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Detachment and Faith

Development the Case Study

Highlights

A Review of Max Weber

Ethic and the Spirit of Capitalism

Discovering Thoughts, Inventing Future

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Detachment and Faith

By Susan Visvanathan

Introduction- The two, *detachment and faith*, seem contradictory, and yet theologians know that every one of us lives parallel existences, contributing not to the dilemma of compulsory choice, but engaging with co-existence as a principle of rationality. This relativism is something that sociologists have accepted as compartmentalisation. The debate goes back in Indian Sociology, at least to the work of M.N. Srinivas (1996) and Milton Singer (1972), and foregrounded by Robert Redfield and his classic work on Mexico (1973).

In the 60s of the last century, it was understood that when scientists went to the laboratory, they took off their traditional identities and put on their scientific roles, and nothing was lost. Renny Thomas, in a recent work, has argued that the scientists in India see no disjunction between their acceptance of religious beliefs and the practice of them, as these are cultural idioms of the society in which they live (Thomas 2015).

Existentially, how do human beings live in disparate worlds, and come to terms with the many different codes of culture without creating schism in themselves?

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Detachment and Faith

Susan Visvanathan

I. INTRODUCTION

The two, *detachment* and *faith*, seem contradictory, and yet theologians know that every one of us lives parallel existences, contributing not to the dilemma of compulsory choice, but engaging with co-existence as a principle of rationality. This relativism is something that sociologists have accepted as compartmentalisation. The debate goes back in Indian Sociology, at least to the work of M.N. Srinivas (1996) and Milton Singer (1972), and foregrounded by Robert Redfield and his classic work on Mexico (1973).

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Existentially, how do human beings live in disparate worlds, and come to terms with the many different codes of culture without creating schism in themselves?

I ask this question primarily because co-existence is accompanied by adaptation, but this adaptation is dependent on a mutual dialogue, which premises the understanding of one another's vocabulary. The Sociology of Religion has always foregrounded Comparative Religion as its most important apparatus. It is not possible to understand religious behaviour unless one accepts the axiom of the existence of the religious.

Experience is personal, and yet the vocabulary of believing assures us that there are the components of ritual and myth that accompany it. This is the essential aspect of the religious. Monks and Nuns practising transcendence still assure the laity that the text and the rite are part of the daily apparatus of the believing community. Silence is possible only to those who have accepted the ultimate space of the transcended. However, to reach there, the path usually taken is of erudition or revelation, both of which are dependent on visual and verbal imagery.

Auditory aspects are fundamentally significant where the participants share the domain of the heard and the experienced, and music is a part of this constantly changing scenario, using the voice or the instruments to codify. Experience is the opening up of the mind, and religious people know that tourism

elaborates the secular use of the music, architecture, texts, drama and performance of ritual. Thus, they open up their holiest sites to the viewer without distinction.

The *Vashista Yoga* is an important work that offers us insights into the nature of maya. Rather than seeing existence as a delusion, we are called upon to enquire. The mode of enquiry then foregrounds narratives not only as a source of spiritual sustenance, for it elaborates upon existence and the meta-language of reconstruction. Because we tell stories, we understand these manifold worlds. Time too is enhanced by the co-existence of many worlds.

Vashista Yoga comprises stories told by Vashista to Ram in order to communicate that boredom is unnecessary, and our call to duty is profoundly a form of ordering the world. To understand the world, then, we must allow freedom to our imagination. Truth is less objectively defined, for this truth is also part of existence as a dream, and reality is more elaborately configured. In order to enter the realm of this discourse, we must suspend belief or disbelief, and enter the domain of existence. This is because words are our only reality, and action is a by-product of words. By understanding words, we may then disseminate them to others; by listening we may proceed to a higher level of understanding.

Jean Baudrillard in *The Mirror of Production* argues that

The logic of representation – of the duplication of its object – haunts all rational discursiveness. Every critical theory is haunted by this surreptitious religion, this desire bound up with the construction of its object, this negativity subtly haunted by the very form that it negates. (Baudrillard 1975:50,51)

Whether it is the utopia of equality or the subservience of the body to evolution and the mind/soul dichotomy, we are constantly facing abstraction as the way in which we approach the existence of theoretical paradigms. Social Science deals with this not as 'true' or 'false', but as representation. The problem asserts itself only when we subscribe to these as articles of faith. Detachment then becomes the mystic's zone of arrival at a goal, as much as that of the Anthropologist's.

The art of documentation involves questions of bias as much as it does of suspension of belief. We choose to study something because we have a prior understanding of some of its elements. Rituals and communities of believers help us to locate ourselves within the axes of its reproduction through narrative or action. Demonstrably, time as memory and time as

action are encoded within it. Just as space can be identified with specific moments of history, modified by events, so also memories are encapsulated within both tradition as well as within the new orientations to post modernism. This is what makes the present so kaleidoscopic, since the time element is submerged in the immediacy of an ever-present significance, and the contemporaneous is commonly felt and known.

Rama asks Vashista, "Lord, the infinite consciousness is transcendental; pray tell me how the universe exists in it." Vashista replied, "This universe exists in the infinite consciousness as waves exist in a calm sea; non-different in truth, but with the potentiality of an apparent difference. The infinite consciousness is unmanifest though omnipresent-even as the space, though existing everywhere is unmanifest." (Swami Venkatesananda 2003:186)

Vashista tells Rama that just as clouds exist in the sky, so also reflections exist. And as light refracts, so too consciousness is manifested - and we understand existence through these. Seasons, time, space and events are all concealed and made apparent through this prism of consciousness, which is eternal. The body is the citadel, and consciousness realises its goals through the body. The self that is enlightened then allows for the Consciousness, which is all-embracing, to define itself.

The mind has no existence apart from the infinite consciousness: it did not exist in the beginning, it will not exist in the end, and so it does not exist now. One who thinks that it does exist holds sorrow in his hand. He who knows that world is the self in reality goes beyond that sorrow; this world give him both joy and liberation. (ibid 186)

In this discourse, the role of maya is significant, because that which is real appears as the unreal, and the unreal then, like the waves of the sea, represent the existence of Brahman, self limited by individualised consciousness. (ibid 190). It is our desires that bring about birth, for "bondage is the craving for pleasure and its abandonment is liberation." (ibid 185)

It is boredom that brings Rama a teacher, and the teacher tells his father that he, Rama, has been born to defeat Ravana.

Visvamitra asks that Dasratha should send Rama to him, and the king replies, "O Sage, Rama is not even sixteen years old, and is therefore not qualified to wage a war. He has not even seen a combat, except what goes on in the inner apartment of the palace. Command me and my vast army to accompany you to exterminate the demons. But I cannot part with Rama. Is it not natural for all living beings to love their young, do not even wise men engage themselves in extraordinary activities for the love of their children, and do not people abandon their happiness, their consorts and wealth rather than their children? No, I cannot part with Rama.

If it is the mighty demon Ravana who causes disturbance to your rite, nothing can be done to help you. Even the gods are powerless against him. Time and again, such powerful

beings are born on this earth; and in time, they leave the stage of this world. (ibid 7)

For Rama, time is the essential enemy, for it destroys everything. Time creates multiple universes, it does not come or go, it uses the sun and moon as its assets, and while creating the year and seasons it remains hidden (ibid 17) Krtanta is the end of time, and with niyati, the laws of nature, it subsumes human beings.

What then is the time of the dream? This becomes the central problem. The dream involves in real time, the sense of actors and of transcending space, time and the body. The preoccupation that Ramana Maharshi had with death as a time of dreaming is the real explanation of existence. We can only imagine the wandering soul, that identifies with the cosmic Atma, but when its endless desiring is to find a home, it chooses the body. Clement Rosset puts it elegantly:

The recognition of self, which already implies a paradox (since it involves grasping that which is precisely impossible to grasp, and since 'taking control' of one-self resides paradoxically in renouncing that control) also necessarily implies an exorcism: it implies exorcising that double that poses an obstacle to the existence of the unique and demands that the unique be something other than simply itself and nothing but itself. (Rosset 2012:60)

While theologies are culture bound, the perspective of the Self and the Other becomes premised on the codes represented by each given theology. Secular theologies are in this sense interesting because the dictum maybe the sacred charter as constructed by the citizenry or by the mores and rules and aphorisms ascribed to a savant. The sacred can be anything that stands apart from the everyday, mundane and routine activities of individuals and collectivities, as Emile Durkheim pointed out a hundred years ago. Therefore, our charters of human rights are universally important as signifiers of how wars had influenced the lives and minds of human beings in the 20th century.

Thiruvalluvar in the Thirukkural writes that detachment is a virtue beyond all else. While abiding in the rule of conduct, the great are those who have abandoned all desire. (Tiruvalluvar 1989:7)

Human Rights is one of the key issues that we need to be concerned with, when we measure the degree of detachment with which we engage with questions of justice. Do our religious views influence our action? Can we believe that what we do is a result of our faith, and that this directs us to act in what may be termed as judicially negative?

Some of the most important questions regarding politics and ethics may be placed here. Should we do things because we believe that we are religiously motivated, and others may not ask questions about their right to believe differently? Clearly, we are placed in situations where the dilemmas we face in our everyday lives regarding justice or reason are placed in

a strikingly ambiguous location. It is here that we are called upon to act, not as representatives of institutions, but in terms of the collective good. Should we presume that what the people want is a democratic right? Yet, what if the people want fascism?

Resistance always creates for us so many of the spaces by which we rethink our contexts. Faith and Reason are two sides of the same coin. When Durkheim wrote *Moral Education (1973)*, he was faced by the Dreyfus Case, and the implications it had for all Jews living in France. Therefore, this work essentially posed questions about humanism, science, rationality and rights. The obligations that an individual had drew from his or her position in the family, neighbourhood, school and university. The forms of socialisation were culturally given. How then can religious education be the hallmark of modernity or post modernity? How can faith be an equalising force for all?

The right to be secular, or agnostic or atheistic is a given in the Indian Constitution, and we see that both Nehru and Ambedkar were oriented to Buddhism in terms of the charter of conduct. This essentially meant that the dialogue of religions was implicit by the very codes of conduct given in justice and social interaction, and the right to citizenship. For Durkheim, a "religion without God" was expressed best in Buddhism, and yet for Indians, the sages were resplendent in their experience of nature and the oneness that human beings could experience in their understanding of Purusha and Shakti. The common language of experience was part of the process of refraction and naming, and Ramana Maharshi was most comforting in the ultimate theology of "Be As You Are." dent of birth, and the right to conform, or possibly to adapt to another faith, should one feel the call to do so.

Since Conversion is one of the most discussed topics in the Indian continent, it is imperative that we look at the concept of metanoia. This means transformation of the heart, and is perhaps an experiential concept that goes beyond the statistics of conversion and the matrix of forced conversions, ghar wapsi or money motivated conversions. Faith is something that is essential to the survival of religions, but it cannot be forced, it has its own ambience, and respect for one's own religion and the religion of the other is something that is fostered.

Many world religions practise a particular exclusiveness, and from the Human Rights point of view, it can be very distressful if another religion is abused. The freedom to worship is like the freedom to work. Marx devised the concept of Labor as freedom, and within that, *non labor* appears as the term by which fishing in the morning and attending a political meeting in the evening are accompanied by a sense of self worth, - which could be applied equally to writing, scavenging and cooking.

How do we reconcile this integrated notion of the body, and the breakdown of the distinction between manual and mental labour as a form of non-work or pleasure? It is the conditioning of the mind that allows for freedom.

Play, Freedom, Transparency: for Jean Baudrillard is still captured within the bourgeoisie ethics. To be freed of work is to enter the domain of work, but in a different way. Does Feminism reiterate the right to understanding, concupiscence, tragedy, tedium, weeping and tears and laughter? The contradictions of existence are now posed in the work involved to make the invisible visible.

Work and non-work: here is a "revolutionary theme". It is undoubtedly the most subtle form of the type of binary, structural opposition discussed above. The end of the end of exploitation by work is this reverse fascination with non-work, this reverse mirage of free time (forced time-free time, full time-empty time; another paradigm that fixes the hegemony of a temporal order which is always merely that of production.) (Baudrillard 1975:40)

Within this, he discusses the preoccupations of institutional structures, and how individuals are placed within the frameworks of rules, labour, death and mortification. We may also view pilgrimage, and therefore tourism too, as a show of non-work, which is essentially labour magnified. The hardship of non-work, of all art forms as liberation is similarly, creation and energy, which is typified as non-work. When the mind sees an architectural construction such as a religious site, or a landscape that has been prefigured by myth, legend and holiness, one presumes that it will be peaceful and life generative. But essentially, the emotions that holy places garner may be of deep discord, or of dissent, or of violence and death.

One of the most interesting works in this regard is Rodin's (1965) illustrated manuscript on the Churches of France. It was a diary kept on his travels to obscure villages, and to well known medieval churches such as Rheims and Chartres. The manuscript was a symbol of the fear that he experienced that with bombing all this would be lost. A memorabilia of nostalgia and vivid experiences, we are led into both text and illustration as if into the double vault of cerebral spaces, and the mnemonics of space and architecture. Very often, tourism highlights this dual experience of then and now, as well as the hiding away so necessary for conservation. Where Humayun's mortuary remains truly lie, is a secret known to the archaeologist and monument preserver: the tourist and the pilgrim only know the sarcophagus and the vault where pigeons are trapped, high above the ground.

It is not just the past which ties us down. It is the understanding that the present is necrophilia oriented, and that we are constantly evading the shadow of war. Christoph Wulf (2015) suggests that the great landscapes of destruction, both a result of geological

transformations including climate change and man-made disasters, bring about a momentum to new forms. How we adapt to change is often a mystery.

Modernity is associated with optimism and the rights of citizenship. Post modernity is much more complex, because new enclaves of metropolis and hinterland relations begin to develop. It would seem that the right to be an individual and the need to belong to communities begin to interconnect in different ways. Tradition, orthodoxy, and modern lifestyles do not necessarily clash, but may embellish one another in contradictory and interesting ways. When these become coercive or life threatening, as in the case of dominant caste interlocutors who appear as wealthy farmers denying human rights to their clan members, and all the associated freedoms of citizenship and free choice, where then murder is the consequence (as for love marriages, daughters who rebel etc.) the State and citizen's groups do intervene. Religion and secularism are then dramatically posed against one another. The freedom to believe is not to take another's life. Khap Panchayats (the conglomerate of male agnates and male elders) are the new demon in post-modernist India. They take over from constitutional and elected bodies, placing repressive law as the given moral good, in seemingly totalitarian perspectives. Like terrorists who kill others in order to fulfil a personal and hegemonic dream, traditionalists here too, as in the Khap Panchayats, express their belief that religion and their traditional customs are for the total social good. Fundamentalism by any other name, murder as intent, 'honour' as an excuse, drags India back into segmentalisation and feudalism. Post-modernity has to deal with the question of hierarchy and tradition in a way that modernity did not. New media, both Television and Internet, have played a substantial role in highlighting the parallel of 'talibanisation' of religions other than Islam. Fearing the orthodoxy of other religions, Hindu elders of Haryana have become a law unto themselves. In a mimicry of feudal practises, women and men are murdered if they go against the customary laws of the clan.

Maosits too, have become similarly totalitarian in an area which politicians admit to being now one third of India. Ideology becomes a total social fact, where there is no manoeuvrability for the ordinary citizen. He or she is not powerless, and standing by the constitution, the majority go to vote. Places like Kannur in Kerala, which have the greatest index of violent feuding in the country between RSS and Marxists have also the highest voting indexes (up to 70 percent voter turn-out in the country) (Visvanathan 2011 :169).

The dialogue of religions asserts itself in every way in the most compelling circumstances. Part of the acts of forgiveness comes from the families who have lost their kin to annihilating acts of murder. The State may take a stand which is relevant to its political

orientation, but the political party only occupies the machinery of the State, it is not the State. As per constitutional rights, the 'right to believe' and the 'right not to believe' are equivalent. These are not contestatory. Raimundo Panikkar in the "Mantramanjari" writes:

Modern Human is a secular Human, which does not mean that he/she is not religious or that he/she has lost the sense of the sacred. The statement means only that his/her religiousness and even any sense of sacredness he/she may possess are both tinged with a secular attitude. "Secular attitude" means a particular temporal awareness that invests time with a positive and a real character: the temporal world is seen as important and the temporal play of Man's life and human interactions is taken seriously; the saeculum, the ayus, is in the foreground. Man can survive on earth, both as a species and as a person, only if he pays careful attention to everything secular. Otherwise he will be swallowed up by the machinery of modern society or the mechanism of cosmic processes. Secular man is the citizen of a temporal world. (Panikkar 1983:18)

It is in this context of the blurring of culture, that Raimundo Panikkar refers to the significance of the Vedas, as shruti and smriti, carrying forward the poetry of traditions 3000 years old, and signifying the manner in which translations globalise words in their new contexts. For Panikkar, translations liberate meaning and make them universal, from secrecy to shared wisdom. The utterance is the moment when the author is born; by taking away the authorial space of the text to the existential moment when language allows for new meanings and new contexts, the universalization of this experience is promised. Implicit is the need "to purify our relationship with the text and to avoid any kind of idolatory." (ibid 12). He says,

Any one of us is the author of the Vedas when we read, pray and understand them. Nobody is the author of living words except the one who utters them. The Vedas are living words, and the word is not an instrument of Man but his supreme form of expression. What has no author, according to the apaurusa insight, is the relation between the word and its meaning or object. The relationship is not an artificial or extrinsic relation caused by somebody. There is no author to posit the type of relationship which exists between the word and its meaning. To do this, we would require another relationship and so on ad infinitum. When a word ceases to be a living word, when it ceases to convey meaning, when it is not a word for me, it is not Veda, it does not convey real or saving knowledge. (ibid 12,13)

The central focus of this paper thus has been the dialectic between faith and Human Rights. How can we pursue our right to be believers (or as non believers protect our spaces as atheists or agnostics), and how can we entrust our societies to the postmodern contexts of withdrawal of rights? Migration histories and climate change show us that we have no choice when it comes to the extreme situations in which we may find ourselves. This then forces us to consider our existential situations in terms of age and gender contexts in which we find ourselves.

While ascription has its moments of closure, yet technological changes, and digital resources make our understanding of the world so much more complex. This adaptability to the modern world, which simultaneously compresses and expands our worldview, is essential. We see the beauty of the world through digital photographs, just as we submit to its entropy. What could be more heartbreaking?

Many of the resolutions modern individuals make are to safeguarding earth's resources for future generation. The dictum that Christ gave in the Sermon on the Mount, so well known to the Gandhians, was: "The meek shall inherit the Earth." Within postmodern contexts, talking to plants, and believing that they can hear us, has become an essential scientific attribute of horticultural and farming technologies, leading to new survival strategies.

One of the more successful experiments in practical wisdom, with its empirical follow up, has been how Kerala has ushered in a domestic revolution with regard to growing vegetables and fruits for the table. Women were trained by the State in classes organised by their local Krishi Bhavan. They learned about seedlings, manure, water harvesting, bee-keeping and bio-diversity. Kochi, Ernakulam, Trivandrum, Palakad, Wynadu and Kasergode, for some reason, took to the social movement with great enthusiasm. Part of it also revolved around the resurgence of the indigenous cow as a fount of milk and organic manure. The religious undertones of this movement are not articulated except to communicate the love for mother earth. The joy of growing things seems completely unanimous. It is not gender specific, as men and children also participate and share in the momentum of growing food for the table.

Part of how we understand modernity is to engage with how tradition reinvents itself. When Logan's *Malabar* famously recorded how Malayalis lived in their enclaves of gardens, lagoons and coconut groves, the attempt was to communicate the resilience of an ancient culture, which represented this humility, this ownership without partisan identity, this ability to renegotiate with cultural demands made multi-tongued by varieties of colonialism. Organic farmers today do not give up their spice gardens, or rubber cultivation; they grow *payr* or beans as nitrogen fixers instead of chemical fertiliser and thus protect their vegetable patches.

