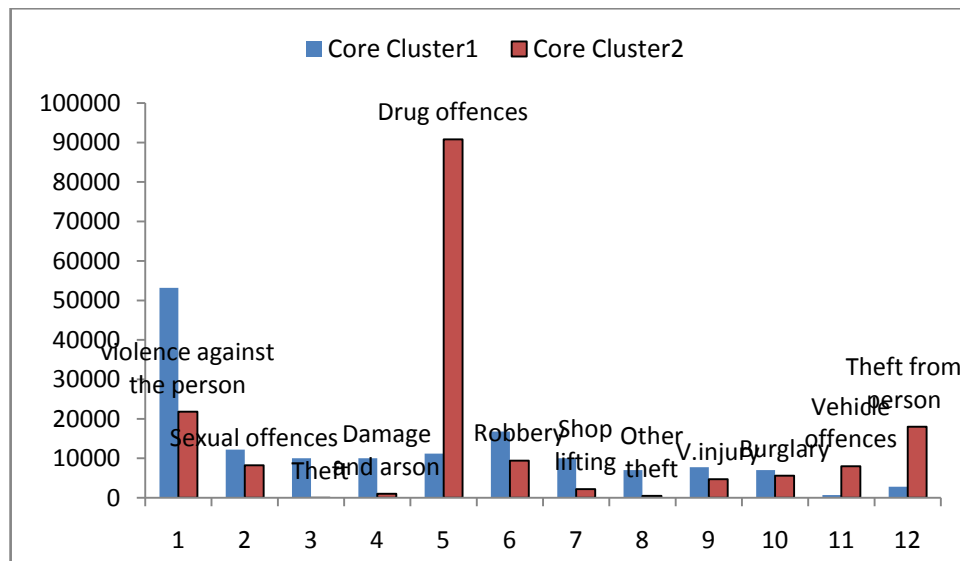


Figure 7 : Bar plot of 12 crimes based on variance

Now it is possible to determine which crimes are most and least characteristic of each cluster, and which differentiate them most. It is evident from the plot of the 12-average column crime vectors that the variation in the average bar representing the crimes of 'drug offences' and 'violence against the person' more than the average bars representing other crimes and that the crime of 'drug offences' is the most important crime in the consistent clustering of (Prison12-13) and (Court13-14) and/or (Prison13-14) and (Prison11-12) close to one another.

III. CONCLUSIONS

The study has focussed on the main seven sources of crime data, an area which has not garnered a great deal of widespread attention, and presented the results of testing four of these sources using a large number of crimes and applying three different multivariate analytical methods. For the first time in the history of quantitative criminology, criminologists and social scientists now have the opportunity to use the most useful or reliable source of crime statistics to adequately test theories of offending and victimization as well as to assess the effectiveness of public policies.

In this study, the generated data was assessed using Visual Assessment Tendency and the results were validated using Cophenetic Coefficient Correlation and different clustering methods in combination.

The analysis of the conducted test shows that Prison records and Court records are the most reliable measure to represent the true extent of crime or the total number of crimes that take place.

However, no indications were found supporting the two other sources of crime statistics, namely PCR and CSEW. This could possibly be ascribed to not including or covering all forms of crimes in these two

types of data. The PCR and CSEW measure crime in different ways since each covers different views of crime. PCR records exclude crimes that are not reported to, or not recorded by the police. Also not involved are all less serious crimes (e.g. motoring offences), and much more. Due to quality recording concerns, PCR doesn't record crimes consistently (probably due to changes in police recording practice); therefore the true level of recorded crime is understated. CSEW excludes crimes that are difficult to estimate robustly (e.g. sexual offences, fraud and much more) or that have no victim who can be interviewed (e.g. homicides, and drug offences). Of course, this does not mean that CSEW and PCR are invaluable, but it does mean that, on the one hand, CSEW is useful for covering crimes not recorded to the police and providing information on the characteristics of people they interview and the relationship between victims and police. On the other hand, PCR is more useful and more valid in providing information about the nature of crimes in term of time and place, the characteristics of offenders, and the relationship between victims and offenders, etc.

Rather, the analysis of the test indicated two categories of crime that have the direct effect on clustering Prison Records and Court Records all together. These are 'drug offences' and 'violence against the person'. Prison figures and Court statistics contain information on the number and characteristics of people tried or convicted; information that the other data sources lack. Prison Records and Court Records can also provide information on the level of criminal activity for a particular type of crime, which other data sources can't provide (a separate database on a particular crime type is out of the question here). The bottom line is that Prison Records and Court Records are representative of the officially recorded crimes and are closest

procedurally to the actual amount of crime committed; together they provide a more comprehensive picture of crime.

All things considered, criminologists and social scientists are advised to take both Prison Records and Court Records into account when tracking trends and patterns in the crime rate or when formulating a conclusion for a study. Nevertheless, as with every measure of crime, Prison Records and Court Records do not provide information on the dark figure of crime or unknown or unrecorded offences.

In this study, cluster analysis methods and techniques are proven to be effective in analysing different crime data sources described by a large number of crimes and in identifying a particular crime type. We hope expansion in the use of cluster analysis in the future as multivariate tools in the resolution of different problems in criminology and criminal justice research.

The author explicitly document the approach to the data, ensuring that the results presented here are objective and replicable.

IV. ACKNOWLEDGMENTS

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Conflicts of Interest

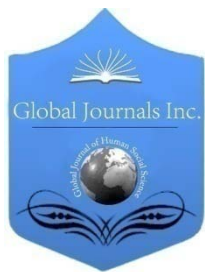
The author declares no conflict of interest.

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Traditional Life of the Moyons

By Dr. Penny Rose Chinir

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Abstract- Moyon tribe is located in the Chandel district of the state. Food and drink plays an important part in their social life. Rice is their principal food and they consume rice beer, which is obtained from fermented rice. The attires of the Moyons are of different colours and designs and they are related to their history and culture. They are all designed and woven by women from time immemorial. In ancient days, they prepared the yarn from certain plants and cotton they grew themselves. It took them time but they managed to prepare and weave for their needs. The traditional shawls worn by both men and women are called peen. During festivals, they adorned themselves with different types of ornaments. While performing the dance they would embellish themselves with beautiful ornaments and colourful dresses. Women decorated themselves with ornaments made of shells and animal bones. Men dressed up with headgear of tail feathers of hornbill which signified the promise made between their forefathers and the birds when they came out from the cave. There was also dormitory system only for the boys. One of the ways by which the customs and social values of the people are transmitted from one generation to the next is through folk tales and folk dances.

Keywords: Moyon, social life, fermented rice, festivals, ornaments, forefathers, folk tales and folk dance.

GJHSS-C Classification : FOR Code: 420399



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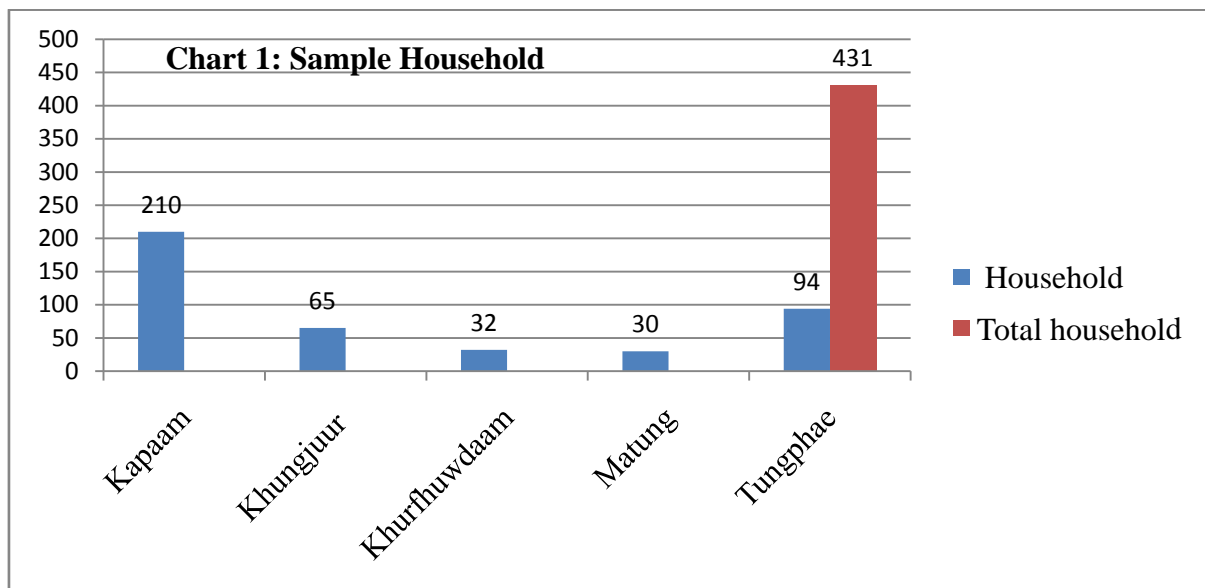
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I. INTRODUCTION

In the Royal Chronicles of Manipur, Moyon tribe has been mentioned in a few episodes of war with the Meitei kings such as "Mongyamba in 1580 A.D" (Singh, 1998, p.171). Moyons are located in the Chandel district of Manipur. Chandel district is linked to the Myanmar town called Tamu to facilitate trade between both the countries.

Bujuur is the indigenous name of the Moyon tribe and their common language is *Bujuurchong*. They belong to the Indo-Mongoloid group of race and speak the Tibeto-Burman branch of the Sino-Tibetan group of language (Moyon, 2006, p.3). They are located in eighteen villages in Chandel district, Manipur. Some of these villages have both indigenous and government recognized names. For the sake of convenience, the indigenous names are retained all through the study.

Five sample villages have been selected purposively for intensive study. It is observed that Kapaam has 210 households, Khungjuur has 65 households, Khurfhuwdaam has 32 households, Matung has 30 and Tungphae has 94 households. The total number of sample households is 431.



Source: Field Study.

Chart 1 : Depicts the sample household

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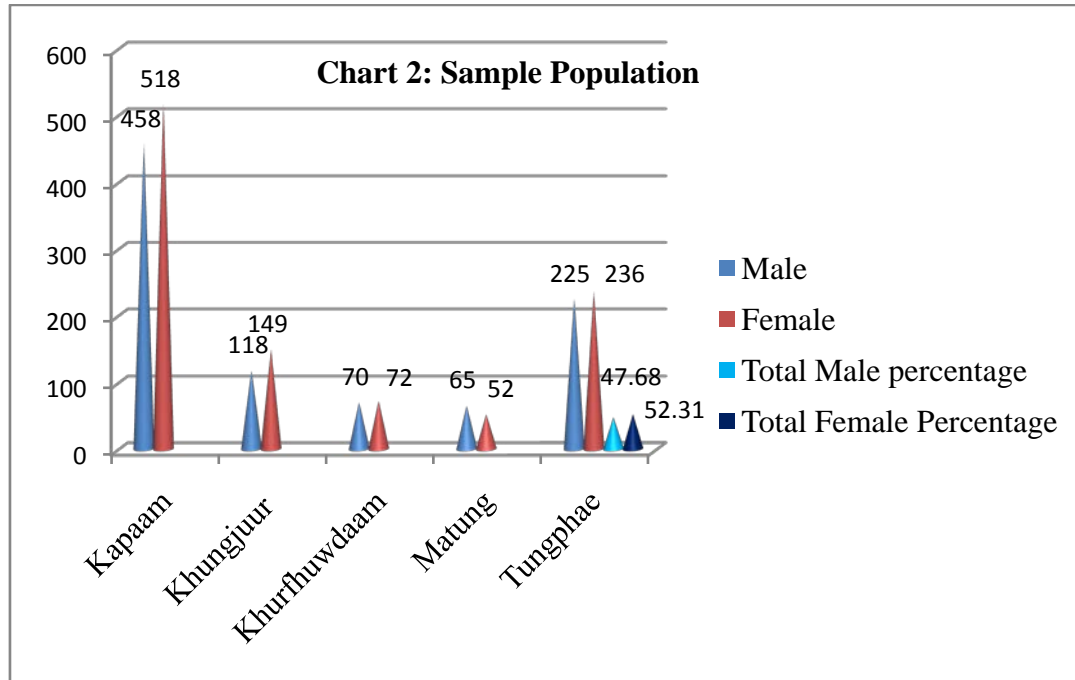
Table 1 depicts that the total population of five samples is 1963 of which 936 are males and 1027 are females. The percentage of male is 47.68% and the

percentage of female is 52.32%. The female ratio is higher than that of male by 4.64%.

Table 1 : Sample Population

	Sample Village	Male	Female	Total Male and Female
1.	Kapaam	458 (46.92%)	518 (53.07%)	976
2.	Khungjuur	118 (44.19%)	149 (55.80%)	267
3.	Khurfhuwdaam	70 (49.29%)	72 (50.70%)	142
4.	Matung	65 (55.55%)	52 (44.44%)	117
5.	Tungphae	225 (48.80%)	236 (51.19%)	461
	Total	936 (47.68%)	1027 (52.32%)	1963

Source: Field Study



Source: Field study

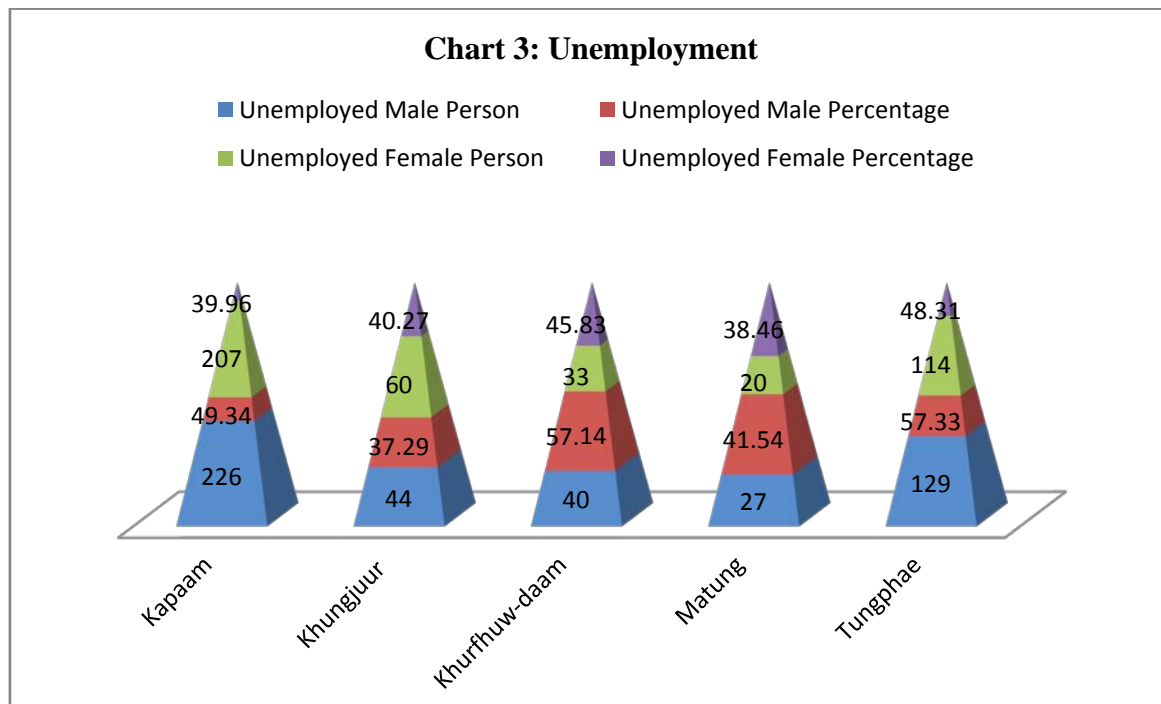
Chart 1.2 : Illustrates the sample population of both males and females

In (Rangya Gachui, 2007, p.56), UNO (1970) defines literacy as the ability of a person to read and write with understanding a short simple statement in his/her everyday life. Literacy can be both formal and informal. Table 2 illustrates the literacy status of the sample villages.

Table 2 : Literacy Status

Village	Total Literate		Total Illiterate		Total Population		
	M	F	M	F	M	F	MF
Kapaam	458 (46.92%)	517 (52.97%)	0 (0%)	1 (0.10%)	458	518	976
Khungjuur	118 (44.19%)	149 (55.80%)	0 (0%)	0 (0%)	118	149	267
Khurfhuwdaam	70 (49.29%)	72 (50.70%)	0 (0%)	0 (0%)	70	72	142
Matung	64 (54.70%)	52 (44.44%)	1 (0.85%)	0 (0%)	65	52	117
Tungphae	225 (48.80%)	236 (51.91%)	0 (0%)	0 (0%)	225	236	461
Total	935 (47.63%)	1026 (52.26%)	1 (0.10%)	1 (0.09%)	936 (47.68%)	1027 (52.31%)	1963

Source: Field Study



Source: Field Study

Chart 3 : Illustrates the unemployment of the sample villages

The total literacy of both male and female of the sample villages is 99.89%. The total illiteracy of the sample population is one male and one female only. While the percentage of literacy is high, the percentage of literate unemployed youths of both genders is also high. It is observed that the total number of both male and female unemployed of the sample population is 45.84%.

The principle objective of the present study is to make an ethnographic study of the past and to document the cultural heritage of the people so that the younger generation and future scholars can benefit it for deeper and further research. The present paper adopts field study method through direct experience, household survey, observation, case studies and interviews with relevant informants while analyzing the empirical findings analytically and scientifically. Moreover, my identity as a Moyon gives better advantage for an amicable approach and hence collection of data was made easier and more objective.

The present paper attempts to examine the *traditional life of the Moyons* before India's independence i.e., 1947. It may be mentioned that the Moyons did not have much written history in the past except their rich oral traditions in the form of folklores which are passed on from generations to generations. It examines the different traditional life of the Moyons such as food and drink, attires, ornaments, dormitory system, folk tales, folk literature, folk songs, folk dance, music and instruments, games and sports, social taboos, etc.

Food and Drink: Food and drink plays an important part in the social life of the Moyons. They are the means whereby sharing is practiced and friendships are maintained among the communities. Rice is the principal food of the people. *Naenthubuw* (steamed rice) and *ithaebuw* (sticky rice) are some famous dishes. Vegetables like pumpkin, cucumber, gourds, beans, chillies, Job's tears, sweet potato, varieties of tubers, sesamum, etc., are cultivated and consumed. Edible wild leaves and fruits also form most of their food-stuff. People consume rice beer, which is obtained from fermented rice. Roasted meat of domestic or wild animals and dried fish are common. Bamboo-shoot, wild tea leaves form part of the diet. Certain habits like chewing or smoking of tobacco in pipes were also practiced in the past. The different seasons of the year viz., winter, spring, autumn and summer determine the food habits of the people, for they greatly depend on the natural grown plants for their food. The people drink indigenous soup with different types of vegetables such as pumpkin leaves, passion leaves, raw papayas, cabbage, mustard leaves, beans, banana leaves, etc. Moyons enjoy *champhuk* (boiled vegetables) and eat various natural grown plants and *thingshuw* (chutney) leaves. Some of the local names of such varieties are as follows: *shaven*, *shaapa*, *kiriim*, *sheershah*, *waktumder*, *pakep*, *patin*, *parchiip*, *batiim*, *bashuwmaw*, *rikniing*, etc. Some of the local delicacies are *juungchah* (perkiaroxburghii), *burosghuw* (king chilli), *ngathuw* (fermented fish), *bayaangngathuw* (fermented beans), *aethuw* (a kind of onion leaves), *shopum* (fermented

bamboo shoots), *entuw* (fresh bamboo shoots), *nachang* (banana stems), etc.

Attires: The attires are of different colours and designs and they are related to Moyon history and culture. They are all designed and woven by women from time immemorial. In ancient days, they prepared the yarn from certain plants and cotton they grew themselves. It took them time but they managed to prepare and weave for their needs. The traditional shawls worn by both men and women are called *peen*. The men folk usually wore headgear and wrapped up with white cloth.

The following Table 3 illustrates the attires for men:

Table 3 : Attires for Men

1. <i>Kuurkam peen</i>	6. <i>Lashen peen</i>	11. <i>Lapoh peen</i>
2. <i>Laangam peen</i>	7. <i>Langtom peen</i>	12. <i>Lukhaang</i>
3. <i>Vangjam peen</i>	8. <i>Langphae peen</i>	13. White head turban
4. <i>Laarchang peen</i>	9. <i>lthor peen</i>	
5. <i>Lathing peen</i>	10. <i>Duupzih peen</i>	

Source: Field study

- a) *Kuurkam Peen:* *Kuurkam peen* depicts the memory of the famous and extraordinary “*iruwng*” or king of the Moyons named “*Kuurkam*”. The shawl is of four colours, viz., black, red, green and white each symbolizing their history, their hopes and aspirations and also the extraordinary gifts and qualities of their king. It is a multi-coloured shawl signifying the stages of Moyon civilization.

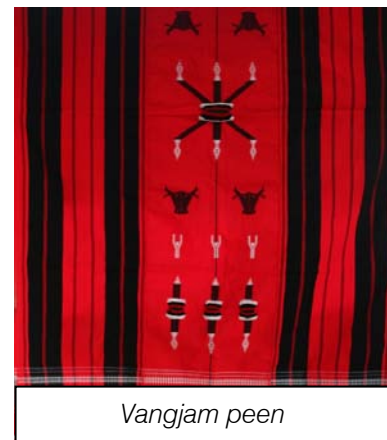


- b) *Laangam Peen:* *Laangam* was a legendary hero of the Moyons who was believed to have gone round the world. It was also a belief that he made an attempt to reach heaven by a ladder using his magical powers. But before he could reach his target, the ladder broke at its foot as it was eaten by white ants which, it is said, he forgot to appease earlier. It took him years to come home as he is said to have fallen on the other end of the world. By the time *Laangam* reached home, his first daughter

who was born in his absence grew up to a marriageable age. This whole episode is called “*Laangamthangtah*” and to commemorate this, the shawl is woven. It is black and blue stripes with ‘*shabakureh*’ (bags of paddy). After harvest people take home their crops in *shabaku* (a basket made of cane and bamboo; cloth bag using white shawl). The clothes are usually woven and are called *Langphae peen* or shawl. The *shabaku* represents the cultural life as well as the wealth of the people who performed feast of merit called “*ikam*” because one could do so only when one had more than sufficient. The shawl is used by both males and females.



- c) *Vangjam peen:* *Vangjam peen* is a combination of black and red colours. *Vangjam* was the bosom friend of king *Kuurkam*. The colours signify the sorrow and the danger due to the treacherous death of their king whom they esteemed so much in the person of *Nguwruw Kuurkam*. Red and black striped shawl with *sabakureh* or designs is named after the bosom friend *arupa* of king *Kuurkam* mentioned above. After the killing of king *Kuurkam* by his enemy, *Vangjam* too faced danger. The shawl is meant for both men and women.



- d) *Laarchang peen:* This is a special shawl for courageous noble hearted and generous wealthy

people as the term indicates. It is manifested in the performance of feast of merit “*ikam*” having eight stages. *Laarchang peen* (shawl) is being woven with designs which are of different shapes. The prominent ones are ‘*sharings*’ and the animal, heads and others. It is originally meant for those special people mentioned above.

There are shawls commonly used and most of them are white except two which are woven from a plant called “*lathing*” and another one brownish in colour. These are *lathing*, *lashen*, *langtom*, *langphae*, *ithor*, *duupziih*, *lapoh*, etc. *Langphae peen* which consists of off-white and reddish colours made from the barks of particular trees and used by men for the night. Men in the past wore white head turban.

Table 4 : Attires for Women

1.	<i>Changkak</i>	13.	<i>Kungkunginih</i>
2.	<i>Lummuhpeensuwm</i>	14.	<i>Kuurkiinih</i>
3.	<i>Lungven</i>	15.	<i>Lamtaanginih</i>
4.	<i>Lukhaang</i>	16.	<i>Kungbenginih</i>
5.	<i>Lukhum</i>	17.	<i>Duupziihinih</i>
6.	<i>Khungarnuw</i>	18.	<i>Riikiinih</i>
7.	<i>Inih</i>	19.	<i>Shungnunginih</i>
8.	<i>Tudeeninih</i>	20.	<i>Thiinaufuwinih</i>
9.	<i>Shamjeerinih</i>	21.	<i>Pikhuwnginih</i>
10.	<i>Khungarnuwinih</i>	22.	<i>Poihyngghir</i>
11.	<i>Aarshuumpainih</i>	23.	<i>Laengki</i>
12.	<i>Tongtingpainih</i>		

Source: Field study.

Table 4 illustrates the attires of women. Women in the past wore *changkak* tied around their waist and wore also *lummuh peen suwm* around their shoulder. Even today during the festivals they wear the full set of traditional attires. For instance during the *ikam* festival the women wear *sarong* which is also called *inih* made of different colours like red, green, black, yellow, etc.

The following is a brief explanation of *sarong* or *inih* (women's wear) which consists of different colours, designs and significance.

- *Tudeeninih* is a *sarong* named after a capable and a beautiful lady named “*Tudeen*”. The background of the *sarong* is usually red with *tingpi* design at the two ends. It is used on special occasions by aged women. Any background of green, black, blue is also used. *Khungarnuwinih* is a special *sarong* having varieties of designs depicting natural gifts and productions. It is worn during feast of merit called “*ikam*” by dancers.



- *Aarshuumpainih* (praying mantis): There is a Moyon folk tale about a woman named Lungnuw who married a lazy squirrel. She worked very hard but her husband harassed her often. Many animals promised to avenge her but none could do it. It was finally *Aarshuumpa* that came to her rescue. In gratitude, Lungnuw gave it two shawls which were *peendum* and *peenlang*. Once a designer saw the insect, she observed it carefully, wove it and called it “*aarsshuumpainih*”.
- *Tongtingpainih*: The Moyons believe that spiders keep the house firm with their cobwebs. They further believe that the spider has strong and good teeth. So whenever a milk tooth falls, he/she addresses the *tongtingpa* (spider), “Spider, let's exchange your good and healthy tooth with my bad one”. So saying the tooth is thrown up to the roof of the house. The importance and significance of this insect in the life of the Moyons is depicted in this cobweb like designed sarong called *tongtingpainih*.



Besides these, there are sarongs mainly for young women. They are *kungkunginih*, *kuurkiinih*, *lamtaanginih*, *kungbenginih* (representing an indoor game), *duupziihinih*, *riikiinih*, *shungnunginih*, *thiinaufuwinih*, *ruwchanginih*, etc. There are also another type which are shorter and smaller in length and size which the people call *inihtak* literally meaning real *sarong*. They are worn at the waist covering the lower portion of the body up to the calf while the upper portion is covered by “*peensuwmini*” starting at the chest up to the knee. They are *changkak*, *laengki*, *ynghir*, etc.

- *Lukhum*: It is a small and short cloth for covering the women's heads. It is worn by all elderly women but with a difference in wearing it between the married and unmarried ladies. There are two colours viz., white and orange. There are stripes of two in green colour at both edges (length) and other stripes in green at the other two ends (breadth).

e) Ornaments

During festivals, Moyons adorned themselves with different types of ornaments. While performing the dance they would embellish themselves with beautiful ornaments and colourful dresses. Women decorated

themselves with ornaments made of shells and animal bones. Men dressed up with headgear of tail feathers of hornbill which signified the promise made between their forefathers and the birds when they came out from the cave. Some of the ornaments of the Moyons are listed in Table 5:

Table 5 : Ornaments

1.	<i>Lukhumpaer/Shamcher</i> (headgear): For men and women.
2.	<i>Naathuur</i> (earrings): Both men and women have their respective earrings.
3.	<i>Sanak</i> (necklaces): <i>Ruwthii</i> , <i>laangamruwthii</i> , <i>kebuwr</i> , <i>lushen</i> , <i>ruka</i> , <i>hor</i> , <i>laarchangsanak</i> such as <i>kuurkam</i> , <i>laangam</i> , <i>vangjam</i> , <i>tudeen</i> and <i>riinglah</i> .
4.	<i>Baenlehtuk</i> (armlets): <i>haar</i> and <i>korencho</i>
5.	<i>Kikchii</i> (bangles): <i>paentha</i> and <i>kuursang</i>
6.	<i>Khilehtuk</i> (anklets): <i>khikae</i>

Source: Field study.