Similarly, in Ladakh, farmers have adapted to climate change by using tarpaulin green houses in the winter months to grow vegetables in the dry season, irrigating their produce with water which does not freeze as it runs in underground pipes. The work of the scientist and technologist Sonam Wangchuk and his wife Betty Norman is a compelling account of faith and reason. They have run SECMOL, a school committed to ecological values, guided by their Buddhist faith. No story could be more enchanting than that of their

committed dream to green the desert. The ice stupa, which is the formation of an artificial glacier which rises upwards, to melt slowly through the summer providing water to the fields is a case in point, of how science depends on team work, and on the detachment that allows failure to be followed by endless trials, till success is achieved. The mystical moment of Eureka is surely when the sense of surprise is compounded by reason and intuition coming together. In *Remembering Sir J.C Bose* (2009) one of the Editors, V.A Shepherd quotes Romain Rolland who wrote to J.C Bose in 1927, "you have wrested from plants and stones, the key to their enigma... you made us hear their incessant monologue, that perpetual stream of soul, which flows through all beings from the humblest to the highest." (cited in Sen Gupta, Engineer and Shepherd 2009:107) Sociologists never attend to the truth-value of sentiments, as much as they do to the fact of representation. Do plants really hear the people who foster them and eat them? The scientists of the Krishi Bhavan, insomuch, as they pushed forward populist agriculture, programmed their trainees to talk to their plants daily, to water the plants every alternate day, and provide amino acids on one day a week (1 kg sardines in 1 kg jaggery, soaked for three weeks produced an effective distillation, which was to be watered down in a 1/10 of a litre mix). The farmers say that the pleasure they get from the every day tasks are huge. A woman with a vegetable patch among her roses and jasmines ran out to her yard, while I was talking with her, and said, "I'm going to check on my children." (Jyan ende kunjukallue nokkan pogua.) What more can one say about the inter-relatedness of the world, or the nurturing ethic? In Allapuzha district, fisher women have now started vegetable gardening, wild spinach and beans are the most successful, they report, growing on sandy banks. They come into town, to see what the price for a kilogramme of beans is, because if they have surplus, after the household needs are completed, and friendly exchange of produce between neighbours and friends and kin is over, they may sell it in town. The success of the experiment depends on the time and ardour that people put into this venture. At Alathur, in Palakkad district, there is a complex interrelationship between state agriculture scientists and those who have been chosen to grow seeds for distribution among farmers. The best farmers are chosen and they are monitored by rural officers to see that they are growing these seeds without chemical interference from nearby fields. The seeds are hybrid, but not GMT, and are the outcome of the work of laboratory scientists who then link up with farmers to proliferate good quality seeds. The basic assumption is that Malayalees should not be compulsorily tied up as thoughtless consumers, with chemical produce coming in from Tamil Nadu in truckloads, through the Coimbatore pass. An award winning vegetable gardener in Palakkad, Swapna

James, says in an interview with me on 6th January 2016, that for three years they have not bought any vegetables, and that they receive an income of Rs 2000 a week, from the excess which they sell to a school in Palakkad. It is these successes that allow one to believe that work as a vocation is indeed a religious experience itself. The intensity of love that people feel for their work is tied up with the sense that their labour is accounted for, and that they are wholly absorbed in it. This is the Marxist theme of “work, which is not work”.

Feminists of course, while being hugely influenced by Marx and Engels, will not support the idea that love by itself is enough, or that love and responsibility are values, which go beyond recognition. This is one of the most difficult mazes in the right to wages debate, and whether it is housewifization or any other form of service, women do look for accountability in terms of the relation between giver and receiver. The gift is the paramount symbol of that which cannot be subsumed within reciprocal exchange, but at it's outset, as Marcel Mauss would argue, needs to be distinguished from loot and tax. Anmol Mongia, an M.A first semester student at JNU has argued in her tutorial submission in monsoon semester 2015 that the compulsoriness of the return is what makes pilgrimage possible. Let me now close the argument by saying that for Simone Weil, the concept of dhyana or concentration was both religious and secular, absorbing both prayer and work.

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A Sociological Approach of Relationship between Culture and Development: The Case of Adapazari. in Turkey*

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Abstract- In its general sense, culture may now be regarded as the set of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts, humanities and sciences, mode of life, the fundamental rights of the human being, value systems, traditions and beliefs.

This "common pool" evolves in time and in the form of trade. This is in distinct ways of being, thinking, acting and communicating. Some analysts believe it may be a driver or a hindrance to the development of a country.

Regarding Turkish culture, it should be noted that it straddles two continents. It brings together customs and traditions inherited from the Ottoman Empire, Islam, or imported from the Mediterranean basin, the Middle East and Europe. Despite a particularly agitated twentieth century, modern Turkey also has, in addition to the ethnic Turkish population, minorities or communities as Laze, Kurdish, Armenian, Greek and Arabic.

Keywords: sociological approach, culture, sustainable development, non-formal education, social capital.

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A SOCIOLOGICAL APPROACH OF RELATIONSHIP BETWEEN CULTURE AND DEVELOPMENT THE CASE OF ADAPAZARI. IN TURKEY

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Abstract- In its general sense, culture may now be regarded as the set of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts, humanities and sciences, mode of life, the fundamental rights of the human being, value systems, traditions and beliefs.

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With all this cultural mix, Turkey is an emerging power in the Euro-Mediterranean region. It knows a remarkable economic and social development. With a population of 75 million inhabitants and a per capita income of \$ 10,000, Turkey has climbed to 17th among the world's economic powers. At the same time a member of the OECD and the World Economic Forum "G20", a candidate for EU membership, Turkey plays a pivotal role between Central Asia, East and West.

Keywords: *sociological approach, culture, sustainable development, non-formal education, social capital.*

1. INTRODUCTION

It should be noted that a vision of sustainable development was established in the mid-1980s, including three dimensions: economic growth, social inclusion and environmental balance. The report, Our Common Future, also known as the Brundtland Report (1987), awarded the three-dimensional model of a place to be used in local, national and global development strategies.

The Earth Summit held in 1992 in Rio de Janeiro has consolidated these three pillars as the paradigm of sustainable development. However, it is generally considered that these dimensions cannot by themselves reflect the complexity of today's society. Many voices, including that of UNESCO, the World Summit on Sustainable Development and researchers are heard to

include culture in this model, arguing that it shapes what we mean by "development" and determine what actions peoples in the world.

Indeed, this new approach takes into account the relationship between culture and sustainable development in two specific points: first, the development of the cultural sector itself (e.g. cultural heritage, creativity, cultural industries, crafts, cultural tourism), and secondly, ensuring that culture has a legitimate place in all public policies, including policies related to education, economics, science, communication, environment, social cohesion and international cooperation. It is important to remember that the world does not just face the challenges of economic, social or environmental. Creativity, knowledge, diversity and beauty are all indispensable foundations dialogue for peace and progress. These values are in fact intrinsically linked to notions of human development and freedom.

It is our duty to promote the sustainability of local indigenous cultures; ancient traditions meet new creativity that is expressed every day in cities all over the world, thus contributing to the preservation of identity and diversity.

Intercultural dialogue is one of the greatest challenges facing humanity and creativity is identified as an inexhaustible source that provides power to the society and economy.

In this work, I will bring out the relationship between the Turkish culture and its development using the example of education for sustainable development. Education for sustainable developments can it improves the company or makes people happier? This concept is too vague to make a change, and it is indeed difficult to understand how education for sustainable development differs from the environmental, developmental and existing international education.

Education for sustainable development can be applied to educational sectors in developing and developed countries, while the EFA and Millennium Development Goals (MDGs) apply primarily to education in countries developing when started from a human and economic perspective; we adopt a more holistic development perspective. What can learn a corporate donor of developing countries? That we lost

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the development process? This is the social aspect of sustainability which must be addressed in all societies.

a) *Presentation of Turkey Republic*

i. *General data*

Official Name: Republic of Turkey

Type of Government: Parliamentary Republic of October 29, 1923 - Date of the Constitution in force: 1982.

Head of State: Mr. Recep Tayyip ERDOGAN

Head of Government: National Day: October 29

ii. *Geography*

Area: 780,576 sq km (European Turkey: 23,378 square kilometers or 3% of the total area and 7 million inhabitants)

Capital: Ankara (over 4 million inhabitants)

Major cities: Istanbul (11.6 million inhabitants), Ankara, Izmir (3.7 million inhabitants), Bursa, Eskisehir, Gaziantep, Kayseri, Konya, Adana

Official Language: Turkish *Currency:* Turkish Lira

iii. *Demographics*

Population: 74 million (UNDP projection for 2015 to 82.6 million)

Density: 94 inhab. / km² *Population growth:* 1.5%

Life expectancy: 72.6 years

Literacy rate: 85.6%

Fertility rate: 2.43%

Religions: secularism is affirmed by the Turkish Constitution. 99% of citizens are Muslim, mostly Sunnis, but there is a strong Alevi minority (about 20%), and Christian minorities (Greek Orthodox, Gregorian Armenian rites, Syriac, Latin Catholics) and Jewish.

Human Development Index (HDI): 0.757 (92nd in the world).

iv. *Economic data*

GDP (2012): 786 USD MDS

Growth rate (2012): 2.2%

Unemployment rate (2012): 10.1%

Inflation rate (2012): 6.2%

Government debt as% of GDP (2012): 37.6%

Main customers (2012, as a percentage of Turkish exports): Germany (8.6%), Iraq (7.1%), Iran (6.5%), United Kingdom (6%), UAE (5, 4%), Russia (4.4%), Italy (4.2%), France (4.1%).

Major suppliers (2012, percent of Turkish imports): Russia (11.3%), Germany (9.0%), China (9.0%), USA (6.0%), Italy (5, 6%), Iran (5.1%), France (3.6%).

Share of major sectors in GDP:

- Agriculture: 9.4%
- Industry: 25%
- Services: 65.6%

II. METHOD OF ANALYSIS

In order to make an analytic analysis, I refer to the documents about the Turkish culture and its history of development. It's for me to demonstrate that the development is not limited only to economic growth, social inclusion and environmental balance. Developers must take into account the relationship between culture and sustainable development. That's why I use a concrete example in order to demonstrate how social capital refers to the culture in order to rebuild a life after an earthquake.

III. RESULTS AND DISCUSSION

a) *Culture as the fourth pillar of development*

The 1987 Brundtland Report defined sustainable development as "development that meets

the needs of the present without compromising the ability of future generations to meet their own needs." Indeed, sustainable development must be both economically efficient, socially equitable and environmentally tolerable. The office must be a goal, the economy and the environment means a condition. However, it is generally considered that these dimensions cannot by themselves reflect the complexity of today's society.

Many voices, including that of UNESCO, the World Summit on Sustainable Development and researchers are heard to include culture in this model, arguing that it shapes what we mean by "development" and determine what actions peoples in the world. In a column of Tristan Lecomte, founder of Alter Ego, it reports¹: "It was believed to feed and tame nature with chemicals but merely suffocate and destroy the soils are

battered by millions of tons of pesticides and chemical fertilizers dumped into our countryside and rivers. It was believed that the neo-liberal finance wealth ever created, and provided almost ideal market equilibrium was reached very serious economic and financial crisis and glaring inequalities unacceptable. We thought that we could get away with anything, produce, consume and unlimited travel, tapped into the infinite resources of the Earth, but now finds itself facing a climate imperative that challenges our own survival. It condemns the "other", we look for the culprits addition, and while we all bear responsibility and that we are called to act. It's back to values such as humility and renunciation, the recognition of the power of nature and the need for solidarity among all men who will save us. "

This new approach takes into account the relationship between culture and sustainable development in two specific points: first, the development of the cultural sector itself (eg cultural heritage, creativity, cultural industries and crafts, cultural tourism), and secondly, ensuring that culture has a legitimate place in all public policies, including policies related to education, economics, science, communication, environment, social cohesion and international cooperation. The world does not just face the challenges of an economic, social or environmental. Creativity, knowledge, diversity and beauty are all indispensable foundations dialogue for peace and progress. These values are in fact intrinsically linked to notions of human development and freedom.

Even though it is our duty to promote the sustainability of local indigenous cultures, ancient traditions meet new creativity that is expressed every day in cities all over the world, thus contributing to the preservation of the identity and diversity. Intercultural dialogue is one of the greatest challenges facing humanity and creativity is identified as an inexhaustible source that provides power to the society and economy. In this business, local governments are the custodians of culture for future generations. The fundamental purpose of governance is to work towards the establishment of a tolerant and creative healthy, safe, (rather than simply an economically prosperous society). This idea means that local governments should promote a model of development that "meets the needs of the present without compromising the ability of future generations to meet their own needs," while ensuring that current populations access to culture and its components and protecting and enhancing the rights of citizens to freedom of expression and access to information and resources.

Cultural challenges of our world are too great to justify that they are not given equal attention to the other

three original dimensions of development (economic, social inclusion and environmental balance). This fourth pillar creates solid bridges with the other three dimensions of development, and is complementary with each of them. The role of UNESCO² is to ensure that the commitment to long-standing local and regional authorities for the promotion of culture as an essential element of development and a prerequisite for a diverse and peaceful integrating culture in her efforts.

Based on the Universal Declaration on Cultural Diversity (2001) and the UNESCO Convention on the Diversity of Cultural Expressions (2005), the Executive Office of United Cities and Local Governments agreed at its meeting in Chicago (April 2010), to mandate the Commission to culture to establish a policy position on culture as the fourth pillar of sustainable development. A policy proposal circulated Position (June 2010) of the members of the Executive Board and members of UCLG active in the field of culture. The final document includes contributions received. The content of this policy statement will result in concrete actions that will be implemented in close cooperation with regional sections and some commissions. Among these actions, it is planned to develop: lobbying and advocacy work with the international community, the exchange of best practices, experiences and learning and capacity building projects.

b) Non-formal education for sustainable development in Turkey as an example: "Sustainable village" is recovering from earthquake: Adapazari

In 1999, an earthquake of 7.4 degrees amplitude caused 20,000 victims in the Istanbul area. Adapazari was one of the closest cities to the epicenter, and most of its inhabitants were victims of the earthquake, many of them lost their homes, when these were not members of their families or friends. The scale of the disaster was so great that the government failed to immediately deal with the situation. Until then, the Turks were seen in a dependent relationship with government agencies, as in the recent past, the government had always people out of the crises that had occurred. However, the earthquake pushed many Turks to help each other, because they could not wait for government aid. Civic activities began to flourish (Özerdem and Barkat 2000), and volunteering was strengthened.

After the earthquake, media reported serious damage, due to, among other things, shoddy construction and urbanism disorganized, which attracted the attention of a number of architects. Professor Jan Wampler of MIT graduates and Turkish elaborated the concept of a sustainable village in the

² Tristan Lecomte : L'humilité sauvera le monde dans L'EXPRESS.fr le 27 octobre 2009.

³ www.cities-localgovernment.org: La culture comme quatrième pilier du développement : cités et gouvernements locaux réunis.



framework of reconstruction. They raised funds and undertook to recruit people. The project was named Beriköy, "Berî" meaning "here and now, recently, our" and "köy" meaning "village." It was expected that this village was a place where people can rebuild their lives, as in the distant past, while providing a sustainable approach which could be transmitted to the next generation. It was to create a village that would be equipped with things such as generators that run on solar and wind energy, and equipment to collect rainwater and to recycle.

In December 2006, eight households came to live in this small village that still had any of these facilities. However, once completed, will count fifty Beriköy households. It is planned to establish a craft center to help people to create income, a center for women and children, a bus line connecting the village to the city of Adapazari. The majority of funds raised came from domestic and international private donations. The selection of the villagers began. Led by the initial steering committee, who settled in the YAY Foundation, a partnership crystallized with Habitat for Humanity International and ÇEKÜL foundation. The Department of Psychology at the University of Sakarya, near Adapazari, defines the selection criteria. Applicants had to be victims of the earthquake in Adapazari resident, having lived in prefabricated housing and have the financial means to buy a house in the village by making a small loan (reimbursed at \$ 100 per month).

The organizing committee and the secretariat were installed in the office of the YAY Foundation in Istanbul. The foundation knew that the villagers would hesitate if it published the rules for selection through the government, and consequently chooses why a local public network. After the publication of these terms, more than 900 people their candidacies. After a sort of written applications and following interviews, 69 families was selected of which 50 were settled in the village and 19 were placed on a waiting list. The balance between factors such as age and sex was one of the selection criteria which had been given great weight, without his being discussed publicly, so as to create a village of great diversity. Although much time has passed since the earthquake of 1999, the project that continues today still can teach us some things about the durability since relatively few citizens reconstruction activities were extended and that many Turks have begun to prioritize their own everyday life, especially after the economic crisis of 2001 While many activities stopped and the village is one of the few projects have been maintained.

c) Non-formal education to build social bonds: non-formal education and implicit knowledge

In Turkey, children are usually treated as treasures and Turks brought up in the spirit of love

continue to meet the growing old. However, even in this country the nuclearization of the family rise in cities, links between people remain strong. Informal learning is marked by communication between different generations of the Turkish population. This communication includes the transmission of tacit knowledge. Because we know more things than we can express (Polanyi, 1983), knowledge and skills acquired through incidental learning. Tacit knowledge is the knowledge that people have in them and they do not realize how valuable it is for others. So the children being educated not only in school, but also the family and the group to which they belong. In the local culture, certain knowledge, skills and standards are distributed by a dense social interaction, especially in small communities.

d) Registered capital: traditional link and cultural bridge

Help others, which is based on the need to show collaborative, is rooted in the Turkish mentality and promotes rich human relationships. A person who has trouble receive help, even strangers, and if it is someone that people know, they will sacrifice themselves to help him. This can be explained through the concept of social capital that is more than human capital (education received) and economic capital (goods and money), and illustrates the relationships between people at different levels of society. This social capital lie (bonding social capital) and closer (bridging social capital) people: it binds in a group whose members support each other according to the rules, values, norms, etc. this group; and it brings people together in the sense that, at a level relational wider than its predecessor, it serves as a bridge between different groups that do not share common goals. Bonding social capital can have outside the group where there are negative consequences because it can sometimes exclude strangers to the group through certain rules or norms (Portes, 1998, Putnam, 2000). Where a powerful bonding social capital exists, bridging social capital may be low and, therefore, weak links can be an advantage (Granovetter, 1973).

In this case, the tradition of service, imece that the Turks have in common was the key factor of sustainability. The word refers imece joint work, each helping everyone in the group in order to complete all tasks. Of course, one does not find this word in small dictionaries, and Turkish children to know more to have heard him say in the family or neighbors in everyday life, for having read it. This term is commonly used in the country for agricultural work: according to standards and expectations cultural and traditional, the villagers have to worry about each other during these activities and offer each other assistance.

For the villagers, imece is an obligation, an expectation and a standard. Within the community,

social ties are passed from generation to generation. And Coleman (1988) has observed: social capital has a great influence on the family and the community. Compared to this the micro emotional bond within a group, vakif, which links several groups together, is meanwhile social capital at the macro level. The vakif is an Islamic system based on religious duties of charity and the meaning of reciprocity through which creates social capital and which serves as pathway income distribution. Initially, donate land, carpets and other goods at the mosque was a Muslim practice based on Sharia (Islamic law), which was "hyphen" between the groups for the public good and to help groups, pending or not an immediate consideration. Today, intermediaries like YAY foundation perform this function in combination.