- *Lukhumpaer/Shamcher* (headgear): Both men and women use headgears '*lukhumpaer*' while performing traditional dances and songs. They are made of bamboo sticks, feathers of hornbill, peacocks, fowls, sea shells, thread, etc. In the past, hornbill feathers were used. However, in due course, due to the environmental changes, the hornbills migrated to other places. So in its place, feathers mainly of the hens and the cocks are used.
- *Naathuur* (earrings): *Nae-naa-ivuw* (ear boring) ritual was performed for every child in the family. *Naathuur* was the usual ornament for both men and women. It was made of lead and was always worn by men and women in the past.



Lukhumpaer

- *Sanak* (necklaces): There are two types of *sanak*, viz., *ruwthii* with a usual round and the other oblong shaped beads which is called *Laangamruwthii*. *Ruwthii* is a necklace of round cornelian stone of light brown colour. It has unequal sizes. The neck portion is smaller followed by bigger beads and the centre is the biggest bead called *abarae* (navel). It serves as a pendant of the necklace. A woman is considered as the centre of the family which is

substantiated by a folk tale on "*Shajaangnuw*". This lady was given in marriage to someone unknown to her without her knowledge and consented by her brother. The folk tale says that her future mother-in-law on seeing her plight, asked her in singing of her status of life to which she replied in singing that while her mother was alive she was considered *buungsiibarae* i.e., *ruthiibarae* (navel). The folk song goes like this: "*Juwnuwareingraenbe e, buungsiibaraetahnge*." It means when her mother was alive, she was the centre of attraction and affection.



Sanak

- *Laangamruwthii* is also a cornelian necklace but the beads are longish in shape. Like the *ruwthii* mentioned above, it has different sizes of beads, small, bigger and biggest. It has the pendant which is the biggest at the centre. It is also known as *abarae*. It is also worn by women throughout their life. There is yet another folk tale "*Laangam Thangtah*" how this necklace is so named *Laangamruwthii*. According to the legend, when Laangam the great warrior failed to reach heaven due to the breaking of his magical ladder, he was wandering around the world and was sustained by the beads given by an old wise lady as food. On reaching home while answering to nature's call, he washed the beads out of the waste. He found them to have become oblong in shape. They were made into a necklace which came to be known as *Laangamruwthii*. These necklaces are worn mainly by women.
- *Kebuwr* is a big sea shell and is worn only at the time of dancing specially during festivals by men and women. A full set of *buungsiikeplae* or ornaments is worn by a man who has to spear the animal tied to a 'Y' shaped wooden post called '*sharing*' while performing *ikam* festival. It is worn across the body from the neck.
- *Lushen* is a red bead necklace worn along with other necklaces. *Ruka* is a long necklace worn across the body from the neck and was made of

elephant tusks in the past and is used by both men and women dancers. It is a show of power and strength. *Hor* is made out of sea shells. It is used as a string for male dancers' basket.

- *Laarchangshanak* are necklaces resembling Kuurkam, Laangam and Vangjam shawls. They remind the greatness, power and bravery of the Moyon legendary personalities. The famous King Nguwruw Kuurkam Moyon reigned in Khungjuur Village. Laangam was an adventurous Moyon who walked across the world. Nungchim Vangjam Moyon was the bosom friend 'arupa' of King Ng. Kuurkam Moyon. *Tudeenshanak* is a necklace in memory of the most beautiful Moyon lady called Tudeen. It is mainly used by women on special festivals. It is made of different beads. *Riinglahsanak* are short necklaces worn along with the long ones.
- *Baen Leh Tuk* (armlets): *Haar* and *korencho* are the main armlets used by both men and women dancers. *Haar* is worn at the arm. It is made of lead by the people themselves with the help of a small bamboo by heating it. While it is being prepared or heated, women particularly who are in their periodical menstruation and pregnancy are prohibited as their presence would disrupt the process. *Korencho* is made out of brass. The two ends are called 'aha' which means 'teeth' and is worn at the arm next to *haar*.
- *Kikchii* (bangles): *Paentha* which is made of brass is worn at the wrist as a bangle. It is worn by the women daily as well as during the festivals. *Kuursang* is a bangle for men worn only during the dance. It is made of brass. It is thicker and heavier than *paentha*.
- *KhiLehTuk* (anklets): *Khilehtukare* decorative pieces for feet while dancing. There are pieces of decorative items used by both men and women dancers tied at the arms, wrists and ankles. They are usually made of colourful threads.
- i. *Dormitory System*: The present study finds that the traditional practice of *ireraerihnnii* was a dormitory system only for the boys. The girls remained in their own houses. Once the boys reached the age of puberty, they would be sleeping in groups at a residence. Ng. Riimtha says, "By evening after the dinner, the boys would go to their *ireraerihnnii*. There, they learnt to interact and adjust themselves to grow in community life. They would share their experiences and through fraternal relationship, they learnt to cultivate community feeling and belongingness. Coming together enabled them to develop skills in singing, dancing, music, sports and games. The dormitory system was in a way a training place where they were formed with practical life skills." Shangkhram (1995, p. 449) confirms, "In

the past, the Moyons had a dormitory system, but not separate house was constructed for such purposes. Though freedom was given to the youngsters, hardly any immoral activity occurred before proper marriage."

- ii. *Folk Tales*: One of the ways by which the customs and social values of the people are transmitted from one generation to the next is through folk tales. They are not simply tales but they convey important messages. Moyon folk tales give much information about the history of their ancestors. They contain information about their social setting, social practices and beliefs of their ancient times. The tribe has treasures of folk tales which tell us of their extraordinary qualities of strength, courage and wisdom which is expressed in the Moyon code of conduct.
- iii. *Folk Literature*: In his collection of *Moyon Folk Literature*, Kosha (2009, p.1) gives picture of social, as well as religious norms and beliefs of the ancient Moyons. It is a collection of songs and rhymes, some of which are lullabies, riddles, proverbs and dictums and beliefs of many elders and knowledgeable persons. For instance, at night when a mother refines cotton with a bow, she sings this song so that the child does not cry.

- *In Moyon*

Peshaepeshaephikphik, Iriirhangsuwhnninge. Peshaepe-shaephikphik, Chingkhuwngghanghangkate. Peshaepeshaephikphik.

- *English Translation*

O refining bow, twang twang, I go to see the poultry shed. O refining bow, twang twang, I go to take the drum. O refining bow, twang twang.

The Moyon folk literature reveals some of the traditional beliefs of the people such as *taasham*. It is assumed that when someone dies, the stretcher used to carry the dead body should be destroyed soon after the burial. If this is not done, it is thought, that the dead with the stretcher would roam about at night and can enter every house in search of men. Consequently, somebody might again die in the village. In this way the Moyon folk literature depicts the beliefs of the people and the expectations of their social behaviour and social life and action.

Folk Songs: Folk songs are a rich resource for understanding Moyon culture. They reflect their social life and their social organization. They also depict their deep attachment to the land and their dependence on the natural resources for their sustenance of life. All the events of their day to day life are depicted in the form of folk songs. No celebration in the ancient days was held without music and folk songs. Emotional expressions are communicated through poetic songs. For instances, deaths were mourned through funeral songs, love songs

were composed for lovers and songs attributed to the beauty of nature were also popular in olden days. Grandparents through their songs blessed their grandchildren. Social gatherings at nights were marked with folksongs. In his preface, Kosha (2010) has

mentioned twenty seven groups of *Bujuurkastam la* (*Moyon folk songs*) which are sung on different occasions and festivals. This information is given in Table 6 below:



Folk singing

Table 6 : Folk Songs

No	Folk Songs	Different Occasions and Festivals
1.	<i>Een La</i>	Sung during the inauguration of a new house
2.	<i>Een Vernii La</i>	Sung at <i>Jaakaitheeng</i> festival
3.	<i>Eentu Kuurchiim La</i>	Sung at an agricultural function, <i>Shaangkeng</i>
4.	<i>Imah La</i>	Sung at <i>Ikam</i> festival
5.	<i>Jukam Kuurchiim La</i>	Sung in the night of the last day of <i>Ikam</i> festival
6.	<i>Kaethok La</i>	Lovers Love songs
7.	<i>Khomae La</i>	Sung when the forest was cleared for <i>jhum</i> cultivation
8.	<i>Khuwngchar Deengnii La</i>	Sung at the release of a new drum
9.	<i>Khuwng La</i>	It had a theme and could be sung on any occasions
10.	<i>Khuwngtik La</i>	Seed-sowing song
11.	<i>Kungkung Kuurchiim La</i>	Song of <i>Ikam</i> festival
12.	<i>Laamru La</i>	Song when <i>Kungkung</i> dancers danced around Y-shaped erections called <i>sharing</i> erections.
13.	<i>Laangam La</i>	Song which depicted the story of a legendary Moyon hero called Laangam
14.	<i>Lacheeler</i>	Sung for a rest when a song ends
15.	<i>Latee</i>	Song of the <i>Ikam</i> festivals
16.	<i>Men La</i>	Song of the bride price
17.	<i>Naepang Bathaenii La</i>	Lullaby song
18.	<i>Phaetha La</i>	Song of bravery
19.	<i>Pham tuknii La</i>	Sung after the 5 th stages of <i>Ikam</i> festival
20.	<i>Phamshah La</i>	Sung during the installation of a village authority
21.	<i>Sha La</i>	Sung when a big jungle animal is killed
22.	<i>Shaang Bashumnii La</i>	<i>Ikam</i> song sung for a good harvest
23.	<i>Shasheeshanii La</i>	<i>Ikam</i> festival song
24.	<i>Thifhuwjaang La</i>	Song of the <i>Ikam/Jukam</i> festival
25.	<i>Torae Yndomnii La</i>	Song of the harvest festival of <i>niim</i> , Job's tears
26.	<i>Tuwr Reengnii La</i>	Lovers' love songs
27.	<i>Vaangcheh La</i>	Song of the harvesting festival

Source: Field study

- iv. *Folk Dances*: The varieties of folk dances found in the tribe pertain to various events and festivals. It is noticed that the people perform folk dances with traditional attires by forming separate rows of males and females accompanied by *Kongkaepa* (singers and drummers). The most popular dance is that which depicts their origin from the cave. In his work, Philip Roel Moyon (2006, p. 29) mentions different

types of dances which are performed during *ikam* feast and other occasions. On every festival, people hold their hands with each other and stand in two circular lines and perform the folk dance to the rhythmic beat of drums. Every one present for the festival comes out to dance spontaneously irrespective of gender and age.



Folk dance

Table 7 : Folk Dances

1.	<i>Khisin laam</i>	6.	<i>Kinchong laam</i>
2.	<i>Sikaengiirchak-chak laam</i>	7.	<i>Imah or lthur laam (Jaaka laam style)</i>
3.	<i>Isi rin-rin laam</i>	8.	<i>Kaethok laam (Ingthep)</i>
4.	<i>Laamlu laam</i>	9.	<i>Jaaka laam - performed during the Jaakalthiing</i>
5.	<i>Khavaetang laam</i>	10.	<i>Trektraang dance – ritual dance during the house dedication</i>

Source: Field study.

In the past the dancing group would move around the village and danced wherever the *sharings* were erected by those who had performed *Ikam* festival in the previous years. All the villagers, particularly the youth used to stay all night in the house of the *Ikamafhuw* used to dance backward and forward. Moyons in the pre-independence period also performed sword dance and war dance by holding shields and spears. It would be stimulated with war songs.

v. *Music and Instruments*: R. Angnong in his writing on the *Origin, migration and settlement of the Moyons* (1986, p. 30-31) mentions the different notes of Moyon music and musical instruments which are used in different dances and these are given below:

- Musical rhythmic note of jhum cultivation i.e., preparation of crop field.
- Crop seedling note of music.
- Note of traverse along the hill ranges.
- Musical note of dawning of the day.
- Warning song at the approach of enemy attack.
- Victorious song at return of a successful campaign.
- Luxurious and decorative songs.

Musical instruments which used by Moyons in different dances are drum (mridhanga), *khung* (twirl), *lusheem* (bamboo-gourd flute), *shananta*, *pena*, *pashim*, *puba*, *jurping*, etc. Other traditional instruments which are made from natural objects are *taamfhuw* (small

bamboo flute), *khuwng* (drum), *daar* (gong), *pengkum* (trumpet) and *sharakii* (mithun horns).



Traditional music and instruments

vi. *Games and Sports*: Wrestling was one of the common games played in the Moyon villages. The champion of the wrestling was considered brave and he was regarded with high status. Other indigenous games of the Moyons are archery, *sareer-yngkhu* (javelin throw), *tarek-taraangikhuwng* (high jump), *tosaerung* (stone throw), etc. Archery competition was the main event of the *ber-ikap* festival. Traditionally it was performed during the festival of *Midim*. *Sareer-yngkhu* is similar to that of javelin throw. The only difference is that in *sareer-yngkhu*, pestles are used while spears are used in javelin throw. The indigenous game of *tarek-taraangikhuwng* was performed on the occasion of

any house inauguration. This game is similar to that of bamboo dance. The purpose of playing such a *tarek-taraangi khuwng* was to ward off the evil spirits from the newly built house. There is yet another traditional indoor game called *tosaerung*. It is played with five small stones and normally children enjoy such a game. They also enjoy the game of racing and football. In the past, boys used the urinary bladder of a pig or a cow as a ball for football matches. Yet another interesting indigenous game is that of hunting the *mithun* head. The head of the *mithun* is tied at the top of a post which is normally a bamboo. The bamboo post would be greased with the oil of the pig and the men folk especially the youth exhibit their best strength and skill to climb and get the *mithun* head. The one who succeeds to climb to the top of the bamboo post, in spite of the grease which is very slippery, wins the prize.



- vii. *Social Taboos*: An important feature of the Moyons in the pre-independence period is their practice of social taboos. A taboo could be defined as “a prohibition”, which, if violated, would lead to an automatic supernatural penalty. Through taboos the society restricted any act that violated the community norm which ultimately brought the wrath of the supernatural. A taboo should not be seen, heard, smelled or tasted. It was a certainty that when any person violated a prohibition he breached a taboo and he brought upon himself the wrath of the gods or the spirits. In his work, Kosha (2009, p. 39, 42) underlines that it was a taboo for the Moyons to shed blood at night because an evil spirit would see it and it would suck it causing death of the person. Again, in a funeral procession, the family of the dead person threw coins on the way between the house and the graveyard. It was a taboo for anyone from the family of the dead person to collect the money. If collected by the family, some

evil might happen to them. Others could collect it. The thought behind throwing coins was that the departed soul would require money on the journey to the land of the departed souls. The practice of social taboos guided the social life of the Moyons in the past.

II. FINDINGS AND CONCLUSION

The present study discovers changes in the traditional life styles in the sample villages in the post-independence period. These changes are notable in such areas like food habits and drinks, dress and hair style, replacement of traditional dormitory system, birth of educational institutions, literacy status, Moyon literature, occupational status, unemployment, modern sports and games, modern songs, dances and music, health and hygiene, impact of urbanization and modern gadgets. Unlike in the pre-independence period, Moyons in the post-independence period do not have any taboos on food habits. Fasting from food is observed on good Fridays, Ash Wednesday and in the Lenten season, and according to the health of the people. Consumption of any intoxicating drink is prohibited. Again, a finding in the life style of the people is the change in their dress and hair style. Ancient Moyons hardly ever covered their full body in their way of dressing. Women sometimes put *inih* without blouse and men wore *peen* around their waist without shirts. But today, they wear different styles of dresses. During the marriage ceremony, the bride adorns herself with a white gown and the groom wears a suit and necktie of the western pattern. Even during any festival, men wear western types of dresses and women wear their traditional ‘*inih*’ with modern types of blouses and adorn themselves with cosmetics. Their traditional attires are undergoing changes and modifications in their designs and colours. The practice of “beauty contest” is becoming a fashion in today’s life styles of the sample villages.

In the traditional life of the Moyons, the dormitory system was a training place where the youth learnt the art of life skills. Today, it is replaced by educational institutions. The formation of “Moyon Literature Committee” is an example of such a growing consciousness on literature development. A collection of Moyon folk literature (Kosha, 2009) gives valuable information about the literature of the Moyons which was handed down through oral methods.

The traditional folk songs and love songs have been replaced by western hymns and modern rocks. Western instruments and modern music are being used in the Church and at other social and religious gatherings. The use of *khuwng* during social functions and religious ceremonies is still maintained but the traditional musical instrument called *daar* is seldom used. Modern sports and games have replaced almost

all the traditional sports and games. "short put" has replaced the traditional game of "stone throw", "javelin throw" has replaced "shareel-yngkhu" and "high jump" has replaced "tarek-taraangi khuwng". In the modern times, exercises such as aerobics, march past, drills, etc., are being propagated in the educational institutions of the sample villages. Even for *mithun* head hunt, buffalo head or bull's head is used. Earlier, the winner got the *mithun* head, today, money is also kept and whoever wins the game gets the head as well as the money.

The impact of urbanization is seen in the life style of the Moyons in the sample villages. The people of the sample villages are flocking towards the plain areas. They are moving out of their villages in search of jobs or to cater to the education of their children or earn their livelihood on the basis of daily labour. With their exposure to the plain areas, they no longer perform the ancient practice of blood offerings of animals and fowls to appease the spirits for good health. Instead of consulting the *ithiim*, they go to the hospitals or doctors or clinics for their health care. Education has given them the value of keeping themselves hygienically clean to prevent the spread of air borne or water borne diseases.

A striking finding of the present study is the growing demands for modern facilities of life which is creating a crisis among people in sample villages. They are unable to cope with the rapid transition to modernity. Their exposure to the modern society either through the media or through education or through interactions has created in them a desire for modern life styles. For instance, they want better houses with concrete buildings yet their low economy often shatters their hopes and aspirations. There is a growing desire for better economic and educational facilities. Frustrations expressed in the form of addiction to alcohol or drug

abuse are observed among the people of the sample villages due to the inability to fulfil their desires, hope and aspirations especially among educated unemployed youths. Another disappointment is observed arising from the inability to acquire modern gadgets due to the poor economic status in the sample villages.

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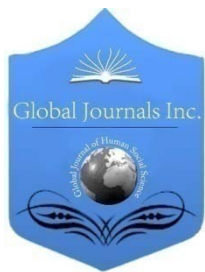
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• Glossary

Moyon	English
<i>Aarshuumpainih</i>	Praying mantis
<i>Abarae</i>	Navel
<i>Aethuw</i>	Onion leaves
<i>Aha</i>	Teeth
<i>Arupa</i>	Bosom friend
<i>Baen Leh Tuk</i>	Armlets
<i>Bayaangngathuw</i>	Fermented beans
<i>Bujuur</i>	Moyon
<i>Bujuurchong</i>	Moyon language
<i>Bujuur kastam la</i>	Moyon folk songs
<i>Burosghuw</i>	King chilli
<i>Champhuk</i>	Boiled vegetables
<i>Daar</i>	Gong
<i>Entuw</i>	Fresh bamboo shoots
<i>Haar</i>	Bracelet for female
<i>Hor</i>	Sea shells used as a string for male dancers
<i>Inihtak</i>	Real sarong



<i>Iraeriinhii</i>	Dormitory system only for the boys
<i>Ithaebu</i>	Sticky rice
<i>Ithiim</i>	Village physician
<i>Juungchah</i>	Perkiaroxburghii
<i>Khung</i>	Twirl
<i>Khuwng</i>	Drum
<i>Khi Leh Tuk</i>	Anklets
<i>Kikchii</i>	Bangles
<i>Kongkaepa</i>	Singers and drummers
<i>korencho</i>	Bracelet for female
<i>Kuursang</i>	Bangle for men worn only during the dance
<i>Lukhumpa</i>	Headgear
<i>Lushen</i>	Red bead necklace
<i>Lusheem</i>	Bamboo-gourd flute
<i>Naathuur</i>	Earrings
<i>Nachang</i>	Banana stems
<i>Nae-naa-ivuw</i>	Ear boring
<i>Naenthubuw</i>	Steamed rice
<i>Ngathuw</i>	Fermented fish
<i>Niimzuw</i>	Local beer prepared from jobs tear
<i>Paentha</i>	Worn at the wrist as a bangle
<i>Peen</i>	Traditional shawls
<i>Pengkum</i>	Trumpet
<i>Ruka</i>	Long necklace worn across the body from the neck
<i>Ruwthii</i>	Necklace of round cornelian stone of light brown colour
<i>Sanak</i>	Necklaces
<i>Sareer-yngkhu</i>	Javelin throw
<i>Sarong or inih</i>	Women's wear
<i>Shabaku</i>	Basket made of cane and bamboo
<i>Shabakureh</i>	Bags of paddy
<i>Shamcher</i>	Headgear
<i>Sharakii</i>	Mithun horns
<i>Sharings</i>	'Y' shaped wooden post
<i>Shopum</i>	Fermented bamboo shoots
<i>Taasham</i>	Death
<i>Taamfhuw</i>	Small bamboo flute
<i>Tarek-taraangikhuwng</i>	High jump
<i>Thingshuw</i>	Chutney
<i>Tongtingpa</i>	Spider
<i>Tosaerung</i>	Stone throw



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Agricultural Cooperatives and Rural Women's Access to Livelihood Capitals, the Case of Garagodo and Hembecho Cooperatives, Wolaita Zone, Southern Ethiopia

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Abstract- The study on Agricultural Cooperatives and Rural Women's Access to Livelihood Capitals in the case of Garagodo and Hembecho primary agricultural cooperative attempted to analyse the contribution of primary agricultural cooperative in enabling women to access livelihood capitals and build sustainable livelihood which is capable of coping with and recover from vulnerability. By using the sustainable livelihood framework adopted from DFID (1999), the study tried to illustrate how the cooperatives as transforming structure enabled women to build sustainable livelihood by accessing livelihood capitals. The study employed approximating longitudinal survey as research design. It also employed both quantitative and qualitative methods of data collection and analysis. The quantitative method of data collection employed survey method and the qualitative method of data collection employed in-depth interview, FGD, and observation methods.

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Abstract- The study on Agricultural Cooperatives and Rural Women's Access to Livelihood Capitals in the case of Garagodo and Hembecho primary agricultural cooperative attempted to analyse the contribution of primary agricultural cooperative in enabling women to access livelihood capitals and build sustainable livelihood which is capable of coping with and recover from vulnerability. By using the sustainable livelihood framework adopted from DFID (1999), the study tried to illustrate how the cooperatives as transforming structure enabled women to build sustainable livelihood by accessing livelihood capitals. The study employed approximating longitudinal survey as research design. It also employed both quantitative and qualitative methods of data collection and analysis. The quantitative method of data collection employed survey method and the qualitative method of data collection employed in-depth interview, FGD, and observation methods. Using the methods, primary data was collected from sample members of the cooperatives, centrally placed officials from marketing and cooperative development offices and managerial bodies of the cooperative enterprises. Simple random sampling technique was employed so as to select sample elements of the study. The finding of the study has revealed that the cooperatives provided women with various services including supply of agricultural inputs, credit services, marketing of agricultural input and output. Access to these services in turn enabled women to improve their productivity, augment their income, and build livelihood assets which are capable of withstanding risks and shocks.

Keywords: agricultural cooperatives, rural women, livelihood capitals, access.

I. INTRODUCTION

Various literatures have revealed that women, particularly those who reside in the rural areas are susceptible to various risks. Studies carried in Ethiopia have exposed how the discriminatory practices of the society deprived women from accessing the resources and making them vulnerable to risks and shocks. Their relatively limited access to and ownership of livelihood resources leave them vulnerable to both natural and manmade calamities (Jones *et al.*, 2010). This in turn not only makes women prone to shocks,

making their coping strategy futile and pathetic; it also greatly affects their household members (Prime Minister Office/Women's Affairs Sub Sector, 2004).

It is apparent that gender sensitive cooperatives can benefit rural women and ensure them with sustainable livelihood. If cooperatives are geared towards gender-responsive and inclusive approach, they can help women overcome gender specific constraints to improve their self-confidence, knowledge, leadership skills, income, and access to agricultural inputs, social networks, and position in value-chains. When women are more economically and socially empowered, evidence shows that there are direct and positive impacts on women's household and community decision-making power (FAO, 2011).

Studies also show that cooperatives are also contributing towards gender equality by increasing female membership as well as by expanding opportunities for women in local economies and societies in many parts of the world. They are known to upkeep access to quality education and life-long learning opportunities by providing the means for financing education; supporting schools; establishing their own schools to provide quality education to both the youth and adults; and by serving as centers for lifelong learning (ILO & ICA: 2014).

Cooperatives could yield immense benefit to the members in terms of developing their livelihood assets. Holmgren (2011:7) argued that "Education is a cornerstone in the ICA definition of a cooperative". Cooperatives hence should be providers of formal education. They can possibly also constitute effective networks for informal knowledge distribution. For women are deprived both access to formal education and limited informal means of acquiring skills, cooperative are vital way-out to overcome the wrestles. Cooperatives are an ideal training ground in the development of governance and leadership skill, contributing to the development of human capital (Ferguson, 2012:5). This has got significant meaning for women who rarely occupy leadership positions for they lack access to developing their leadership skill. Cooperatives lay conducive grounds for women representation in

decision making area by contributing to developed leadership skill of women.

Cooperatives can serve as mechanism of building social capital which has to do with their very nature of mutual association working for common good the members. Holmgren (2011) argues that being a member of a cooperative may create feelings of belonging and purpose, as well as to improve interpersonal relations and trust. The building of networks, which is based on trust, in general is also related to security. Often, farmers build kin and friendship networks as their principal defense in case of a shock. Cooperatives are among friendship networks where members share benefits and risks together (Bacon, 2005, cited in Holmgren: 2011:8).

II. MATERIALS AND METHODS

a) Research Design

The general principle of research design is that the research strategy or strategies, and the methods or techniques employed must be appropriate for the questions made the researcher wants to answer (Robson, 1993:39). The study employed approximating longitudinal survey design. This is because approximation technique combines the benefit of efficiency of cross-sections surveys in collecting data at one point in time, and advantage from longitudinal survey in answering research questions involving process or the notion of change overtime (Yeraswork, 2010). Accordingly, asking respondents to furnish data relevant to the past is a device utilized in collecting the data about the past situation. While the cross-sectional survey is used to obtain data regarding the participation of women in cooperatives, the service and supports delivered to them and the benefits obtained from the participation, the approximating longitudinal survey is used to provide data relevant to their past situations.

b) Methods of Data collection

Each research method has its strengths and weaknesses, and certain concepts are more appropriately studied by some methods than by others (Babbie, 2007:120). This is particularly true in the case of studying the impact of participation of women in cooperative and resulting outcome in their livelihoods. For instance, while quantitative measure of variables like

income and agricultural productivity can show the impact of cooperatives on livelihood of members, experience of vulnerability, and social capital are best suited to be studied using qualitative methods.

This study therefore, utilized both quantitative and qualitative methods of data collection and analysis to obtain the strengths from both methods and to address their weakness by using strengths from each other. It employed methodological triangulation of various methods of data collection and analysis in order to assure the validity and reliability of research results, and to effectively address different objectives of the research. While survey questionnaire was utilized as technique of collecting quantitative data, the qualitative was collected using interview, FGD and observation.

c) Sampling Technique

Among the six multi-purpose agricultural cooperatives that are currently operating in Bollosore Worada, two cooperatives namely Garagodo and Hembecho multi-purpose agricultural cooperatives, were selected purposely. The reason for purposely selecting the cooperatives was due to the higher proportion of women member in the cooperatives (26%) than other cooperatives and the higher span of cooperatives as enterprise since their establishment which makes them best suited to see their impact on women's livelihood. Simple random sampling technique was employed to select sample elements. Accordingly, a total of 65 sample elements were selected from both cooperatives.

III. RESULTS AND DISCUSSION

a) Benefits of Participating in the Cooperative

i. Access to Credit Service

As table 9 shows, though the percentage of respondents who joined the cooperative to access credit service accounts for 77%, only 40% of the respondents replied that cooperative provide them credit service. This is low as compared to the country's performance which is 71% (Bernard, et al: 2013). Respondents who joined earlier the cooperatives to which they are member responded that the cooperative provide them with credit and saving service while those are late to join replied that they didn't get the services.