After the earthquake, imece vakif and formed the basis of civic activities: people within the same group or region then helped each other in the spirit of imece and vakif created links between groups. Putnam (1993) describes a balanced and generalized reciprocity: imece is balanced simultaneous exchange of items of the same value and vakif a constant exchange ratio occurring at any time without being required and without equivalent consideration, but having mutual expectations.

e) Revalue the native culture in order to promote local development

In modern Turkey, sometimes Muslim or Turkish traditional cultures are regarded as inferior to Western cultures. Gole (1997) notes for example that the alaturka (Turkish style) now has a negative connotation while alafranka (the European way) is deemed appropriate and as having value. Çinar (2005) shows the balance between excessive Westernism and Islamism stagnant that officials are taking to the Turkish modernity and Berkes (1964) explains that the fundamental conflict of secularism in Turkey has often pitted the forces of tradition, advocating realm of religion and the sacred law, and the forces of change - an understandable sentiment when developing countries are developing from an economic standpoint.

We must consider the effects of the process of giving names to things, allowing us to discern the values of indigenous knowledge and wisdom. In a sustainable society, the concept of education for sustainable development are local people recognize the importance of cultural and religious sources for the capital that these sources may have more direct effects of external forces reformers. The Turkish people could revalue its tradition and culture to build social capital in the process of modernization, which is nothing retrograde compared to developed countries. YAY The foundation has used imece for villagers help each other build their homes and strove to maintain an opening to "move" the village with outside communities. Tsurumi (1989) emphasizes

the importance of endogenous development in which local people create for themselves a society based on a culture / tradition and a native ecosystem natural fit their particular situation there while adapting knowledge skills and external systems.

f) Balanced development for a sustainable society

In Turkish villages, the economic and human capital are generally scarce, but social capital is against relatively rich. Beriköy, part of reconstruction after the earthquake is an example of balanced sustainable development. Turkey is among the countries that grow most rapidly and where sustainable development through sustainable economic development - a view that puts too much emphasis on the accumulation of economic capital. We focus more on education and believe that human capital is necessary for greater economic development. This type of development is unbalanced, because "economic growth alone does not lead to better health" (Baum, 1999).

Sustainable development requires a balance between the economic capital (equipment), human (individual) and social (relational). The focus is on the first two in globalized societies and knowledge-based. Should be given more weight to the social aspect through education for development. All companies have at the start of a certain social capital, and there are many local wisdoms we must remember. Education for development provides an opportunity to integrate local indigenous wisdom in modern education, formal to informal, for children and society, keeping this in mind the next generation. Within a group, cooperation is quite common; when one takes into account the social aspects of sustainable development, we should put more emphasis on cooperation between the groups.

Education for All and the Millennium Development Goals are extremely important in 2008, decisive years for 2015 The Decade of Education for Development will continue too until 2015, and we can combine the two to produce more effect on governments and corporations. In donor countries, there are people who believe that international assistance activities are at no point of view related to their existence and should first devote to national problems before trying to solve those other. Education Development, for its focus more on social aspects, in addition to its interest in ecology, offers both its beneficiaries and corporate donors great opportunities to learn each other.

IV. CONCLUSION

Definitely, the aim of this study is to prove that the culture of a people can contribute to its development. Therefore through a literature review, I highlighted the quality of this dimension in local development. Indeed, in modern Turkey, sometimes Muslim or Turkish traditional cultures are regarded as

inferior to Western cultures. But through this example of "sustainable village" is recovering from the earthquake I realized that these prejudices are not resistant to sociological analysis.

The research has found that helping others, which is based on the need to show collaborative, is rooted in the Turkish mentality and promotes rich human relationships. A person who has trouble receive help, even strangers, and if it is someone that people know, they will sacrifice themselves to help him. This can be explained through the concept of social capital that is more than human capital (education received) and economic capital (goods and money), and illustrates the relationships between people at different levels of society. In Turkish villages, the economic and human capitals are generally scarce, but social capital is relatively rich.

Clearly, sustainable development requires a balance between the economic capital (equipment), human (individual) and social (relational). The focus is on the first two in globalized societies and knowledge-based. Should be given more weight to the social aspect through education for development. All companies have at the start of a certain social capital, and there are many local wisdoms we must remember. Education for development provides an opportunity to integrate local indigenous wisdom in modern education, formal to informal, for children and society, keeping this in mind the next generation. Within a group, cooperation is quite common; when one takes into account the social aspects of sustainable development, we should put more emphasis on cooperation between the groups.

*Note: This study was conducted during a study trip in August 2014 at the Suleiman Demirel University (ISPARTA).

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Trends and Patterns of Violence Against Women in Bangladesh

By Kazi Abusaleh & Ajita Mitra

Abstract Women throughout the world face different forms of violence in their day to day life from domestic sphere to public sphere ranging from psychological abuse to physical torture and even death. Domestic violence is the most common form of VAW in Bangladesh, the recent trend of which shows that battering type violence followed a slacken slope while dowry related violence is on increase yet, pushed by psychological violence. In public sphere, though Acid, and Fatwa and Illegal Arbitration related violence are on decrease, sexual violence and harassment are on increase, kindling by trafficking and negative use of various media. The most heinous situation is on commute to work and workplace where women workers often become the victim of differential violence including rape with no record. The paper recommends accurate maintenance of violence data with awareness program and proper implementation of existed laws for the emancipation of women.

Keywords: trend; violence against women; rape; dowry; fatwa.

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Trends and Patterns of Violence Against Women in Bangladesh

Kazi Abusaleh^α & Ajita Mitra^σ

Abstract- Women throughout the world face different forms of violence in their day to day life from domestic sphere to public sphere ranging from psychological abuse to physical torture and even death. Domestic violence is the most common form of VAW in Bangladesh, the recent trend of which shows that battering type violence followed a slacken slope while dowry related violence is on increase yet, pushed by psychological violence. In public sphere, though Acid, and Fatwa and Illegal Arbitration related violence are on decrease, sexual violence and harassment are on increase, kindling by trafficking and negative use of various media. The most heinous situation is on commute to work and workplace where women workers often become the victim of differential violence including rape with no record. The paper recommends accurate maintenance of violence data with awareness program and proper implementation of existed laws for the emancipation of women.

Keywords: trend; violence against women; rape; dowry; fatwa.

I. INTRODUCTION

Violence against Women is a common phenomenon throughout the world though the nature and extensity vary from country to country, the worst atrocity of which may be followed in developing to least developed countries with least recognized as infringement of human rights. Violence knows no boundaries of geography, wealth or culture and as long as it continues, no nation can claim to be making real progress towards development, equality and peace in the world (Annan, 1999 cited from Khatun and Rahman, 2012). WHO found that 35 percent of women worldwide have experienced either intimate partner violence or non-partner sexual violence whereas, 38 percent of murders of women are committed by an intimate partner (Begum, 2014). VAW in Bangladesh is not new, got its supremacy at the very end of the 20th century but harmful and discriminatory practices against women are dominant yet that rooted in traditional patriarchal social norms. Unfortunately, despite magnificent history of women's freedom commotion and noticeable achievements in women's development filed, incidences of violence against women are still burning issues (Hossain, 2016), especially in Bangladesh. Considering VAW, the government of Bangladesh has enacted various laws, legislations, and policies; sanctioned numerous conventions, guaranteed constitutional rights; numerous NGOs are working to safeguard women rights and empowerment; yet the

trend, in some cases, is on increase. Even perpetrators often go unpunished by legal jurisdiction as victim not seek legal remedies to become superfluous stigmatized by the society. BNWLA reported that victim dares not file complaints fearing negligence and harassment in police station, courts, and society while the members of the police, in most cases, look down upon the oppressed women and will not to take their complaints unless they are pushed from a higher authority (Basu & Jaising, 2005).

II. METHODOLOGY

Hundreds of studies have been carried out marking VAW in Bangladesh since independence but poor concentration was put to analyze its long-term trends, almost left this segment to the dark. Hence the overall objective of this study is to critically review and sketch the trend of VAW in Bangladesh with suggestive measures. Basically 2001 to 2015 VAW recorded data, especially from documentations unit, annual reports, and human rights reports of numerous NGOs working with women have been collected and analyzed in three phases (2001 to 2005, 2006 to 2010, and 2011 to 2015) through statistical methods, and finally presented in report using Microsoft Excel to look into the trend of VAW and in depicting real pictures. Comprehensive literatures on VAW in Bangladesh were also reviewed from various published sources. Additionally, 10 In-depth Interviews (IDI) were carried out on employed women, excluding administrative professionals as they are less susceptible to violence in workplace and commute to work, and placed as primary data to this research.

III. FINDINGS

Violence in family sphere was not considered as problematic issue till 1960s due to cultural norms but the second wave of feminist's movement in United State after 1970s provided major contribution in this direction (Kelmendi, 2013). On the contrary, woman's lower socioeconomic background made their position less authoritative in comparison to their male counterparts and that is why many new jobs have been created and the access of women increased in the apparel industries of Bangladesh since 1980s (Al-Amin & Hoque, 2015). The access of women in job market boosted at the very end of 20th century followed by differential violence in commute to work and workplace. Hence the trend of

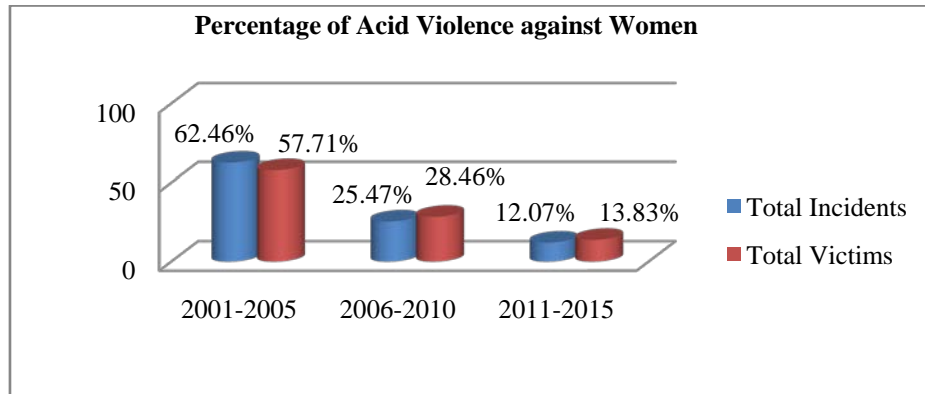
Author: e-mail: ajita_mitra01@yahoo.com

public sphere violence, violence in commute to work and workplace, and domestic violence get place in this study.

IV. VIOLENCE IN PUBLIC SPHERE

Acid Violence: Basu & Jaising (2005) identified acid violence as popularized crime in between 2001 to 2005 in Bangladesh depicting its use as a means of revenge by rejected suitors since 1980. Nowadays, the slope of

acid victimization in Bangladesh is diminishing day by day. The documentation unit of Acid Survivors, a renowned NGO of Bangladesh, documented total of 2898 incidents of acid attack from 2001 to 2015 where the number of total victims were 3254. Figure 1 shows that the percentages of acid victims from 2001 to 2005 and 2006 to 2010 were more than four times and two times higher consecutively in comparison to the total victim of 2011 to 2015.

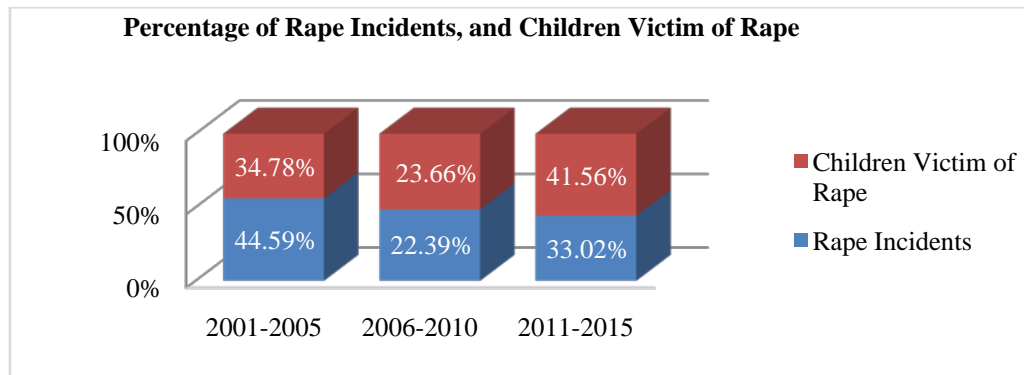


Source: Documentation Unit 2001 to 2015, Acid Survivors Foundation

Figure 1: Acid Violence against Women

Rape: Rape cases underreported due to the fear of losing family admiration and even not being approached to marriage (Chowdhuri, 2007). Following figure 2 shows that in last five years, as recorded by the statistics unit of Odhikar (2001 to 2015), the percentages of rape victim increased 10.61 percent in comparison to its previous

five years though the slope diminished in comparison to 2001 to 2005. Disproportionally, increase of child rape incidents is a thought-provoking matter that went up to 12 percent in last five years in comparison to the incidents of 2001 to 2010.



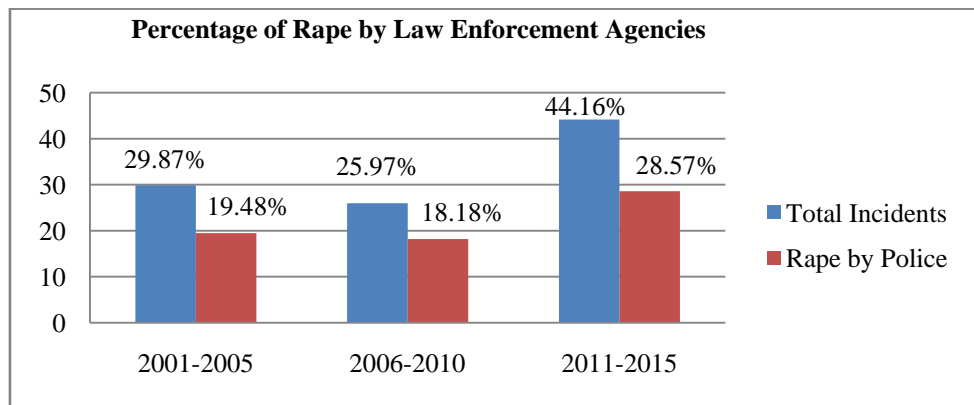
Source: Statistics Unit on Rape 2001 to 2015, Odhikar.

Figure 2: Rape Incidents, and Children Victim of Rape

Rape by Law Enforcement Agencies: Rape by law enforcement agencies is surprisingly uprising in Bangladesh who being the safeguard to women. Figure 3 shows that the statistics unit of Odhikar (2001 to 2015) has documented 77 rape incidents committed by law enforcement agencies from 2001 to 2015 reporting 44.16 from 2011 to 2015, that is 14.29 percent and 18.19 percent higher in comparison to the incidents of 2006 to 2010 and 2001 to 2005 successively. Rape is the second most common form of violence among police (Chowdhuri, 2007). It can be predicted that

women are the most vulnerable to Police yet bearing 66.23 percent from grand total law enforcement agency rapes committed by them.

One of the respondents stated, "In all cases I am not safe to the police as they rarely come forward to help me and very often avoid feigning not to see me in time of crisis moment".

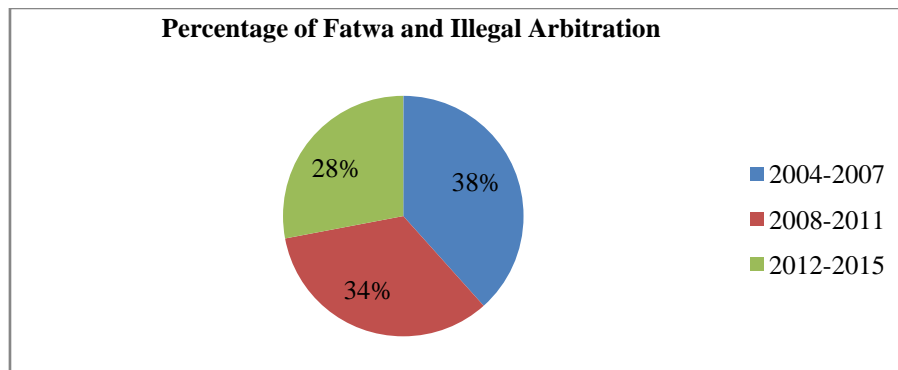


Source: Statistics Unit on Rape by Law Enforcement Agency 2001 to 2015, Odhikar.

Figure 3: Rape by Law Enforcement Agencies

Fatwa and Illegal Arbitration: Mannan (2002) identified 'Fatwa' as a form of VAW in 2002. Figure 4 shows that fatwa and illegal arbitration related violence followed by slacken slope today, as documented by Ain o Salish Kendra (in their documentation unit of 2013 to 2015, Human Rights- HR report of 2007, and annual report of

2011 and 2012), that reached to 28 percent in last four years from 38 percent from 2004 to 2007, though Odhikar traced, of total 08 years violence, only 9.24 percent Fatwa and illegal arbitration related violence placed in last four years.



Sources: Documentation Unit 2013 to 2015, HR Report 2007, Annual Report 2011 to 2012, Aino Salish Kendra

Figure 4: Fatwa and Illegal Arbitration Violence

Additionally unreported violence, as victims testament not to report, in public sphere include eve-teasing, harassment through social and electronic media, and trafficking for forced labor and prostitution outnumber the incidents of previous years.

V. VIOLENCE IN COMMUTE TO WORK

Violence in Commute to Work: Women's access into the employment market has made them more susceptible to various forms of violence as they went outside of home (Basu, & Jaising, 2005). Workers face harassment in commute to work regardless of their age. "During the day, offensive and suggestive comments and whistling from pedestrian, rickshaw pullers, storeowners as well as personnel and passengers on public busses are widespread" (Siddiqi, 2003, P-41). Data shows that the conductor and driver of public buses behaved roughly to 70 percent of women garment workers who used public bus (Paul-Majumdar and Begum, 2000). On the contrary, bus passengers- especially older males- also squeeze, shove, pinch, and made suggestive comments (Siddque, 2003).

One respondent narrated, "Boys are like dogs and they may bow-bow behind me like where is your house, what's about your family, very rare cases what's your rate or how much will you go for! But it's not my duty to protest rather it is better walking droop along the route" while another respondent stated, "Incidents like usage slang, pinch, and whistling are normal. Stalkers may do whatever they like but it is not wise to protest".

Violence in Workplace: Workers in workplace accused linemen, supervisors, production managers, and line chiefs for various forms of physical abuse—slapping, pulling hair, hitting on the head, touching the body, stroking, and even kissing; where, non-verbal forms of harassment include staring, winking, whistling standing very close and pinching (Siddque, 2003). Women are more prone to violence in night shifts as supervisors may call them to a desolate area demanding talk them about work related mistakes (Chowdhuri, 2007), may escorted into deserted or darkened areas and assaulted (Siddque, 2003).

One woman said, "Once lineman was stalking me and suddenly touched my body. Then I addressed him as father

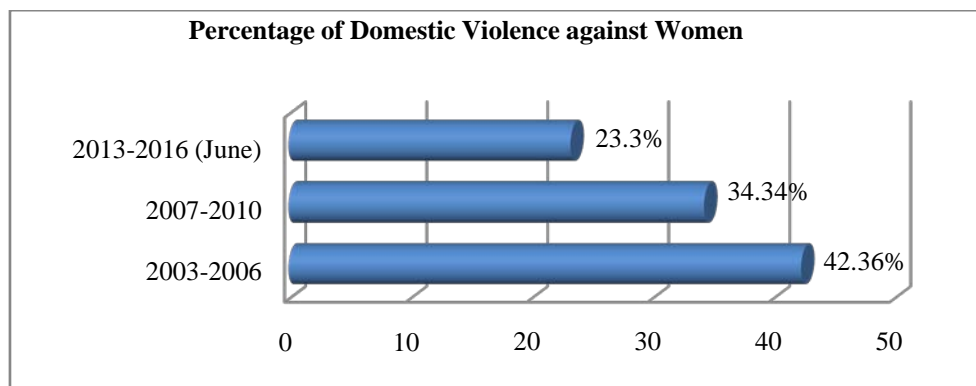
and then he let me go and assured not to do the same in future" where another woman described in the same ground, "Often bosses use slang in cases of mistakes and they cannot teach us without using slang. They also threaten us to terminate our jobs in cases of mistakes".