Table 9 : Frequency and percentage distribution of respondents by their access to Credit Service

Does the Cooperative Provide You with Credit Service?	Did You Join the Cooperative to Access Credit Service?		Total
	Yes	No	
Yes	24(37%)	2(3%)	26(40%)
No	26(40%)	13(20%)	39(60%)
Total	50(77%)	15(23%)	65(100%)

Source: Field Survey (2015)

The chairman of Garagodo cooperative has replied to the researcher that the cooperative used to provide credit to its members but now it is facing

difficulties in delivering the service. He forwarded the following idea about the problem:

Garagodo Cooperative have been providing credit and saving services to its member as one of its objectives. Accordingly the cooperative used to deliver the services to majority of the members. But as the numbers of members with demand for credit service outweigh that of the financial capital of the cooperative, we decided to look for alternative. In collaboration with Omo-micro finance, we created opportunity for credit services to the members demand. In addition to credit service, women save their money in Omo micro finance. They also save money in the form of the capital of the cooperative when 30% of the profit obtained is deposited. This helped women to address their financial stress.

The same is true to Hembecho MPC. They chairman of the cooperative in interview which I had with

b) Agricultural Input Supply

The frequency & percentage distribution of respondents who consume input supply is presented in the following table

Table 10 : Frequency and percentage distribution of respondents by their access to Agricultural Inputs

Does the Cooperative Provide You with Agricultural Input?	Did You Join the Cooperative to Access Agricultural Input?		Total
	Yes	No	
Yes	27(42%)	24(36.5%)	51(78.5%)
No	9(13.5%)	5(8%)	14(21.5%)
Total	36(55%)	29(45%)	65(100%)

Source: Field Survey (2015)

As it is presented in table 9, 78.5% of respondents replied that the cooperative to which they are member provided them with agricultural input supply. The result is closer to the performance level at national level which is 92% for input supply (Bernard, *etal*, 2013). Yet the percentage of respondents who joined the cooperative in order to get farm inputs account for 55% & this shows that 28.5% of respondents accessed the service though it was not their reason to join the cooperative. Women who were provided with the inputs are those who earn their subsistence through farming, either through mixed farming or crop cultivation only. Among the respondents who get agricultural input from the cooperatives, while 95% said that the cooperative provides fertilizers to them, mainly UREA and DAP, 29% replied that the cooperative provide them with high yielding seeds.

Nigatu is working as an officer in Bollosore Sore *woreda* marketing and cooperative development office. He has been working in the office since 2001. He is supervisor of Garagodo MPC, and he provided the following opinion regarding input supply:

The fertilizers, UREA and DAP, are distributed so as to enhance the productivity of members of the cooperative including women. The fertilizers are provided based on the willingness of women, their farm land size, and purchasing power. Since the cooperative subsidize the price of the fertilizers, it is not costly and many can afford

him forwarded the following view regarding credit service:

One of the main services which Hembecho MPC was to provide to its members is credit service. The credit service was aimed at empowering the members financially there by to allow increased investment and better economic returns. But the inadequate capital of the cooperative limited the service delivery to few members. As we look for way-out from the problem, we found working with Omo micro-finance, and Wisdom micro-finance institutions as better solution. We provide institutional support to our members so as to get the credit services.

it. High yield seeds were delivered to women directly through the cooperative. The good quality seeds are to be distributed mainly for women who are household heads.

Respondents with whom I had interview have also replied that they obtain fertilizers and high yield seeds for better prices. By doing so the cooperative enhanced their productivity and saved their money from unwanted expenses. They can access the service based on their farm land size and the following demand for the intended production. Yet some of them complain that the input delivery is not timely and the distribution is not fair. This issue will be discussed later in depth.

c) Training

Among respondents from both cooperatives, 88% of them have replied that they have participated in trainings as provided by the cooperative. Despite the fact that majority of the respondents attended trainings which the cooperative provided to them, the frequency of attendance shows significant variation among the respondents in terms frequency of attending training. Accordingly, while 61% of the respondents attended only 1-3 times, 37% of the respondents attended 4-6 times. Only 2% of the respondents trained 7 and more times. Respondents who participate in committee are those who participated more than other members. The mean frequency of attendance is 3.

As the interview with officials from Bolloso Sore woreda has exposed, training is rendered to women with objective of ensuring better benefit for women who are participating in the cooperatives. Human capital development is at the center of the service provision. Training is rendered for women on different aspects. Among others, cooperatives give training for women regarding the rules and regulations, and organizational structure of the cooperatives. This is with intention to attain the better understanding of women so that they can participate in the cooperative in effectively, and get benefit in sustainable way.

The cooperatives also provide training on agricultural activities with the aim of inducing the agricultural productivity of member women. Consequently, the cooperatives provide training regarding appropriate use of fertilizers, conservation of soil, trees, grazing areas, water bodies and other natural resources, utilizing effective farming system, efficient use of financial resources, creating business and investing further, accumulation of assets and resources as aspects of the livelihood of women. In carrying out these activities, the cooperative closely works with the woreda agricultural and rural development office.

Since producing cash crops, mainly coffee and ginger, is one of the main sources of earning livelihood for the members, the cooperatives train the members including women, about producing quality coffee and ginger. The members are equipped with skills for producing and keeping quality coffee and ginger so that it can meet international standards. By doing so, the cooperative is ensuring the fair benefit of the members particularly of women.

The Bolloso Sore Woreda marketing and cooperative development office works with other stakeholders so as to develop the human capital of the cooperatives through training and financial support. As the coordinator of cooperative development core work process of the office has discussed, among these organizations are the women, youth and children affair's offices, gender office, Techno Serve Ethiopia, IMC, and SAFE Catholic Relief Ethiopia are the outstanding ones. While the office of women, youth and children affairs and gender office provide the cooperative members with training service only, Techno serve Ethiopia, IMC, and SAFE provide both training and financial and material assistance to the members. This is vital for there is increasing consensus among development experts that cooperatives need to work with NGOs so as to come through trends and challenges they face (Borzaga & Spear, 2004).

Discussions with managerial staffs of both cooperatives has also revealed how working NGOs is benefiting the cooperatives. The chairman of Hembecho MPC expresses how the support from Techno Serve Ethiopia which is NGO, has benefited the cooperative:

Techno Serve Ethiopia is one of our esteemed partners. It provides the cooperative with both technical service as well as financial support. The technical support includes rendering training to both members and the leaders particularly with aim of producing quality coffee. In addition to the technical support, the organization funded the cooperative with 790, 000 birr in 2013. In addition to this, the organization bought coffee mill for the cooperative which worth more than one million birr. This contributed to production of quality coffee than previous time. Being member, women has also benefited from the support particularly with regard to producing quality coffee and earning better cash.

d) Agricultural Marketing Service

Markets are believed to play key role in the development of rural economy and ensuring sustainable livelihood for rural poor. In light of lack of good access to markets, women may face challenges including difficulties for market they produce, obtain inputs, sell labor, obtain credit, learn about or adopt new technologies, insure against risks, or obtain consumption goods at low prices. Cut off from markets, they are forced into self-sufficiency, whether for food, labor, or other items. Its own subjective valuations, rather than market prices, then determine how its resources are used.

Under the current free market situation, small holder farmers have faced the difficulty of high competition in the market. To alleviate this difficulty, the role of cooperatives has become bigger than ever before (Alemu, 2011). In the case of output market, the market share of cooperatives is very low due to shortage of finance, poor infrastructure, inadequate and poor quality warehouse, and weak entrepreneurship skills including business management, planning and financial management.

The marketing service which the cooperatives provide to their members are bargaining for better prices, providing market information, and purchasing for better prices. As it is presented in the following table, 95% of the respondents replied that the cooperative provided them with bargaining for better prices. While all of the respondents replied that they obtain market related information timely, 97% of the respondents replied that the cooperative provide them with purchasing for better prices.

Table 11 : Frequency & percentage distribution of respondents by their access to Marketing Service

NO	Type of Marketing service	Did the Cooperative Provided you with the Service		Total
		Yes	No	
1	Bargaining for better prices	62(95.5)	3(4.5%)	65(100%)
2	Providing marketing information	65(100%)	0(0%)	65(100%)
3	Purchasing for better prices	63(97%)	2(3%)	65(100%)

Source: Field survey (2015)

The marketing service which the cooperatives provide to their members mainly is marketing of agricultural input and output. For this study, I will take Garagodo cooperative to elucidate its service in providing marketing of agricultural input, and Hembecho cooperative for marketing of agricultural output service it. The marketing of agricultural input include purchasing of farming input for better price and distributing them to the members. Accordingly, the Garagodo cooperative has purchased 276 quintals of DAP and 8 quintals of UREA for birr 207,894 in 2013. The fertilizers were distributed to members living in Garagodo, DacheGofara, AdimanchoArifta, BassaGofara, and Tokisa. The mean amount of DAP distributed to the members in the kebeles is 0.5 quintal and that of UREA is 0.02 quintal. This was intended to escalate the productivity of the members for *belg* farming. Meanwhile, during the same year the cooperative has purchased 1096.75 quintals of DAP and 53 quintals UREA for *meher* season cultivation, and distributed to the members. The price for purchasing DAPS and UREA was 443604.5 birr and 80013.2 birr respectively.

Hembecho Cooperative provides marketing of various types of agricultural output, yet marketing of fresh coffee comprise the lion share of its marketing activity and source for cash. Accordingly, the cooperative provided 91328.00 Kg of fresh coffee and 96104.00 Kg of *Jenifel* or dry coffee to EXC market between years 2009-20013. The total amount of cash obtained from selling the coffee is 9418176.00 birr. From this, the sell for fresh coffee in 2013/14 is 9126 Kg and *Jenifel* coffee is 23452 Kg. 1,702, 461.00 birr was obtained from selling coffee in 2013/14. Though the total profit for all the years can't be computed for the data for profit obtained in 2009 is missing, the cooperative has gained profit of 312, 542. 00 birr in 2013/14. From this, 62641 birr is distributed to the members in terms of their participation while 34 26 birr was divided based on their share or *sama*.

Access to agricultural marketing is very essential for the women from various perspectives. First of all, it initiates them to produce beyond what is needed for home consumption. In other word, they employ marketed oriented productivity so as to enhance their cash base. For instance, Taylor (2008) stated that poor roads and information about buyers could make marketing perishable crop too expensive and risky. So the farmers may decide to produces a few baskets for

their family's own consumption, and spends the rest of their time doing low-wage work. However, if they could become part of the export supply chain, they decision price would increase to the market price. They could be more efficient, shifting some or all of their time from low wage work to crop production, and would have an incentive to invest in their farm. Most importantly, they could generate badly needed cash for their family. The data from FGD and interview discussions also confirms this view. One of the FGD discussant forwarded the following view as how the marketing service helped her:

Before joining the cooperative, I just strive to produce foods for my family's consumption. Many factors force me to decide so. First of all, I faced challenge in accessing farm inputs which worsen the problem of productivity combined with declining fertility of soil. Even if I produce for market sell, I can't access transportation to bigger markets, like market in Areka town (capital of the woreda). My income doesn't allow me to afford the transportation costs. But after joining the cooperative, I accessed farm inputs for low price. I also learned how to produce better quality products of both cereals and cash crops. Through the cooperative, I could access market chain. The cooperative provided me with better profits which in turn motivated me to produce more and more.

From the data it is possible to understand that the cooperatives are serving their members with better marketing service. The purchasing of agricultural input for lower price and marketing of agricultural output for higher price contributed its part in augmenting the income of members and safeguarding them from unpredictable market trend. Despite these promising activities of the cooperatives in providing better marketing service to their members, there are problems which the respondents raised during the FGD session and interview.

e) Perception of Women towards the Role of Cooperative

One of the objectives of the study was to understand the perception of women towards the role of cooperatives in helping them to attain sustainable livelihood. Cooperative function to ensure that member's economic and social needs are attained and thereby to scale up their satisfaction. The satisfaction of members towards the performance of the cooperative in not only vital for the members, it is also crucial for the performance of the cooperative. When members are

satisfied in the performance of the cooperative, they are more likely to actively participate in the affairs of the cooperative (Jamal, 2008). This section of the paper therefore deals with analyzing the perception of the respondents towards the role of cooperative in building sustainable livelihood for them.

Various techniques are employed in this study so as to determine the perceptions of respondents towards the role of cooperative in improving their livelihood. In survey sample the respondents' participation in the cooperatives, their willingness to continue or not in participating in cooperatives, and Likert scale are among techniques utilized to determine the perception of respondents. The qualitative data from interview and FGD is also analysed to determine the perception of respondents towards the role of cooperative in improving their livelihood.

Accordingly, asked whether they want to continue participating in cooperative, all respondents from Hembecho cooperative, and 97% of respondents from Garagodo cooperatives replied that they are planning to continue participating in the cooperatives. This shows that majority of respondents held favorable perception towards the role that cooperative had in improving their livelihood. The data obtained from interview and focus group discussion also affirms this idea, though the respondents raise ample of complains which the cooperative should address soon.

One of the respondents with whom I had the conversation during the interview forwarded the following opinion regarding the role of cooperative in improving her livelihood, and of her family:

Farming is the major source of livelihood for my family. I work with my husband in farming activity, yet I devote

most of my time to petty trading of coffee and ginger. Joining the cooperative provided me with access to farm inputs and better marketing service. While I can save money from purchasing agricultural inputs for low price, the marketing service which the cooperative delivers guaranteed me with higher profits. With more cash I obtained from profit, I was able to intensify my trading activity. I can now save more and I can accumulate assets further. I do have more cattle than which I had before joining the cooperative.

Likert scale is also employed so as to determine the perception of the respondents towards the role of cooperative. The respondents were asked whether they agree to particular statements that give implication regarding their perception towards the role of cooperatives. Then the total summation score is measured so as to label them as those with favorable or unfavorable perception towards the role of cooperatives. The higher score in the scale signifies the more favorable perception. Since the maximum possible score is 40 and the minimum is 10, score of 25 is taken as the cut-off point to decide their perception as favorable or unfavorable. Accordingly, the survey result shows that the average score for respondent's perception is 31, where the minimum score is 18 and the maximum is 38 with the standard deviation of 6. The average score 31 shows that the respondents have favorable perception towards the cooperatives.

Moreover, test for correlation was administered so as to find-out whether there is significant relationship between the perceptions of respondent's towards the role of cooperatives in improving their livelihood and their stay in the cooperative or length of membership.

Pearson Correlations

		Year of membership	The perception of respondents towards role of the cooperative
Year of membership	Pearson Correlation	1	-.502**
	Sig. (1-tailed)		.000
	N	65	65
The perception of respondents towards role of the cooperative	Pearson Correlation	-.502**	1
	Sig. (1-tailed)	.000	
	N	65	65

** . Correlation is significant at the 0.05 level (1-tailed).

As one can see from the table, the correlation coefficient of -0.502 (Sign. =0.000) shows that there is a moderate positive relationship between perception of respondents and length of membership in cooperative. Correlation is significant at the 0.05 level (1-tailed). The moderate positive correlation between perception of the respondents and length of their membership could be traced to the increased benefit they enjoy as the more they stay in cooperative, as well as the better understanding about how the cooperative performs.

IV. CONCLUSION AND RECOMMENDATIONS

a) Conclusion

This study has revealed that primary agricultural cooperatives are vital as far as the livelihood of rural women whose lion's share of income is driven from farming, is concerned:

- The participation of women in primary agricultural cooperatives enabled women to better access

productive resources including access to agricultural inputs, marketing service, training and credit service. This in turn contributed to augmenting of their income and to better access social service like education and health services.

- The study has also revealed that those women which stayed longer had a favorable perception towards the role cooperatives in increasing their access to productive resources and improving their livelihood. This implies that with increased duration as member, they enjoy more benefits.

b) Recommendations

- It is apparent that cooperatives shall be geared in direction of the seven internationally accepted principles as far as their effectiveness is concerned. This in turn could serve as catalyst in aiding these primary cooperatives to better benefit their members, particularly the women members.
- Working with donors, and other cooperatives could help the cooperatives in overcoming their challenges and being more effective. Working with donors can help cooperatives in overcoming their challenges through various ways. It allows cooperatives to access revolving loans and funds, bank guarantees, or equity capital to increase the capitalization of financial cooperatives.

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Marginalization of Hui Muslims in China: A Sociological and Islamic Perspective

By Dr. Md Ehtesham Akhtar

Introduction- Chinese Hui Muslims, who constitute around 11 Million of the Chinese population, are at the crossroads of victim-hood, deprivation and a desire to rebuild their destiny. The Hui People have a strong desire to lead a respectable life and seek opportunities for progress and development similar to other communities of china and the world. The present study observed the Hui Muslims are marginalized in all spheres of development including education, employment, income and assets. There is a need for durable changes in Chinese government policies concerning Hui minority. Being rich in diversity, china is one of the important example of pluralism with multi dimensional Ethnic, cultural and social groupings, races and religions. Like other main ethnic communities, the marginalized Hui Muslim should pursue social, economic, religious and educational aspirations not only within the frame and support of government provided infrastructure, opportunities and political awakening but needs to walk extra step for achieving their targets on their own without any kind of violence.

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Marginalization of Hui Muslims in China: A Sociological and Islamic Perspective

Dr. Md Ehtesham Akhtar

I. INTRODUCTION

Chinese Hui Muslims, who constitute around 11 Million of the Chinese population, are at the crossroads of victim-hood, deprivation and a desire to rebuild their destiny. The Hui People have a strong desire to lead a respectable life and seek opportunities for progress and development similar to other communities of china and the world. The present study observed the Hui Muslims are marginalized in all spheres of development including education, employment, income and assets. There is a need for durable changes in Chinese government policies concerning Hui minority. Being rich in diversity, china is one of the important example of pluralism with multi dimensional Ethnic, cultural and social groupings, races and religions. Like other main ethnic communities, the marginalized Hui Muslim should pursue social, economic, religious and educational aspirations not only within the frame and support of government provided infrastructure, opportunities and political awakening but needs to walk extra step for achieving their targets on their own without any kind of violence. The Beijing Government had not made any kind of solid efforts to address various aspects of the Muslim deprivation in entire china. In Hui Muslim community there is a need of Policy Makers, Community Leadership Motivators & Trainers in a good number that could use their mind in the strong social, political and religious construction of Muslim society in entire China.

Social, political, and religious leaders are assets, backbone and face of any community anywhere in the world, who play a key role in motivating and leading the community to the heights of progress and empowerment. They are the people who have deep understanding of issues at the ground level and enjoy negotiating skills to respond in vibrant democratic and undemocratic setups. History shows that most of the Social, political, and religious leaders have attain heights of success not because of personal ambitions but that of their missionary zeal and selfless contributions for their community and nation. Chinese Hui Muslims too have such hidden potential that must be searched and, given them their due place in societies and channelize their potentials.

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a) Hui Muslim in China

China is the home of 56 ethnic groups, out of which 91.6 percent of the population is the Han ethnic group. Other 55 ethnic groups are customarily referred to as the ethnic minorities. According to the fifth national census in 2000, 18 ethnic minorities have a population of over one million, namely the Zhuang, Manchu, Hui, Miao, Uyghur, Yi, Tujia, Mongolian, Tibetan, Bouyei, Dong, Yao, Korean, Bai, Hani, Li, Kazak and Dai. Hui and Uyghur are two major Muslim ethnic groups in china that comprises 11 million and 8 million respectively. Hui found throughout china and Uyghur mostly in Xinjiang Uyghur autonomous region. Hui and Uyghur both ethnic communities believe and practice Islam. Majority of the Hui concentrated within the North western china (Ningxia, Gansu, Qinghai and xinjiang). The other famous places where Hui also exist are Beijing, Inner Mongolia, Hebel, Hainan, and Yunnan. The Hui have been labeled the "Chinese-speaking Muslims", "Chinese Muslims", and most recently, as "Sino-Muslims".

It is the general perception that Hui people are descendants of Persian, Arab, Mongolian, Turkish Muslim merchants, soldiers, and officials who settled in China and intermarried with local Chinese (Gladney, 1991). The term Hui originated from the Mandarin word "Huihui," a term first used in the Yuan dynasty (1276–1368) to describe Central Asian, Persian, and Arab residents in China (Lipman, 1997). Islam came to China during middle of the seventh century during the Khilafat of Usman Ghani "Raze Allahu Anhe". During this period nomadic groups in Central Asia converted to Islam and settled in northwestern China. As a result, during the seventh century large Muslim communities emerged in Yangzhou (Jiangsu), Canton (Guangdong), and in the ports of Fujian (Israeli, 1982). During the tenth century, Muslim migration into China reached its peak. In those earlier times, Muslims lived apart from local Chinese in separate quarters and maintained different systems of laws and ways of life. Their seclusion was made possible by the virtual extraterritorial rights they enjoyed (Israeli, 1982). Eventually, many Muslim men married Han women and some adopted Han children in times of famine. Inter-marriage not only enabled the numerical growth of the Hui people but also increased their assimilation into the Chinese mainstream society (Israeli, 1982). According to Islamic point of view a Muslim Could never live in a separate or excluded

places anywhere in the world, If a Muslim live in a excluded place outside general public is against Islamic teaching and Islamic way of living. The above mentioned way of living by Israeli was easily seen during British rule in India. It can be strongly say that to live in a separate place was the practices of Britishers not Muslims. History shows Muslim rulers always lived within the society with a common people in any period anywhere in the world. It was impossible for a Muslim in china to live in an excluded place and get a major victory of conversion into Islam. The above mentioned line "Muslims lived apart from local Chinese in separate quarters and maintained different system of laws and ways of life" is totally beyond Islamic teaching and practices, even uneducated Muslim could not believe in the above lines mentioned by Israeli. A fish couldn't live without water and a Muslim couldn't live without Muslim society. Despite the long history of the Hui people in China, they remain a clearly defined minority group. According to Michael Dillon, the history of the Hui people dates back to the seventh century, when the Chinese began interacting with Middle Eastern Muslims, shortly after the establishment of Islam. Most of this contact occurred between Chinese, Arab, and Persian traders. In fact these traders were the first person introduced Islam in China. Arab and Persian traders began to visit Chinese ports at Guangzhou, Quanzhou, and Hangzhou during the Tang Dynasty (618- 907). As trade ties increased, Muslims felt the need of Mosque (Masjid) for five time prayers and Friday (Juma) Prayers. Daily five times and Friday prayer is essential (Farz) in Islam and that cannot be prayed alone. Such religious needs encouraged Muslims to build mosques, which led to the establishment of small Muslim communities in eastern China. Muslims also migrated to China through the Silk Road in Central Asia. Under the Yuan Dynasty (1279-1378), thousands of Muslims from Central Asia entered western China.

b) *Hui and Islam*

By viewing the social, cultural and religious history of Hui. It can be strongly say, Hui people accepted Islam when Sahaba (Companion of Prophet Muhammad "sallahu Alaihe wa salam") came from Macca to china for the purpose of trade during Khilafat of Usman Ghani (Raje Allahu Anh). All over the world, Muslim scholars and preachers easily quotes the example of china, how "Sahaba" success in China in his mission of preaching Islam without any war and conflict. The only way of success was honesty in businesses. By viewing the honesty of sahaba in all sphere of life, a large number of Chinese residents converted into Islam. With passes of time that converted Muslims known as HUI. HUI are the first people of china converted into Islam.

In early period of Islam in china not only one ethnic groups and one part of resident converted into

Islam but from different parts and different ethnic groups accepted Islamic teachings. This is the reason Hui Muslims are seen all over the china and speak a number of non-Chinese languages. It can be strongly say Hui Muslims doesn't belongs to only one race, they are mixture of different races in early period of Islam.

The ancient Silk Road trade route cut through what is today the Ningxia Hui Autonomous Region, luring Muslim traders from afar. Descendants of Arab and Persian merchants travelled here in the 7th century and many settled, planting the roots of Islam in the heart of China. About half the country's 20 million Muslims are from the Hui ethnic group (Aljazeera 12 October 2012). The Ancient Record of the Tang Dynasty describes a landmark visit to China by Saad ibn Abi Waqqas (ra), one of the companions of Prophet Muhammad (s) in 650 C.E. This event is considered to be the birth of Islam in China. The Chinese emperor Yung-Wei respected the teachings of Islam and considered it to be compatible with the teachings of Confucius. To show his admiration for Islam, the emperor approved the establishment of China's first mosque at Ch'ang-an. That mosque still stands today (Yusuf Abdul Rahman).

Muslims fully integrated into Han society by adopting their name and some customs while retaining their Islamic mode of dress and dietary restrictions. Anti-Muslim sentiments took root in China during the Ch'ing Dynasty (1644 - 1911 CE), which was established by Manchus who were a minority in China. Muslims in China number more than 35 million, according to unofficial counts. They represent ten distinct ethnic groups. The largest are the Chinese Hui, who comprise over half of China's Muslim population. The largest of Turkic groups are the Uygurs who are most populous in the province of Xinjiang, where they were once an overwhelming majority (Yusuf Abdul Rahman). In china Hui Muslim have significant autonomy and freedom to devoutly follow their religion in a region where Islam thrives. While Hui Muslim have been afforded much more political and religious freedom by Beijing. But Uyghur Muslim of Turkic descent in the far west face harsh religious restrictions and repression, Observers say it is their friendly historical relations with the ethnic majority Han (Aljazeera 12 October 2012).

c) *Hui and Language*

IT can be strongly say "Language is the constituent element of civilization. Man could not become man except by language. The importance of language for man and society cannot be minimized. Language is not only a mode of communication between individuals but is also a way for the expression of their personality. Sociologically, language moulds the individual from childhood. The child comes to know most of the things of the world through language. Language helps to understand the culture, life styles of other societies their traditions, customs and festivals.

Learning new languages increases intellectual status of mind and the brain efficiency could be improved with the aid of new languages. Language is also important to understand nature and its behavior. Man would have remained deprived of the Divine message of God if there was no language. It helped in making him capable of receiving and understanding his purpose of life. The culture that exists at a given time and place has come from the past and is the result of accumulation of things, attitudes, ideas, knowledge, error and prejudice. The animals as we have seen are incapable of speech except for a few sounds and so incapable of having any culture and civilization. It is man alone who through language has acquired a high degree of culture and civilization (Shelly Shah).

In china nine Muslim nationalities speaking distinct languages have been separated from the Hui, but the remainder is far from linguistic homogeny. With the exception of groups like the Manchurians, whose language has gone out of use, every minority nationality except the Hui speaks a common, non-Chinese language. The Hui generally speak the local dialect of wherever they live. In most cases this is a variety of Mandarin, but some Hui speak Tibetan, Mongolian and the languages of the Bai and Dai people of Yunnan Province. The boundaries between each of these is not necessarily just spatial or linguistic. Hui from all over China share certain Arabic phrases, they are largely the same basic expressions used throughout the Islamic world and hardly the basis of a unique dialect. Some would contend that the Hui once spoke a common language, but have assimilated over time. Virtually all Hui trace their ancestry to foreign Islamic immigrants, but this migration came in several waves spanning many centuries. Many of these immigrants have shared some knowledge of Arabic and Persian has served as a lingua franca in some instances, especially during a large Persian influx during the Yuan Dynasty but the Hui vernacular if there ever has been a tongue worthy of the name has varied across time and space. The broad linguistic variation between various Hui communities is at least partially due to their situation as the most widely dispersed of China's minorities (Stewart, Alexander Blair 2009). Arabic is seen as a common language among all Muslim Minorities in China. All Islamic authentic basic literatures are available in Arabic and Persian. To better knowledge of Islamic teaching, it is necessary to know Arabic and Persian language. Without knowing Arabic a Muslim couldn't learn or recite Quran. For better Islamic Understanding, a Muslim must have to know Arabic and Persian language. Thus teaching of Arabic and Persian are common among Muslims in china and the world. From the sociological point of view, language play major roles in entire socialization process of a human being. In the socialization process of Hui not only local dialects have their impact on their personality but Arabic and Persian have also exerted their impact on their

personality. In the era of Globalization, the authentic Islamic literature are also available in Urdu language, thus lots of Chinese Muslims are learning Urdu language.

d) *Hui Skills and Occupation*

Muslims virtually dominated the import and export business in China during Sung Dynasty (960 - 1279 CE). The office of Director General of Shipping was consistently held by a Muslim during this period. During the Ming Dynasty (1368 - 1644 CE), a period considered to be the golden age of Islam in China. Many other occupations, such as ritual slaughtering and leatherworking, are merely outgrowths of religious customs. It could also be argued that trading excursions are often a secondary outgrowth of religious travel. Indeed, Arabic and Persian language skills among contemporary Hui often earn them prestigious careers in international business and politics rather than employment as religious professionals (Stewart, Alexander Blair 2009). Ritual slaughtering and leatherworking are not only the occupation of Hui in China but these professions are mostly in the Hand of Muslims in Asia and Africa.

The presence of Hui in large urban areas in part reflects their business acumen and propensity for commerce related migration. The Hui people are noted for their skills in small businesses in particular, Islamic (*qingzhen*) restaurants, fur, leather, and jade processing. Over the centuries, their engagement in commerce often has resulted in their migration to different parts of the country (Gladney 1991, 1998). Hui identity is tied to trade and entrepreneurship and shows significant proportions of the Hui people in urban areas are engaged in business. Historically, the Hui people have had lower levels of education than Han Chinese. The Hui people's lower education is likely to pose a disadvantage for them in the urban labor market, and may be a reason for their high representation in urban trade and commerce. Largely because of their diet and the importance of the mosque to the Hui community, the Hui people in large cities tend to concentrate in enclaves that are segregated from Han Chinese (*Wenfei Wang, Shangyi Zhou, and C. Cindy Fan 2002*). One of the major Islamic reasons of Hui involvement in businesses is "Sunnah" Our Prohed had done businesses, so a practical Muslim will prefer businesses. According to general Islamic perception 95% benefits are in business. Thus it will not be an exaggeration to say majority of the wealthiest person in the world are business man. It will be overestimated to say, only a well educated person could run a good business. In the case of India, lots of middle richest men are not well educated simply knows reading and writing but they have money in millions. Such Islamic believe have promoted Hui Muslims towards business.

e) *Hui - Han Unity in Diversity*

Hui are one of the important ethnic minorities mentioned in the list of Chinese government. In terms of demographic proximity and cultural assimilation most of the Hui are closer to Han Chinese than other Muslim nationalities. Hui are little different from Han in skin and colour. Majority of the Hui speaks Mandarin as a mother tongue. The Hui and the Han *have language and physical appearance in common* and yet they differ, as the Hui are Muslims and historically have their own identity. Differences between the Hui and Han are visible in *religious practices, diet, dress and often name*. Modern Islamic reform movements and ban on the Islamic practices in Xinjiang have awakened their Islamic belief and practices not only in Uyghur and Hui community in China but other Muslim community also. The technological developments have provided sufficient literature to Hui and other Muslims to know their religion and their duties in Islam. Not only Hui people benefited from available Islamic literature but other Muslim community in China also benefited. The attendance in masjid (Mosque) increased in Xingjians, nagxiga Beijing and other places in China. The recent ban on Hijab in Xinjiang is an example of increasing Islamic faith and practices in China. Easy availability of Islamic literature in print and electronic media provides sufficient material to a general people and researcher to know about Islamic teachings. The technological development have easily provided different kind of abundant Islamic literature to a common people to know about Islam and to accept the reality, what is wrong or right in social and religious life. On the other hand it can be strongly say, technological development is one of the major causes of faith conversion into Islam by all major and minor religious practitioner in China and the world. Currently eight different translations of the Holy Qur'an in the Chinese language as well as translations in Uyghur and the other Turkic language are easily available.

According to Lipman, unlike the Uyghur question, Beijing's relationship with the Hui must be understood at the local, rather than the national level. In most places, Han cadre and Hui minority leaders have managed to cooperate, allowing them to resolve disputes peacefully. However, in a few locations, the Hui and the Han have clashed and occasionally engaged in violence. Such violence has not reflected a Hui desire to secede or break away from the Chinese state however, and in general, Han-Hui relations have been relatively peaceful. The nature of relations varies from place to place and violence has only been used by a few Hui and Han outliers (McKinney, Evan W). Like the Uyghurs, China's Hui do not possess an organized resistance group. According to Gladney, the Hui are primarily Han Chinese, but they tend to blend in well with the indigenous inhabitants of the places in which they live. For example, Hui living in Tibet tend to speak Tibetan,

while Hui living in Beijing will often speak Mandarin. This has unique implications for evaluating Han-Hui relations. Grievances seem to be conspicuous in Han-Hui relations. Han migration in particular is important to consider. Like the Uyghurs, the Hui maintain a different way of life than China's Han majority. However, because the Hui live all over China, migration policies have affected the Hui differently than they have affected the Uyghurs. Most Hui communities have adapted to their proximity with Han neighbors without incident. Despite Han migration throughout China, the Hui have been able to maintain some degree of local autonomy. Such autonomy has undoubtedly led to relatively peaceful Han-Hui relations. Relations have been especially peaceful in regions where the Hui have remained in the majority (Chuah, Osman 2004). Internal colonialism and assimilation have also played a role in Han-Hui relations, but with less significance than the Uyghur case. When the Han pressure to assimilate begins to overtake Hui nationalism tension may emerge. In response, Han and Hui people tend to minimize everyday contact so that a relative peace can still be achieved. However, intense social situations like this exist in many places throughout China where the Hui are a substantial minority. Most Hui are able to live with a tense Han-Hui social relationship, but at times, catalysts can turn a tense situation into a violent confrontation (McKinney, Evan W).

In 1856 a rebellion in Yunnan resulted in the deaths of millions of Hui. Despite the potential for violence among the Hui, the majority of Hui communities either do not experience intense assimilation or have reacted to it without violent confrontations. Identity also plays a role in Han-Hui relations (McKinney, Evan W). The Hui have tended to adapt closely with the indigenous populace and this has led many Hui to find a niche in contemporary Chinese society. According to Gladney, the Hui can be seen as the most closely incorporated Muslim minority into Chinese society and culture. From an ethnic perspective, the fact that the Han and Hui share some sense of ethnic similarity undoubtedly creates the basis for a peaceful relationship. However, according to Chuah, the fact that the Hui *do* have a distinct identity has contributed to some tension between the Han and Hui. Distrust, prejudice, and discrimination from both sides has contributed to tension and intensified hostility between the two peoples (McKinney, Evan W). Hui identity is also important from a religious perspective. Many Hui identify strongly with Islam and disruption of religious activities has, at times, sparked ethnic unrest. Thus, Han-Hui relations in China are clearly tied to the politics of identity.

f) *Hui and Han Diet Difference*

Eating Pork is unthinkable among Muslims all over the world. A Muslim could drink wine but couldn't eat pork. Eating Pork is strictly prohibited in Islam, in

other word it is “Haram” for a Muslim Ummah (All Muslim). The Person eating pork could not be a Muslim; he/she could be a Muslim by name, but not by faith and practices. All over the world only “Halal” meats are permissible for a Muslim. It can be strongly say, Hui Muslims doesn't eat pork. Differences in diet create major gaps between Hui and Han relations. Chinese Han eat more pork per capita than any other nationality, the word for meat *rou* used in isolation is assumed to mean pork. Hui could never eat with any utensils that have been used to prepare or serve pork (Stewart, Alexander Blair 2009). Eating is an important part of human social and cultural life, thus the food sharing system between Han and Hui create a major social gap between these two major societies. In china other Muslim nationalities have linguistic and ethnic distinctions to set them apart from others, but the Hui participate in inventing ethnic traits out of the arbitrary unity of a common diet. These dietary restrictions encourage Hui to take in traveling coreligionists and open hotel and restaurants for Muslims who will not eat or sleep in ritually unclean Han establishments. This situation may create a certain amount of interdependence and community among the Hui, but it could do the same among all Muslim nationalities as well (Stewart, Alexander Blair 2009). These restaurants also display Hui identity as a practical Muslims and provide Halal food to Muslims and save them from Haram food (Strictly prohibited). From Islamic point of view “It is the moral responsibilities of all Muslims in the world to save Muslims from taking haram foods and involving in haram activities in any parts of the world”. The special Hui Muslim restaurant and Hotel is the part of the above mentioned Islamic views. It could be wrong to say Hui Muslim hotels and restaurants are only to attract Muslim travelers from the country and other parts of the world. All over the world Muslim travelers first search Muslim hotels and restaurants only to save himself or herself from haram foods.

g) *State Discrimination with Hui and Uyghur*

In PRC Hui Muslims are much freer to practice Islam throughout china than Ugher, although Hui Muslims in Ningxia suffered persecution during the Cultural Revolution in the 1960s and '70s. Hui Muslims never suffered the same level of repression as faced by Uyghurs because they have been much more assimilated into Chinese culture, says Uyghur writer Ghulam Osman. Majority community in PRC has accepted Hui Muslims as a Chinese Muslims, but Uyghurs are not because they belongs to different race other than Chinese. Hui Muslims have never been a nation-state demand, they always lived together with the Chinese, because they belong to the same ethnic group as the Chinese, Ghulam Osman said. The Hui, whose forefathers were traders from Central Asia and other places in the world who accepted Islam, live throughout

China. Hui are the only ethnic group to be defined on the basis of their religion, rather than language or genealogical differences. Uyghurs are different, they had their own land and were invaded by China, Ghulam Osman said, referring to Xinjiang's past before it came under Chinese control following two short-lived East Turkestan Republics in the 1930s and 1940s. China, facing a separatist movement in Xinjiang, represses Uyghurs' religious freedom because Islam is significant in the survival of their identity. But if China is worried about an independence movement blossoming among Uyghurs, such a movement would be more likely to be spurred in reaction to repressive religious policies than religion on its own, Gladney said. All the Uyghur movements against the Chinese government were caused by frustration that resulted from the heavy-handed repression of the Chinese government in the region, not by radical religious forces,” Gladney said (<http://www.rfa.org/english/news/uyghur/hui-113020121-72354.html>). Islam allowing all Muslims in the world to maintain their Muslim Identity by look, by faith and by practice, Separate them self from Non-Muslim cultural practices which Islam forcibly forbidden, as for example, all Muslims in the world should be beard on their face, if a Muslim doesn't have beard on their face, he has assimilated himself into a Non-Muslim fashion, means he has involved himself into a non Islamic fashion that is not allowed by Islamic teachings. In other words from Islamic point of view a Muslim cut his beard and assimilate himself into a Non-Muslim look, on the other hand he is involve in “Haram activity”. Cutting beard is Haram in Islam. Uyghur's cultural and religious practices separate them from rest of the Chinese culture and should not be underestimated. It will not be an exaggeration to say, all political movements of Uyghurs are caused by the heavy handed policy of Chinese government and not by other communal or religious forces in the nation. However, Religion plays a significant role in Uyghur's religious and cultural survival in china. Islam and the Uyghur language are deeply embedded in Uyghur identity. They maintain and strengthen their racial and historical differences with Han Chinese.

II. CONCLUSION

As mentioned above Hui Muslims are one of the Major ethnic groups in china, living together with other ethnic groups of china from centuries, sharing different languages and cultures. Despite that Hui Muslims are marginalized in all sphere of life including education and politics. Hui Muslims availing less Governmental facilities as compare to other ethnic groups in china especially Han. Hui Muslims continuously striving for their political, social, cultural and religious rights. Hui representatives rarely seen in government body, as proportion to their population. It is the needs of time

more and more Hui representatives should be in government body that's the fundamental rights of Hui community. When the study looks on the top key positions finds that majority of the Han enjoying key Post. Hui ethnic minority should be given special grant for the betterment of Hui society and also given more religious freedom to build their own Islamic institutions (Madrasa) to save their Muslim identity and culture.

Cultural and religious diversity is the beauty of any good nation in the world. Good Humanities are learned in a diversified religious and cultural practice. Best personality always develop in a pluralistic culture. It is the needs of time Chinese government should provide equal religious freedom to all ethnic groups in PRC. All human right activists should demand equal religious freedom in china. Ban on religious practices are the violation of world human rights. By viewing the Uyghur statuses in china it can be easily and strongly said Uyghur's condition are worst in the world. Uyghur's Ethnic Identity is on stake.

In this world no religion taught about religious extremism. Religion always teaches how to live in a simple, multi-cultural, multi-linguistic and multi-religious society. Religion also teach how to save yourself, your family and society from different kind of social deviation and social evils. If any kind of unrest seen among Uyghur and Hui in past and present are the emergence of brutal discriminatory behaviour by the Chinese government. In every society in the world little and great differences are seen among the general people but major division among Han and Hui are due to oppressive behavior of Chinese Government. Conflict always takes a shape of violent by the involvement of government machinery. Beurocrats always divide society into different segment. Religious, linguistic and cultural unity always seen among general and common people. Society always disturbed only the involvement of beurocrats. Religious minority in china are living under the umbrella of fear in one party system rule.

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By Desta Tegegne Assefa, Kasahun Desyalew Mekonen & Yalemsew Genetu

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Abstract- Without any doubt rural-urban migration of the rural land owners has its own implication on the development process of both in urban and rural areas of a country. Hence, the primary purpose of this paper is to identify the determinants contributing for rural-urban migration of the rural land owners and its negative impact on rural development in Hulet Eju Enese Woreda of Eastern Gojjam zonal administration. The study further focused on the characteristics of migrants and challenges they face at the destination. To achieve the objectives, both primary and secondary data were employed. Data collection instruments like structured questionnaire, semi-structured interview and secondary sources were largely employed. To this end, a total of 110 migrants were selected through purposive snow ball sampling technique for the survey and the data was analyzed both qualitatively and quantitatively. The result of this study revealed that both rural push and urban pull factors were determinants for rural land owners to migrate to Mota town from different parts of Hulet Eju Enese Woreda.

Keywords: *rural-urban migration, land owners, migrant households, rural development, Ethiopia.*

GJHSS-C Classification : *FOR Code: 160804*



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Determinants of Rural Land Owners' Migration to Urban Centers in Ethiopia

Desta Tegegne Assefa^α, Kasahun Desyalew Mekonen^σ & Yalemsew Genetu^ρ

Abstract- Without any doubt rural-urban migration of the rural land owners has its own implication on the development process of both in urban and rural areas of a country. Hence, the primary purpose of this paper is to identify the determinants contributing for rural-urban migration of the rural land owners and its negative impact on rural development in Hulet Eju Enese Woreda of Eastern Gojjam zonal administration. The study further focused on the characteristics of migrants and challenges they face at the destination. To achieve the objectives, both primary and secondary data were employed. Data collection instruments like structured questionnaire, semi-structured interview and secondary sources were largely employed. To this end, a total of 110 migrants were selected through purposive snow ball sampling technique for the survey and the data was analyzed both qualitatively and quantitatively. The result of this study revealed that both rural push and urban pull factors were determinants for rural land owners to migrate to Mota town from different parts of Hulet Eju Enese Woreda. Small land holding, poor economic condition, natural disaster and lack of social service in the rural area were serious problems that pushed rural land owners to migrate to urban centers. Where as attractive climatic conditions, existence of urban amenities and social facilities and employment opportunities in Mota town were strong pull forces.

Keywords: rural-urban migration, land owners, migrant households, rural development, Ethiopia.

I. INTRODUCTION

Migration is a form of spatial mobility, which involves a change of usual residence of a person between clearly designed geographical units. Migration has been an important component of population redistribution throughout the world. It is a multifaceted phenomenon which in general involves the movement of people from one place to the other (NGS, 2005). The UN (1970), defines migration as a move from one migration defining area to another that was made during a given migration interval and that involves change of residence. "A migrant is also defined as "a person who has changed his usual place of residence from one migration-defining area to another at least once during the migration interval" (UN, 1970).

Central to the understanding of rural- urban migration flow is the traditional push-pull factors. "Push

factor" refers to circumstances at home that repel; examples include famine, drought, low agricultural productivity, unemployment etc. While "pull factor" refers to those conditions found elsewhere (abroad) that attract migrants. There are many factors that cause voluntary rural-urban migration, such as urban job opportunities, housing conditions, better income opportunities etc. There is no doubt that, apart from these factors, urban areas also offer a chance to enjoy a better lifestyle (Jahan, 2012). For Bhattacharya (1993), rural-urban migration has been historically connected with industrialization, urbanization and economic growth. Rural-urban migration eases inter-sectoral factor mobility and plays a vital role for structural changes. Moreover, migration has also been a key livelihood and survival strategy for many poor groups across the developing world, particularly in Africa.

In Africa, migration has been considered as a way of life where the people migrate from place to place due to political, socio-economic and demographic reasons. Rural-urban migration has contributed for half of the urban population growth in Africa in 1960s and 1970s and about 25% of urban growth in 1980s and 1990s (Adepoju, 1977; Lall et al, 2006). Concentration of investment in industries, commerce, and social services in towns has been the causes for regional inequalities and differences in economic opportunities. In addition, the productivity of the rural and agricultural sector has remained low and leading to rural out-migration to urban and industrial sectors (Adepoju, 1977).

Migration within Ethiopian borders has been common as well, mainly in the form of rural -urban migration flows (Fransen & Kuschminder, 2009). The rural-urban migration trend in Ethiopia can be explained by a number of so-called push and pull factors (Kunz, 1973). Ezra and Kiros (2001) summarize the main push factors in Ethiopia being overpopulation, famine, poverty, land scarcity, governmental agricultural policies, and lack of agricultural resources. Many households, however, also participate in seasonal labor activities, leading to temporary rural-urban migration.

Researchers (Kidane, 1989; Kibreab, 1996; Berhanu & White, 2000; Kiros & White, 2004) have shown how the character, direction, and the volume of migration in Ethiopia during the last two to three decades have been shaped by political instability, decline in the agricultural sector and government resettlement policies of the 1980s. The latter had as an

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official objective to prevent further famine and to attain food security (Gebre, 2001; Ezra, 2001). Under these circumstances, migration in Ethiopia was not only an individual and/or family response to adverse socio economic, physical and political environment, but also as a result of official government policy (Birhan, 2011).

Internal migration flows within Ethiopia are currently larger than international migration flows from Ethiopia (Fransen and Kuschminder, 2009). Migration is a common, yet often least desirable choice of coping strategy for poor rural families. Migration occurs in response to livelihood degradation, an inability to grow enough food, or to provide enough income for the family and is highly influenced by the five driver factor of migration, namely political, social, economic, demographic, and environmental drivers (Hunnes, 2012). In a country like Ethiopia where nearly 85 percent of the population is engaged in small-scale rain-fed agriculture, it is critical to understand how and why rural land owners' are migrated into cities from their rural origin. In developing countries like Ethiopia rural-urban migration affects development in both urban and rural areas (Birhan, 2011).

Among Ethiopian regional states the Amhara region has the highest rural to urban migration. From the total population of 17,222,800 registered migrants are 2,366,972 which are 13.7% from the total population (CSA, 2007). The same report also indicated that, from the total 2,366,972 migrants, 1,789,666 were from the rural area to urban centers and the rest 577, 306 were migrants from urban to rural areas. This indicates that in Amhara region, rural to urban migration is higher than urban to rural migration. From the Amhara region Hulet Eju Enese woreda experienced high rate of migration. From the total population of the woreda (275,638), 29, 472 are total registered migrants which constitutes around 10.7% of the total population (CSA, 2007). From the total registered migrants, 15,579 are from the rural area and now their current place of resident is in the urban area. The rest 13,893 are migrants from urban to the rural areas. The above data indicates that rural-urban migration is more than urban-rural migration.

In spite of the above noted prevailing situations, there is lack of sound knowledge and understanding of rural land owners' migration to urban centers in connection to the causes and consequences in both areas of origin and destinations. At the same time, there is apparently little empirical research work on rural land owners' migration in the country at large and Hulet Eju Enese Woreda in particular. Therefore, this study is meant to analyze the determinant factors of rural land owners' migration to urban centers and its negative impact on rural development is important and thereby provides significant data and information for policy formulation for launching suitable planning and response strategies to the emerging challenges.

II. MATERIALS AND METHODS

a) Study area

i. Geographical location

Hulet Eju Enese is one of the woreda's in the Amhara Region of Ethiopia. Being part of East Gojjam Zone, it is bordered in the south by DebayTelatgen, in the west by Bibugn, in the northwest by West Gojjam Zone (Gonji KolelaWoreda), in the north by the Abay River (which separates it from the Debub Gondar Zone), in the east by Goncha Siso Enese, and in the southeast by Enarj Enawga. Among the towns in this administrative division are Keraniyo, Mota and Sede among which Mota is the capital of the worada. The town is about 120 kilometres east of Bahir Dar, 202 km north of Debre markos and 368 km north-west of Addis Ababa. According to the current master plan, the total area of the town is 14,728 hectares and topographically the town's area is characterized by 68% alluvial plains, 4% gorge and 16% ups and downs at elevation of 1800-2415 meters above sea level. The absolute location of Hulet Eju Enese Woreda is 10049'09"-10043'10"N latitude and 37040'07"- 37050'45"E longitude. The total area of the worada is estimated to be 138,986 hectares (HEEWARDO, 2012).

b) Demographic profile

Based on the 2007 national census conducted by the Central Statistical Authority of Ethiopia (CSA, 2007), Hulet Eju Enese worada had a total population of 275,638 of which 137,382 were male and 138,256 female (Table 3.1). The 2007 population data of the worada has shown an increase of 38.3% over the 1994 census. Of the total population in 2007, 30,594 or 11.10% were urban inhabitants. With an area of 1,496.69 square kilometers, Hulet Eju Enese has a population density of 184 persons per kilometer, which is greater than the Zonal average of 154 persons per square kilometer. A total of 64,272 households were counted in this worada, resulting in an average of 4.3 persons to a household, and 62,477 housing units. The majority of the inhabitants (95.3%) practiced Ethiopian Orthodox Christianity, while the remaining 4.7% of the population were Muslims.

Table 3.1 : Distribution of the Population in Hulet Eju Enese Worada by age and sex

	Total	Male	Female
0 – 14	120,441	60, 631	59,810
15-64	147,409	72400	75009
64+	7,788	4,351	3437
Total	275,638	137,382	138,256

Source: CSA (2007)

above 64 years old are 128,229 (46.52%). The population in the active age group (15-64) which constitutes 147, 409 constitute 53.48%. This implies that

100 individuals in the working age group (15-64) are on the average support of about 47 individuals in the dependent.

i. *Agro Climatic and ecological condition of the Wereda*

Hulet Eju Enese worada has an elevation varying from 1200 to 3500 meter above sea level. Topographically the worada has a relief features: 65% of plateau, 15% of mountainous and 20 % of valley (HEEWARDO, 2012). There are four main seasons in the worada, namely bega (dry) from March to May, kremt (rains) from June to August (main rainy season), tibi from September to November, and me her from December to February (harvest season). Hulet Eju Enese worada is divided in three agro-ecological zones, namely Dega, Woinadega and Kola which accounts 32%, 37% and 31% respectively. It is clear that much of the worada is found within woinadega altitudinal zone. Regarding the distribution of peoples on the basis of physiographic region, 52% of the total population is found in woinadega altitudinal zone and the rest is found in dega (18%) and kola (30%) agro climatic zone (HEEWARDO, 2012).

The rainfall distribution in the worada varies from year to year and across seasons. Accordingly the annual rainfall distribution varies between 1150mm-1189mm which is bimodal in nature, receiving the greatest rainfall in summer and the smallest portion in spring (HEEWARDO, 2012). The amount of rainfall distribution in the worada is sufficient for annual crop production. The daily temperature varies from 80c which is the lowest to 300c of the highest with the average temperature of 220c (ibid). Soils in the study area are various types. Based on their color, soil type of the worada can be divided as Red (Borebor), Brown (Bodea) and Black (Debye) which accounts 86%, 6% and 8% respectively (HEEWARDO, 2012). The worada is rich in rivers with high potential for irrigation purpose. These rivers drain annually and most of them are tributary rivers to Abay (Blue Nile). The most important ones are Teme, Azuari, Sede, Tijan, Abeya, Amberis, Zema, Mai Temeko, Silmbiye, TejiBahir, DinchWenz, etc (HEEWARDO, 2012).

ii. *Socio-economic profile of the worada*

Mixed production of crops and livestock are the cornerstone of this worada's economy. Agriculture activities are dependent on the kremt (summer) rains which fall from May to October. Some households use irrigation. According to the data obtained from HEEWARDO, the worada has 15, 310 hectare of arable land which can be used for irrigation purpose. From this currently 13,387 hectare of land is cultivated through irrigation (HEEWARDO, 2012).

Table 3.2 : Land coverage of the Worada

No.	Land use	Area in hectare	Percentage
1	Annual farm crop production	47, 626	34.87
2	Fallow land	1, 505	1.08
3	Pasture	33, 549	24.14
4	Construction/settlement	18, 247	13.13
5	Tree plantation (forestry)	33, 247	23.92
6	Other	4812	2.86
	Total	138, 986	100.00

Source: HEEWARDO (2012)

The main crops cultivated are teff, barley, maize, Sorghum, Bean, potato, etc. The bulk of the produce is used for household consumption. The major types of livestock's of the worada include cattle, horse, mule, donkey, sheep, goat etc. Raising sheep, cattle and horses is a key economic strategy. Children are responsible for herding livestock.

The main constraints on crop production among the poor are land degradation; shortage of farmland and crop diseases. Livestock ownership is also important for building household capacity to cope with livelihood shocks. The interest in generating new stock favors the ownership of mature female animals. Sheep provide most of the regular income from livestock. Cattle are more valuable assets, and they are owned only by the middle and better-off households. They are longer term investments. Beyond a lack of money, the biggest barrier to ownership of livestock is lack of feed: livestock production in the worada is limited by diminishing availability of grazing land. The better off at times grow pasture on a portion of their land to feed their cattle. The search for work is the main livelihood strategy for poor households, and so they depend on the availability of workers in the family for a significant portion of their income.

Teff, Potatoes, barley, wheat, and maize are the main crops traded. They are transported from local markets to markets in Addis Ababa, Bahir Dar, and Gondar. Particularly teff is exported to different parts of Ethiopia. Sheep and cattle are the popular livestock in the market. Poorly maintained roads winding through the mountains are the biggest barrier to the inflow of traders and commodities into the worada. In Hulet Eju Enese worada the main determinants of wealth are the amount of land owned, the ownership of cattle and sheep, and the ownership of horses for draught power. Ownership of horses is important for productivity because access to draught power determines household capacity to utilize available land holdings. The poor who haven't the capital to obtain their own draught power, or who lack family labor, are compelled to rent-out land to the better-off, which have the capacity to cultivate more than they own. Land rental

arrangements usually divide the harvest from the rented land equally between the two parties. The biggest barrier to poor household ownership of draught power is the lack of capital.