Nor organizations maintain a full-fledge report on workplace and commute violence, neither these incidents come out in public except rare cases. These incidents are tremendously rampant in our country day after day.

VI. VIOLENCE IN DOMESTIC SPHERE

Domestic Violence (DV): Domestic violence, especially wife battering, is perhaps the most extensive form of VAW in Bangladesh (Mannan, 2002). Ain o Salish Kendra (ASK), a legal aid and human rights

organization, documented 6266 incidents on ground of DV on its documentation unit (2013 to 2016), HR report (2007, 2009, and 2010), and annual report (2010) that took place between 2003 to June-2016. Reported DV includes torture by husband and husbands' family, murder by husband and husbands' family members, murder by own relatives, and suicide etcetera. Figure 5 shows that incidents of DV are also knocking off day by day; reported 23.3 percent of total DV took place in between 2013 to June-2016 that is 12.04 and 19.06 percent lower in comparison to incidents of 2007 to 2010 and 2003 to 2006 consecutively. On the contrary, the matter of prostration is that murder by husband and husbands' family related DV incidents increased in comparison to previous years.



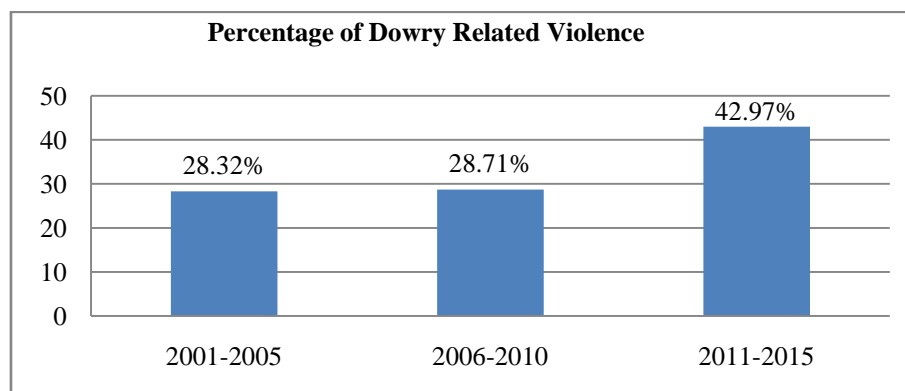
Sources: Documentation Unit 2013 to 2016, HR Report 2007 & 2009 to 2010, Annual Report 2010, Ain o Salish Kendra

Figure 5: Domestic Violence against Women (DVAW).

Dowry in Domestic Sphere: The practice of dowry demand was not deeply rooted in the tradition of Muslim but traced its origin as social evil since 2001 (Rozario, 2001). Odhikar, a leading human rights NGO of Bangladesh, documented 5151 dowry related violence on its documentation unit since 2001 to 2016. Though dowry in domestic sphere was traced out since many years before, resulted the enactment of dowry prohibition law in 1980, it is found out of control yet.

Figure 6 shows that in last five years, dowry related incidents increased more than 14 percent in average in comparison to the incidents of previous 10 years.

In describing Dowry demand, one of the respondents stated, "I had to give dowry to my husband in time of marriage. What I should say, I am asked yet to give more to him very often, even by his parents too. There is no end of their demands".



Source: Documentation Unit, Odhikar 2001-2015

Figure 6: Dowry Related Violence

Additionally women also face some other forms of violence in domestic sphere including child marriage, sexual harassment, and non-participation in decision making including pregnancy, abortion, and sterilization. On the contrary, in educated and wealthy family, psychological violence get new shapes including humiliation, dominance, threats, verbal abuse, denial and blame etcetera but all these forms of violence go unreported.

VII. POLICY RECOMMENDATIONS

Firstly, accurate and systematic record on the incidents of VAW should be maintained by both governmental (police, Ministry of Women and Children Affairs, Women and Children Repression and Prevention Special Tribunal, Department of Women Affairs, and local government) and non-governmental organizations, and make available to masses to comprehend its trend and severity, might open the door of further researches. Secondly, workplace violence requires urgent and special concentration with measures while rape, eve-teasing; and of trafficking in public sphere; murder by husband and husbands family, dowry, and psychological aspects (require psychological counseling and treatment) in domestic sphere. Finally, legal and other initiatives i.e. castigating perpetrators (lifetime imprisonment in special cases) as well as motivation and awareness program are highly encouraged.

VIII. CONCLUSION

The overall trend show that some of the violence in family and public sphere are on decrease i.e. acid, fatwa, and suicide etcetera while rape, murder, and dowry related violence are on increase in the same sphere yet. Additionally, women often victimized by different sorts of violence in commute work and workplace but no proper records are maintained. In terms of measures addressing VAW, Bangladesh has enacted various laws, legislation, policies, and sanctioned numerous conventions to punish perpetrators. In the same way, many NGOs and women organizations also work to ensure the rights of women. The matter of exhaustion is that offenders often go unpunished yet as victims do not claim remedy or file any cases due to social stigma. Furthermore, corrupt police officials, less delegation of women in authoritative positions, parental tendency to put their girls to ferocious husband, illegal practices of politics, lack of proper record and documentations, and patriarchal family system kindling it. Sensitization of masses with awareness program, maintenance of proper record, transparency in police departments addressing patriarchy may lead to women's emancipation. Special attention requires in workplace challenging security, and safety in commute.

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Analysis of Women Empowerment in Rural Nigeria: A Multidimensional Approach

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Keywords: women empowerment, alkire and foster, logit, rural, nigeria.

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Abstract- This study assessed the empowerment status of women in Rural Nigeria. Following Alkire and Foster (2007) multidimensional poverty measure, we constructed the multidimensional women empowerment index across selected dimensions and indicators using the 2013 Demographic and Health Survey data (DHS). The logit regression was used to profile its determinants. The multidimensional women disempowerment index was 0.427. The study finds that when the empowerment cutoff $k=2$, approximately 43% of the rural women were disempowered. The education and resource dimensions had the highest relative contributions of 33.59% and 31.61% to the overall multidimensional disempowerment index. The study revealed that while age of the women, age of the household head and employment in skilled and unskilled sector significantly increase the probability of rural women's empowerment, gender of household head, employment in agriculture and allied sector, household size, and location of rural women in the Northern region of Nigeria reduce the probability of women economic empowerment in rural Nigeria. It is recommended that efforts must be directed at these individual indicators to improve on the empowerment, inclusion and agency of rural women especially in planning intervention strategies. This should be backed up with enforcement of policies that will ensure rural women enjoy the same potentials, rights and privileges as men in society in order to ensure and achieve sustainable rural development.

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I. INTRODUCTION

Renewed and emerging consensus from global and continental institutions, policy makers and the society at large show that rural development and transformation is essential to pushing the African continent forward (NEPAD, 2001; 2003; World Bank, 2007, 2012a; ACBF, 2012). Agriculture plays a focal point in this development because it is a central source of employment and a catalyst in the GDP and wealth creation process in many African countries including Nigeria (World Bank, 2007; Chuhan-Pole and Angwafo, 2011; World Bank, 2012a). The National report for 2004 United Nations Conference on Environment and Development indicates that at least 40% of Agricultural production activities and 85% of agricultural produce, processing and marketing are performed by women.

Women have a predicament that is quite appalling, they constitute the majority of the poor and the illiterate in both urban and rural areas in Nigeria, whose productive roles are regarded as part of their

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domestic roles (Egbugara, 1990), categorized as a homogenous group distinguished only by their gender. Men still make most of the key management decisions despite the fact that women make up to 60 to 80 % of the agricultural labour force in Nigeria and produce two third of the food crops (Mahmood, 2001, World Bank, 2003; Ogunlela and Muktar, 2009). Women are most times ignored, underestimated and voiceless in influencing production and management decisions even within the household (Ogunlela and Muktar, 2009). When women lack access to land, they are not eligible for credit, membership of farmers' organizations, extension training and services (ICRW, 2013), their heavy workloads and lack of improved inputs also hinder them. In Nigeria, their participation is yet to be fully appreciated (Abiola and Omoagugan, 2001). Women are also less educated compared to men in Nigeria, disease ridden and occupy the lowest social, political and economic status (Fabiya *et al.*, 2007).

Government and key players show no sufficient will to meeting the needs and interests of women. In Nigeria, despite several policies and laws supporting gender equality, these have not translated into better living and working conditions for women. National development is being hampered by excluding the perspectives, skills, capabilities and dynamism of half the population seeing that women constitute a crucial group in the productivity equation (Emansion, 2012). This is reinforced by IFAD's framework (2012:8) which posits that rural development "programs are more relevant and sustainable if both men and women are able to participate in rural institutions and express their needs and priorities in decision-making processes". Given that these disparities and inequalities run through rural systems, action is required at all levels from household and community up to national, regional and international levels.

Several studies have explored empowerment of women through education, increasing credit access, empowerment interventions through cooperatives, microfinance among others (Kabeer, 2005; Fapohunda, 2011, DFID, 2014, Ekundayo and Ama, 2014). This paper examines critically and identifies the several dimensions and key indicators of rural women empowerment, capturing empowerment as a multidimensional process (Ibrahim and Alkire, 2007). This makes it relatively easier to target urgent areas for

intervention and policy making. It thus provides a clear understanding of the concept of women empowerment and proves useful in providing information that will be helpful in designing programmes and interventions that are gender responsive, addressing the felt needs and aspirations of women in rural Nigeria. This will be more effective and contribute immensely to overall better living conditions for rural women, agricultural growth and fulfillment of the sustainable development goals (SDGs) or empowering women.

a) Objectives

The main objective of the study is to empirically examine the empowerment status of women in rural Nigeria. Specifically, the paper intends to

- Identify activities engaged in by rural women
- Estimate the empowerment status of rural women
- Assess the effect of rural women socioeconomic characteristics on the empowerment status.

II. LITERATURE REVIEW

Empowerment is recognized in this paper as a multidimensional process. That is, a woman may be empowered in one area or aspect of life but not in other(s) (Kishor 1995, 2000b). Therefore one cannot assume that because an intervention promotes empowerment along a particular dimension, then empowerment in other dimensions must follow suit. It may or may not. It recognizes the poor state of women, their subordination, intimidation, inequalities in decision making, inability to own or control productive resources, lack of education or other required training needed to improve on their personal capabilities, unpaid employment and theorizes that economic empowerment cannot but cut across several dimensions and key indicators. This paper adapts an integrated hypothesis and draws from the Women Empowerment in Agriculture index (WEAI) framework formulated by Alkire *et al.*, (2013).

The Canadian International Development Agency (CIDA, 1997), describes empowerment in general terms to mean a process by which powerless people become conscious of their own situation and collectively organize themselves to gain greater access to public services or the benefits of economic growth. Eyben *et al.*, 2008 posits that when women are economically empowered, it means that there is an increase in their access to economic resources and opportunities. FAO (2011) estimated that if women had the same access to productive resources as men, their increased yields could raise total agricultural output in developing countries by 2.5 to 4 percent, which could in turn reduce the number of hungry people in the world by 12 to 17 percent. Conversely, Goldstein and Udry (2008), found that the lack of tenure security in Ghana led women farmers to invest less in soil fertility, resulting

in substantially lower profits per hectare for women's plots, when compared to men's. Mason and Smith (2003) examined women empowerment and social context in five Asian countries. In empowerment, they looked at women's say in household economic decisions, their say in family-size decisions, and women's freedom of movement, and their exposure to coercive controls by the husband. They found that community can explain more variation in women's empowerment than their personal and household characteristics. Within countries, they found that two thirds or more of the variation in women's empowerment between communities can be explained by gender norms. They also establish that female empowerment is multidimensional, where women can be empowered in some aspect and not in others.

Garikipati (2008) using a 2SLS tobit-logit regression to measure Indian women's empowerment in terms of household decision making and ownership of assets and income. The study revealed that women's secondary education, household wealth status, and women's participation in a microcredit program are significant determinants of empowerment. Surprisingly, however women's participation in microcredit programs showed a negative effect. Allendorf (2007a) investigated the impact of female agricultural workers' land rights on their empowerment in Nepal. Also measuring empowerment by women's participation in household decision making with ordinary Least Squares (OLS) and logit estimations, the study revealed that women's ownership of land or livestock, effective land or livestock rights, and receipt of pay for work promote empowerment. Women's age and education also exhibited expected but relatively weak empowerment effects. In addition, the position of a woman within the household structure seems to be particularly important for her empowerment in terms of her participation in household's decision making.

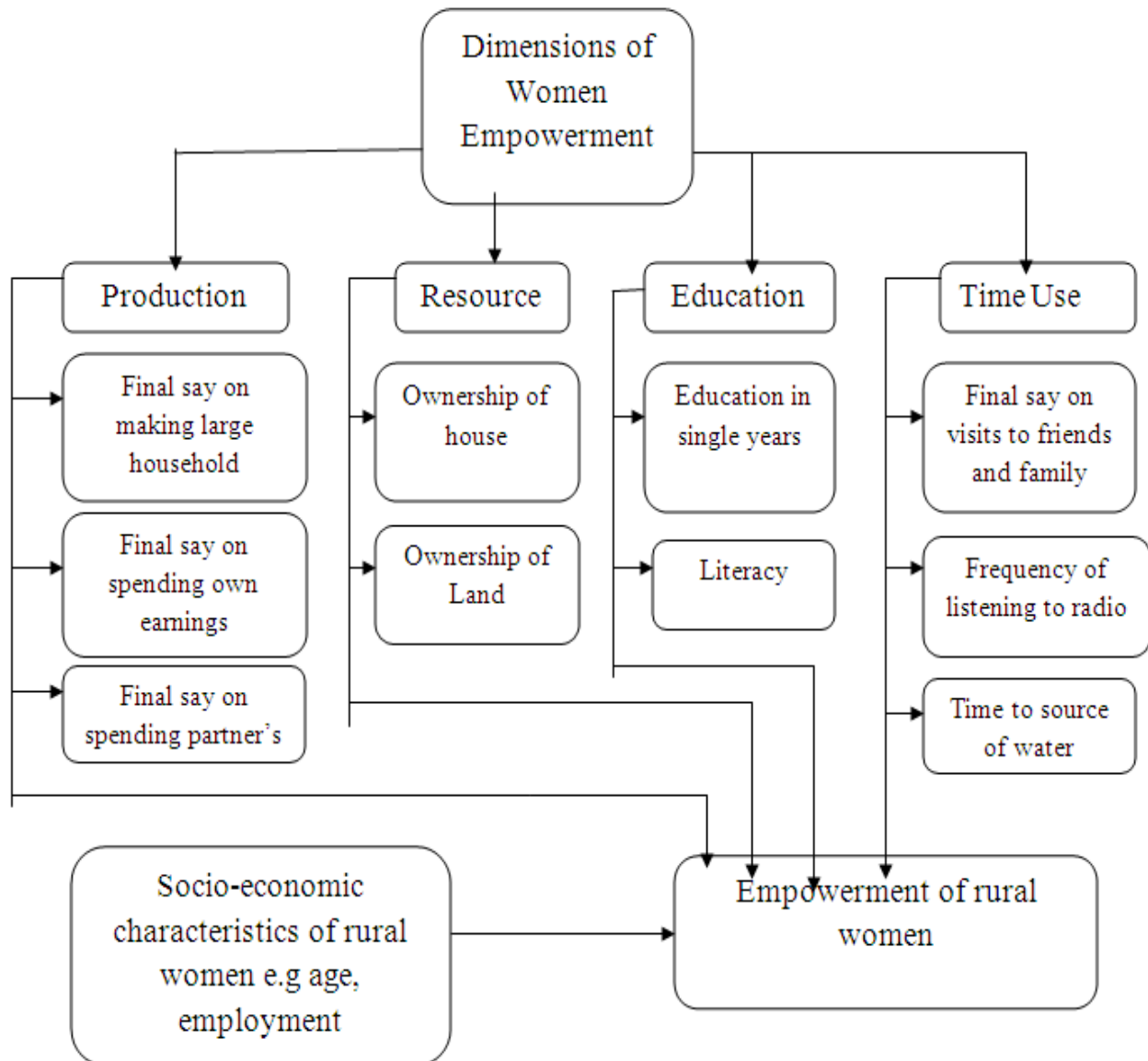
Women will be better off when educated, enabling them to have higher self-confidence and better equipped to handle challenges. Access and control over productive resources will increase and improve agricultural productivity (World Bank, 2012). Ability to control their earnings will give women a voice and a vote in household decisions (Blumberg, 1987). Overall women economic empowerment is both a right and smart economics (OECD, 2012).

Anderson and Eswaran (2009), applying a 2SLS approach found that value of woman's assets, woman's earnings from work, and the time a woman worked for income have positive impact on empowerment. Anderson and Eswaran (2007) also reported that earned income rather than asset ownership is more important in empowering women, noting that it is not employment per se but employment outside their husbands' farms that contributes to women's empowerment. Qurra *et al.*,

(2015) showed that women who are more empowered tend to have or be associated with smaller family sizes, especially when they are educated. Their study found a negative and significant effect of household size on women empowerment stating that the larger the family size, the more disempowered the woman became as the less likely she is to take part in the decision making process and therefore, enjoy somewhat less empowerment.

This study adapts a framework that cuts across economic empowerment in four dimensions in agriculture, taking note of the multidimensional nature of

the process of empowerment. As presented below, when rural women are economically empowered, there will evidently be reduction in constraints that hamper their economic emancipation, improvement in gender equality as well as overall economic development. To adequately capture rural women economic empowerment, selected indicators can be used as proxies to measure the different dimensions of economic empowerment. These dimensions include production/income, resource, education and time use (Alkire *et al.*, 2013).



Source: Adapted and modified from Alkire *et al.*, (2013).

Figure 1: Multidimensional Empowerment of Women in Rural Nigeria.

III. METHODOLOGY

a) Scope of study

Nigeria is located in the African continent, the most populous country in Africa. Nigeria is made up of 36 states, and a federal capital territory (FCT), grouped into six geo-political zones: North central, North East, North West, South East, South South and South West. The study area is rural Nigeria. Nigeria has a population of more than 160 million – the largest in Africa – and a fast-growing economy. Agriculture is the mainstay of the economy, contributing more than 40% of the annual gross domestic product (GDP) and employs about 70% of the labour force in Nigeria (NBS 2007, CBN 2006). It is also responsible for more than 70% of non-oil exports and most importantly supplies more than 80% of the food needs of Nigerians (Adegboye, 2004; NBS, 2014).

b) Source and Type of Data

The study used secondary data from the Nigeria's 2013 Demographic and Health Survey (DHS). Data on women from the ages of 15 to 49 years were used. Data was collected on decision making in the household, access and control over productive resources, time use, income and educational attainments. Data on demographic characteristics of household heads and their spouses were also used. The Nigeria demographic and Health survey is a national sample survey that provides up to date information on background characteristics of the respondents.

c) Analytical Techniques

Descriptive statistics was used to identify activities of women in rural Nigeria as well as their - socioeconomic characteristics

i. Alkire and Foster Methodology

Alkire and Foster's (2007) methodology includes two steps: an identification method (ρ_k) that identifies 'who is empowered' by considering the range of dimensions in which they are empowered, and an aggregation method that generates an intuitive set of disempowerment measures ($M\alpha$) (based on traditional FGT measures) that can be broken down to target the most empowered and the dimensions in which this occurs.