Other important economic activities are wage labor and the sale of eucalyptus trees. Migratory labor opportunities are available in Shindi, Humera, Wollega, and Metemma for maize and sesame weeding and harvesting. Migration is a male activity, undertaken from June to August and from November to December.

iii. *Research design*

In research of this kind the use of both quantitative and qualitative methods at the same time is more advisable. Quantitative data provide precise summaries and comparisons, while the qualitative data provide general elaborations, explanations, meanings and relatively new ideas. Taking all these into account, mixed research approach, which combine both quantitative and qualitative methods is used for this study. These methods are believed to be more appropriate to investigate the topic under discussion - causes and consequences of rural-land owners' migration to urban center in Hulet Eju Enese Worada. Moreover, the qualitative approach is useful to look carefully for flaws and inadequacies of quantitative data that might be induced unintentionally in this study.

iv. *Sources and method of data collection*

Based on the research problem and objectives, both primary and secondary data sources are used. Multiple data collection strategy is more advantageous than single data collection strategy in research work. There are strengths and weaknesses to any single data collection strategy and using more than one data collection approach give opportunity to the researcher to combine the strengths and correct some of the deficiencies of any one source of data. More specifically, the methods used to collect the necessary primary data were questionnaire and interview.

v. *Survey*

In this data collection instrument, primary data were obtained from individual respondents who complete and return questions concerning the issue under study. Under this technique the researcher distributed printed open and close-ended questions for selected participants. A total of four enumerators (teachers of Mota preparatory school) including the researcher (as a supervisor) participated in the actual survey where all the enumerators were selected based on their previous experience of collecting data through this instrument. Accordingly those four enumerators were assigned to the four kebeles of Mota town (one enumerator to one Kebele). Each enumerator, through snow ball sampling technique, collected data from respondents who came from different parts of the worada.

vi. *In-depth interview*

During Interview people with ample knowledge and experiences regarding the issue raised were purposefully selected. It is believed that, employing interview is important to this study since the study aimed to investigate and in depth understanding regarding the current problem of rural land owners' migration to the capital of the Woradas under the study area. To do so, structured interview guidelines were conducted. While interviewing the key informants, the researcher followed the pre-determined questions and standardized techniques of recording the information for structured interview. Generally the researcher collected data through this method from responsible officials at worada level. For the interview, representatives were taken from Mota town municipality, Hulet Eju Enese worada agriculture and rural development office, land administration office, health office and education bureau as well as from the four Kebele officials of Mota town.

vii. *Sampling technique and sample size*

Hulet Eju Enese Worada is amongst the agriculturally productive areas in the country. However, according to CSA (2007) the rate of rural to urban migration is very high. As per the information obtained from Mota town municipality, there are high numbers of in-migrants in Mota town. Therefore the worada is selected based on the high magnitude of rural-urban migration of the rural land owners to urban center purposefully. But due to the absence of records of the migrants in the municipality, sample migrants were approached through snowball sampling method. This method enables to locate migrants by themselves. Accordingly, 110 sample migrants' household heads in Mota town were searched. On top of this, published and unpublished materials which include research works, books, official documents and journal articles on the issues of migration, were used in this study.

viii. *Method of data analysis*

Different methods of data analysis are used depending on the nature of data. Accordingly, the quantitative data are analyzed using descriptive statistics (like percentage and frequency). Moreover, qualitative data collected through interview were used to triangulate the results of quantitative data. The researcher used SPSS 16 to carry out the statistical analysis

III. RESULTS AND DISCUSSION

a) *Socio- demographic and economic profile of respondents*

i. *Gender and Age structure of the respondents*

For this study a total of 110 sampled household heads were participated. Therefore, 110 questionnaires were analyzed. Of the surveyed household heads 68 (61.8%) were male respondents, while 42 (38.2%) were females (Table 4.1).

Table 3.3 : Distribution if respondents by sex and age

Age group in years	Male		Female		Total	
	Count	%	Count	%	Count	%
21-29	16	14.54	7	6.36	23	20.9
30-39	18	16.36	9	8.2	27	24.56
40-49	23	20.9	13	11.82	36	32.72
50-59	5	4.55	6	5.45	11	10
60	6	5.45	7	6.36	13	11.81
Total	68	61.8	42	38.2	110	100

Source: Own survey (2014)

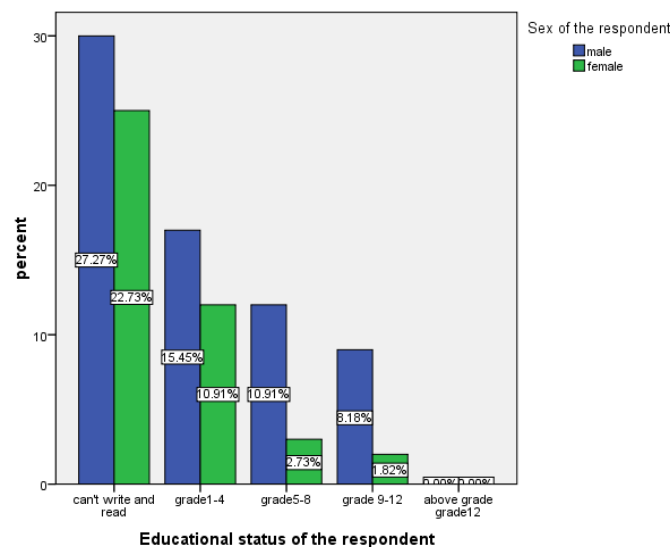
According to table 4.1 majority of the respondents were between the age group of 40-49(32.72%) followed by 30-39 (24.56%), 21-29 (20.9%), >=60(11.81%) and 50-59(10%). Age specific sex ratio of the study migrants indicate that females dominate above the age of 50 years, whereas males dominate below this age limit. However, this doesn't show the age specific sex ratio at the time of migration in similar with the age specific ratio of Ethiopia. Because the age-specific sex ratios of migrants from the 1994 Ethiopian census shows that males dominate females in the age groups between 30-59 years, while females dominate males at young and old ages of 0-14 and 60-65 years (Mberu, 2006).

ii. Educational status of the respondents at the time of migration

Literacy status and educational attainment are significantly linked to rural-urban mobility. This is to mean that selectivity of migration varies according to education of migrants. Those who are better educated are relatively more involved in different migration

streams than those who are not. Strong association between the propensity to migrate and level of education is observed in many developing countries (Oberai, 1978). The study conducted by (Mberu, 2006) indicates that literacy status and educational attainment are significantly linked to rural-urban mobility in the country, with more than half (51 percent) of migrants literate. On the other hand the findings of CSA (1999) in Ethiopia showed that 70% of the internal migrants were illiterate. But the survey result of this study is different (Figure 4.1).

The survey result of this study indicates that 55(50%) respondents are found to be as cannot read and write, while the rest can read and write. From the literate respondents 29(26.4%) have completed first cycle elementary school (grade 1-4), 15(13.6%) attended from 5-8 grades and 11(10%) joined high school. But no one is found who joined college or university. Thus, this falsifies the above assumption that most migrants are literate and vice versa.



Source: own survey, 2014

Figure 3.1 : Educational status of the respondents

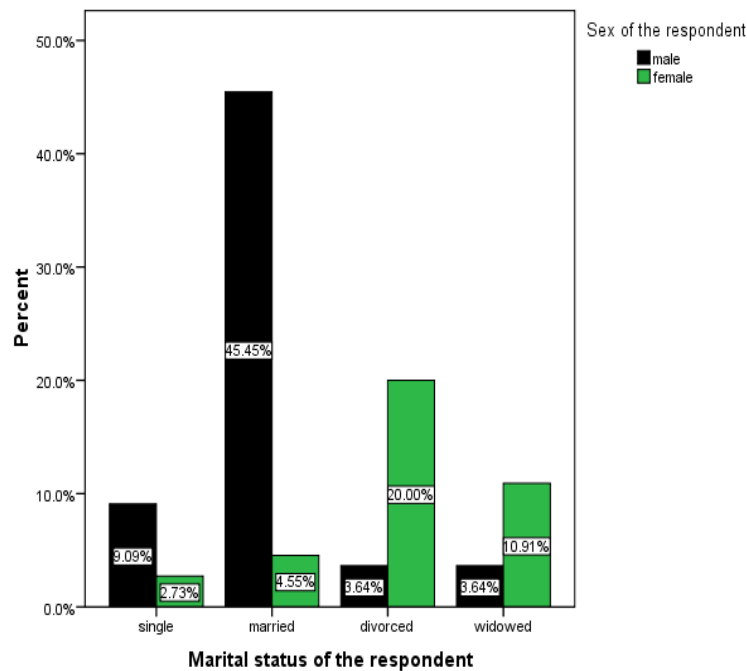
Marital status of the respondents at the time of migration

According to the surveyed data, out of the total respondents 55 (50%) are married which is followed by

divorced, widowed and single which accounts 26 (23.64%), 16 (14.55%), and 13 (11.82%) respectively. Out of the total single and married respondents male

respondents accounts 9.09% and 45.45% respectively which indicates that male respondents were more single and married than female respondents whereas from the total respondents of divorced and widowed, females

were more divorced and widowed than males at the time of migration which accounts 20% and 10.91% respectively (Fig. 4.2).



Source: own survey (2014)

Figure 3.2 : Percentage distribution of marital status of the respondents

iii. Religion and household size of the respondents

From the surveyed respondents the majorities are found as followers of Ethiopian orthodox Christianity 87(79.09%) and the rest 23(20.91%) are Muslims. When the family size of household in which the migrants arise was seen, the majority of migrants came from the large family size. Fig 4.4 shows that most of the migrants came from family size of 4-6 members (64.55%) followed by 1-3 members (29.09%) and a small number of migrants (6.36%) came from a family size of 7-9 members.

Head of family at the time of migration

Table 4.2 : Head of family at the time of migration

Head of the family	Frequency	Percent
Father	68	61.8
Mother	40	36.4
Brother/sister	2	1.8
Total	110	100.0

Source: own survey (2014)

According to table 4.3 rural-urban migrants from female headed households accounted for 36.4%, male headed households accounted for 61.8%, and migrants from brother/sister headed households accounted 1.8%.

iv. Decision maker for migration

Who made the decision when you decide to migrate to Mota?	Frequency	Percent
Household head mother/father	43	39.1
Relatives who are living in Mota	19	17.3
Common decision by family members	30	27.3
Friend who are living in Mota	18	16.4
Total	110	100.0

Source: own survey (2014)

In addition to the decisions made by household head (father/ mother) and relatives, friends also influence the decision to migration. Getahun (2007) states that pioneer migrants and the existences of networks were very important in attracting potential migrants to Addis Ababa.

According to the survey result of this study, 39.1% household head respondents made the decision to migrate by the household heads (father/mother), 27.3% migrated by the commonly agreed decision of the whole family members which indicates that family bondage for decision making is important. The survey also emphasis that family-parent decision was more important than relatives' and friends' decisions.

In order to assess the role of land holding as factor of migration the respondents were asked the size of their land or their family at the time of migration. From Table 4.5 we can understand that the farm size of 30.9% respondents was 0.5 hectare of land whereas 36.4% respondents reported that they had a farm land size of 0.5-1 hectare of land. From this one can understand that the majorities 74 (67.3%) had one and below one hectare of arable land. The rest 20.9% and 11.8% respondents had 1-2 hectare and 2-3 hectare of farm land respectively. No one respondent migrant was found who had above three hectare of land. This implies that decline of farm land size facilitated rural land owners out migration since migrants farm land size in the rural area is an average of 0.5-1hectare per household.

- Respondents were also asked the type of use of their farm land and all of them reported that they utilized their farm land for annual crop production. From this it is simple to understand that crop production is the backbone for the livelihood of the migrants. Therefore, according to the data gained from interview, to engage in urban informal sectors, most people migrated to urban center from their rural origin.

v. *Determinant of rural urban migration of the rural land owners*

There are several reasons for population mobility from place to place. Most of the studies indicate that migration is primarily motivated by push and pull factors. The survey result of this study also confirmed that both push and pull factors are determinants for rural urban migration of the rural land owners. To analyze the factors for rural to urban migration in the area a set of 14 statements (7 push factor and 7 pull factor) that determine the process of rural urban migration were studied (Table 4.6).

vi. *Push factors*

The respondents were asked how much they are agreed about small land holding as a major push factor for their migration. They responded that 49 (44.5%) of them strongly agreed, 42 (38.2%) agreed, 12 (10.9%) disagree and 1 (0.9%) strongly disagree. This indicates small land holding is one of the determinant factors for rural land owner's migration to Mota town since the agreed and strongly agreed respondent's together accounted for 82.75%.

Empirical evidences of researchers also support the result of this study. For example Hunnes 2012) suggests that in Ethiopia, land tenure laws are such that each successive generation obtains parcels of land from their parents thereby decreasing overall land size for each family. Less land provides less ability to grow adequate food or to derive an adequate income. Markos (2001) also demonstrates that declining size of landholdings is a major push factor for migration to

urban center in the northern part of Ethiopia. He added that scarcity of arable land in combination with population on the smaller landholdings facilitated migration to areas with better employment opportunities. Other study done by Hossain (2001) also found that rural out-migration is closely associated with unequal distribution of resources, particularly land.

The other push factor examined for the rural land owners' migration to urban center in the study area is poor economic condition in the rural area. The survey data indicates that out of the total respondents 21(19.1%) strongly agreed, 73(66.4%) agreed and 12(10.9%) while disagreed and strongly disagreed accounted 2.7% and 10.9% respectively. From the result one can understand that 94(85.5%) respondents perceived poor economic condition in the rural area as their major factor for their migration from rural origin by leaving their farm land. The research conducted by Birhan (2011) also supports the result of this survey. He elaborates that because of lack of investment and economic growth rural areas are suffering from lack of agricultural or alternative employment opportunities and is amongst reasons for migration.

Respondents were also asked their agreement on natural disaster (drought, famine) as a determinant factor of rural-urban migration. The surveyed data reveals that 28 (25.5%) respondents strongly agreed, 66 (60%) agreed, and 6(5.5%) disagreed. According to this data the respondents who agreed and strongly agreed together accounts 94(85.5%) that shows it is also among the determinant factors of rural-urban migration of rural land owners in the study area.

Prior research has indicated that environmental degradation, population pressure, drought and famine have all been responsible for spatial mobility in Ethiopia (Ezra, 2000; Berhanu and White 1998). Factors that may increase the likelihood of migration in Ethiopia include, decreasing soil productivity and decreasing arable land area, both of which decrease a household's ability to provide for their family, thus, increasing the risk of out migration (Hunnes, 2012).

It is also the undeniable fact that poor infrastructure and social service in the rural area push peoples to urban areas to get better social service and infrastructure. This is because availability of social and economic infrastructures is essential both for agricultural and rural development (FDRE, 2003). It is not possible to attain rapid and sustainable agricultural or overall rural development where there is a lack of services in the fields of: education, training, health, rural road and transport. Rural development and infrastructural facilities and services are almost inseparable. The expansion of rural infrastructural facilities is a major government responsibility in view of its crucial role in expanding these facilities and services in general. In fact, the government's main tasks are to expand rural

infrastructure, motivate and coordinate farmers and generally create favourable conditions for development (Hunnes, 2012).

Though rural infrastructures and good provision of social services are essential for rural peoples, none or less existence of them currently become a major factor for rural to urban migration. Belay (2011) demonstrates that poor infrastructure and less access to basic services pushed rural people to urban areas. The survey result of this study also shows that lack of social service and poor infrastructure in the rural area are among the push factors for rural urban migration of the rural land owners. Out of the total respondents those who strongly agreed and agreed accounted 56(50.9%) and 40(36.4%) respectively a total of 96(87.3%).

The data gained through interview from Hulet Eju Enese Worada Rural Development office strongly support the result of this survey. The interviewed expert said that "land owner farmers migrate to Mota town due to the less expansion of rural infrastructure in their former place". On the other hand the country's rural development policy and strategy give more emphasis

for the expansion of rural infrastructure, health institution as well as other social service institutions particularly the provisions listed from sub article 8.1 to 8.4 to bring rural development. From this one can understand that there is less implementation of the country's rural development policy and strategy in the study area which may facilitate rural land owners' migration to urban center.

Other push factors like lack of justice in the rural area, fear of enemy, and marital factors were also studied in this research. The surveyed data indicates that the sum of agreed and strongly agreed respondents' constituted 17(15.5%) for lack of justice in the rural area and 37(33.7%) for marital factors. For these three push factors the sums of disagreed and strongly disagreed respondents is by far greater than the sum of agreed and strongly agreed respondents.

From the study, one can conclude that small land holding, poor economic condition, natural disaster and lack of social service in the rural area of the study woreda were serious problems that pushed rural land owners to migrate to urban centers.

Table 4.5 : Respondents reason for their out migration as a push factor

Push factors	Strongly agree		Agree		Undecided		Disagree		Strongly disagree	
	No	%	No	%	No	%	No	%	No	%
Lack of social service	56	50.9	40	36.4	6	5.5	8	7.3	0	0.0
Poor economic condition in the rural area	21	19.1	73	66.4	12	10.9	3	2.7	1	0.9
Run away from Natural disaster	28	25.5	66	60	10	9.1	6	5.5	0	0.0
Small land holding	49	44.5	42	38.2	6	5.5	12	10.9	1	0.9
Marital factors	8	7.3	29	26.4	1	0.9	65	59.1	42	38.2
Lack of justice in the rural area	0	0.0	17	15.5	43	39.1	40	36.4	19	9.1
Fear of enemy	0	0.0	0	0.0	6	5.5	62	56.4	42	38.2

Source: Own survey (2014)

vii. Pull factors

The respondents were also asked about the major pull factors for their rural to urban migration. According to the surveyed data the sum of agreed and strongly agreed respondents of existence of urban amenities and social facilities as a pull factor of migration accounts 101 (91.8%) which is followed by attractive climatic condition of Mota town 98 (89.1%) while 90 (81.9%) respondents considered easy access to job in Mota town as a pull factor for their migration. In addition to this 30 (27.3%) respondents shows their agreement by perceive expectation of higher income earning in Mota town as their pull factor. Others considers political freedom, marital factor and joining relatives as a pull factor which constitutes the sum of agreed and strongly agreed respondents of 16 (14.5%), 13 (11.8%) and 22 (20%) respectively.

The collected data show that lure of attractive climatic conditions, existence of urban amenities and

social facilities, and easy access to job are found as the major pull factors in the woreda.

Table 4.6 : Respondents reasons for their migration as pull factors

Pull factors	Strongly agree		Agree		Undecided		Disagree		Strongly disagree	
	No	%	No	%	No	%	No	%	No	%
Existence of social services	45	40.9	56	50.9	5	4.5	4	3.6	0	0.0
Attractive climatic condition	23	20.9	75	68.2	7	6.4	5	4.5	0	0.0
Easy access to job	39	35.5	51	46.4	12	10.9	8	7.3	0	0.0
Expectation of higher income earning	1	0.9	29	26.4	65	59.1	14	12.7	1	0.9
Joining relatives	19	17.3	3	2.7	11	10	54	49.1	23	20.9
Existence of political freedom	1	0.9	15	13.6	38	34.5	50	45.5	6	5.5
Marriage	9	8.2	4	3.6	4	3.6	54	49.1	39	35.5

Source: Own survey (2014)

IV. CONCLUSION

This study basically has presented the determinant push and pull factors of rural land owners', current living condition of migrants in their destination area and its negative impact on rural development in general and agricultural production and natural resource management in particular of Hulet Eju Enese Worada. The important data for this study were collected from migrants in Mota town as well as from concerned officials and experts of the worada. The empirical result of this study can be deducted as follows.

Rural- urban migrants of the rural land owners are selective group formed on the basis of one or combinations of characteristics, such as age, gender, educational status, marital status, family size, farm land size and the like. Accordingly, the survey result revealed that at the time of migration males household heads dominates female heads between the age group of 21-41 while females dominate between the age group of 60 and above. In terms of educational status at the time of migration, 50% migrants were illiterate. Among literate migrants' most of them attended primary schooling. With regard to marital status, at the time of migration majority of them were married (50%). The family size of migrants at the time of migration was found large, average family size of 4-6 per household. Migrants farm land size in the rural area was found small, an average of 0.5-1hectare per household (most of it utilized for crop production). Regarding the decision made to migrate, the survey revealed that family/parent decision was more important than relatives' and friends' decisions.

Both push and pull factors are found as determinants for rural urban migration in the study area. Small land holding, poor economic condition, natural disaster and lack of social service in the rural area are serious problems that pushed rural land owners to migrate to urban centers. The less realization of the country's rural development policy and strategy contributed a lot which facilitated migrants to be pushed from their rural origin to Mota town. On the other hand attractive climatic conditions, existence of urban

amenities and social facilities, and easy access to job in Mota town are strong pull forces.

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The Effectiveness of Corporate Social Responsibility in Saudi Arabia

By Mesfer Alsubaie

Abstract- In this article we have briefly discussed about the corporate social responsibilities in Saudi Arabia and their effectiveness. After the introduction advantages and disadvantages of CSR are discussed. After that implementation of CSR in Saudi Arabia is discussed giving an overview of how it is executed. After giving some positive developments seen after CSR, the drawbacks of improperly governed CSR are discussed. In the end a conclusion is made highlighting what steps should Saudi Arabia should take in order to overcome these problems.

Keywords: CSR, Saudi Arabia, aramco.

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I. INTRODUCTION

In this era of rapid growth and development, industries have a great impact of their maneuvers on society and natural environment. Corporate social responsibility emphasizes on business-society relationship particularly referring to the contribution companies made for solving social problems and promoting eco-friendly atmosphere (D'Amato, Henderson, & Florence, 2009).

II. ADVANTAGES AND DISADVANTAGES

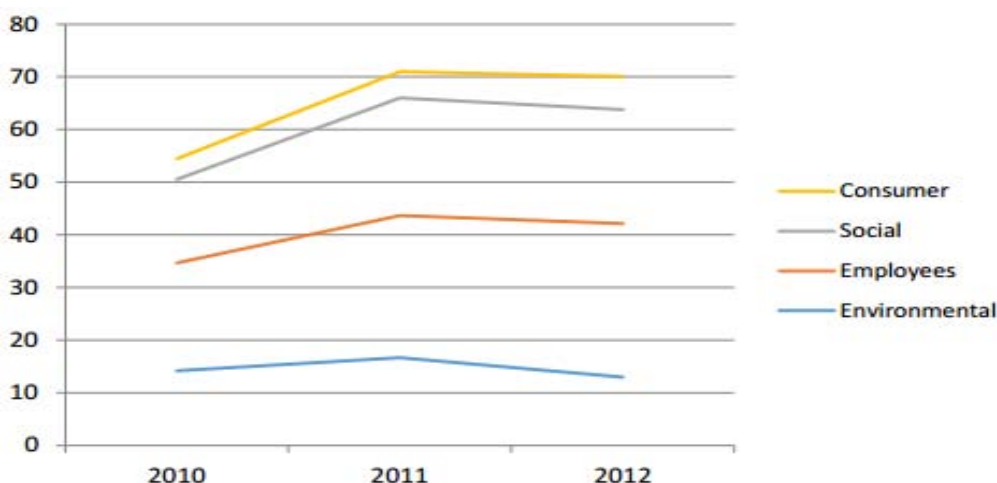
After the introduction of CSR in cooperate world, numerous changes have been seen in the industry. The most significant one is the increase in profit and value of the product. A good CSR policy increases accountability, local communities, shareholders, and investment analysis which

consequently increase the overall profits of the company.

Consumer relations are highly governed by CSR. It has been seen that customers prefer products of those companies which are socially responsible and helping towards a better environment. According to a survey by students of Tilburg University, Netherlands, most customers are willing to pay 10% higher price for a product made by a socially responsible company (Kielmas). This shows the amount of trust people have on companies with CSR values.

Costs required against adopting CSR policy are exceptionally high especially for small companies. Well established companies have separate departments taking care of social responsibilities and they are easy to run but small companies don't have such resources to make separate departments. They have to hire services which in turn drive up the production cost of the product, reducing the profit, hence disturbing the money lifecycle (Dontigney).

A company has a trust relationship with its shareholders but CSR opposes it. The main reason behind this is to maximize the profits earned by the company. In this case, if the workers of a company follow CSR policies, profits will decrease hence they might lose their job and get replaced by workers who can produce more profits.



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III. CSR IN SAUDI ARABIA

Saudi Arabia is situated in Middle East region and is a major oil exporting country in the region. Politically, it is the key player in world politics as it has very close ties with western powers of the world. On the other hand it has strong hold in the region as well which makes it as the economical hub for its neighboring countries. Moreover, countries like Yemen, Jordan, and Oman are dependent on Saudi Arabia and its industries.

As an emerging oil country, Saudi Arabs economy depends on oil but still industries play a vital role in the economy as well.

Just like other countries in the world, the Arab region has also transformed its industries into social and environmental friendly. According to a report in 2011 by Arab Forum for Environment and Development (AFED), it was found out that "Green Economy" has become a requisite for having a good and sustainable development in the region (Ali & Al-Aali, 2012). In Saudi Arabia, the companies used to solely depend on government and its rules but for a past few years, private sector has emerged as a substantial sector and has defined its own development and social roles, which has significantly amplified the expansion of the industry. Sub-Section example is given below:

a) Evolution of CSR

In Saudi Arabia, evolution of CSR occurred in three stages, environmental and charitable activities being the first one. Companies espoused environmental and charitable responsibilities in 1963 and Saudi Aramco was the first one to adopt it. It was even before the Saudi government made reforms, back in 1986, and introduced environment protective steps in order to boost ecological hygiene.

During the second stage, industrial competitiveness and productivity were focused. The communication between industries and government were promoted in this era and the results were seen instantly. A great number of jobs were created in private sector with attractive packages; there was a sustainable and rapid economic growth as a result of increase in productivity which not only strengthened the concerned industries but also economy of Saudi Arabia as a whole. Figure 1 shows that a higher priority was given to consumer, social and employee disclosure.

Economic sites were created in the suburbs of mega cities in order to stimulate economic diversification, raise GDP of private sector, creating new jobs, maximizing energy conservation and minimizing negative ecological impacts at the same time. In the third stage, CSR evolved as a link between political stance and economic rationale.

During this time, political-business relation grew stronger and new economic friendly reforms were made in laws related to industries. Companies showed more interest in political strengthening which increased

political stability leading to more prosperous and stable Saudi Arabia.

b) Absence of CSR

Although Saudi Arabia implemented the CSR very properly and many companies adopted it but it proved to be a disaster as it was not implemented properly. If they would have followed the proper proceedings of CSR, Saudi Arabia might have become a key economic power. Apart from two to three well established companies, all other companies who implemented CSR were either not able to afford it or did not properly fulfilled the needs of CSR, instead of executing it diligently so that partnership between government and private sector can be institutionalized (Ali & Al-Aali, 2012).

For instance, in Saudi Arabian plants are unable to grow because of byproducts of chemical waste such as electro chemicals. Companies should introduce recycling plants in order to recycle the waste by products but unfortunately they have to pay the price for not following CSR properly.

Apart from all the technological innovations which have reduced the impact on environment, there still remain several risks. For instance, offshore drilling has deep consequences on marine life and put in danger the integrity of coastal shelf. On Persian Gulf, about 40 percent of country's coastline has been filled, resulting in wiping of mangroves located in the region. This has caused great ecological problem to the natural eco-cycle. Companies working there should implement proper techniques in order to overcome this loss. If they require clearing an area from natural habitat, they should build a similar one for the species so that ecological loss can be reduced, which describes the basic essence of CSR (Saudi Arabia: Environmental Issues, 2000).

Some of the employees in Saudi Arabia have very poor status. Their rights are only limited to papers laws and in reality they have no access to it. They cannot claim about their rights. They have been denied proper accommodation, school and medical facilities. Most of the lower level employees of the hierarchy are affected by this. Although companies claim to have equal rights for every employer but the condition of low grade working class are still of poorer quality.

Companies are liable to provide good medical facilities and education funds to its employees but time has proved that these were all tales. These acts are only performed by companies in order to attract good employees and customers. They don't even tend to provide such amenities.

Moreover, according to CSR and rules regulated by government, companies are required to give their employees hygienic and proper uniform. But unfortunately, employers are denied to this basic right as well. They are forced to wear low quality uniform in such high temperature of Saudi Arabia. Such uniforms

are not only uncomfortable to wear at work but also cause rashes to the skin. Multiple injuries have been reported in the past causing harmful skin infections to workers due to no competent uniform.

In some companies' workers are also denied from hygienic washroom facilities. Companies also don't want them to work nonstop and not even give them washroom break. This is extremely harsh and against the rules of CSR. Such companies claim following CSR rules but actually they don't implement them in order to save money.

Foreign employees are also affected by these harsh conditions. They have to live their life in abysmal working and living conditions. People who hire foreign workers on cheap rates are often seen to give less and take more out of the workers. They have to work overtime without any extra pay.

Furthermore, companies implementing CSR are bound to provide good customer services to the consumer after selling their products. They are required to set up call centers for receiving product complains and should regularly get back to their clients for assessments and feedback of their product. Only a few companies are following this procedure which is a good practice (Aldosari & Atkins, 2015).

On the other hand, there are some companies in Saudi Arabia such as Saudi Aramco and Abdul Latif Jameel who rightfully implement all these laws. People give priority to work here and they have a huge customer bank. They are also contributing to a healthy environment as they have eco-friendly plants and properly managed waste by-products. They have good ties with their government and they are contributing positively to the economy of Saudi Arabia.

c) *Aramco as a role model*

Aramco is committed in providing all sorts of comforts to their employees. It is rendered as a role model in the cadre of corporate social responsibility in the whole country. Why is it so? The reason lies in different rules and regulations they employ. Aramco ensures proper basic rights to their employees. Aramco employees, if facing any upsets or psychological issues due to work or any other reason are sent to psychiatric counselor where they can discuss their issues and get positive results. Aramco has been working for initiating different programs for disabled people to adjust them in their company. Aramco is also committed in incorporating social reforms in the society (Saunders, 2012). When whole of the country is sleeping when it comes to implementing CSR; this company stands as a model for all of them.

d) *CSR in Abdul Latif Jameel*

Another prominent company, implementing CSR in it is Abdul Latif Jameel. The company keeps in view the basic needs of their employees. They provide

them with proper wages. Employees are allowed to have a specific number of holidays. Medical, transport and culinary facilities are also provided to the employees with full strictness.

Although both these companies are expanding in performing corporate social responsibilities with full commitment and dignity, still there are some loopholes. They are fair with their employees, but when it comes to their contractors, they are not fair with them. All in all, the efforts of these companies are appreciated and act as a role model for rest of the institutions where CSR is almost dead.

IV. CONCLUSION

Saudi Arabia have shown great theoretical discourse in relation to CSR compared to other western economic powers which emphasize on labor rights, human rights, anti-corruption, environment and economic power of the country. On the other hand, Saudi Arabia only focuses on increasing social capital and human resource in the country. These facts may be linked with the political and religious perspective of the country and these points have been buttressed by the key players of CSR which are also working to add broader perspective of CSR.

Saudi Arabia and its people are facing such problems from the beginning which should have reduced after implementing CSR but unfortunately due to lack of attention by the government, companies apparently claim to follow CSR rules. There is no actual implementation of it which has brought bad name to the companies as well as to the country. Apart from a few companies, all others are harming the integrity and trust of the country.

In a nut shell, Saudi government should take strict actions immediately without taking any sides, against all the companies who are not implementing CSR and defaming country's image. There is also an immediate need to give employee their rights, facilities and better life style as employee will work more productively if they have don't have to worry about their families.

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The “Migrant Hero”: Culture of Migration and its Implication on Mate Selection among Hadiya Society, Southern Ethiopia

By Zenebe Yohanis Candido, Kasahun Desyalew Mekonen & Mulugeta Berihun Asfaw

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Abstract- The phenomenon of migration has been indispensable aspect of human histories, cultures and civilizations. In Ethiopia, the post-1991 period witnessed the beginning of new migration to the republic of South Africa in search of greater economic opportunity particularly for unskilled labor. This paper is meant to disclose the developments of the culture of migration and its social and cultural implication, particularly how the culture of migration influence the long standing traditional practice of mate selection among the Hadiya society. A cross sectional study design was employed. In-depth interview, telephone interview, key informant interview and FGDs were data collection tools. The findings of the study revealed that youth migration to the republic of South Africa is bringing a significant and far reaching consequence on the social fabric of Hadiya society specifically on the traditional system of mate selection. In the tradition of Hadiya society, the primary considerations during mate selection were social acceptance on the basis of one's ascribed qualities like lineage membership and higher position in the stratification.

Keywords: *culture of migration, mate selection, abduction, Hadiya society, Ethiopia.*

GJHSS-C Classification : *FOR Code: 200299*



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The “Migrant Hero”: Culture of Migration and its Implication on Mate Selection among Hadiya Society, Southern Ethiopia

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Abstract- The phenomenon of migration has been indispensable aspect of human histories, cultures and civilizations. In Ethiopia, the post-1991 period witnessed the beginning of new migration to the republic of South Africa in search of greater economic opportunity particularly for unskilled labor. This paper is meant to disclose the developments of the culture of migration and its social and cultural implication, particularly how the culture of migration influence the long standing traditional practice of mate selection among the Hadiya society. A cross sectional study design was employed. In-depth interview, telephone interview, key informant interview and FGDs were data collection tools. The findings of the study revealed that youth migration to the republic of South Africa is bringing a significant and far reaching consequence on the social fabric of Hadiya society specifically on the traditional system of mate selection. In the tradition of Hadiya society, the primary considerations during mate selection were social acceptance on the basis of one's ascribed qualities like lineage membership and higher position in the stratification. On top of this one's achieved status such as, hardworking in farming and possession of large land and domestic animals was also credited. These criteria in the mate selection process are currently altered in favor of migrants to South Africa. Most parents, now a day's prefer mate for their daughter from a migrant in South Africa even without any prior connection. The motive behind the preference of giving ones daughter to a man migrated to South Africa is the anticipated economic changes in the form of bride price and remittance. Hence, the revival of abduction is one consequence adopted by non migrants as a desperate mechanism of getting mate. Marital instability and family disorganization are also among the worth mentioning negative outcomes of the emerging mate selection system.

Keywords: culture of migration, mate selection, abduction, Hadiya society, Ethiopia.

I. INTRODUCTION

The phenomenon of migration has been indispensable to human histories, cultures and civilizations. International migration is a global phenomenon that is growing in complexity, scope and impact (UNDESA 2013; Liang 2007). As of 2010, an estimates, around 214 million individuals are international migrants, representing around 3.1% of the world's population (UN DESA, 2012; Betz & Nicole,

2013; Siddiqui, 2012). But, recently this figure has increased by millions (UNDESA, 2013). There were 232 million international migrants in 2013 (UNDESA, 2013).

Historically, Ethiopia and the Middle East have been closely connected for long time (Erich, 2007). The movements of slaves, soldiers, merchants, traders, laborers, tourists, pilgrims, priests and scholars have been gone along with the circulations of commodities, money, language, ideas and religion (Marina de Regt & Medareshaw, 2015). Until the early 1990s, Ethiopia was one of the largest producers of migrants in Africa (Bariagaber, 1999). The migration of Ethiopian youths for labor force is mounting from time to time (Selamawit 2013).

Though the Middle East is the most known place of destination for Ethiopian labor migrants, now a day's large numbers of youths are migrating to the republic of South Africa driven by the economic opportunity (IOM, 2013). Specifically, the post-1991 period witnessed the beginning of Ethiopian migration to the republic of South Africa which was liberated at the beginning of the 1990s from the yoke of Apartheid (Markos, 2001; FSS, 2012; IOM, 2009). This is due to the fact that South Africa provides a greater economic opportunity particularly for unskilled labor so that it becomes preferable traditional destination point for migrants from Ethiopia. Because of this the republic of South Africa continues to be the recipient of the highest annual number of asylum applications worldwide, with 82,000 applications in 2012 (IOM, 2013).

As indicated in several studies (Mulugeta, 2016; ILO, 2006; PTA, 2011; Teshome et al, 2013), now a days the existence of large numbers of migrants is contributing for the development of culture of migration in various parts of Ethiopia. The existence of migrant network and the development of culture of migration are mentioned as one factor that contributes for the ever-growing migration of youths from Hadiya and the surrounding environment to the RSA (Teshome et al, 2013). Illegal oversea migration is considered as the most viable way of personal, social, and material success creating wrong role models for the younger generation (Mulugeta, 2016).

Most studies on migration with the objectives of understanding its causes and consequences examine the forces of poverty and the economic rationales of

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migration. Studies like (Abinet 2011; Teshome et al. 2013; Dawit, 2015) showed the economic significance of youths labor migration from Hadiya and its environs to the republic of South Africa; they mentioned the importance of migrants remittances on the life of the local people. However, the influences of labor migration from the study area to the republic of South Africa are not limited to remittance and the economic life of people. The ever mounting of migration of youths and the gradual developments of traditions, cultural practices and beliefs that celebrate migration and migrants had far-reaching consequence on the local population. Thus, this paper is principally designed to disclose the developments of the culture of migration and its social implication, particularly how the culture of migration influence the long standing traditional practice of mate selection among the Hadiya society.

II. MATERIALS AND METHODS

a) Study area

The Hadiya zone is found in the southern Nations, nationalities and people's regional state of Ethiopia. The zone is geographically located in 7°3'19"-7°56'1"N and 37°33'14"-38°52'12"E. It is one of the most densely populated parts of Ethiopia. Its population reaches 1,243,776 (CSA, 2007). By 2010 based on the census report projection, it has increased to 1316962. Total area of the study is 3850 square km and the population density is 357/square km. More than 90% of its population depends on agriculture for subsistence. Hadiya zone has three distinctive agro-ecological zones with average rainfall and temperature 1150mm and 16.4 respectively. The zone is traditionally divided in to three agro ecological conditions such as *Dega*, (cool and humid) 23.7% experiencing higher rainfall and cooler temperature, *woyinedega* 64.7% (cool and sub humid), with somewhat moderate amount of rainfall and temperature, and *kola* (warm and semiarid), 11.6%, with relatively low rain fall and high temperature. Altitude and humidity have significant impact on temperature condition in Ethiopia. The warmest months of the area are between February and May. On the contrary, the coldest months of the study area range between June and August. From the total land area of Hadiya zone, 236511.43 ha (76.4%) is cultivated, 17454.12 ha (5.6%) is grazing land, 17326.74 ha (5.59%) is covered by forests of both manmade and natural and the remaining 246041.29 ha (11.67) is used for settlements, construction of social institutions and other purposes (HZHRSSO, 2013).

b) Study design

This study is cross sectional in its design whereby the required data on the culture of migration and its implication on potential mate selection among Hadiya society were collected once at a time. Hence the entire data collection process was completed from July

14, 2015 up to September 7, 2015/16. Data relevant to address the objectives of the study were obtained from both primary and secondary sources of data.

c) Data collection methods

In-depth interview, Telephone interview, key informant interview, FGD and observation were the major primary data collection methods utilized in this study. Beside the above mentioned primary methods documentary review was also used.

d) In-depth interview

In-depth interview were conducted with local elders, parents of migrants, parents of potential migrants, local brokers, potential migrants, fiancée of migrants. In the context of this study a purposively selected five local elders, three parents of migrants, three parents of potential migrants, two local brokers, four potential migrants and three fiancée of migrants. a total of eighty participants were interviewed. Through in-depth interview, researchers uncovered detailed information about the issue under concern.

e) Telephone interview

Interview with migrants who were in RSA during data collection time were indispensable to generate qualitative data regarding their perception, meanings and subjective experience on migration and its socio cultural implication. So, telephone interview was conducted with four migrants who are still living and working in the RSA and whose origin is from Hadiya.

f) Key informant interview

Key informants were selected on the base of their knowledge, proximity to the issue, experience and willingness to participate in the study. A total of sixteen key informants were conducted. Hence, two local elders, two parents of migrants, three parents of potential migrants, two local brokers, four potential migrants, two fiancée of migrants and one government official (head of Hadiya Zone BoLSA) were participated in the study.

g) Focused group discussion

Focus Group Discussions were employed with different social groups keeping homogeneity of discussants in each group constant. Four FGDs were conducted each group contain six to eight discussant with local elders, parents of migrants and potential migrants, potential migrants and returnees. All the discussions were held with the help of guidelines for facilitating the discussion. Important question were provided, directed and redirected by the researchers as moderator so as to smooth the progress of the discussion. Each of the FGDs took more than an hour. In Addition to the primary data, secondary data were employed through review of relevant literature regarding the culture of migration and its multitude of consequences. Various articles and published and

unpublished journals by MOLSA and BOLSA was reviewed to get a preliminary understanding about the general situation of migration in the study area.

h) Data analysis

Thematic approach of data analysis is used in this study. Thus, the collected qualitative data was analyzed manually through careful interpretation of meanings and contents, organizing and summarizing in accordance with the issue under concern. Hence, all the data which was collected using the local language-Hadiya language- was directly translated into English by one of the researchers. A great care was taken to maintain the originality and clarity of information while translating it into English.

i) Ethical consideration

Ethical clearance letter was obtained from sociology department of Wolaita Sodo University and a written consent was obtained from women, children and youth affairs office of Hadiya zone administration. All the study participants were informed about the purpose of the study and finally their consent was obtained before the actual data collection process started. The information provided by each respondent was kept confidential in order to safeguard them from different troubles. Above all the researchers had made an attempt to develop a sense of trust and gain the genuine consent of all of the participants of the study including confidentiality of their information.

III. RESULTS AND DISCUSSION

a) Brief background of the development of culture of migration among Hadiya Society

The culture of migration is those ideas, practices and cultural artifacts that reinforce the celebration of migration and migrants (Massey et al., 1993). It is the product of the increased prevalence of migration and the increase in density of migration networks in a community (Massey et al., 1993).

Among the Hadiya society, internal migration is not a recent phenomenon. In the long tradition of Hadiya society, people opt to migrate as an adoptive response of the existing socio-economic as well as environmental dynamics. For instance "*Darebacha*" or trans-humanism (seasonal migration of the people with their large group of cattle) was a very common phenomenon. Since there is seasonal shortage of pasture and water for their cattle in the community, youths are expected to move to distant places with their herds in search of food and water for their cattle. Thus, this practice is taken as rite of passage for the local youths especially among pastoral community, declaring their transition from childhood in to manhood. Therefore, in the long tradition of Hadiya society parents and the community celebrate their youths who have the courage and dedication to travel far and keep their cattle.

Beginning from 1970s, massive internal migration has been taken place due to high population pressure which in turn resulted with fragmentation and scarcity of farm land (Horwood, 2009). Thus, significant numbers of people were migrated to private as well as government owned plantation sites, mining areas and various urban centers ranging from one year up to life time. Now days, it is not hard to find Hadiya people who permanently settled in every parts of Ethiopia (Teshome et al, 2013).

On the other hand, the international migration of Hadiya people to South Africa is relatively a recent phenomenon. The post-1991 period witnessed the increasing of labor migration from Ethiopia, to the RSA (Teshome et al., 2013:20). Though the international migration of Hadiya youth to the RSA is relatively a recent phenomenon, within two and/or three decades hundreds of thousands of youths had migrated to the RSA (Dawit, 2015). Few studies done in the study area looked only at the economic rationales as a sole factor for the rapidly increasing phenomena of migration to the RSA. Most studies mentioned poverty as the sole push factor that forced Hadiya people to migrate to RSA. However the researchers in this particular study argued that beside the economic rational of migrants there are other socio cultural forces that explain the massive migration of Hadiya youth to the RSA.

As per the evidences of the study the development of culture of migration is another factor underlying the current massive migration. The evidence in this study reveal the existence of various cultural beliefs, social norms and traditional practice on the part of the community that depict migration as a socially approved and viable means of changing ones socio economic status. Due to the existence of large number Hadiya migrant workers in RSA and the network between this migrants and youth in the place of origin made RSA socially approved place of destination. As Epstein and Gang (2010) put it, one of the salient characteristic of international migration is the clustering of immigrants in ethnic communities. People usually prefer to migrate to the place where there are large number of their own people, people who share the same language, history, origin and traditions. Regarding this one key informant, local elder, in the have explained the situation in the following way:

"...We usually don't want to send our children to the Arab gulf region, this is not because of absence of economic opportunity there, but because most people from Hadiya migrate to RSA and the fact that there are large numbers of our people there. Thus, since they can easily find people of their kind easily there, we believe they wouldn't face that much trouble in their arrival and latter in managing their living and working condition..."

As stated in Messay et al. (1993), the existence of a set of interpersonal ties that connect migrants,

former migrants and non-migrants in origin and destination areas through ties of kinship, friendship and share community origins that would magnify the anticipated net profit of migration is one factor that contributes for the development of culture of migration. The interview with local elder disclosed that the people in the study area prefer to migrate to RSA. This is partly due to the development of beliefs, norms and traditions in the local community that depict migration to RSA as viable and accepted behavior as a result of strong social network between previous migrant in RSA and people in the place of origin.

Interview with local elders, potential migrant youths and parents of migrants revealed that migration decision in the study area is not an individual decision. Family members, friends and community members actively involve throughout the process up to the final decision to migrate. A migrant father who sent his son four years ago explained how the ideas and decision of migration to RSA is a collective phenomenon.

"...few years ago, I was working hard on my farming to make sure that my children will complete their education so that they will be able to help themselves latter when I can't be there for them. In the mean time, my neighbors and my friends were constantly telling me that I better send them to RSA; however I was resisting them, saying that they are good in education so that they will have better opportunity in education. But finally it was when my wife and two of my brothers told me to send them not only for my benefit but also to their own sake I decided to send my first born son..."

Therefore, this study proved that the culture of migration is proved to be existent and deep rooted in the study area and the decision to migrate is not only left to the individual migrant as it may seem. However, the very idea to migrate and/or even the final decision to migrate represents the interest, tradition and attitude of family member, neighbors and the community at large.

The development of these cultural values that celebrate migration and migrant in turn had created a far reaching social consequence in the cultural practices of Hadiya people particularly the practice of mate selection. Now a day massive lure for migration on the part of the local youths and the development of affirmative view of migration on the part of the community brings a kind of feelings that depict migrants as a hero and this image made them preferable potential mate.

b) 'What was there?': Long standing marital arrangement of Hadiya society

In the long tradition of Hadiya society when someone is old enough to be engaged or get married he /she evaluates his/her own worth and then goes to select who will fit best in a traditionally sanctioned manner. Data obtained from Key informant interview and

FGD revealed that there have been various traditionally accepted requirements in mate selection process.

A local elder of age 67 argued in his own words as follows:

"...when someone is marriageable and intended to select his/her marriage partner, there are different traditional criteria to be taken in to account. It is very common to marry someone who lives in the same geographical area than from

distant places. Physical attractiveness is another requirement what usually brings two people together. Next to geographical proximity and physical attractiveness, Social class is a major determinant in mate selection. Most people marry within their own class or income level. We prefer to marry outside of our kin group. This is mainly due to the fact that, in our culture we believe that mixed-kin marriage has a much higher chance of success and prosperity. Religion is another important item to consider in mate selection...."

Other informants also repeatedly mentioned the importance of selecting ones mate from similar religious affiliation. There are two convincing reasons for this: First, it reduces the amount of marital conflict and second, it lessens the complications of child-rearing. Another point to consider is the degree of religiosity of each partner. The more religious either partner is, the harder it is to be married to someone outside of the religion. Couples who profess no religion have a less likely chance of marital survival than mixed religions. People often marry a person similar to the opposite sex parent. All the above mentioned criteria which have been applied in mate selection for generations may be tolerated to some extent depending on various circumstances. But whatever circumstances are, marriage with socially out casted groups like: slaves, tanners, pottery makers, blacksmith are exceedingly prohibited due to culturally understood justifications. However, now a day new economic status and wealth gained through remittance begun to reduce and undermine the role of aforementioned requirements in mate selection because of the assets (bride price and other gifts) brought to marriage play a paramount role in shaping the economic situation of a given family. The culture of migration and celebration of migrants is putting its foot prints on the long standing practice of mate selection among members of Hadiya society.

c) Dissolution of long standing order: "A migrant as a culturally preferable mate"

In most case people choose to migrate by looking at the economic advantage of migration. However, among the Hadiya, migration is not only about economic success; rather it is highly entwined with one's social status. Currently migrant in Hadiya society enjoy social prestige higher than non migrants which is well manifested during marriage. Migration is taken as the most viable way to increase one's marriage

marketability or status value as 'potential mates'. The evidence in this study disclosed that most parents in Hadiya society prefer to give their daughter to migrants than a non migrant. Among Hadiya society there is a long tradition of giving "Bride wealth" for the bride's family by the groom and his families. Thus, when the marriage partner is a migrant in RSA, the gift is very high as compared to the non migrant.

However, the economic advantage of migration coupled with its social meaning in the community come to drastically change the quintessence of the traditional long established meaning of social status and prestige among the studied group. Migration is no longer understood as a means to an end rather, being a migrant is an end in itself and become a high-status identity. This 'migrant

- hero' (specifically male,) is desirable for a marriage partner, challenging and even displacing other traditional ascribed status identities and even trumping achieved status of education. During the course of fieldwork the researcher's came across various implications of the impact of migration on partner selection. The following case study also reveals the aforementioned fact:

Case one: A 22 years old local girl
I was born and raised in the small rural village of 'Wagebetta' from poor peasants. When I was 19 years old and 11th grade student, me and my early childhood friend had made a promise to get married as soon as we finish our education. My boy friend was not only a hardworking farmer but also a popular and socially accepted man in our society which is the reason to fall in love with him and decided to marry him. Unfortunately, one day my father gave me a bad news that I never thought about to see in my life. He told me that he had already decided with the parents whose son was living in South Africa so that I had to marry him. Having said this, my father gave me a week period to sleep over the issue and came up with my last decision. By the time I was so shocked for not only it was totally unexpected by me but also he told me nothing about who is going to marry me except one of our neighbors son. It was the toughest time for me as I couldn't take things easy and convince myself to marry somebody with whom I know nothing about his personality including even his face. After taking some breathing time alone I decided to tell everything to my mother if she was able to deal with my father to change his mind so that I can marry the one whom I love most. Having understood how I feel bad, my mother had felt sad about the unexpected idea I have faced. However she was pre informed and already decided with my father so that she urged me to respect the words of my father than to resist. A week later, both of my parents had spent much time trying to convince me to marry the man who is living in South Africa. They have mentioned those families whose socio economic life,

they think, have significantly changed following the marriage of their daughter with the one who lives in South Africa as a success story. They further argued that the future of our family is on my hand and I have to accept their idea if their dream to come true. On the other hand I was trying to convince them mentioning the fact that I am only interested to marry the one, who is a hardworking farmer, from good family, has large farm land, many cows and goats and one whom I love most. In addition to this, I tried to discredit the man they proposed for me by stating some facts about him. Such as he has no sufficient land for farming and he is among the marginalized social groups in our society. Despite all this, my parents insisted in their ideas and keep telling me the advantage of marrying the migrant stressing as it is their only possible way to escape from a thorny and hard knock life they are trapped in and achieve better life within short period of time. Finally, I understood that I had no any option than accepting their ideas.

Source: local girl (bride of migrant worker in RSA)

The above case story disclosed how economic remittances from migrants have affected the way social status and prestige is perceived in the community. Migrant remittance and the social meanings of migration brought a change in the ways that status as a social identity has come to be defined, from ascribed to achieved one. Migrants have come to be seen as something of heroes, people to be emulated. Materially, those who have people abroad, whether the families are rich or poor, live better than they would otherwise, as the incomes of workers abroad are substantially greater than what they could earn at home. Thus, migration and the consequent remittances have a great effect upon economic mobility of the society under concern.

During the time of field observation of several weeding ceremonies of migrants and non migrants, the researcher come to realize that the wedding feast of the migrant is much greater than that of the non migrants. The migrants celebrate their weeding at a grander scale with a more astonishing ceremony and large sum of wealth put in to display as bride wealth gift from the migrant to the bride and the bride's family. Money is put to social use for bride wealth and wedding costs where large sums are spent on feasts. Migrants and family of the migrants now convert their money in to social status through means of spending large sums of money during the time of marriage and other social events. As Syed (2007) in his study of the culture of migration among Muslims in Hyderabad, India put it, to convert wealth in to status, it is not enough to have but to display. And it is not enough merely to display, but to lavishly distribute to others, particularly at wedding feasts. One of the informants also revealed this fact as follows:

"...In the tradition of Hadiya society, weeding ceremony is always accompanied with large feast

and bride price depending on social and economic status of the bride and groom as well as their families. For instance my wedding ceremony was very impressive because my families are owners of many cattle and herds. Therefore, when my families arranged my wedding ceremony they were not worried to cover the cost of the ceremony. But now a day if you observe a wedding ceremony celebrated in large scale is either it is a wedding ceremony of migrants or those who have got remittance from their families or close relatives who live and work in South Africa. That is why most girls opt to marry returnee migrants or those still live in abroad/South Africa..." (Achamo Lombebo, a local elder)".

The above story clearly elucidate that emphasis on ritual public display is not a new phenomenon in the society. What is different now is that the sheer number of people for whom giving such a feast is within their scope has expanded greatly, and this is due in large part to inflated wealth as a result of remittances from South Africa. Thus, one major reason for going abroad is the possibility of remaking oneself, which is tied to the possibility of making vastly more money, which can alter a person's status. Just as important, being a migrant in it has become a status marker. On the other hand marriage with one of these migrants is perceived as an easy escape from Ethiopia that many women among studied group have learned to do, and leads to upward status mobility.

A 21 year old informant puts what she knew in such a way:

"...a couple of years ago, my parents had decided and proposed my sister for one of the sons of the most respected and known clan leader. Unfortunately, a man who came from South Africa for vacation show some interest to marry my sister and asked my parents if it is possible. Just like most of her friends in our village, my sister had a dream to marry a migrant man in South Africa and change her life as well as my parents living condition. So, my parents had decided to pay compensation to the previous one for violating the agreement and give my sister to the new one. Finally she gets married with the migrant and took her to South Africa; her dream comes true! ..."

The new phenomenon of mate selection in the society has already replaces the previous actors who were traditionally the right people to deal with all the staffs in relation to marriage. Hence, the role of local elders ('Lommanna') and other family members who were the main actors in the process are now replaced by the 'Lambemancho' or Marriage Mediators. Currently most mate selections are totally left to and arranged by 'Lambemancho'. Unlike the elders of traditional marriage, marriage mediators are not necessarily from family members but they can be friend, brokers or

smugglers of illegal migrants. Marriage Mediator provides go-between services between grooms and inquired bride family by arranging mate selection processes especially in mass migration areas.

The 'Lambemancho' put all his roles in his own words:

"...my role as 'Marriage Mediator' is introducing potential candidates and families to each other. Secondly I try to avoid direct confrontation and differences in opinions between them by serving as an intermediary for working out the details of the marriage. Unlike the traditional way, we collect photographs of potential candidates (girls) with her short personal profile. Then the collected photograph with the profile (which mostly includes; name, age, health, occupation and kin background of potential candidates) is sent to South Africa through face book, Viber, email or Posta-mail. Finally the migrant will select his favorite among the candidates and the process will proceed."

What has been mentioned and discussed in the above couple of pages clearly indicates that, in the study area, most parents including their young girls aspire to marry with migrants as best alternative way to work and live abroad, to reinforce their ascribed status through achieved status. More specifically, what has emerged in the marriage market is a new hierarchy of qualities sought, achieved rather than ascribed.

d) *'Whom to marry?: dynamics in mate selection and its consequence*

Despite the positive contribution of migration in the form of remittance, its consequence of the new way of marital arrangements had also introduced several vices in the society. Findings of this study revealed that migration is taken as a viable way for most family to escape from thorny and hard knock life. Youths are able to transform themselves and their family economically through remittance. Many youth from low social strata were able to marry girls from high social strata by converting their money in to social status through displaying impressive bride wealth gift. Despite this, migration brought various social problems in the community. The revival of abduction, marital instability and family disorganization are found to be the most common social vices of migration in this particular study area.

i. *Revival of abduction*

"...Remaining unmarried or abduct...!" (One FGD participant, 27)

Harmful traditional practices which were in the process of disappearance due to modernization and legal efforts seem to recover in the society as a desperate option by those who are not preferable for mate. The revival of, once eroded, practices of abduction is proved to be one of the social problems

that migration and the new way of marital arrangement brought in the local community.

One young informant argued that:

"...though abduction is illegal in our country, I don't blame those who try to marry through abduction because getting marriage partner by computing with migrants and those families who get remittance is as equal to wrestling with "Shonkola" Mountain (the largest mountain in the area)...".

Data obtained from FGD indicates that a given groom is supposed to pay 50,000 - 60,000 Ethiopian birr as a bride price without including other expenses of buying gifts like Honey, bride ornaments and traditional cloths to bride family. In addition to this an average weeding ceremony of migrants will cost 70,000-80,000. So, it is clear that only few merchants and economically strong farmers can afford the expenses which forced non- migrants to take abduction as the only mechanism to get wife.

ii. Marital instability

This study also revealed that marital instability and latter disorganization of the family are another social dysfunction of the new way of marital arrangement. Interview with local elders, parents of migrants, returnees and migrant worker at RSA reveals the ever growing practice of marrying the "migrant hero" brings marital instability in different ways. When parents in this community give their daughters for migrant the only advantage they look is the economic advantage of receiving remittance. It has nothing to do with their tradition, culture and religious beliefs etc.