Let $y = [y_{ij}]$ denote the $n \times d$ matrix of achievements, where n represents the number of respondents, d is the number of dimensions, and $y_{ij} \geq 0$ is the achievement of respondent $i = 1, 2, \dots, n$ in dimension $j = 1, 2, \dots, d$. Each row vector $y_i = [y_{i1}, y_{i2}, \dots, y_{id}]$ lists respondent i 's achievements, while each column vector $y_{\cdot j} = [y_{1j}, y_{2j}, \dots, y_{nj}]$ gives the distribution of dimension j achievements across the set of respondents.

Let $z_j > 0$, denote the cutoff below which a respondent is considered to be disempowered in

dimension j and let z be the row vector of dimension specific cutoff. The expression $|v|$ denotes the sum of all the elements of any vector or matrix v , and $\mu(v)$ represents the mean of $|v|$, or $|v|$ divided by the total number of elements in v .

For a given matrix of achievements y , it is possible to define a matrix $g_0 = [g_{ij} \ 0]$ whose typical element $g_{ij} \ 0$ is defined by $g_{ij} \ 0 = 1$ when $y_i < z_j$, while $g_{ij} \ 0 = 0$ otherwise. Hence, g_0 is a $n \times d$ matrix whose ij th entry is 1 when respondent i is empowered in dimension j , and 0 otherwise according to each dimension cutoff z_j . From this matrix, we can construct a column vector c of empowerment counts, whose i th entry $c_i = |g_i \ 0|$ represents the number of empowered dimensions enjoyed by respondent. Notice that the matrix and vector can be defined for any ordinal and cardinal variable from the matrix of achievements y .

Following Alkire and Foster (2007), the vector c of disempowerment counts is compared against a cutoff k to identify the disempowered, where $k = 1 \dots d$. Hence, the identification method ρ_k is defined as $\rho_k(y_i; z) = 1$ whenever $c_i \geq k$, and $\rho_k(y_i; z) = 0$ whenever $c_i < k$. Finally, the set of respondents who are multidimensional disempowered is defined as $Z_k = \{i : \rho_k(y_i; z)\}$. In other words, the method identifies as disempowered any respondent who is disempowered in more than k number of dimensions. Alkire and Foster (2007) refers to ρ_k as a dual cutoff method because it first applies the within dimension cutoff z_j to determine who is disempowered in each dimension, and then the across dimension cutoff k to determine the minimum number of achievements for a respondent to be considered multidimensional disempowered.

The first measure to consider is the headcount ratio or the percentage of respondents that is disempowered. The headcount ratio $H = H(y; z)$ is defined by:

$$H = q/n$$

Where $q = q(y; z)$ is the number of respondent in the set Z_k , as identified using ρ_k the dual cutoff method. Alkire and Foster (2007) proposed a headcount measure that is adjusted by the average number of achievements being experienced by the respondents. To this end, a censored vector of disempowerment counts $c(k)$ is defined so that if $c_i \geq k$, then $c_i(k) = c_i$; and if $c_i < k$, then $c_i(k) = 0$. This is to say that in $c(k)$ the count of categories is always one for those respondents that are disempowered according to the ρ_k dual cutoff method. Then, $c_i(k)/d$ represents the shared possible dimensions experienced by a respondent, and hence the average dimensions shared across the disempowered is given by

$$A = |c(k) \cdot qd|$$

By focusing on the disempowered, the Alkire – Foster approach allows computing a final adjusted Head count ratio that satisfies the properties of decomposability and disempowerment focus. The (dimension) adjusted headcount ratio $M_o(y; z)$ is given by:

$$M_o = HA$$

Or simply the product of the headcount ratio H and the average disempowerment dimensions shared across A . The (dimension) adjusted headcount ratio clearly satisfies dimensional monotonicity, since A rises when a rural respondent becomes disempowered in an additional dimension (Alkire and Foster 2007).

An attractive property of M_o is that it can be decomposed by population decomposition obtained by:

$$M_o(x,y;z) = n(x) M_o(x;z) + n(y) M_o(y;z) / n(x,y)$$

Where x and y are the distribution of two subgroups (x,y) , the distribution obtained by merging the two; $n(x)$ the number of respondents in x , $n(y)$ the number of respondents in y , and $n(x,y)$ the number of respondents in $n(x,y)$. In other words, the overall disempowerment is the weighted average of subgroup disempowerment levels, where weights are subgroup population shares. This decomposition can be extended to any number of subgroups. In addition, it is also possible to break down overall multidimensional economic disempowerment measure to reveal the contribution of each dimension j to it. Once the identification step has been completed a censored matrix of achievements $g_o(k)$ is defined whose typical entry is given by $g_{oij}(k) = g_{ij0}$ for every i satisfying $c_i \geq k$, while $g_{oij}(k) = 0$ for i with $c_i < k$. Then, $M_o(y;z)$ can be breakdown into dimensional groups as: $M_o(x,z) = \sum_j \mu(g_{ojo}(k)) / d$. Consequently, $(1/d) \sum_j \mu(g_{ojo}(k)) / M_o(y;z)$ can be interpreted as the post-identification contribution of dimension to overall multidimensional disempowerment.

ii. Selected Dimensions and Methods of Evaluation

• Production/Income

This empowerment dimension is subdivided into three; input in productive decisions, autonomy in production, and control over use of income/expenditure. To measure this dimension, these variables were used; person who should have greater say on large household purchases, person who usually decides on what to do with money respondent earns, person who usually decides on what to do with money respondent's spouse earns. This is based on the premise that all earnings from an agricultural household are from engaging in one agricultural activity or the other identified from the various agricultural sectors being engaged in by them. A value of 1 is given to a sole or joint involvement in any of the decision variables, and 0 if otherwise. The respondent is considered empowered in this dimension if she has a value of 1 and disempowered if the value is 0.

• Resource

Also subdivided into ownership of assets, purchase, sale or transfer of assets, access to and decisions on credit, this dimension seeks to compare access to and control over household and productive assets between men and women in the same households. A value of 1 was given to single or joint ownership of assets such as house, land, earns more than spouse and 0 if the respondent does not have single/joint ownership over these variables or earns less than the spouse. A respondent is said to be empowered having obtained a value of 1 and disempowered if otherwise.

• Education

This dimension was included as a result of the peculiarities of the study area as well as the source and type of data available for the study. From literature, one can attest to the overall and very significant effect of education on the economic empowerment of individuals in agricultural households, Kishor *et al.*, (1999). Empowerment in this dimension was measured by their education in single years and literacy. While evaluating the functioning of education, With respect to education in single years, a value of 1 was assigned to women with a minimum of nine years of education and 0, otherwise. Women who can read part of a sentence or a whole sentence are regarded as literate. A value of 1 was assigned to women who are literate and 0, otherwise.

• Time Use

This dimension seeks to capture the time used for work both productive and domestic and the available time left for leisure activities. Its indicators include workload and leisure. Variables used to capture leisure are frequency of watching television, listening to radio, reading newspapers, person who makes decisions on visitation to family or relatives. For the workload indicator, variables used are time to source of water, employed all year or seasonal. For frequency of watching the television, reading newspapers and listening to the radio, a value of 1 was assigned to a respondent who does these less than once a week or at least once a week and 0 otherwise. A value of 1 was attached to a respondent who makes the decisions on visitations on family or relatives and 0, otherwise. For time to source of water, a respondent who spends not more than thirty minutes to the source of water is gets a value of 1 and 0 if the respondent spends more than thirty minutes. The respondent is said to be empowered if she gets a value of 1 and disempowered if the value is 0.

Table 1: Selected Dimensions and Indicators

Dimension	Indicator	Definition of Indicator
Production/Income (Udry 1996, Peterman <i>et al.</i> ,(2011), Alkire <i>et al.</i> ,(2007,2013)	Input in productive decisions	Sole or joint decision making over food and cash crop farming, livestock and fisheries
	Autonomy in production	Autonomy in agricultural production (for example, what inputs to buy, what crops to grow, what livestock to raise, and so on)(reflects the extent to which the respondent's motivation for decision making reflects his or her values rather than a desire to please others or avoid harm Sole or joint control over income and expenditure
	Control over use of income	
Resources (Doss <i>et al.</i> ,(2011), Quisumbing <i>et al.</i> ,(2011)	Ownership of assets	Sole or joint ownership of major household assets
	Purchase, sale or transfer of assets	Whether the respondent participates in decisions to buy, sell or transfer his or her assets
	Access to and decisions on credit	Access to and participation in decision making concerning credit
Education (Omolewa (2002), Ojo (2002),Amlan majumder(2006)	Education in single years	Level of Educational height reached
	Literacy	Ability to read
Time (Bardasi and Wodon (2006)	Workload	Allocation of time to productive and domestic tasks
	Leisure	Satisfaction with the available time for leisure activities

ii. *Logistic Regression*

Logit regression analysis was used to assess the effect of socioeconomic characteristics on women empowerment status. The model is specified below:

$$Y = X' \beta + \varepsilon_i$$

Where:

Y = (empowered = 1, disempowered = 0)

X = Vector of explanatory variables; β = Coefficients;
 ε_i = Random error

The explanatory variables that are included in the model are:

X_1 = Individual level factors; X_2 = Household level factors; X_3 = Environmental factors; U_i = Stochastic error term

Table 2: Determinants of Economic Empowerment of Rural Women

Level	Factors	Categories
Individual factors	Age of respondents	1. 15-24(Young) 2. 25-34(Middle) 3. 35-49(Old)
	Relationship to head of household	1. Head 2. Spouse/ Partner
	Employment(grouped)	1. Unemployed 2. Skilled and Unskilled 3. Agric and Allied 4. Services
Household Level factors	Gender of household head	1 Male 2 Female
	Household size	1 1-5 (Small) 2 6-10 (Medium) 3 Greater Than 10 (Large)
Environmental factors	Region	1 North central 2 North East 3 North West 4 South East 5 South South 6 South West

IV. RESULTS AND DISCUSSION

a) Socio-economic Characteristics of rural women

Table 3 presents the socioeconomic characteristics of women in rural Nigerian households. Household heads are predominantly male-headed (84.54 percent) as against 15.46 percent of female headed households. This is similar to the findings of Makama (2013). It is revealed that 68.64 per cent of women in rural areas are within the age range of 15 to 34 while 31.06 percent are above the age of 34 years with a mean age of 29 ± 9.72 years. This implies that most rural women are still in their active years and a virile labour force. Most rural women are married or living together (77.10%), while about 4.68

percent of rural women is widowed or divorced. Households have predominantly between one and five persons (46.76 per cent) with a mean household size of 6 ± 3.61 . Almost half of the women have no formal education (49.90%). This is in line with the findings of Odili *et al.*, (2000), that demand for female education is still very low. The women are mostly engaged in services (34.39%) and agriculture (16.04%). These are the subsectors where low skill can be applied in the rural area. This is similar to the findings of Adeoti and Akinwande, (2013). A higher percentage (61.72 per cent) of rural women are illiterate as they cannot read at all while about 30.86 per cent are able to read a whole sentence.

Table 3: Socio Economic Characteristics of Women in Rural Nigeria

Characteristics	Frequency	Percentage
Gender of Household Head		
Male	13786	84.54
Female	2522	15.46
Age		
15-24	5957	36.62
25-34	5222	32.02
35-49	5114	31.36
Marital Status		
Never married/Never living together	2972	18.22
Married or Living together	12573	77.10
Widowed	410	2.51
Divorced or Separated	353	2.17
Household Size		
1-5	7625	46.76
6-10	6463	39.63
Above 10	2220	13.61
Education		
No Education	8137	49.90
Incomplete primary	1118	6.86
Complete Primary	2317	14.21
Incomplete Secondary	1991	12.21
Complete Secondary	2142	13.13
Higher	603	3.70
Employment		
Unemployed	6055	37.13
Skilled & Unskilled	2030	12.45
Agric & allied	2615	16.04
Services	5608	34.39
Literacy		
Cannot read at all	10066	61.72
Able to read only parts of a sentence	1129	6.92
Able to read a whole sentence	5113	31.35

N= 16308

b) Distribution of Rural Women by Dimensions and Indicators

The dimensions and indicators of multi dimensional economic empowerment of rural women presented in Table 4. It is seen that decisions on large household purchases are taken by respondents'

spouses (66.67%), however respondents jointly take decisions on how their earnings are spent (88.57 %) signifying that they have a say in this indicator. With regards to resource, only about 18% of rural women own land which is quite poor, especially because of the importance of land as a factor of production. Rural

women own houses even less (16%) indicating the predominance of ownership of productive assets by their spouses. In the education dimension, majority of the rural women had less than nine years of education (77%) while only 25% had more than primary education. Under the time Use dimension, rural women do not chiefly make decisions on who or when to visit, as 52.27 percent of the time this decision is taken by their partners. They listen to the radio less than once in a

week showing how little time they spend on leisure. They however are seen to spend less than thirty minutes in getting to the source of water (65.19 %). Rural women have limited decision making capabilities on large household purchases, own very little productive resources, have little or almost no formal education, can barely read a sentence and have little or no say as regards the use of their time.

Table 4: Distribution of Economic Empowerment Dimensions and Indicators among Women in Rural Nigeria

Dimensions	Fequency	Percentage (%)
Production/Income		
Decisions on Large Household Purchases		
Alone/Jointly	4191	33.33
Spouse/Partner	8382	66.67
Decisions on Earnings		
Alone/Jointly	6700	88.57
Spouse/Partner	865	11.43
Decisions on Partner's Earnings		
Alone/Jointly	3144	25.16
Spouse/Partner	9351	74.84
Resource		
Owens Land		
Alone/Jointly	3104	18.48
Spouse/Partner	13294	81.52
Owens House		
Alone/Jointly	2595	15.91
Spouse/Partner	13713	84.09
Education		
Minimum of Nine Years	3772	23.13
Less than Nine Years	12536	76.87
Can read at least part of or a whole sentence	6162	37.39
Cannot read at all	10146	62.21
Time Use		
Time to source of Water		
Less than thirty minutes	10632	65.19
More than thirty minutes	5676	34.81
Decisions on Visitation to family/Friends		
Alone/Jointly	5372	42.73
Spouse/Jointly	7201	57.27
Frequency of Listening to Radio		
At least once in a week or less	8655	53.07
Not at all	7653	46.93

c) Women empowerment estimates

This section presents rural women economic empowerment estimates based on the Alkire and Foster (2007) dual cutoff approach. Economic empowerment is conceptualized as multidimensional and its estimates are based on four dimensions: Production/Income, Resource, Education and Time Use with equal weights assigned. The Multidimensional Women empowerment Index for all the women is obtained by aggregating across indicators and dimension. The first cutoff ascertains a woman's achievement in a dimension/indicator and a second cutoff k , was set

which states the number of dimensions in which a woman has achieved to be considered multi dimensionally disempowered.

Table 5 presents the estimated disempowerment index based on the value of the cutoff. It is observed from the table that the disempowerment measures decreases with the level of k . This agrees with the findings of various studies that have employed the Alkire and foster multidimensional process measure. (Batana, 2008; Gordon *et al.*, 2003; Adeoti and Popoola, 2012). Rural women incidence of

multidimensional disempowerment decreases as k increases. For instance, taking the headcount ratio H , 93% of rural women are disempowered when the sum of the weights of the cutoffs k experienced by the women equals 1, compared to 62.95 for $k=2$, 35.6% and 9.3%

of rural women are disempowered at $k=3$ and $k=4$ respectively. As well, the intensity of disempowerment also shows that the share of dimensions in which rural women are disempowered increases with k .

Table 5: Multidimensional disempowerment indices

Disempowerment cut-off (K)	Multidimensional Economic disempowerment index (Mo=HA)	Multidimensional Headcount (H)	Intensity of disempowerment(A)	Empowerment index
1	0.502	0.931	0.539	0.498
2	0.427	0.629	0.679	0.573
3	0.290	0.356	0.815	0.71
4	0.093	0.093	1.000	0.907

d) *Contribution of dimensions to women disempowerment*

The relative contribution of the various dimensions to women disempowerment is shown in table 6 which reveal that the highest contribution is from resource dimension with 38.36% at $K=1$. This is followed by the education dimension with 30.99% at $k=1$ while production/income contributed least with 12.53%. At the cut off taken for this study at $k=2$, education contributes highest to the economic empowerment of

rural women and production/income still comes as the least contributor (14.15%). This is similar to the findings of Qurra *et al.*, (2015) that showed a positive and significant effect of education on women's empowerment in India. This also agrees with studies that have observed that when women are educated, have equal access to productive resources and can independently take decisions, they are economically empowered. (FAO, 2011)

Table 6: Relative Contribution of dimensions to women disempowerment

Dimensions	Production/Income (%)	Resource (%)	Education (%)	Time (%)
K=1	12.53	38.36	30.99	18.11
K=2	14.15	31.61	33.59	20.66
K=3	16.80	28.07	29.92	25.22
K=4	25.00	25.00	25.00	25.00

e) *Decomposition by Gender of Household Head*

The decomposition of disempowerment rural women by gender of the head of household for cutoff at $k=2$ as presented in table 7a shows that women in male headed households are more multidimensional

disempowered (47.0) compared to households headed by females (18.7%). Also, the intensity of rural women disempowerment is higher in male headed households relative to female headed ones, 68.5 percent and 59.6 percent respectively.

Table 7a: Women disempowerment by gender of household head

Disempowerment cutoff K=2			
Gender	Mo	H	A
Male	0.470	0.686	0.685
Female	0.187	0.314	0.596

Male headed households contribute 92.3 percent to the economic disempowerment of women in rural Nigeria, definitely higher than the contribution of

female heads which is 68 percent as shown in table 7b below.

Table 7b: Relative contribution of gender of household head to women disempowerment

Relative Contribution at k=2			
Gender	Mo	H	A
Male	0.923	0.923	1.000
Female	0.068	0.077	0.883

f) *Multidimensional empowerment of Women by Region*

Table 8 presents the relative contribution by region using disempowerment line at $k=2$ which is 0.43. Disaggregating across the regions, the result shows that rural women in the south east are more empowered

than in other regions, even though it can be seen from the descriptive statistics that those sampled from the region are 6.07%. This shows the high level of empowerment across the various dimensions by the rural women in this zone.

Table 8: Empowerment of Women by Region (in Percentages)

Region	Empowered (%)
North Central	44.72
North East	20.94
North West	12.06
South East	76.26
South South	72.05
South West	62.77

g) *Determinants of Women Empowerment in Rural Nigeria*

The determinants of women empowerment in rural Nigeria is presented in Table 9. The disempowerment index at $k=2$, which is 0.427 was taken as the disempowerment line to classify rural women into empowered and disempowered. The columns present the coefficients and their marginal effects. The diagnostic statistics reveal that the model has a log likelihood ratio χ^2 (2199.74) significant at one per cent. This shows that the model is a good fit.

i. *Individual-level factors*

The results for individual factors show that age of rural women significantly affect their empowerment status. There was a positive relationship between age of women and the probability of being empowered. This shows that as rural women's age increases, the probability of being empowered also increases (25-34, 35-49 years). This is validated by the findings of Qurra *et al.*, (2015), where their findings revealed an increase in empowerment status of women in India as their ages increase. The estimated marginal effect shows that the likelihood of a rural woman being empowered within the age of 35-49 increases by 0.15 percentage points. Also, with regards to relationship to household head, being a spouse or partner to the head significantly influences the empowerment of rural women though negatively at 1%. The results reveal that being a partner is likely to reduce the empowerment of a woman in rural Nigeria. The marginal effect reveals that the probability of being empowered is decreased by 0.15 percentage points. As well, employment in skilled and unskilled occupations was positive and significant at 1%, it increases the likelihood of empowerment by 0.05 percentage points. However being engaged in agriculture and allied activities was negative and significant at 1%. This means that employment in this sector reduces the probability of rural women being empowered by 0.1 percentage points.

ii. *Household-level factors*

Household size (6-10 and greater than 10 members) were negatively and statistically significant at

1%. This implies that large household sizes reduce the empowerment of rural women, reducing the likelihood of empowerment by 0.08 and 0.1percentage points respectively. Also the age of the household head (25-34 years) was significant and positive at 5%. That is, women empowerment increases as age of household head ranges around the mean age range, especially as this is their active years. The likelihood of this increases by 0.05 percentage points.

iii. *Environmental Factors*

The probability of a rural woman being empowered increases with the woman being in the southern regions of the country and statistically significant at 1%. The north east and north west had a negative and significant coefficient at 1% meaning that the likelihood of being empowered in the north reduces by 0.3 percentage points. This is in contrast with the positive and significant effect with being in the southern regions and with a likelihood of increasing empowerment by 0.2 percentage points. This implies that the probability of a woman in rural Nigeria to be above the empowerment line increases from the North to the South. This shows a high marginal impact on the probability of a woman being economically empowered from a geographical location.