One local elder have the following to say:

"...Marriage stays intact and holy when both the spouse lives together. When the husband lives abroad in RSA for long period the wife usually heard rumor that their husband engaged in other marital or sexual affair there. This tempts the wife to engage in to sexual relationship with other men that may end up forming new family..."

Since the community is highly patriarchal, fathers hold high social position and are crucial for the security of the family. Thus, the absence of husband for long period meant the children and the wife are not secured. The following case study is the result of telephone interview with 42 years old migrant worker in RSA.

Case two: A 42 years old migrant worker in RSA

"Before seven years I got married to a beautiful woman in my parent's locality. In fact she and I are from different lineage group. Relatively her lineage is respectable in our community and they always practiced endogamy marriage as a mechanism of keeping their lineage pure. However, because of the large amount of wealth I had I was able to persuade her family to give their daughter to me. We don't have prior

romantic relationship; we don't even know each other before our marriage. However, I was desperate to marry someone and I found her very beautiful that is why I decided to marry her. After getting married I spent only four months with her, and then I returned to RSA. In the two years history of our marriage except the first year the rest were full of disagreement and resentment between us. She always blames me for having an affair with other girls here in RSA. Simultaneously, every time I called to my relative I always hear a rumor that she started affair with other guy. This was the source of our disagreement and grief to one another. One day I returned to Ethiopia to visit my family and in the mean time to make sure weather the rumor is true or not. What I found is very upsetting, as I heard she had started a real affair with the local guy I used to know, she even got pregnant to him. Finally what I realized is that I can buy women for some time but I can' buy real wife for real.

Source: migrant worker in RSA

Most local elders, migrant returnees and various informants echoed the same story just like the above case. The fact that the spouse doesn't know each other neither do they have prior romantic relationship made their emotional involvement within marriage shallow. Usually in the new marital arrangement the bride and family of the bride are not happy in the social background of the migrant groom what they saw is only the economic advantage. Therefore after some time the marriage formed on the base of no or shallow emotional involvement will manifest various trouble. Most girls who married to migrant men for the sake of securing their safe travel to RSA and their living and working condition, they usually abandoned their husband after settling in the destination country. This is undeniable fact that the only advantage local women saw in marrying migrant is economic wealth, thus most of the time there marital relationship will be temporary only as a means to an end.

IV. CONCLUSION

The primary purpose of this paper was to disclose the developments of the culture of migration and its social implication, particularly how the culture of migration altered the long standing traditional practice of mate selection among the Hadiya society. Migration to the republic of South Africa is bringing a significant and Economic remittances from migrants have affected the way social status and prestige is perceived in the community. Migrant remittance and the social meanings of migration brought a Change in the ways that status as a social identity has come to be defined, from ascribed to achieve criteria. Migrants have come to be seen as something of heroes, people to be emulated. The new phenomenon of mate selection in the society has already replaces the previous actors who were

traditionally the right people to deal with all the staffs in relation to marriage.

Finally, this study proved that despite all the positive change migration and migrant remittance brought in the place of origin, the revival of abduction, marital instability and family disorganization are found to be the most noticeable dysfunction of the new form of marital arrangement.

a) *Competing interests*

Authors declare no competing interests among them.

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Partnership Working

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Abstract- The last decade or so has seen an increasing global shift in partnership emphasis as a core to a new form of governance. For successive UK Governments partnership and other forms of inter-organisational working have become increasingly central to UK public sector managers.

This paper will attempt to review the principal factors which may complicate the effectiveness of the strategy process in the context of partnership. In so doing it provides a historical review of motivation for multi-organisational partnerships, a discussion of the possible challenges in the diversity and structural dimensions and a review of the role of partnership managers.

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I. INTRODUCTION

An increasingly fragmented and diverse society means that government is looking for new ways to connect with citizens (OCED, 1999) and to respond to rapid economic and social changes and global economic competition (Carley et al, 2000). In the UK, fundamental shifts occurred in the underlying explanations of urban deprivation and in ideological explanations of urban deprivation by Government. Urban deprivation caused by economic restructuring, deindustrialisation and decline of the inner cities, stifled enterprise and crowded out investment from deprived area (Atkinson and Moon, 1994). These factors led to public resources constraints which motivated public service agencies to establish partnerships with the private sector (Lowndes and Skelcher, 1998). Makintosh (1992) has contended that the benefits of partnership provided synergy and a way to overcome public sector constraints to get access to capital markets. It increased the need to co-ordinate and integrate the activities of different levels of government and numerous agencies and programmes (Cochrane, 1993). Also, it caused more difficulties in the achievement of strategic policy coordination in urban policy (Painter et al, 1997). Solving the many-sided inner city housing problems, rising crime rates, poverty and unemployment –all these so-called ‘wicked problems’ (Jackson and Stainby, 2000, p.12; Stewart, 1996) has required co-ordinated efforts of many different agencies (Hutchinson and Campbell, 1998, Dean et al 1999, Lowndes and Skelcher, 1998).

The successive UK Governments White Paper ‘Modernising Government’ and ‘Big Society’ idea promote the co-ordination of the public, private and

voluntary sectors (Cabinet Office, 1999, Pattie and Johnston, 2011). However, this orthodoxy of partnerships is more than facing the issue of resource dependencies (Lowndes and Skelcher, 1998).

Overall, the rationale for public-private and community agencies collaborative/partnership working and the benefits these embody can be summed up in Huxham’s (1996) phrase, as a ‘collaborative advantage’. The assumed benefits of this are co-ordination, integration, synergy, innovation and leverage in terms of process objectives. Outcome objectives are better regeneration and improved economic prospects for areas (Lovering, 1995, Giddens, 1998, Carley et al, 2000).

This paper will attempt to review the principal factors which may complicate the effectiveness of the strategy process in the context of partnership. In so doing it provides a definition of partnership term and historical review of motivation for multi-organisational partnerships, then a discussion of the possible challenges in the diversity and structural dimensions and a review of the role of partnership managers are discussed.

The paper is based on the multi-organisational partnership conceptual framework of Huxham (1996, 2000, 2001) and also practical examples from partnership case studies in Britain, a specialist’s view in health and local authorities partnership working, are illustrated (Eden and Huxham, 2001, Huxham and Vangen, 1996, Dean et al, 1999, Carley et al, 2000, Williams, 2002).

a) *Partnership: definition*

There are various words and phrases such as ‘partnership’, ‘alliance’, ‘collaboration’, ‘co-ordination’, ‘co-operation’, ‘network’ and ‘joint-working’, which describe cross-organisational working (Huxham, 1996). However, one may use the terms partnership/collaborative working which are the most convenient terms to covers the wider aspects of cross-sectoral and multi-organisations joint working (ibid). Although there is no universally agreed definition of partnership, we employ the description of the term as ‘a coalition of interests drawn from more than one sector in order to prepare and oversee an agreed strategy’ (Bailey, 1995, p.1).

II. MULTI-ORGANISATIONAL PARTNERSHIP

Stemming from work experience in not-for-profit agency the remainder of this paper would note that difficulties may arise in strategy development

process and its implementation, even within single organisations. Perhaps, it may be explained by various professional languages, hidden competitiveness and 'hidden' interests to exert more influences on head manager of organisations. These factors usually pose challenges to managers and leaders of agencies where they should maintain awareness of the difficulties that may arise during the strategy process, brainstorming and its further implementation. Certainly, in this case, the professional skills and competencies of those managers who facilitate the process play a decisive role. In terms of the multi-agency partnership, the same process could be even harder. In the context of a partnership Joice (2000, p 190) makes a clear point that the process of setting up a partnership is quite different from a single organisations developing a strategy for new service delivery. The public managers have to be ready for quite different role and it requires imaginative lateral thinking of the feasible obstacles that may arise in strategy development which may cause 'collaborative inertia' (Huxham, 2001) in partnership working.

a) *Dimensions of diversity & progressing strategies*

This section discusses the main process-oriented themes in partnership process as well as structural issues such as ambiguity and complexity. These are inherent in collaborative forms that should be taken into account in partnership management and the aspects which make a barrier in partnership between organisations to promote partnership effectiveness. The issues are viewed not as performance factors, but simply as aspects of the nature of partnership/collaboration that may arise and need to be managed.

The development of a strategy for partnership could be regarded as a main element to direct and guide actions for achievement of target (Dean et al, 1999). In this respect, multi-organization partnership strategy development requires considering a number of important factors to pursue successful strategy development. Dean et al cites Hutchinson and Campbell (1998) who point out the following factors as critical to bear in mind in strategy process. These are shared vision, a common understanding of the problem, commitment between partners, clear goals and objectives, a commitment to adjusting the strategy if necessary (Dean et al, p.18).

However, the practical application of above noted key elements of successful strategy process has been questioned to some extent. The case study of The Lanarkshire Alliance in the UK conducted by Dean et al indicated that while there were positive views on building of shared vision and strategic objectives, considerable difficulties were pointed out in prioritising objectives and specifying particular actions. For instances, 88% of their questionnaire respondents agreed that strategic objectives had been determined, yet fewer responses (66 per cent) were noted who had expressed that

particular actions had been specified. It seems that the picture of taking specified actions is more complicated by higher level partnership type which can be seen by following cited interview lines: 'the strategic objectives are not yet matched by action programmes in all cases'; (cited in Dean et al, 1999, p23).

Dean et al further consulting with best practices in partnership strategy process stress the importance of setting indicators of success in order to monitor and evaluate the way of implementation of partnership strategy. Again, the level of development success indicator to monitor the process was found under-developed. The authors noted the importance of willingness to compromise in partnership strategy process, whilst in further our discussion the process-related barriers and challenges in compromise building in particular and in partnership process in general is highlighted.

b) *Managing Aims*

The potential for collaborative advantage is usually created by mobilisation of the different resources by partners. However, writers such as Eden and Huxham (2001) make a point that the agreement of the partners on a broad label for collaboration's purpose does not necessarily mean that they have a common reason of taking part there. For instance, based on one of the interviews for their research, Eden and Huxham (2001) point out that:

"a manager with whom we worked from an organisation, who was concerned to make partnership strategy, not surprisingly found herself grappling with the huge tensions which arose when two organisations tried to develop collaborative aims" (Eden and Huxham, 2001)

Depending on the significance of resource contribution to fulfil the aim of collaboration smaller resource contributors can commonly have less willingness than those who make the bigger resource contributions. For Huxham (2000), some partners can take part only because they are forced to do so in most cases by governmental pressure. Many of them can have 'hidden' interests (Huxham et al, 1996) and agendas (Huxham, 2000) in collaborative participation.

c) *Managing language and communication*

Organisational culture and professional language differences between organisations of professional groups may take place during the collaborative process (Huxham, 2000).

For instance, Alison O'Sullivan (2001, p.8) who had nine months partnership working experience for both Bradford health authority and council comments:

"During the nine month I have begun to explore the many differences...there are obvious differences in language and behaviour, styles of management and power...each organisation has its story to tell and its

own identity... many more differences, often subtle, are hidden in the ways of doing things and in the histories of each organisation..."

If one is to promote better understanding and consensus building in strategy process, one should recognize the importance of language and development of communication. Various styles and different customs and formalities are regarded as barriers for speaking the same language. To compare the language differences of two partner agencies in Bradford health authority and the local authority, the following practical example is worth pointing out (O'Sullivan, 2001). According to O'Sullivan the frequent using of military language by health service officers such as 'setting up the winter bunker' is viewed by local authority as reflection of the command and control method of managing. In contrast, the softer manner of language and the greater use of politically correct terms by local authority officers can be seen as vague and unclear way of expression for health service office representatives. It should be stressed, as O'Sullivan (2001) notes, first impressions have great importance in setting the tone and influencing individuals and organisation perceptions of each other. In this regard, one should avoid the misreading of these superficial differences which may lead to the development of all sorts of assumptions, if there is infrequent contact between partners.

Also, for instance, non-profit organisation's technical terms such as empowerment, cannot be understood by any other partners who are unaware of them. The culture and language of the police force can be stereotyped by their specific language (Huxham, 2000). The various professional languages and associated values within which different professionals work may cause misunderstandings during the collaboration. During the partnership working process, many people grasp differently the meaning from the same phrases because of various professional background (Huxham and Vangen, 2001). Huxham (2000) points out that representatives of community organisations can especially find it quite frustrating when they cannot understand the original meaning of a term being used by a speaker with a professional background. Although the latter may be comfortable with using those words, thinking that normal, non-

specialist, articulate language is used. This can, in turn, practically lead to the exclusion of community representatives from the process (Huxham and Vangen, 2000). It should be stressed that if the premise is accepted that community involvement in partnership is likely to make an urban regeneration development and implementation strategy more effective, then one should not lose sight of the exclusion of community representatives from the partnership process. Some writers such as Shein (1985) and Martin (1992) make a point that 'embedded in organisational culture is a mass of organisational procedures - the way an organization does things (Huxham, 2000, p.349). In the early stage of partnership it is a main task for partners to overcome cultural barriers, existing mutual mistrust and obstacles and sometimes traditional ways of working which are contradictory to partnership (Carley, M., et al 2000).

The examination of partnership working in Scotland conducted by Dean et al (1999) focuses on the relationships between high-level regeneration partnerships and neighbourhood partnerships. Their view accords well with the point noted above about placing a greater role on improved communications if better relationships and understanding between partners are to be achieved.

Dean et al, within their study of Edinburgh Partnership Group, note that in various levels of partnership activity there is a need for effective communication between the people who take part and interact in the partnership process. Moreover, the multi-level integrated partnership requires a greater emphasis on communication and sharing of information in relation to their strategies, priorities and activities between partner agencies. However, the research of Dean et al revealed the underdevelopment of communication and information sharing.

Table 1.1 shows the views of respondents concerning the communication effectiveness between the local and high levels of partnership. The respondents work in this geographical area where the multi-level and low level partnership take place. The table shows that slightly more half of all respondents (fifty three percent) agreed about the practicing of effective communication, whilst a quarter did not (ibid.).

Table 1 : Views on the effectiveness of communication between regional/city partnerships and local partnerships (%)

	All partnerships	High-level	Low-level
Agree there is effective communication	53	41	63
Neither agree nor disagree	22	31	13
Disagree	25	25	24
Number of cases	98	52	46

Source: Dean et al (1999)

Dean et al point out that:

"some participants in high level partnership thought the lack of communication problematic, identifying a lack of a sense of connection with locally based activity, and particularly, a lack of detailed knowledge. This had caused problems for participants in high- level partnerships when called upon to prioritize between rival bids for competitive funding programmes" (Dean et al, 1999, p. 84).

One can note that although the three different above-noted examples of partnership are various in terms of scope and geographical scale, the similar point related language differences and the emphasis for greater attention to build constructive communication as barriers in partnership strategy development.

d) *Managing power and trust*

The difficulties in communication, mentioned earlier, if not managed, may dominate and effect the working process of a partnership (Huxham, 2000), since 'trust and open communication are interrelated factors' (Hill, 2001, p.220). One of the main variables in determining whether partnership relationships between partnership agents are more collaborative or adversarial, depends on the degree of trust (Clarence, 1998). An untrusting relationship may arise because of power relationship concerns. One of the facets of this is a power struggle. Some commentators such as Gray (1989) argue that the real or perceived power disparities can usually take place between the organisations. In terms of public-private partnership in urban regeneration London Docklands development corporation case can be put forward as an example of disparity in power (Fainstein, 1995). For instance, Bob Colenutt, who was employed by local authorities to monitor Docklands development, pointed out: "Power in Docklands lies outside the people we represent. It's with the big developers, the London Docklands Development Corporation. The local authority have very little power". Local authorities powerlessness can be defined by its scarce resource contribution, although one should not neglect the central-local governments relationship at that time which led to private company dominance in public-private partnership. Although, the cited case goes back to recent history of partnership strategy implementation, nevertheless it can be regarded as evidence of power inequality, which arose because of level of resource contribution to partnership working. This is, perhaps, a learning example for current multi-agency partnership working and the overall effect on strategy development and implementation in urban regeneration.

Additionally Huxham (2000) who points out that, because of less resource contribution to collaboration, for example, small voluntary organisations are often overshadowed by major contributors. It should be

emphasised that power differences can extend further beyond the level of organisation to the individual representatives in a collaboration and affect their behaviour (ibid.). Here Huxham (2000, p.350) cites Hardy et al (1992) who notes that 'collaborations work best if the individuals involved in any management committee or similar structure perceive themselves being of approximately the same status'.

e) *Managing challenges of resources competition*

It has been claimed that within fragmented terrain, partnership may provide a means of co-ordination and developing strategic direction, and that the term embodies consensus and collaboration (Lowndes and Skelcher, 1998). However, according to the research outcome of Lowndes and Skelcher (1998) this mode of governance involves the imperative to compete, challenging trust and mutuality. Within urban regeneration sphere organizations compete for gaining recognition its performance to demonstrate its achievement, value for money and effectiveness. The bidding process is manifested for City Challenge and Single Regeneration Budget schemes between partnerships and localities which may exclude voluntary and community organisations whose endurance depends on 'gaining access to winning partnership' (ibid., p.327). One of the local authorities has pointed out that 'there is a vast difference between a package of money and real inter-agency working. You can have the first with outright enemies!' (Cited in Lowndes and Skelcher, 1998, p327). According to Lowndes and Skelcher, competitive pressures can harden, once in receipt of grant funding. The distribution of funds for programme implementation challenges partnership leading to a market-style picture instead of collaboration. In this sense, it has been suggested that one should bear in mind the importance of the establishment of preliminary network relationships as one of the potential methods to manage the existing competition in resource allocation.

f) *Leadership*

To develop mutual aims, understanding and trust in the partnership process, there should be a leadership role to lead collaboration and he or she should be reflective a practitioner (Huxham, 2000). Local authority is seen to be more influential as a lead agency in many partnerships because of political position and democratic accountability to citizens. Partnership or collaboration action will not be developed if there is lack of leadership (Carley et al, 2000). For instance, as Carley et al note, the Glasgow Alliance experienced a lack of leadership until it was re-launched. From the part of local politicians there was no will to take on a leadership role. However, a rapid change occurred within the Alliance, once a new leader of Glasgow Council came to the administration and started to take part in partnership. Another example which shows the

importance of leadership in the early stage of partnership strategy development is provided by the following words of one Sheffield's City Liaison Partnership Group's member partner. He highlights that: "Good partnership leaders tend to be sharp people... and are determined to drive the agenda" (cited in Carley et al, 2000, p. 22).

Yet, everyone should take a leadership role to some extent, not only authority representatives. However, as Huxham (2000) points out, one should recognise that there can be many, who will prefer individualistic action whilst leading because of lack of experience. This can effect the outcomes. One of the challenges to be addressed in collaboration work in this case, perhaps, is to make an effort to strengthen around the collaborators, those who are less able on it.

Besides the diversity dimension there are structural issues one should take into account to make collaboration effective. As Giddens (1998) has argued, the action of people can be influenced by the structure, although it cannot prevent their intentional action (Huxham, 2001). Yet, partnership structure, which is a matter of further discussion in the next section, plays an important role in developing strategy and its further effective implementation. Also, as Huxham (2000, p346) argues, 'they determine such key factors as who may have an influence on shaping a partnership agenda, who may have power to act and what resources may be tapped...' in a strategy process of partnership.

III. PARTNERSHIP STRUCTURAL COMPLEXITIES

It has been noted earlier that besides the process-oriented forces that may cause barriers in partnership working there are also structural issues. This may amplify partnership strategy process difficulties.

a) Ambiguity

The clear understanding and agreeing of each members' involvement, one of the core detrimental attributes of collaborative working, and capacity it carries, may lack practical implication (Huxham, 2001). According to Eden and Huxham (2001) many different interests, reasons of individuals and organisations involvement with a collaboration raise questions of how they perceive or are perceived as being members. For instance, there can be cases where individuals, instead of considering themselves as being a full member, may relate themselves as a fund-provider organisation in partnership settings (Huxam, 2001).

Also, the point has been stressed that many partnerships may experience tensions in terms of the degree they include or involve to partner organisations on one hand, but are effective in streamlined decision-making and management processes, with reasonable numbers on the partnership board, on the other (Carley,

et al, 2000). For instance, the Capital City Partnership (CCP) in Edinburgh experienced the problem in terms of its board which grew up to 35 people and above. In turn it resulted in less productive discussion and reduced opportunities for any one representative to participate, making meetings unwieldy. Wilson and Charlton (1998) suggest that a well-balanced partnership may involve around 10-14 people. It should be particularly stressed that the setting up of a proper main partnership board is important for a consideration of strategy development issues for locality or area. It is also significant to establish an operational board, which would supervise particular requirements of urban regeneration programmes, funding and monitoring and evaluation in effective delivery of strategy (ibid.).

b) Organisational membership and pluralism

According to Huxham and Vangen (2000) one should be clear about the partnership structure. For instance, they put forward the Umbrella groups of community organisations and confederations of organisations, where the structural complexity led to representation of local authority both directly and indirectly in this sector (see figure 1). They note that a representative without a pure representative power or accountability may effect to the matter of real constituency.

The extended expansion of cross-relating partnerships in many areas in recent years has been called by Stewart (1998) a 'pluralism', which is one of the dimensions of structural complexity (Huxham, 2001). It may affect the implementation of partnership strategy creating 'partnership fatigue' which may derive from individuals' involvement in too many partnership initiatives. For example, Huxham and Vamgen (2000) illustrate a Bristol partnership case where twenty two key people are involved in fifty-six places in main nine Bristol's partnership structures (see, figure 2). Too many partnerships in one locality also lead to various sorts of meetings where the same individuals may keep attending different set of partnership bodies. For instances, a community director from City Challenge noted that:

'I do not care if I am elected because there is a lot of hard work - meeting after meeting and sometimes you think 'Is it worth it?' (cited in Lowndes and Skelcher, 1998, p.329).

Perhaps, one may consider the limit and effective number of setting up partnerships in one locality to avoid the frustration and fatigue of partnership participants.

c) Dynamics

The final dimension of structural complexity is continual change. It related to the UK central government's policy of promotion various new initiatives over the period which involves the alteration of purposes

of partnership effecting the sustainability of partnership (Huxham, 2000).

It should be noted that frequently emphasized the call for appropriateness of structure in partnership does not necessarily can ensure the effective implementation of strategy in itself (Dean et al, 1999). As Johnson and Scholes (1997) contends what is important is 'how the detailed aspects of the organisation design are 'hung' around structure' where communication, noted earlier, and inter- personal skills play significant role (Dean et al, 1999, p.39). The latter factor depends on how well partnership managers and participants' are able and inherent the quality and professional skills to manage smartly raised barriers in partnership strategy process.

IV. PARTNERSHIP MANAGERS: THE COMPETENCE OF BOUNDARY SPANNER

Some commentators, as referenced earlier, such as Joice (2000) and Huxham (2000), emphasised that the multi-organisational partnership working process needs careful management where partnership managers, or boundary spanner who need to possess and be equipped with set of embedded vital skills

(Williams, 2001). They are the people who facilitate the heartbeat of the process.

Throughout the paper it has been pointed out that the facets of the partnership working process in strategy development, which are subject to management, in this respect one should not neglect the importance and contribution of individual actors in the partnership process. The main difficulties highlighted in previous sections were building language and communication differences, trust and power disparity, and leadership matters. If these differences encountered are to be managed carefully one should maintain awareness of the need to possessing related experience, competence and skills, creative attitude and lateral thinking on the part of these managers. For instance, Williams (2001) has attempted to describe and categorise the necessary competencies of boundary spanners, reflecting the experiences of partnership managers. In doing so he surveyed boundary spanners with health promotion, crime, environmental, and community safety policy area specialization and also local agenda 21 co-ordinators in a local authority in the South Wales area, within which various agencies were involved in collaborative work (see Table 2).

		Phase 1		Phase 2	
Geographical Area	UK	Wales	Wales	Welsh local authority area	
Sample	Environmental & local Agenda 21 co-ordinators	Crime community safety coordinators	& co-Health promotion specialists	Partnership managers	
Type of organisation	Local authority	Local authority	Health authority and NHS Trust	Local authority; NHS Police; Probation service;	Health Trust; Voluntary sector; Youth offending partnership
Research Method	Postal survey	Postal survey	Postal survey	In-depth interviews	
Sampling Method	Opportunistic	opportunistic	opportunistic	Snowball	
Sample size	469	22	10	15	
Response rate (%)	50	54	100	100	

Source: Williams, 2001, p.114

On the basis of his research, Williams put forward the certain set of particular skills, personal characteristics and experience that may be required, yet they can be various depending on partnership case and circumstances. These are as follows:

- Communication/listening skills; ability to understand and see issues from other's perspectives are regarded as necessary skills to manage encountered differences.

- As it was noted, an interviewed boundary spanner maintained the awareness that there may be lack of authority lines over other partners, and managing power relationships in this case can be confronted by influencing, negotiation, mediation, brokering. This requires the persuasive, diplomatic and perceived legitimacy.

In the summary of his study Williams has highlighted some personal traits and also stressed the

related experience boundary spanners are expected to possess in enhancing partnership and collaborative effectiveness throughout policy development, implementation and delivery process.

Regarding complexity and interdependencies William's study isolates 3 main contributory factors to manage interdependencies – inter organisational experience; trans-disciplinary knowledge and cognitive capability. Personality traits being put forward are qualities such as honesty, reliability; tolerance for ambiguity and uncertainty.

V. CONCLUSION

As one can note the paper has attempted to emphasise the main challenges and difficulties of working in partnership process that may cause barriers in effective strategy development and implementation.

It is difficult to come to a common agreement about the definite formula of success that would make the strategy process work effectively in the highly complex world of partnership. In other words, there is no ideal recipe of partnership success. It should be emphasised that 'even with the best will in the world, misunderstandings are likely to occur due to the diversity in language, values and culture' (Huxham, 2000, p. 351). However, those complexities highlighted throughout this paper should not be neglected and left in its own. For the author, one of the most convincing arguments comes from Huxham (2000), who maintains the importance of the recognition and understanding of complexity and diversity, that may provide a preparation for participants of strategy process - how to be creative and give sophisticated responses. Also, effective partnership working needs a strong commitment to partnership and change for both public managers as well as other participants of the process, if it is recognised that partnership working is the most sensible way forward to achieve 'collaborative advantage'.

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Should Carrefour Expand into Vietnam?

By Mesfer Alsubaie

Abstract- In this paper I have briefly discussed whether should Carrefour expand into Vietnam or not. Hypermarkets market is growing, and Carrefour has built a very impressive brand name and has gone to great heights to become the world's largest retailer. Vietnam also is a growing country, and could be good chance for Carrefour there. I used PEST analyses to find out the possibility of Carrefour expansion into Vietnam. I went through the political, economic, socio-cultural, and technological factors. By the end of this paper, you will find the results and recommendations.

Keywords: carrefour, vietnam, PEST, expanding, hypermarket.

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I. INTRODUCTION

Carrefour is a French company created in 1958 with its headquarter near Paris and employing more than 380,000 people worldwide. It is the leading retailer in Europe and second retailer in the world. It also ranks well regarding revenues and profits, with €100.5 billion of revenues in 2014. The company operates in more than thirty-five countries around the globe thanks to its 12,000 stores. The company makes 53% of its sales outside of its domestic market. Feeling concerned about its products, Carrefour makes sure to partner up with local producers to ensure that 73% of all its food products are local, and therefore meet consumers' needs in the country they operate. The company cares about its local supply chain. The CEO of the company Georges Plassat is a well-disciplined leader who is known for his participative leadership style that has resulted in motivated employees and hence high yields. George Plassat has been the CEO of the company for four years now, promoted from Chief Operating Officer Carrefour SA. The company under the management of George states its vision as "exercise our leadership responsibility", the primary goal being to provide the customers with quality products and services. To achieve the above vision, the company works based on three pillars: eliminate any form of waste, protect biodiversity, and work alongside its partners. The primary purpose of reducing waste is to ensure the protection of biodiversity and ensure sustainability (Carrefour, 2016).