Table 9: Determinants of Economic Empowerment of Women in Rural Nigeria

Variables	Coefficients	Marginal Effects
Individual Factors		
Age(years)		
25-34	0.5198*** (0.0909)	0.1188*** (0.0209)
35-49	0.6666*** (0.1070)	0.1515*** (0.0243)
Relationship to Head		
Head	-0.3344 (0.2043)	-0.0716 (0.0413)
Spouse/Partner	-0.6493*** (0.1508)	-0.1544*** (0.0370)
Respondent's Employment		
Skilled & Unskilled	0.2217*** (0.0746)	0.0509*** (0.0174)
Agric & Allied	-0.4714*** (0.0723)	-0.1007*** (0.0146)
Household Factors		
Gender of Household Head		
Female	-0.2108 (0.2085)	-0.0462 (0.0442)
Household Size		
6-10	-0.3868*** (0.0643)	-0.0861*** (0.0141)
> 10	-0.5714*** (0.0987)	-0.1193*** (0.0188)
Age of Household head(years)		
15-24	-0.3257 (0.2031)	-0.0695 (0.0407)
25-34	0.2359** (0.1069)	0.0542** (0.0250)
35-49	0.0529 (0.0745)	0.0119 (0.0168)
Environmental Factors		
North East	-1.2258*** (0.0923)	-0.2312*** (0.0140)
North West	-1.8874*** (0.0857)	-0.3642*** (0.0130)
South East	1.1787*** (0.1259)	0.2853*** (0.0298)
South South	1.0166*** (0.0878)	0.2439*** (0.0213)
South West	0.5871*** (0.0932)	0.1397*** (0.0230)
Constant	0.2247 (0.1692)	
LR chi2(17) = 2199.74		
Log likelihood = -3873.904		
Pseudo R2 = 0.2211		

Standard error in brackets; *** $P < 0.01$ ** $P < 0.05$ * $P < 0.1$

V. CONCLUSION AND RECOMMENDATION

This paper assessed the incidence, intensity and determinants of economic empowerment of rural women in Nigeria. Rural women are mostly not empowered in two dimensions basically, production/income and time use. Multidimensional economic empowerment of rural women is relatively low and should be a matter of importance that concerned

parties should note and address accordingly. The results also show that the highest contribution to multidimensional economic empowerment was from the education sector followed by resource, time use and the least contribution was from production/income. There were significant variations in the relative contribution of gender of household head to overall multidimensional economic empowerment index. Results show that age

of rural women, education and two regions (south south and south west) increases the probability of rural women being economically empowered while on the other hand, gender of head of household, age of household head, household size reduce the probability of women being multidimensional empowered in rural Nigeria. Efforts should be directed at enabling rural women to be active participants in decision making concerning production and earnings. Also, actions to improve women's voice in the household must be combined with public anti-discrimination and anti-segregation policies targeted towards women so as to create better paid activities for the rural women and to construct systems that will support social protection, enforcement and advancement of women rights and achievements. The ability of women to have access and control over assets, to be able to earn a living will give them a voice and a vote in decisions taken in the household. This will increase women's self-confidence, harnessing their innate potentials to contributing massively to the sustainable development of the society.

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Asset based Approach towards Community Development, the Case Study of Wolaita Zone, Southern Ethiopia

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Abstract- Asset Based Approach towards Community Development, the case study of Wormuma kebele, Wolaita zone, Southern Ethiopia' isa descriptive study which aimed at recounting the role of working with assets towards of development of community. Both quantitative and qualitative methods of data collection and analyses were employed in the study; yet the bulky of data utilized in the study is qualitative in nature. Purposive sampling was employed so as to select the sample elements for the study. Both primary and secondary data sources were utilized so as to obtain relevant and rich data thereby to elevate the validity of the finding. The secondary data was collected from various scholarly articles and unpublished documents of concerned offices. The primary data on the hand was collected using in-depth interview, FGD, and personal observation. Accordingly, the data was collected from pupils from junior schools of the kebele, unit leaders of the school, the supervisors, and director of the school regarding the school setting. In addition to them, respondents from local people, and development agents or DAs, health extension workers, the kebele administrator, centrally placed officials of ARD, and health development office are also contacted to further supplement the study with substantial data. The finding of the study has revealed that asset based approach towards community development yielded promising changes in terms of building human asset and further advancement of the community.

Keyword: human asset, community development, participatory approach.

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I. INTRODUCTION

There is a significant shift of focus in recent times among community development practitioners from community needs to community assets. This emanated from the belief that needs based approach promotes dependency of a given community on professionals and technical-assistance from outsiders. Kretzmann and McKnight (1993) points the importance of looking to community assets as a way to identify strengths and resources that can contribute to a strategic planning process and there by address tendencies of dependency.

Asset-based community development is an approach to community building that sees community members as active change agents rather than passive beneficiaries or clients (Kretzmann & McKnight, 1993). It is a strategy for sustainable community-driven develop-

ment which builds on the assets that are already found in the community and mobilizes individuals, associations, and institutions to come together to build on their assets (ABCD Training).

Many of the assets that exist in communities are multifunctional in nature. Human capital is one of community assets which are recognized as an agent of national development in all countries of the world. Providing education and health services to people is one of the major ways of improving the quality of human asset. Apart from being issues of social concern, both provide an economy with healthy trained human resources required for economic growth and development. In absence of well skilled and trained human resource in a given community, any attempt of improving the community's life could worth nothing. Ensuring sustained and all-encompassing development in any society calls for a fine skilled and capable human resource that can well handle the development process and ensure its continuity (Isola and Alani, 209:813).

Human capital development necessitates three consistent issues: education, training and nutrition. And as far as human capital is considered, education, training and nutrition remains to be decisive factors affecting the human capital and thereby the advancement of community. A well-educated human resource encourages technological innovation and effective production and contributes to the development of the community. Training in return develops the skills of individuals, allows them to experience new things, facilitates technological transformation and shapes their attitude. By doing so, it lays conducive ground to progress undertake place (Isola and Alani, 209:813).

Education and training should be developed in line with the promoting nutritional conditions of the people if it has to meaningfully contribute to human asset building. As to Akhter and Wohab (2006), health and nutrition are one of the important components of human resource development. They also argue that the capacity of work done by people depends on different factors, one of which is nutrition and health. Impact of health and nutrition on economic activities of workers can be understood in three different phases; current working capacity of workers, children's working capacity

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in future, intergenerational working capacity, particularly for female labor force.

The growth and transformation plan (GTP) of Ethiopia has stated that enhancing expansion and quality of social development is one pillar goals of the country. Accordingly, the government of Ethiopia claims that efforts has been taking measures to improve the human resource development as healthy, productive, and trained human resource is essential for the implementation of government policies, strategies and programs and achieve intended goal of social development. Key priority is given to with regard to training, education and expansion and improvement of health services (MoFED, 2010).

This study therefore aims at analyzing the human capital development efforts of both the government and local residents of Wormuma kebele. The link between education, training and nutrition as they affect the human capital in the context of Wormuma kebele is thoroughly analyzed. The role government, stakeholders and the community members play in developing and managing the human capital is assessed systematically and meticulously.

II. MATERIALS AND METHODS

a) Case Study

A case study method was employed in the study for the purpose of the study is to have in-depth investigation and describing the issue at hand. Since chief purpose of a case study is descriptive (Babbie, 2007) it is best suited for the purpose of this study.

b) Method of Data Collection

The data collection methods employed in the study are in-depth interview, FGD, personal observation and documentary analysis.

In-depth interview: in-depth interview is carried out while conducting the study to obtain the data needed. The school director, some teachers and students were interviewed to obtain data about the education activity in the kebele. Data on training is collected by carrying out in-depth interview with the woreda ARDO head, with DAs, kebelele leaders, and farmers. Health extension workers and some women of the kebele residents were contacted and interviewed to obtain data on nutrition.

FGD: FGD was also conducted with some selected respondents from the kebele. The group had eight members and they were selected with due consideration of their socio-demographic characteristics.

Observation: Personal observation was also made by the investigator to ascertain cogency of findings. Irrigation schemes, health posts, dairy and beef farming activities, and the farming plots are among areas visited by the researcher.

Documentary source: secondary sources of data were retrieved to supplement the data obtained through primary sources. Accordingly, national nutritional

programme document, documents from health posts, FTC, ARD offices were also analyzed.

c) Sampling Design

A purpose sampling technique was employed so as to select the sample elements of the study. The reason for choosing purpose sampling was that it allows selection of respondents who are believed to be more relevant to the issue under investigation and can deliver a rich data. Accordingly 5 pupils from the school, supervisor of the school, 2 unit leaders and director of the school were purposely selected for the interview about education sector. With regard to training, the head of agriculture and rural development office, 3 DAs, 5 farmers were purposively selected. Finally, the head of health development office, 2 extension workers and 5 women who had a child were also made part of the sample.

III. METHODS OF DATA ANALYSIS

The study employed both qualitative and quantitative methods of data analysis. Quantitative data analysis was utilized frequency and percentage. Bulky of the data was analysed using mainly qualitative method of data analysis. Interpretation of meanings from texts and words was utilized with high degree of refinement and assurance.

IV. RESULTS AND DISCUSSION

a) The Study Area

Wormuma kebele is one of 13 kebeles in Bolloso sore *woreda*, Wolaita zone, SNNP regional state. It is inhabited by 8442 people. Currently the *kebele* is believed to cover an estimated area of 31 km². The *kebele* also receives bimodal rainfall regimes. Among the regimes, first is from March to April and the second round occurs June to August helping to grow Gaba (spring) and Sila (summer) crops respectively. The annual rainfall of the *kebele* is between 500mm to 1000mm. And the minimum and maximum temperature records said to vary between 10 to 13 and 16 to 22 respectively.

Agriculture is the mainstay of people of the kebele. According to the *woreda* agriculture and rural development bureau, about 99 % of the total population derives its livelihood from farming. In addition to agriculture, weaving and petty trading are supplementary activities which add to income portfolio of the people. The farming system practiced in Wormuma is mixed farming, comprising both cropping and livestock rearing. Enset is staple crop in the kebele and throughout Wolaita highlands. Other main crops grown in the kebele include potato, barley, wheat, maize, sorghum, and sweet potato. They also produce cash crops like coffee and ginger that are major source of cash from trading.

In addition to the farming population, there are other workers and professionals who reside and work in the kebele. Among these are teachers, development agents, health extension workers, kebele administrators, and security forces. They are among human capital of the community that are working towards elevating the community through participating in education, training, and health and nutrition services.

b) *Education and Human Asset Development*

Wormuma kebele is one of the districts where the national goal of primary education for all is made effective. There is a primary school in the kebele proximate to the residence area of the people. According to the data obtained from the school, there are 701 females and 608 males attending their primary education during the time of conducting the study. Among the children who are at age of attending primary education, 99% are attending school. There is also the so called 'child to child' education that aims at helping children who can't go to school by making them to have peer learning with children that are currently attending their education.

The director of Wormuma kebele junior and primary school responded to interview that the school is intensively investing in education with prime purpose of developing the knowledge and skills of the future generation of the community. As to him, the school clearly stipulated strategies towards ensuring active involvement of stakeholders in areas of concern for it is vital towards realization of the goals of the school:

"... The school works in collaboration with other stakeholders where a due emphasis is given to active involvement of the community members. This has to do with the school's goal of becoming an outstanding institution by utilizing potential sources of financial and technical resources. Among these stakeholders are parents of the students and other members of the community, religious institutions, office of child, youth and women's affair, and the kebele's leaders are the prominent ones. We meet on regular bases and discuss on possible means of improving the school's facilities and the teaching-learning process."

In accordance with the plan by ministry of education, the school carried out considerable activities so as to ensure the provision of quality education. Among these activities, the implementation of the six packages of education quality promotion is the major one. As it was replied by the supervisor of the school, there are six education quality packages, namely teachers' development package, school facility improvement package, civic and ethic package, curriculum package, information and communication program, and general education leadership organization.

According to the supervisor, each package works in particular area of concern. Accordingly, the teachers' development package deals with issues of continuing teacher's training (CPD), teacher's academic

promotion, and teacher's scholarship promotion. School facility improvement package aims at improving the school by putting the student's achievement at the center. Among the activities carried out here include encouraging student's creativity, improving the structure of library, opening 'kircha makel' where the school community together discusses on provision of necessary materials for education.

One of the female students from 4th grade responded the following view regarding the function of school facility improvement package:

"... The package organizes the completion of creativities among students of the school. We present our creativities and get approval and rewards from the school. I myself have got prize from participating in zonal competition on best creativity of students. I got the chance with the help of the package"

The other package is civic and ethics package which is primarily concerned with equipping the students with understanding their rights and duties. In addition to this, awareness rising is delivered by organizing meetings to students regarding traffic law and road safety, HIV/AIDS, corruption and others. These activities are mainly carried out using various clubs in the school. There is also children's parliament in the school as per the package where students learn about their rights and duties as well as practice for their future carrier. The parliament members can pass decision over a student who violate the rules and regulations of the school.

The other unit working on quality assurance is curriculum development package. This is responsible for assessing new curriculum, follow-up of continuous assessment system, identifying shortage of materials as per student-book ratio. The information and communication package mainly coordinates the mini media club and education through radio program. Information about HIV/AIDS, anti-corruption activities, road safety is disseminated via the mini media club.

The last and of course the vital one is the overall educational organization and management package. As per the words of the school director, in package the students are organized in a peer groups and study together. Here the high achiever student is leader of the group and helps others to improve their performance. There is also a so called 'developmental group' which comprises students of a given class. Here the teacher is leader of that group and coordinates the 1 to 5 network that found within the development group. In addition to this, there are teacher's 1 to 5 networks based on the respective departments to which they belong. Teacher's developmental group is on other hand comprises teacher's working on the same session and aims at experience sharing among teachers.

There are various clubs in the school which are believed to shape the students in the way that they are

capable of dealing with things they came across in their real life situation and contribute to the advancement of themselves as well as to their society. Most of the clubs operate vis-à-vis the principles of the six packages. Among these clubs are environment conservation clubs, sport club, anti-HIV club, red-cross club, sanitation club, gender club, eye health club, tomorrow's teacher's club, demography club and anti-cheating club.

In addition to this, classification is made based on the purpose for which the clubs are established. One the unit leaders of the school forwarded the following idea regarding this:

"... Some clubs are considered to serve as refreshment centers for students like the 'Agerhin ewok club'. Other classification is profession related club which is assumed to provide anticipatory socialization for the students. Among the clubs is gender club and tomorrow's teacher club. Creativity development clubs include eye health club, sanitation club. All these clubs are coordinated by the subject teacher related to clubs and students still actively participate in discussing over the purposes of the club, procedures to be used to achieve the purpose, fund raising for the clubs and evaluating the weekly performance."

One of the interviewee who is 5th class students and representative of the sanitation club have replied the following about the role of sanitation club:

"... The sanitation club is formed with prime purpose of keeping cleanness of the environment of the community and thereby ensuring the protection of health of the students as well as the community members as whole. Accordingly, we work on raising the awareness of the community about hygiene and sanitation keeping by telling them to bath regularly, to use toilet, to wash their hands be for eating and after using toilet, to prepare holes where they dump garbage, to visit health centers or health post earlier when they feel sick"

There are also various committees in the school that operate under the general supervision of the school director. These committees include exam assessment committee, internal supervision committee, 'kircha makel' or teaching aid material committee, academic committee, laboratory center committee, training board committee, and education improvement committee.

Each of these committees has their own annual plan and they carry-out various activities as per the plan. The exam assessing committee is responsible for assessing whether the exam is relevant to the content of the subject, and suggest for further improvement. The internal supervision committee assumes the role of supervising the education delivering process, including the attendance of teacher on regular program base, students' performance, the student class ratio and student to text book ratio, and, forwards solutions if any problem there is. The *kirch makel* committee on other hand assumes the responsibility of providing and following-up teaching aid materials like text books, black boards, chalks, radio, laboratory facilities and others.

The academic committee shoulders the role of ensuring academic excellence of the students thereby enabling them to be competent, confident and skillful individuals who can deal with the issue they face in this ever changing world. Accordingly, the committee prepares competitions where students compete with each other both in theoretical and practical aspects.

The competition is first made at the school level and the outstanding students then represent the school at the completion that is hosted at the woreda level. It then goes to the national level based on their achievement. Students are rewarded at each level as they perform outstanding. Workinesh, whose name is changed for privacy purpose is 6th class student and she is rewarded in last year competition at the woreda level. She is the leader of one of 1 to 5 groups in her class. She responded the following opinion about her academic issue:

"... I live with my parents and they both are farmers. Unlike our neighbors, my father encourages me to go to school and study hard, so does my mom. I spent considerable time studying on my education and I also help my mother in her domestic works. Last year, I ranked first in my class and also performed outstanding in the school academic competition. Then I got prize at the woreda level by representing my school. I want to become a doctor and help my kebele residents with regard to health problems they face."

As part of priority to promote science subjects, the school is trying to better equip the school laboratory with the necessary facilities. As per this, the laboratory center committee is established in the school. The chairman of the committee explicated the following view about the role of the committee:

"... The committee is responsible for providing the necessary equipment that could aid the practical teaching activity. It also looks for possibilities that the equipment can be obtained by donation. It works with the training board committee which is responsible for preparing training for teacher so that they can improve their skills. In addition to raining on laboratory cases, short-term training is also delivered for students on study habit, road safety, sanitation, HIV/AIDS, and crop collecting."

There are also two unions in the school; the Parent, Teacher, and Student union, and the Class Representatives union. The parent, teacher, student union was used to be called as parent teacher union. As the school director replied to the interview, it was found essential to include student's representatives since students are part and parcel of the decision made by the committee. As it clearly appears on the legislation of the school, the union evaluates the administrative and academic plan of the school, works for the improvement of the school setting, and passes measures over teachers and students who violate the rules and regulation of the school.

c) Gender Dimension

The other issue which needs close attention is gender dimension. As the director of Wormuma kebele primary school has explained, various activities are done in the school so as to ensure the competency of female students in the education performance. By paying due attention to female students, the school is working the stakeholders like parents of the students and religious group leaders. It primarily works on awareness raising with regard the importance of educating females to themselves as well as to the general community and the nation as whole.

As per the data obtained from the gender club, the school strives to address not only the academic related issues of the female students, but also their social and economic affairs. Accordingly, the school is working towards awareness rising about the problem of abduction, female genital mutilation, sexual assault and sexual harassment is given due attention by taking in to account the students as well as the general community. The school also helps the students from desperately poor families via forming linkage with NGOs working on women's affairs.