II. PEST ANALYSIS

The PEST analysis is a framework for determining the external environment of a firm. It studies the major factors that can influence the operations of a business entity (Analoui & Karami, 2003). The four

factors discussed under the PEST analysis include the political factors, the economic factors, the socio-cultural factors, and the technological factors (Rao, Rao, & Sivaramakrishna, 2009).

Carrefour is a Multi-National Corporation based in France (Slamanig, 2013). The company is considering expanding its operations in Vietnam. A PEST analysis of Vietnam has been conducted for the enterprise.

III. POLITICAL FACTORS

The political landscape of Vietnam is governed by a one-party socialist republic structure (London, 2014). The country has been ruled by the Communist Party of Vietnam, which has its roots in Marxism-Leninism (Books, 2010). The communist party actively restrains political and religious freedoms (Inc, 2015b). The ideology of the country is embedded in the concepts of collectivism (London, 2014). Individual liberties and goals aren't considered as a priority in collectivist societies. Rather the community members are encouraged to pursue shared goals (Taylor, 2004).

Since 1990's, the country has embraced a mixed economy. However, the Vietnamese Government still majorly determines the planning and controlling of business activities (Jandl, 2013). The Communist Party of Vietnam is reluctant to abandon its monopoly on the political hold (Inc, 2015). The leaders believe that allowing high economic liberalization could be a threat to their power. The party accepted a document in its 11th National Party Congress, suggesting that the market economy shall be approached with a socialists view (London, 2014). The state companies significantly determine the Vietnam economy, and the private corporations have a limited influence.

The constitution of the country was adopted in 2013 and implemented in 2014 (Case, 2015). The legal system of Vietnam is based on the communist legal theory and the French Civil war. The legislation is determined by the National Assembly that is driven by democratic centralism. It governs the local and foreign policy, socio-economic policies, and matters pertaining to the defense and security of the state. Furthermore, the National Committee has seven committees (Elliott, 2012). The current head of the state of Vietnam is Mr. Truong Tan Sang, who was elected by the National Assembly. In the political system of Vietnam, the President doesn't enjoy administrative powers. Rather, these powers are held by the Prime minister. The Council of Ministers is the highest executive body (Torremans, 2014).

The National Assembly of Vietnam passed these two laws in 2005: Law on Enterprise (LOE) and Law on Investment (LOI). All the business and investment activities in Vietnam are governed by these two laws. The LOE determines the kinds of firms that are allowed to be conducted in Vietnam. On the other hand, the LOI deals with the investment activities, rights and duties of the investors, and the State management of investments (Jandl, 2013). The country has pursued multiple bilateral and multilateral trade agreements including the ASEAN Free Trade Agreement with China, Korea, Australia, New Zealand, Japan and India; the ASEAN comprehensive investment agreement; the Bilateral Trade agreement with America, and the Convention on the Establishment of the Multilateral Investment Guarantee Agency (Jandl, 2013).

In January 2015, the Government of Vietnam has issued new labor laws (commonly referred as the Decree 05). According to the updated labor laws, the employer can change his terms only once in the employment contract appendix. Contracts with retired employees can be extended, provided that the old workers are in good health. Employers are required to give overtime pay to the employees, who work on holidays and on the night shift (Gundling, Caldwell, & Cvitkovich, 2015).

The country has a history of tensed relations with the United States (Wells, 2005). The efforts to normalize the US-Vietnam relations started in 1995, and the both countries signed a bilateral trade agreement in 2000 (Mongay, 2012). Vietnam is now a pro-American society, and a vast majority of its population consider that United State is its friend (Stokes, 2014). Similarly, Vietnam has a history of wars with France. But both countries have formed diplomatic ties since 1970's. In the past few years, France has invested heavily in Vietnam.

The politics of the country is expected to be stable in future. The Government is trying to develop a policy for supporting international trade (The World Bank, 2015). The political risk of investment in Vietnam is very low (McTernan, 2015). The country has a zero terrorism index. Because of the small political and economic risks, it is considered an ideal country for investments. So, the political environment supports Carrefour entry into Vietnam.

a) *Economic Factors*

Vietnam is one the most rapidly growing economies in the South East Asia. The country has maintained a healthy economic growth rate of 7% over the past few years. Vietnam started to pursue a Socio-Economic Development Strategy in 2011 (Elliott, 2012). The strategy has been developed for a period of 9 years i.e. 2011-2020. As a part of its strategy, Vietnam intends to become a developed economy by 2020 (Bodewig, Badiani-Magnusson, & Macdonald, 2014). Since 2006,

the GDP of the country has been consistently growing. The GDP for the last three years has been 171.2, 186.2, and 198.8 Billion Dollars (The World Bank, 2015).

The Gross National Savings (as a percentage of GDP) of Vietnam have been 33.2%. The country was ranked at 17th position for its Gross National Savings, out of total 144 countries (World Economic Forum, 2015). It has been projected that the economic growth in future will remain healthy. The infrastructure of the country is growing (Jandl, 2013). Out of a total of 144 countries, Vietnam stood at 81st position in its infrastructure, and at 92 for its institutions (World Economic Forum, 2015).

Over the last decade, Vietnam has attracted massive foreign investment. The Foreign Direct Investment stock in 2015 amounted to 23 Billion Dollars (Noi, 2015). In the same year, the country has imported good worth 165.65 Billion US Dollars, and the exports have reached to the value of 162.11 Billion US Dollars. Its major export partners are the United States of America, China, Japan, South Korea, Hong Kong, and India (Tzu-Wen, 2016). While, the primary import partners have been China, South Korea, Japan, Taiwan, Thailand, and Singapore. It should be noted that it has maintained high volumes of imports and exports with Japan.

From 2010-2014, the country has witnessed some macroeconomic instability, with double-digit inflation, high unemployment, high interest rates, and currency devaluation. But after 2014, the country is showing signs of a healthy economy (Kabe, Ushiyama, Kinkyo, & Hamori, 2016). The inflation has become lower in recent months. Specifically, the inflation rate was 2.28% in May 2016. An unemployment rate of 2.31 percent was observed in the country in 2015. In 2015, the average interest rate has been 6.5 percent. The country scored 4.7 (on a scale of 1-7, with '7' being the best, and '1' being the worst) on the competitiveness of its macroeconomic environment (World Economic Forum, 2015). Vietnam stood at 78th position (out of 144 countries) for the efficiency of its goods market.

The tariffs and duty rates in Vietnam are subject to change. Value Added Tax varies and is usually around 10% (Central Intelligence Agency, 2015). From 2014, the country has maintained a corporate tax rate of 10%. The trade barriers in the country are low (Inc, 2015). It should be noticed that around 67, 823 business entities closed in 2014, with an increase of 13% from the previous year. 74,842 new companies were formed. 'Access to financing' and 'corruption' have been identified as the primary problems for doing business in the country (World Economic Forum, 2015).

It can be concluded that Vietnam is an ideal market for investors, because of the economic growth, high macroeconomic competitiveness, and low trade barriers. The economic environment is favorable for Carrefour to expand its operations into Vietnam.

b) *Socio-Cultural Factors*

The culture of Vietnam has its origins in the ideologies of Buddhism, Confucianism, and Taoism (Murray, 2010). The official language of the country is Vietnamese and is spoken by around 87% people. Other languages, like English, French, Russian, and Chinese are also spoken in Vietnam. Various symbols are used to represent the nation of Vietnam. Some examples of the symbols include the five-pointed gold star, different types of red and golden stars, the depiction of Ho Chi Minh, and illustration of laborers and military men (Murray, 2005).

Several ethnic groups live in Vietnam (Minahan, 2012). The majority of ethnic groups enjoy friendly relationships. But, some minority groups complain of discrimination (Taylor, 2004). Another dimension of Vietnamese culture is that its people are very conscious about their relationship with their environment (Pham & Rambo, 2003).

The consumer market of Vietnam is attractive. According to the latest census, its population is 91.7 Million and is expected to grow to 93.2 Million by 2017 (The Economist Intelligence Unit, 2016). Seventy percent of the population is 15-64 years old and is supposed to remain the same by 2017 (The Economist Intelligence Unit, 2016). The people of the country are actively pursuing a quality education. The country scored 5.9 (on a scale of 1-7) at the health and primary education competitiveness. Moreover, it scored 3.7 (on a scale of 1-7) for its higher education and training (World Economic Forum, 2015).

Vietnam has a good workforce. As for the past year, the working age population was around forty-eight Million. It is expected that the working age population will reach at its peak in 2025 (Libicki, Shatz, & Taylor, 2011). A total of 53 Million people were employed in Vietnam in 2014, out of which 46.6% were working in the sectors of agriculture, forest, and fishery; 21.3% were employed in the industry and construction; and 32% were serving in the service sector (Bodewig, Badiani-Magnusson, & Macdonald, 2014). Out of a total of 144 countries, Vietnam stood at 34th position for its market size, and at 49th place for its labor market efficiency (World Economic Forum, 2015).

The young middle class pursues electronic and luxury goods (Nkhoma et al., 2014). The consumer confidence in Vietnam reached an all-time high of 144.80 in December 2015. Over the last decade, the consumer spending has increased at a very fast pace, reaching up to 2,591,337 Billion Vietnamese Dollars in 2014 (Trading Economics, 2016). From 2002-2016, the average year-on-year retail sales of Vietnam has averaged at 21.56 percent. In February 2016, the YoY retail sale was recorded at 8.23 percent (Trading Economics, 2016).

Over the past five years, the disposable income of the Vietnamese consumers has increased by 32%

(Euro Monitor, 2016). The customers have taken the advantages of the growth in disposable income, as evident from the fact that during the same time, the consumer spending has grown by 33%. The middle class has the highest contribution the increase in consumer spending (Euro Monitor, 2016). The standard of living of Vietnamese is also getting better, day by day. A large number of people are moving from rural areas to urban areas of the country (Bousquet, 2015).

Euro monitors International has discovered the top five consumer trends of Vietnam (Euro Monitor, 2016). It has been revealed that children have the highest influence in the household spending in Vietnam. It has been found out that customers prefer local products over international ones. An increase in demand for health-care products has been determined, as consumers become more health conscious. The need for the products that offer higher comfort, more convenience, and high speed has also increased. Lastly, the institute has revealed that young consumers tend to purchase products, which reflect their individual self. The Vietnamese consumers are becoming increasingly fashion oriented. The trend of online shopping is increasing (Euro Monitor, 2016).

c) *Technological Factors*

The industry of Information Technology has been fostering in Vietnam, throughout the past decade. From 2005 to 2010, the information technology sector kept growing at a steady rate of 13-15 percent. The country enjoys a favorable reputation in the fields of Science and Technology (World Bank, 2016).

World Economic Forum has published a report on the competitiveness of Vietnam for 2014-2015 (World Economic Forum, 2015). The country stood at 87th position (out of an entire 144 countries) in the competitiveness for innovation, and at 99th place for the technological readiness (World Economic Forum, 2015). The details of the technical readiness of Vietnam have been presented in the table 1.

Technological Readiness Dimensions	Value (1-7)	Rank (out of 144)
Availability of latest technologies	3.9	123
Firm-level technology absorption	3.9	121
Foreign Direct Investment and technology transfer	4.2	93
Percentage of individuals using the Internet	43.9	77
Fixed broadband Internet subscriptions/100 pop	5.6	77
Int'l Internet bandwidth, kb/s per use	15.9	90
Mobile broadband subscriptions/100 pop	18.8	81

The information and Communication Technology (ICT) sector of Vietnam is developing at a



good pace. There are approximately 9.23 Million Telephone lines in the country (HSBC, 2016). The mobile phone subscriptions in Vietnam have reached 120 Million. There are 732 secure internet servers in the country (HSBC, 2016). It can be seen from the table that the web usage in the country is increasing. This factor supports the trend of online shopping, which is also on the rise.

It has been projected that the IT sector of Vietnam will grow in future (Greene, 2014). As a part of its strategic plan, the government of Vietnam intends to reduce its technological and scientific gap with the rest of the world by 2020 (Nkhoma et al., 2014). Vietnam manufactures more hardware as compared to software. A large number of technology workers are employed in factories, rather than in offices (Greene, 2014). The country offers value across the IT services sector. The IT industry has reached a mature stage. Vietnam has been ranked as one of the most financially competitive service market (A.T. Kearney, 2016).

It can be concluded that the most prominent factor of the technological landscape of Vietnam is the potential for technological growth. In recent years, more IT companies have been recruiting talent from Vietnam. The infrastructure of the country also supports its technological advancements. As the consumers become more technology oriented, it is easier for firms to take advantage of the latest business solutions. Considering these factors, it is recommended that Carrefour should enter Vietnamese market.

IV. RESULTS AND RECOMMENDATIONS

After conducting a detailed PEST analysis, it has been established that Vietnam is an attractive market for Carrefour because of a number of reasons. First of all, the economy of the country is growing. The economic and political environment of Vietnam is stable, and there are no major external threats to Carrefour in Vietnam. Secondly, the consumer market is becoming attractive, as the disposable income of consumers is increasing. Hence, Carrefour should expand its operations in Vietnam, but it should develop strategies to minimize the financial and market risks.

It is recommended that Carrefour should enter Vietnam by forming a 'joint venture' with a local giant. Carrefour shall be able to take the advantage of the already existing brand awareness, brand image, and brand loyalty of its partner. Through the joint venture, the multinational corporation will quickly reach a large audience, without putting in too much time and marketing campaigns (Doole & Lowe, 2008). Carrefour already has experience of entering new markets by establishing joint ventures. For example, it has joint ventures with 'Majid Al Futtaim' in UAE and Jordan, 'MAF' in Pakistan, and 'Sabanci' group in Turkey.

Apart from the cost reduction, the financial risk of investing in the new business venture shall also be

shared by two partners, thus reducing the risks for Carrefour. The joint venture will also offer the benefit of minimizing political risks and non-tariff trade barriers (Paul, 2008). Moreover, it will also help Carrefour to gain a competitive advantage over other international retailers in Vietnam. Developing a secure and sustainable supply chain is a major challenge for any retailer. It would be easy for Carrefour to develop a strong supply chain, provided that it has a partner that has already established its supply network.

It is suggested that Carrefour adopts the methods of road freight, air cargo, and contract logistics. As a giant retailer, it will place several local and foreign products in its stores. For local goods, the method of contract logistic is recommended. A contract should be formed with a supplier that has already developed its network, and supply chain so that the risks are minimized (Peter F. Wanke & Walter Zinn, 2004). The foreign products (i.e. either the good is perishable or non-perishable, costs and the efficiency of cargo would be considered) can be brought through ship cargo and air freight.

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18. Pick a good study spot: To do your research studies always try to pick a spot, which is quiet. Every spot is not for studies. Spot that suits you choose it and proceed further.

19. Know what you know: Always try to know, what you know by making objectives. Else, you will be confused and cannot achieve your target.

20. Use good quality grammar: Always use a good quality grammar and use words that will throw positive impact on evaluator. Use of good quality grammar does not mean to use tough words, that for each word the evaluator has to go through dictionary. Do not start sentence with a conjunction. Do not fragment sentences. Eliminate one-word sentences. Ignore passive voice. Do not ever use a big word when a diminutive one would suffice. Verbs have to be in agreement with their subjects. Prepositions are not expressions to finish sentences with. It is incorrect to ever divide an infinitive. Avoid clichés like the disease. Also, always shun irritating alliteration. Use language that is simple and straight forward. put together a neat summary.

21. Arrangement of information: Each section of the main body should start with an opening sentence and there should be a changeover at the end of the section. Give only valid and powerful arguments to your topic. You may also maintain your arguments with records.

22. Never start in last minute: Always start at right time and give enough time to research work. Leaving everything to the last minute will degrade your paper and spoil your work.

23. Multitasking in research is not good: Doing several things at the same time proves bad habit in case of research activity. Research is an area, where everything has a particular time slot. Divide your research work in parts and do particular part in particular time slot.

24. Never copy others' work: Never copy others' work and give it your name because if evaluator has seen it anywhere you will be in trouble.

25. Take proper rest and food: No matter how many hours you spend for your research activity, if you are not taking care of your health then all your efforts will be in vain. For a quality research, study is must, and this can be done by taking proper rest and food.

26. Go for seminars: Attend seminars if the topic is relevant to your research area. Utilize all your resources.



27. Refresh your mind after intervals: Try to give rest to your mind by listening to soft music or by sleeping in intervals. This will also improve your memory.

28. Make colleagues: Always try to make colleagues. No matter how sharper or intelligent you are, if you make colleagues you can have several ideas, which will be helpful for your research.

29. Think technically: Always think technically. If anything happens, then search its reasons, its benefits, and demerits.

30. Think and then print: When you will go to print your paper, notice that tables are not be split, headings are not detached from their descriptions, and page sequence is maintained.

31. Adding unnecessary information: Do not add unnecessary information, like, I have used MS Excel to draw graph. Do not add irrelevant and inappropriate material. These all will create superfluous. Foreign terminology and phrases are not apropos. One should NEVER take a broad view. Analogy in script is like feathers on a snake. Not at all use a large word when a very small one would be sufficient. Use words properly, regardless of how others use them. Remove quotations. Puns are for kids, not grunt readers. Amplification is a billion times of inferior quality than sarcasm.

32. Never oversimplify everything: To add material in your research paper, never go for oversimplification. This will definitely irritate the evaluator. Be more or less specific. Also too, by no means, ever use rhythmic redundancies. Contractions aren't essential and shouldn't be there used. Comparisons are as terrible as clichés. Give up ampersands and abbreviations, and so on. Remove commas, that are, not necessary. Parenthetical words however should be together with this in commas. Understatement is all the time the complete best way to put onward earth-shaking thoughts. Give a detailed literary review.

33. Report concluded results: Use concluded results. From raw data, filter the results and then conclude your studies based on measurements and observations taken. Significant figures and appropriate number of decimal places should be used. Parenthetical remarks are prohibitive. Proofread carefully at final stage. In the end give outline to your arguments. Spot out perspectives of further study of this subject. Justify your conclusion by at the bottom of them with sufficient justifications and examples.

34. After conclusion: Once you have concluded your research, the next most important step is to present your findings. Presentation is extremely important as it is the definite medium through which your research is going to be in print to the rest of the crowd. Care should be taken to categorize your thoughts well and present them in a logical and neat manner. A good quality research paper format is essential because it serves to highlight your research paper and bring to light all necessary aspects in your research.

INFORMAL GUIDELINES OF RESEARCH PAPER WRITING

Key points to remember:

- Submit all work in its final form.
- Write your paper in the form, which is presented in the guidelines using the template.
- Please note the criterion for grading the final paper by peer-reviewers.

Final Points:

A purpose of organizing a research paper is to let people to interpret your effort selectively. The journal requires the following sections, submitted in the order listed, each section to start on a new page.

The introduction will be compiled from reference matter and will reflect the design processes or outline of basis that direct you to make study. As you will carry out the process of study, the method and process section will be constructed as like that. The result segment will show related statistics in nearly sequential order and will direct the reviewers next to the similar intellectual paths throughout the data that you took to carry out your study. The discussion section will provide understanding of the data and projections as to the implication of the results. The use of good quality references all through the paper will give the effort trustworthiness by representing an alertness of prior workings.



Writing a research paper is not an easy job no matter how trouble-free the actual research or concept. Practice, excellent preparation, and controlled record keeping are the only means to make straightforward the progression.

General style:

Specific editorial column necessities for compliance of a manuscript will always take over from directions in these general guidelines.

To make a paper clear

- Adhere to recommended page limits

Mistakes to evade

- Insertion a title at the foot of a page with the subsequent text on the next page
- Separating a table/chart or figure - impound each figure/table to a single page
- Submitting a manuscript with pages out of sequence

In every sections of your document

- Use standard writing style including articles ("a", "the," etc.)
- Keep on paying attention on the research topic of the paper
- Use paragraphs to split each significant point (excluding for the abstract)
- Align the primary line of each section
- Present your points in sound order
- Use present tense to report well accepted
- Use past tense to describe specific results
- Shun familiar wording, don't address the reviewer directly, and don't use slang, slang language, or superlatives
- Shun use of extra pictures - include only those figures essential to presenting results

Title Page:

Choose a revealing title. It should be short. It should not have non-standard acronyms or abbreviations. It should not exceed two printed lines. It should include the name(s) and address (es) of all authors.



Abstract:

The summary should be two hundred words or less. It should briefly and clearly explain the key findings reported in the manuscript-- must have precise statistics. It should not have abnormal acronyms or abbreviations. It should be logical in itself. Shun citing references at this point.

An abstract is a brief distinct paragraph summary of finished work or work in development. In a minute or less a reviewer can be taught the foundation behind the study, common approach to the problem, relevant results, and significant conclusions or new questions.

Write your summary when your paper is completed because how can you write the summary of anything which is not yet written? Wealth of terminology is very essential in abstract. Yet, use comprehensive sentences and do not let go readability for briefness. You can maintain it succinct by phrasing sentences so that they provide more than lone rationale. The author can at this moment go straight to shortening the outcome. Sum up the study, with the subsequent elements in any summary. Try to maintain the initial two items to no more than one ruling each.

- Reason of the study - theory, overall issue, purpose
- Fundamental goal
- To the point depiction of the research
- Consequences, including definite statistics - if the consequences are quantitative in nature, account quantitative data; results of any numerical analysis should be reported
- Significant conclusions or questions that track from the research(es)

Approach:

- Single section, and succinct
- As a outline of job done, it is always written in past tense
- A conceptual should situate on its own, and not submit to any other part of the paper such as a form or table
- Center on shortening results - bound background information to a verdict or two, if completely necessary
- What you account in an conceptual must be regular with what you reported in the manuscript
- Exact spelling, clearness of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else

Introduction:

The **Introduction** should "introduce" the manuscript. The reviewer should be presented with sufficient background information to be capable to comprehend and calculate the purpose of your study without having to submit to other works. The basis for the study should be offered. Give most important references but shun difficult to make a comprehensive appraisal of the topic. In the introduction, describe the problem visibly. If the problem is not acknowledged in a logical, reasonable way, the reviewer will have no attention in your result. Speak in common terms about techniques used to explain the problem, if needed, but do not present any particulars about the protocols here. Following approach can create a valuable beginning:

- Explain the value (significance) of the study
- Shield the model - why did you employ this particular system or method? What is its compensation? You strength remark on its appropriateness from a abstract point of vision as well as point out sensible reasons for using it.
- Present a justification. Status your particular theory (es) or aim(s), and describe the logic that led you to choose them.
- Very for a short time explain the tentative propose and how it skilled the declared objectives.

Approach:

- Use past tense except for when referring to recognized facts. After all, the manuscript will be submitted after the entire job is done.
- Sort out your thoughts; manufacture one key point with every section. If you make the four points listed above, you will need a least of four paragraphs.



- Present surroundings information only as desirable in order hold up a situation. The reviewer does not desire to read the whole thing you know about a topic.
- Shape the theory/purpose specifically - do not take a broad view.
- As always, give awareness to spelling, simplicity and correctness of sentences and phrases.

Procedures (Methods and Materials):

This part is supposed to be the easiest to carve if you have good skills. A sound written Procedures segment allows a capable scientist to replacement your results. Present precise information about your supplies. The suppliers and clarity of reagents can be helpful bits of information. Present methods in sequential order but linked methodologies can be grouped as a segment. Be concise when relating the protocols. Attempt for the least amount of information that would permit another capable scientist to spare your outcome but be cautious that vital information is integrated. The use of subheadings is suggested and ought to be synchronized with the results section. When a technique is used that has been well described in another object, mention the specific item describing a way but draw the basic principle while stating the situation. The purpose is to text all particular resources and broad procedures, so that another person may use some or all of the methods in one more study or referee the scientific value of your work. It is not to be a step by step report of the whole thing you did, nor is a methods section a set of orders.

Materials:

- Explain materials individually only if the study is so complex that it saves liberty this way.
- Embrace particular materials, and any tools or provisions that are not frequently found in laboratories.
- Do not take in frequently found.
- If use of a definite type of tools.
- Materials may be reported in a part section or else they may be recognized along with your measures.

Methods:

- Report the method (not particulars of each process that engaged the same methodology)
- Describe the method entirely
- To be succinct, present methods under headings dedicated to specific dealings or groups of measures
- Simplify - details how procedures were completed not how they were exclusively performed on a particular day.
- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

Approach:

- It is embarrassed or not possible to use vigorous voice when documenting methods with no using first person, which would focus the reviewer's interest on the researcher rather than the job. As a result when script up the methods most authors use third person passive voice.
- Use standard style in this and in every other part of the paper - avoid familiar lists, and use full sentences.

What to keep away from

- Resources and methods are not a set of information.
- Skip all descriptive information and surroundings - save it for the argument.
- Leave out information that is immaterial to a third party.

Results:

The principle of a results segment is to present and demonstrate your conclusion. Create this part a entirely objective details of the outcome, and save all understanding for the discussion.

The page length of this segment is set by the sum and types of data to be reported. Carry on to be to the point, by means of statistics and tables, if suitable, to present consequences most efficiently. You must obviously differentiate material that would usually be incorporated in a study editorial from any unprocessed data or additional appendix matter that would not be available. In fact, such matter should not be submitted at all except requested by the instructor.



Content

- Sum up your conclusion in text and demonstrate them, if suitable, with figures and tables.
- In manuscript, explain each of your consequences, point the reader to remarks that are most appropriate.
- Present a background, such as by describing the question that was addressed by creation an exacting study.
- Explain results of control experiments and comprise remarks that are not accessible in a prescribed figure or table, if appropriate.
- Examine your data, then prepare the analyzed (transformed) data in the form of a figure (graph), table, or in manuscript form.

What to stay away from

- Do not discuss or infer your outcome, report surroundings information, or try to explain anything.
- Not at all, take in raw data or intermediate calculations in a research manuscript.
- Do not present the similar data more than once.
- Manuscript should complement any figures or tables, not duplicate the identical information.
- Never confuse figures with tables - there is a difference.

Approach

- As forever, use past tense when you submit to your results, and put the whole thing in a reasonable order.
- Put figures and tables, appropriately numbered, in order at the end of the report
- If you desire, you may place your figures and tables properly within the text of your results part.

Figures and tables

- If you put figures and tables at the end of the details, make certain that they are visibly distinguished from any attach appendix materials, such as raw facts
- Despite of position, each figure must be numbered one after the other and complete with subtitle
- In spite of position, each table must be titled, numbered one after the other and complete with heading
- All figure and table must be adequately complete that it could situate on its own, divide from text

Discussion:

The Discussion is expected the trickiest segment to write and describe. A lot of papers submitted for journal are discarded based on problems with the Discussion. There is no head of state for how long a argument should be. Position your understanding of the outcome visibly to lead the reviewer through your conclusions, and then finish the paper with a summing up of the implication of the study. The purpose here is to offer an understanding of your results and hold up for all of your conclusions, using facts from your research and generally accepted information, if suitable. The implication of result should be visibly described. Infer your data in the conversation in suitable depth. This means that when you clarify an observable fact you must explain mechanisms that may account for the observation. If your results vary from your prospect, make clear why that may have happened. If your results agree, then explain the theory that the proof supported. It is never suitable to just state that the data approved with prospect, and let it drop at that.

- Make a decision if each premise is supported, discarded, or if you cannot make a conclusion with assurance. Do not just dismiss a study or part of a study as "uncertain."
- Research papers are not acknowledged if the work is imperfect. Draw what conclusions you can based upon the results that you have, and take care of the study as a finished work
- You may propose future guidelines, such as how the experiment might be personalized to accomplish a new idea.
- Give details all of your remarks as much as possible, focus on mechanisms.
- Make a decision if the tentative design sufficiently addressed the theory, and whether or not it was correctly restricted.
- Try to present substitute explanations if sensible alternatives be present.
- One research will not counter an overall question, so maintain the large picture in mind, where do you go next? The best studies unlock new avenues of study. What questions remain?
- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

- When you refer to information, differentiate data generated by your own studies from available information
- Submit to work done by specific persons (including you) in past tense.
- Submit to generally acknowledged facts and main beliefs in present tense.



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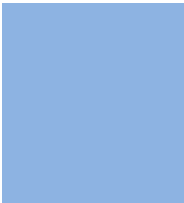


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<i>Methods and Procedures</i>	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
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<i>References</i>	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring





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