The coordinator of gender office of the school describes how the school strives in terms of empowering female students, as follows:

"... The school also tries to make conducive ground for learning of female students by undertaking various activities. Among these are; providing modes service to female students via students' café so that decrease absence of female students from school, providing female student's toilet separate from male's, providing 1 to 5 study group place for female students only, preparing tutor class for female students, especially with a due emphasis on science and math related subjects, ensuring participation of high achiever female students at cluster, woreda, zone, regional and national levels competition where only females compete, recording and follow-up of the result of female students."

d) Adult Education

As to the data obtained from focus group discussion, adult education is also offered for adult community members who cannot attend formal education. The intention here is to provide the people with life skills, meaning those basic skills that are not transmitted through formal schooling. The discussants replied that the education furnished them with life skills that are vital for improving their livelihood. Training provided here include technical and manual skills that are required to obtain gainful employment, skills which enable people to feed their families, to keep them healthy, and to protect them from illness. They are the kind of skills people need to be able to help themselves when health services are lacking or not affordable As to the kebele leader, small farmers are trained on how to profitably market the fruits of their produces. The

coordinator of the program described the essence of training from adult education as follows:

"... Where stress and shock occur, people need to learn how to take the initiative to organize self-help. As one way of livelihood diversification, people learn to earn a living as self-employed or independent workers. Through the adult education, they also are made to acquire business skills. The community members also learn how to participate in making political decisions that affect their communities."

As one of the respondent who is actually a farmer has replied to the interview, the adult education provided people of the community with opportunities to acquire skill in protecting their interests. It provided benefits for both men and women in overcoming conventional gender roles and in learning to advance the potential of women to increase family income and promote the welfare of their communities. The people practice in analyzing their problems and conflicts in the adult education service. They acquired knowledge for how to find common solutions and to implement decisions reached by consensus.

e) Training and Human Asset Development

Wormuma kebele farmers training center is one of the farmers training center in the *woreda* that is established as per the plan of the Ministry of Agriculture and Rural Development. According to the Bolloso Sore *woreda* agriculture and rural development office (2014), the objective of the FTC is facilitating market-led and knowledge-based agricultural transformation. Therefore, the FTC is expected to become a vivacious knowledge and innovation center.

As per the data obtained from the *woreda* agriculture and rural development office, the wormuma kebele residents obtain their subsistence through mixed farming. Small scale irrigation is carried by the farmers to overcome the problem of rain-fed agriculture. They are engaged in crop cultivation and along with it, they rear cattle. There is also beef farming and poultry in the kebele. The main source of feeding for their animals is the common grazing land founding in the community. The FTC in the kebele provides training to framers to effectively handle these economic activities.

f) Staff and Physical Resource Capacity at the FTC

The availability of adequate number of well-trained, experienced and motivated DAs is an important determinant of the relevance and effectiveness of FTCs (Tesfaye, Ermias, Dirk, 2011). Accordingly, staff profile of Bolloso Sore *woreda* shows that there are 3 DAs in the kebele who are well-trained and experienced in agricultural sciences. This fits the three DAs in one kebele administration as plan of the ministry. There are also CAs (change agents), comprising the model farmers who work in collaboration with the DAs.

The *woreda* agriculture and rural development office head responded the following view regarding the DAs in the kebele:

"... Regarding the composition of DAs in terms of fields of specialization, they are specialized in three different areas. One is specialized in animal health, the other in plant science and the third had specialization in natural resource management. They obtained their training at agricultural technical and vocational education and training (ATVET) colleges, where curriculum for training DAs covers technical aspects of general agriculture and specialization courses and a course on extension and communication methods."

The DAs frequently attend training of trainers so as to enhance their skill and effectiveness thereby to achieve the purpose for which the FTCs are established. They training also believed to enable them be updated with the upcoming technological information and knowledge in the area of their specialization.

As stipulated by the guidelines for FTCs (MoARD, 2009), the basic physical infrastructure that an FTC required to fulfill to be functional encompasses buildings – classrooms, living quarters for DAs, a common office, workshop and a permanent exhibition centre. Demonstration plot, animal shelter, irrigation and/or water harvesting infrastructure are the other crucial infrastructure and facilities stipulated by the MoA to make FTCs functional (Tesfaye, Ermias, Dirk, 2011:11).

While looking at the situation of Wormuma kebele FTC, the center is functional since 2011 and improvements are made in terms of physical infrastructure in the center. During its opening, the farmer's training center only had building, with only a classroom, lacking basic facilities like chairs and tables, irrigation infrastructure, demonstration plots and the like. However, as the coordinator of the FCT replied, the context is now changed and the center is provided with the infrastructure, though still some problems are there. Brooke Ethiopia is an NGO which have made important contributions in equipping FTCs with essential facilities such as artificial insemination apparatus, and shelf. Contributions were also made by communities specially in building the FTC. As the *kebele* leader told me, community participation is given a due consideration not only for constructing the FTC, but also in various activities that the FTC is undertaking in the community.

Regarding utilization, the FTC and facilities there have multiple users and multiple uses. Besides DAs, the rooms and facilities were used by *kebele* leaders, command posts, farmer or interest groups, NGO and local research centers. In addition to learning and teaching activities, the rooms and facilities were used for public gatherings.

The field observation has revealed that the FTC has a plot for demonstration with size of 0.95 ha. The FTC coordinator reported that the plots found to be suitable for demonstration purpose. The plot is found in the nearby proximity to the FTC and this also easily accessible for trainee farmers. The demonstrations and

practical training undertaken in the FTC includes irrigated high value crop production, poultry, meat and dairy. The demonstrations are carried out in nearby farmers' fields. Similarly, demonstrations on natural resource management are done in nearby fields and communal resource areas.

g) Contribution by the FTC to Farmers Productivity

With the help of the FTC, promising features are began to in the livelihoods of the farmers. The production per hectare is increasing from time to time. For example, Tadiwos is model farmer in Wormuma kebele and he told me that though the crop yield per hectare was very minimal in previous times, now he started to produce up to two quintals of maize per hectare. The small scale irrigation also set them free from rain fed agriculture.

To ensure the increased productivity of farmers, the government provides them with high production yielding crops, Urea, DAP, and water pumps for irrigation activity. In addition to these, training is given for framers in how to cultivate crops in the way that yields maximum productivity, how to use fertilizers, how to protect environmental degradation, on the importance of using artificial insemination to obtain high yielding cattle, sheep, goats and chickens.

One of the DAs from the agricultural development office responded the following regarding the benefit of FTC to farmer's livelihood:

"... The introduction of basic facilities at the FTC was important for the farmer's practical training. The demonstration of improved technologies and practices in production, post-harvest handling, processing and entrepreneurship, marketing skills as well as increasing adoption rate of farmers with improved awareness helped them a lot to augment our productivity and income. Demonstration farms are also important to us to conduct some adaptive research and farmer participatory evaluation prior to launching large scale promotion of technologies and practices in the kebele."

The views of discussants of FGD also affirm the ideas forwarded by the DA worker. One of the participants replied the following opinion regarding the benefit of FTC:

"... We have learned a lot from participating in the FTC. They training equipped us with skills that enable us to produce more, to have profitable marketing exchange and to save more money. We wish the training will also be transformed to other areas to benefit other farmers too"

With all trainings and material support from government, and with community's commitment to fight poverty and to lead decent life, it is possible to say that there is promising future with regard to farmers' life in the kebele. The FTC has played crucial role in bringing knowledge and information intensive production mechanism that enhanced the capacity of farmers.

h) Health and Human Asset Development

By taking account the role that nutrition plays in early childhood development, both physical and cognitive development, and its later impact on human productive capacity, the government of Ethiopia has given a due consideration to nutrition programme. It is not only the children's nutrition that is given devotion, but also the mother's and of all citizens of the country. Accordingly, the revised National Nutrition Programme was made in to effect since 2013. It is a 3 years plan that stays until 2015.

The Bolloso Sore woreda health office is currently working with stakeholders towards improving the health of the general community where nutrition is one of the areas which is given prime emphasis. The stakeholders that work in collaboration with the health office include kebele leaders, UNICEF, religious organizations and school centers. There are five health centers in the in the woreda and each kebele has at least two health posts.

Looking at the existing situations of the Wormuma kebele, as it is true to other kebeles in the woreda, there are two health posts in the kebele and they use the health center that is found adjacent to the kebele, Achura health center. The health posts deliver various health and health related services like providing primary aid, testing for malaria case, providing supplementary foods, providing with drugs for malaria with plasmodium vivax case, training the community about sanitation and personal hygiene.

Nutrition is a key issue which the health posts in the *kebele* are currently working on. As to the head of Bolloso sore *woreda* health development office, the health program bears the mothers to the center of health promotion efforts:

"... The due emphasis here is given to awareness creation among the community, particularly to the mothers regarding nutrition. The health posts work with kebele leaders in teaching the community how they can keep balanced diet for their children and the whole household members. And whenever they come across a family or a household that suffers from severe malnutrition, they provide with supplementary food stuffs."

As part of expanding health extension service in the *woreda*, two health posts are constructed in the Wormuma *kebele*. The health posts are constructed in 2010 with joint effort of the government and the community. As the researcher have observed them, they are equipped with facilities like chair, table, shelf, carrier, supplementary food stuffs, drugs, gown, and telephone and electric power supply. In addition to these, there are tools that aid the training activity. Among these are, leaflets, posters, photographs and brochures.

There are two health extension workers in each health posts and they are responsible for delivering services like training the community, providing delivery

in acute cases, testing for malaria cases, counseling, providing drugs and supplementary foods.

i) Health Posts and Nutrition Promotion Service

As per the data obtained from the health posts, among the activities carried out by the health posts to promote the nutrition of the community is organizing mothers in health development agents or '*tena limat serawit*' where a one woman who is chosen to be role model for others leads the group. Within each health development agent, there are five groups comprising five women and one outstanding woman is group leader. The health extension workers give training to group leader mother and then these mothers share the knowledge and the skill they obtained with their group members. The group leader are encouraged to share their experience to other women in their group.

Training is delivered to mothers in various issues with the primary aim of enhancing the awareness of mothers on obtaining healthy diet to themselves and their family members. Rebecca, whose name is changed for privacy matters, a mother of two children's and leader of one of health development groups. She forwarded the following account regarding the importance of the group:

Working with health development groups, considerable progress is obtained in terms of raising the awareness of the community, particularly of women about sanitation, personal hygiene and nutrition. For example, in previous time with regard to infant nutrition, mothers used to avoid feeding their infant with first milk or locally known as *Enger* do to the belief that it can harm the baby. But now with improved awareness about how vital breast feeding particularly the colostrum or first breast milk is, the trend is totally different and almost all mothers started to feed the first milk of breast.

In addition to this, considerable changes have been recorded in terms awareness of mothers regarding nutrition. The head of health development office of the *woreda* accounted the following regarding the changes:

"... The mothers are also advised to avoid from feeding their infants with any food items until they are six months old. When the baby is six months old, she is advised to prepare soft porridge containing cabbage, egg, milk, and a glass of grain. She is recommended to add iodized salt after the cooking is finished. This is due to the fact that the iodine content of salt could be lost by fire effects."

One of health extension worker has informed that children suffering from severe malnutrition are assessed, if there any in the kebele, through group leaders of the health development groups and the mother is advised to bring the child to the health post. After the child is brought to the health post, the MUAC (mid upper arm circumference) measurement is will be done for the child. If the MUAC reads below 11 cm, it is believed to be severe malnutrition, and the child will be sent to stabilizing center (SC) where medication is given

in the health centers. If MUAC reads between 11 and 11.99, it is considered to be moderate malnutrition and the child will be delivered with supplementary foods through supplementary feeding programs (SFP) and provided with plump nut and powder flour. A child whose MUAC measurement is considered to be normal (equals to or more than 12 cm), the mother will be trained how to keep balanced diet.

In addition to keeping the health of their child by providing balanced-diet, mothers are highly encouraged to obtain balance-diet for themselves, especially during time of pregnancy, and for the whole household members. Mothers are recommended by health extension workers to use different food items for household consumption rather than relying only on single or two food items throughout the week. The widely available source for food items in the kebele include; maize, potato, enset, potato, etc. There is also milk and meat available for people though not in abundance.

j) *Challenges in Developing and Managing Human Capital*

Despite the promising achievements obtained in developing human capital and thereby contributing to community development through collaborative action of the government, the community and other stakeholders, there are still problems facing the community with advancing their human capital. The first problem as to FGD discussants has to do with the ever increasing population size putting increasing pressure on natural environment particularly land. Due to this, the land holding by some of the people is diminishing.

The interview with the DAs of the *kebele* has revealed that though the farmers were able to receive information on advanced technologies of production, adoption rate in previous time was low due to difficulties to translate such information into actionable or practical knowledge. The other problem has to do with FTC in the *kebele* is that there is lack of some necessary equipment. The FTC suffers from lack of basic equipment and materials which include structure for keeping animals for dairying and fattening. There is no poultry house, and any other space for keeping beehives, processing of honey or other products. There is no dormitory service for DAs and they manage to frequently move to their home after such exhaustive working time.

The out-migration of the productive age group to the nearby and remote cities by leaving their families behind is another problem currently facing the community. The youths move to other places in search for better jobs. Though this could have positive impact in long run as the migrants yield economic return in the form of remittance, the community suffers with immediate shortage of labor.

The ever growing number of the pupil at the expense of the school facilities and teachers available also imposed pressure on the school setting. Student-book ratio and student-class ratio is not in balance as it is prescribed by ministry of education. The other problem has to do with the religiosity and conservativeness of the people. This is manifested in terms peoples' attitude towards using family planning which in turn affects their nutrition habit.

V. CONCLUSION

As this study has revealed, a lot of activities are done by government, the community and other stakeholders so as to develop the community by harnessing human asset effectively, thereby to contribute betterment of people's lives. Accordingly, promising changes are being experienced in terms of other assets of the community too.

By taking in to account the need for capacity building of the community so as to achieve the desired goals of eradicating extreme poverty and food insecurity in the *kebele*, the government with the local people manifested decent achievements. Though this study doesn't manage to directly measure the outcomes of intervention, the oral account of the people upholds the perceived benefit which they are experiencing. This shows that interventions which focus at grass-root level by prioritizing the participation of community in development efforts could yield meaningful changes.

Since the human asset is the most volatile form of asset among the asset pentagons, no doubt that investing in it has implication for also other assets. Ensuring primary education for all and delivering quality education, building FTCs and training farmers to enhance their productivity, building health posts to promote the health and nutrition status of the community, are all contributing to advancement of human capital there by to all inclusive advancement of the community.

With modern education, agricultural extension and health extension works, significant changes are being observed in the lives of the people. With relatively effective management asset based development efforts, the community is now experiencing increased production and improved wellbeing therefore having promising future.

VI. RECOMMENDATIONS

- ✚ As the findings of the study have revealed, the population pressure is hampering the potential capacity of people for better utilizing their natural environment. Therefore, the concerned bodies need to revise their policies with regard to demographic issues.
- ✚ There are also problems that FTC is facing, particularly which has to do with physical resources.

It is therefore recommendable to work with donor agents so as to capacitate the FTC both financially and technically.

- ✚ Short-term trainings that could meaningfully add to the knowledge and skills of centrally placed officials of the *woreda*, health extensions workers, DAs, and school community is also vital and worthy for further accelerating the changes being observed.

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Social Stratification and Marginalization in the Southern Nations Nationalities and People Region of Ethiopia: The Case of Manja Minority Groups

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Keywords: *federalism, minority, marginalization, ethnic/group inequality, constitution.*

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Social Stratification and Marginalization in the Southern Nations Nationalities and People Region of Ethiopia: The Case of Manja Minority Groups

Gebreslassie Kiros Hailu

Abstract- In Ethiopian politico-legal history, since 1995 the federal constitution was built on the principle of accommodating diversity and shared distribution of power and responsibilities between the central, regional and local governments. However, disagreements on the effective protection of the rights of ethnic and occupational minorities are tremendous. Both the Federal and regional governments of Ethiopia are overlooked constitutional guarantees to minority ethnic groups which led to discrimination, alienation and marginalization. In this regard, the regional constitution of the Southern Nations, Nationalities and Peoples (SNNP) also faces couples of pitfalls in entertaining and ensuring ethnic and occupational equality of groups within its legal and constitutional realms. The major purpose of this study was therefore to explore the causes and consequences of marginalization and social inequality of the Manja ethnic minority, in reference to the SNNP's constitutional powers and practices and the endeavors made so far to address the problem. To achieve the target of the study, multidisciplinary approaches such as web-based evidences, published and unpublished research outputs and personal observation have thoroughly employed. Moreover, the social exclusion theory and rights based perspective of exclusion and marginalization have used to analyze and discover the real picture of the problem in the Southern Nations Nationalities and the peoples region of Ethiopia. The finding of the study shown that even though the causes, level and consequences of marginalization and social inequality of the Manja groups are multifaceted and alarming, the endeavor of the government to address the problem is below the required level. Hence, the government and other duty bearers should have to empower the rights holders to be aware of and claim their rights and establish policies and programs that can promote the overall capacity of the marginalized groups.

Keywords: federalism, minority, marginalization, ethnic/group inequality, constitution.

I. INTRODUCTION

a) Federalism and Multicultural Society in Ethiopia

Nowadays, federalism is recommended as a good model to manage and govern ethnic pluralism in Ethiopia. It is conceived as an instrument that protects the right of minority groups and promote social security and state integration (Van der Beken 2013:3).

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The post-1991 period witnessed the introduction of an unprecedented political structure in the modern history of Ethiopia. The constitution of the Federal Democratic Republic of Ethiopia, which came into force in 1995, is built on the principle of accommodating diversity and the protection of the rights of the minority groups (FDRE constitution 1995:1-7). As a matter of fact, the new constitution was adopted after the downfall of the dictatorial government of Derg, and consists of various human rights provisions and powers and benefits shared with regional states, but the federal constitution is not without drawbacks in its implementation.

As to some previous researches, example (Abbay 2009, Fiseha, 2007, Fiseha, 2006, Habtu, 2004, Taddele, 2010), the major drawback of the federal constitution of Ethiopia is its inability to address the rights of "ethnic and occupational minorities in the ethnic-based regional states it established". The federal constitution envisages ethnicity as the sole organizing principle, but it overlooked constitutional guarantees to minorities who are hardly labeled as ethnic groups per to the regional or federal parameters of classifying groups as ethnic groups or not. In this regard, many people's are discriminated, alienated and marginalized based on their work and decent status in the contemporary Ethiopia (Ethiopian Human Right Council, 2009:3). There are minorities, which are neglected and abused on the basis of a particular career customarily given to them. For instance, communities living in southern Amhara called Enewari Woreda, the Hadicho, Mana and Manja living in the Southern Nations, Nationalities and Peoples Region (SNNPR) are subjects of alienation and segregation in the contemporary Ethiopia (Assefa 2015:6). In the opinion of the researcher, the 'ethnic' based formulation of federalism of the country is incompatible with the existing statuesque that it has been created the strongest and unbroken margin among the Ethnic communities that damages the solidarity and the oneness of the Ethiopian society. Furthermore, I perceive that the occupational minority group are oppressed and dominated by the majority ethnic groups rather than by the federalism policy. To my knowledge, in many parts of the country,

of the country is incompatible with the existing statuesque that it has been created the strongest and unbroken margin among the Ethnic communities that damages the solidarity and the oneness of the Ethiopian society. Furthermore, I perceive that the occupational minority group are oppressed and dominated by the majority ethnic groups rather than by the federalism policy. To my knowledge, in many parts of the country, there is a great deal of minority groups who are excluded and stigmatized based on their way of life and descent. Even though such type of practice is outlawed in the constitution of the country, it is less practicable in the ground.

According to Freeman and Pankhurst cited in De Sisto(2014:83), in many federal states, minority groups are economically abused, marginalized, ignored in the political state of affairs and culturally segregated which are manifested in their day to day activities. In terms of effect/consequence, the different dimensions of inequality and marginalization are very interrelated to each other, their spillover effect among each other made the system very complex for providing of viable solutions.

This study, therefore, seeks to examine and analyze the multifaceted socio-economic and political exclusion and marginalization of the Manja minority groups who are inhabited in the southern nations, nationalities and peoples region of Ethiopia through using the Rights-Based Approach (RBA) and the Social Exclusion Theory (SET). In so doing, the study also explores the pattern of life and living conditions of the Manja minority groups in terms of social, economic and cultural features.

b) *Theoretical Foundation of the study*

i. *Social Exclusion Theory*

There has been different theories approached to explain the causes and effects of social inequality. Social exclusion theory is among these theories which shed light on the causes and consequences of social injustice prevailed in a particular society. The Social exclusion theory in this paper is used to examine the exclusion of the Manja minority group based on the ascribed and occupational status. The minorities are marginalized by the majority due to economic, social and cultural factors which are the legacy of the previous history and now embedded and institutionalized in the norms and values of the society of the oppressed and the oppressor. In support of this, Yimer (2012:23) noticed that social exclusion is a condition in which marginalized groups are not allowed to participate actively in their community because of their identity and social status such as race, gender, age, occupation etc. Other researchers, example Yoshida (2013), De Sisto (2014) and Estivill (2003) in a similar vein added that the social relationship between the community and the

marginalized groups are more vague, ambiguous, and unclear. The community considers the excluded groups as being guilty who are responsible for their exclusion and criminalize them for their behavior and lack of dedication to the social fabric (ibid).

c) *Rights Based Approach*

The other approach used to analyze the social problems in the Southern Nations, Nationalities and Peoples region is a right based approach. A Right Based- Approach focuses on solving discrimination and inequality through making and including the needs of the marginalized and victim groups in development agendas and activities of the larger community, perhaps the majority groups. More importantly, this theory helps duty bearers to strengthen their capacity to shoulder their responsibility and right holders to claim for their fundamental human rights. In line with this conviction, the UNICEF (2007:11) officially reported that on the need to promote the needs and demands of minority groups, all development policies and interventions exercised to empower local communities should readjust the power imbalance that prevailed within the community. This approach helps duty bearers to strengthen their capacity to shoulder their responsibility and right holders to claim for their fundamental human rights.

II. RESULTS AND DISCUSSIONS

a) *The Causes and Levels of marginalization of the Manja group/minority/People*

The Manja people are a minority group in habitated "in pockets of Kafa, Sheka, Bench Maji, and Dawro zones, and the Konta special woreda" in the Southern Nations, Nationalities and People region of Ethiopia (Yoshida 2013:3). In Dawro, Bench Maji, Konta and Kefaa zones of the southern region, social identities associated with occupational tasks and clans are still used as the main customary practice for the day to day interaction in many aspects, like in social economy, administrative marriage and ritual practices of the communities (Haaland, et al. 2004: 156). These identities are constructed in hierarchical strata similar to the caste system and depicted as follows.

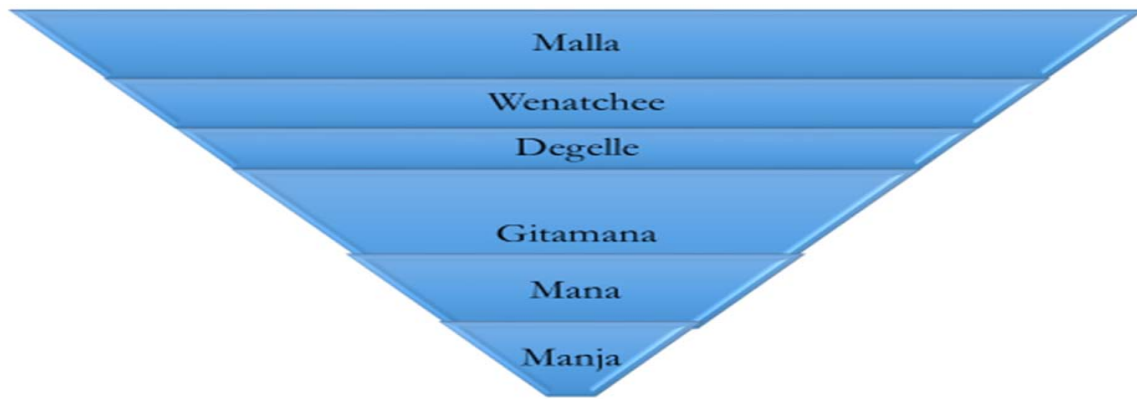


Figure 1: Hierarchical Structure of society in some part of the SNNP region in Ethiopia

The pyramid portrayed above indicates that in the southern parts of Ethiopia, there are class structures which it have a similar feature with the caste system. Accordingly, the pyramid displayed that the social structure from the superior to the lower class which it has been taken as a norm in the part of the community. The Manja people are found in the lower level of the social strata and the marginalization and segregation is much higher at the lower strata where the Manja people are situated.

Haaland, et al. (2004: 156) and Yoshida (2013:3-4) explained the occupation and the role of each strata stated in the above pyramid in the community. The Malla has been assumed by the community as citizens, farmers, leaders, whereas the Wogatche are assumed as Steely coiners. The Degelle has been believed as tanners, the Gitamana as iron smelters and the Mana as Potters. People in lower strata called Manja also taken as Charcoal producers, forest users and former hunters. That is why the purpose of this study was to investigate the causes and consequences of the marginalization of the Manja people and the efforts made so far by the government any other stakeholders to address the problem.

The Manja people are excluded because of engaged in less valued occupational tasks and born from a particular clan (Yoshida 2013:13-14). The multifaceted and complex process of marginalization and social exclusion indicates that the social integration and organizational bottlenecks that confront the realization of solidarity, human wellbeing and an equal opportunity of the diversified community. Tewdros (2008:2) in his study also reported that the Manja people have been segregated from the other people saying the cultural activities of the Manja community are assumed to be contrary to the community's norms and religious practices. Consequently, the other communities are not willing to have economic, social and cultural ties with the Manja community.

Under Rights -Based Approach, in the context of marginalization and exclusion, I can argue that rights

such as the right to humane treatment, the right to respect and reputation and right to equality of the Manja minority groups are not fully protected, though the mentioned rights are well depicted in the federal constitution. For instance, as in Article 18(2) of the FDRE constitution, no one should be compelled to slavery and slavery like practices. Article 24(1) also states that "all persons have a right to respect due to human beings and to the protection of their reputation and honour". Moreover, article 25(1) noted that all people are equal before the law without any bias and prejudice to get equal opportunity and protection of the law. On top of this, the federal constitution irrevocably ensures that any law should provide to all persons identical and efficient security without any discrimination on the basis of "race, color, sex, language, religion, political or other opinion, national or social origin, wealth, birth or other status" (FDRE Constitution 1995:5-7).

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

For long years, the socio-economic and political division of the societies of the southern region has been creating different hierarchical arrangements and social groups ascribed to the type of occupation and decent of clans (De Sisto 2014:83). To my belief, in the history of the country, the discriminatory and anti-social values and cultures practiced to categorize the society between different social settings are structurally oppressive in terms of benefits and social status. Surprisingly, despite the existing oppressive structures, the socially ascribed hierarchical structures have been very intact for many years in the southern region. This therefore indicates that the acceptance of the people to traditional



institutions and cultural divisions is much stronger than to the legal and institutional apparatuses of the state.

Accordingly, people from different clans do not have equal access to land, political office and social prestige, except the royal clan called Malla. For example, per to the aforementioned strata, the most disadvantaged and excluded social class is the Manja clan as they are considered as inferior people who are hardly treated as humans in their locality, possibly in the southern region. As the result of this, the Manja people remain an excluded and highly marginalized groups in the governance, resource allocation, political, cultural and economic matters of the community (Yoshida 2013:14). And they are described as unhealthy and anti-social, dishonest, unreliable, backward, primitive, animal like, subhuman, craven, emotional, immoral and shameful. Their house is portrayed as tiny and untidy, they alleged to have ugly faces and darker skins. They are also described as not real people because of eating dead animals without being slaughtered (De Sisto2014:8).

According to Yoshida and Freeman, the main ground of the community to discriminate the Manja group are rooted on eating habit, physical appearance and other primordial characteristics. He also synthesizes that

"The Manja peoples eat unclean and filthy food, such as the meat of religiously prohibited animals likes savanna monkey, baboon, coloubs, wild boar, and dead animals. They do have also short and very curly hair. They are people who never give a care about hygiene, and do not wash their clothes and body and smell unpleasant (in some cases due to skin disease). The Manja are wicked and liars, they are not interested in education, so that they are ignorant and lazy. They are extravagant and thieving and lack sense of majority" (Yoshida 2008:50 and Freeman 2016:6).

The Manja people are socially excluded in their day to day activities of the so called superior class. The discrimination is manifested in every occasion of social life, such as at greetings, meal ceremony, shared labor, in choice of partner and the direction of funeral grounds. Furthermore, when the Manja meet people from the other strata, they are anticipated to disgrace themselves, stepping down, welcoming their masters with the term of *"show occhiqebona"* plainly meaning, "let me die for you" (Yoshida, 2009:302).

This sort of naming and discriminating (shaming) makes the Manja peoples to be seen as disfavored groups and peoples and categorized in the camp of animalism which is so inhumane and illegal. These people were hunters up until the destruction of the feudal system that made them landless groups for centuries. For the sake of survival, they had eaten animals that cannot be consumed by the dominant ethnic groups. In addition, because of the stereotype and exclusion by the dominant groups, the Manja did not get a better education that can help them to empower their capacity in thinking and claiming of their rights. For all these injustices, the Manja now perceived that they are treated unjustly by the government and government agencies when problems happened between the so called superior (Malla) and Manja classes (Yoshida 2013:9). Hence, the relationship between the Malla and Manja is manifested by prejudice and violation of rights.

In around 1980's, when the Derg was in power, there had been attempts to abolish the harmful traditional practices against the Manja group through holding several meetings with an intention to improve the groups' discriminatory trends and to create a healthier relationship between the majority community and Manja, but it was not successful (Yoshida 2013:9).



Adopted from: Yoshida (2009:303)

Figure 2: Awareness creation against discrimination and exclusion

Since discrimination is a human rights issue, some NGOs initiated campaigns of awareness creation to abolish discrimination and exclusion. This poster is made by NGO for a campaign condemning exclusion and discrimination against the Manja. In the middle of this picture, a Manja person with no umbrellas in the rain asking to use the restaurant and the Malla (royal family) restaurant holder refusing consent to get in. The Amharic¹ version in the left hand side of the poster stated by the dominant ethnic group or Malla indicates "how these people can eat in our restaurant? Do not come to our restaurant, our customers can stop coming to use in our restaurant if they see you eating food in our restaurant". The Manja family in the right hand side also said "we have the right to be served in your restaurant as far as we are capable to pay for your service, as other customers do. We are equal before the law and the eyes of God" (Yoshida, 2009: 302). This drama was organized for creating awareness in areas where the Manja people are located. And such type of educational drama can have a paramount importance to dismantle the deep rooted oppressive cultures, values and norms of the society.

Moreover, the Manja people who are living in keffa and sheka zone started struggling against discrimination imposed to them from the majority and dominant ethnic group in 1997 up until now through collecting of petitions about asking recognition under "Nations, Nationalities and people's provision". In overall, they made petitions for maximum of forty times (Yoshida 2013:2-13). However, the campaigns and the demonstration that made so far are less comprehensive to include other zones where the Manja people inhabited in. Nonetheless, in 2002, the Manja had begun to use a forceful attack in the Kefa zone to end discrimination and exclusion and thus many people from the Malla side were killed and their property was burned. For this reason, many demonstrators from the Manja group had been arrested. As a matter of fact, in 2008, even if the regional state government had attempted to solve the issue of Manja and recognized the existence of social exclusion against the Manja, the regional government rejected the idea that the Manja are covered under the Nation, Nationality and People provision" (ibid). In this case, I support the decision of the government that says the Manja people are not different from the rest of the community and cannot deserve distinct nations and nationalities provision. The Manja people are living scattered in many parts of the region and collecting them into one and recognizing as unique ethnic identity is quite difficult. Instead of doing this, I think, the government should focus on fostering good governance and providing social services like education, as well as in empowering political power for the Manja people to determine and administer their issues and concerns.

III. CONCLUDING REMARKS

The Manja peoples are the most excluded and marginalized groups in the Southern Nations, Nationalities and Peoples region of Ethiopia. These people are marginalized because of their descent, pattern of life and occupation. Even though, the reasons for being discriminated, such as eating religiously prohibited wild animals, hunting and other occupational tasks have shown a sort of reduction, the wrong perceptions and social stereotype of the Malla community against the Manja are hardly improved. Notwithstanding the incumbent government guarantees the rights of minority groups explicitly through the 1995 constitution, the modus Vivendi of these people is still with a little improvement. In this regard, the government has the obligation to protect the rights of minority groups and to empower their capacity to claim their rights, since it is not fully discharged its responsibility to ensure equality of all as it should, and is expected to do. However, the one fact that the Manja minority groups have their own representation in the federal parliament, regardless of the negligible empowerment and top down decisions and policies that the government practices in the SNNP. The top down decisions of the government and the other actors could not address the problem of the segregated and marginalized communities in the SNNPR in general and the Manja communities in particular. The concerned bodies and other stakeholders should take therefore systematic measures such as comprehensive trainings and human rights education to the Manja people in particular and the community in general.

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Socio-Economic Characteristics of Residents of Multihabited Houses in Ogbomoso, South West, Nigeria

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Abstract - Socio –economic class may be defined as relatively permanent and homogenous division in a society into which individuals or families sharing similar values, life styles, interests and behaviours can be categorised. As such, information relating to socio –economic and cultural characteristics of citizens are vital information in the formulation of workable housing policies and planning of basic infrastructure and service delivery.

This study examined the socio – economic characteristics of residents of multihabited houses in Ogbomoso, South West, Nigeria; the analysis is hinged on the fact that multihabited house is common in Ogbomoso city in Nigeria. This house type is synonymous with the poor and the low-income groups. A chi – square analysis to indicate the effects of each socio-economic variable on the choice of the housing typology was done.

The data used for the analysis were derived from a survey of multihabited houses in the high and medium residential areas of Ogbomoso metropolis. Nine hundred and fifty five (955) multihabited houses and a household head each in a multihabited house represented the sample.

Keywords: *housing, housing typology, multihabited house, policies, social status.*

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The data used for the analysis were derived from a survey of multihabited houses in the high and medium residential areas of Ogbomoso metropolis. Nine hundred and fifty five (955) multihabited houses and a household head each in a multihabited house represented the sample.

The results indicated effects of residents' educational status, occupation and income with the housing typology. This paper therefore suggests that multihabited housing typology can be used by the Federal, State and Local government to meet the housing need of the low income group.

Keywords: *housing, housing typology, multihabited house, policies, social status.*

I. INTRODUCTION

Literature and general survey of houses have noted that multihabited house form is a dominant house type in cities of developing countries (Rakodi, 1995); (Okeyinka, 2007); (Majale and Tipple, 2007); (Okeyinka, 2016). One reason for the preponderance of the house type among other things is that, it is a form of housing which has been providing rental accommodation for the large population and the immigrant population in the rapidly expanding cities of developing countries. Gilbert (2008) pointed out that one out of three urban dwellers across the globe (one billion people) are tenants and in major cities. Gilbert further observed that, though the importance of outright freehold ownership of property as a stimulant to investment in the maintenance and development is recognised, a large proportion of the lowest urban

income groups in any society or culture are unable or unwilling to take on the responsibility and costs of the ownership of urban property. However, they are willing and able to meet the recurrent costs of renting accommodation. It has therefore been recommended that subsequent generation of housing policies, and strategies for their implementation must embrace a range of different programme and project approaches to support the housing policy set out by the World Bank – UN –Habitat joint cities Alliance in 2011 (Wakely & Riley, 2011). The Alliance further supports the production of good quality public housing that includes socially controlled rental accommodation that is affordable by the poor who are unable or unwilling to invest in fixed –capital assets of urban property (RSA 2012).

Multihabited house by its form is rooming whereby the building is divided into separate rooms where the room is the unit of accommodation. The house form allows independent life at low cost and sharing of services with a finite and known group. Majority of the low-income people and the poor in cities of developing countries rent a room or suites of room in rooming or courtyard houses. The house form has therefore been described as a way of dealing with poverty and the struggle for survival in an urban environment by the poor. Multihabited house form allows inexpensive accommodation and it costs little to build, it also suits traditional inheritance patterns of West Africans. Some of these factors are the reasons why the house type has been supporting rental accommodation among the poor.

Contemporary studies have shown the efficacy of rental housing especially from the private end as an inevitable housing option, especially for the urban poor (Ozo, 2012; Mwangi, 2012; Amenyah and Fletcher, 2013). As such, renting in a multihabited house which could be in form of a room or suite of rooms goes a long way in solving housing problem among the low-income group and the poor. Affordability which is the percentage of the present income that a person or family can afford to spend on housing is the reason for the choice of that type of house. It is the ability to back up a desire for housing units with adequate financial resources such that other basic needs like food, health,

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education, transportation among others do not as a result suffer. Housing expenditure that exceeds 30% of household income is viewed as an indicator of housing affordability problem. Therefore affordability is income related and it is among the indices of measuring housing needs of human beings.

Housing for low – income families is a major component of all towns and cities in Asia, Africa, Latin America and the Caribbean, typically covering 60 – 80 percent of the developed land area of towns and cities and accounting for 50 – 70 percent of the value of the fixed capital formation or urban areas of which they are an integral part (UN – Habitat, 2003). As such, low – income group housing policies and implementation strategies cannot be divorced from policies and strategies for the development, planning and management of towns, and cities as a whole as they have been, and still are, in many countries (Wakely, 2014).

Poverty is high in developing countries where the low-income groups and the poor are in the majority. Some of the strategic mechanisms by which the low-income urban households and communities house themselves informally using their own resources have been broadly categorised into two basic approaches of informal development of vacant land or unauthorised occupation of vacant or under-used central land referred to as squatting (Wakely, 2014).

Several attempts were made in several countries to increase the supply of housing affordable to lower income groups and limit the exploitation by private sector landlords through governments imposed rent controls on urban property. But the rent controls have rendered the supply and maintenance of urban housing commercially uneconomic, leading to its abandonment or deterioration in many cases.

African governments have been intervening in urban housing markets soon after their political independence from colonialism in the late 1950s and 1970s, but not on the same ambitious scale as their Asian and Latin American counterparts. For example, the first Independent Government of Kenya created a National Ministry of Lands and Settlement, and the procurement of subsidised urban housing was made the responsibility of municipal government in their major cities. Similarly in Nigeria, the clearance of slums and delivery of public housing was the responsibility of local government or local – level Parastatals development authorities, such as the famous and ambitious Lagos Executive Development Board (LEDB). But up till date, the region is still experiencing housing shortage.

Many housing development schemes which were put in place in developing countries to address housing provision issues have always ended as fiascos, many of such schemes meant for housing the poor ended up as middle class housing. Corruption, poor

governance and availability of adequate housing in the legal housing market in developing countries have been found to be encouraging informal settlement. Countries experiencing informal settlement growth are faced with many problems related to urban poverty, high unemployment, social hardships and conflicts. Mitlin (2000) noted that the developing countries have three types of housing development systems; which are formal, informal and organic. Formal developments have the legal basis of planning agencies. They are developed within the structure of government rules, controls and regulations. Informal housing developments are often illegal and consist of unauthorized colonies and squatter settlements. This type of developments became rampant because of affordability issues, inadequate housing supply and poor governance. Organic housing developments are those that emerged over a period of time without any conscious measures, whether legal or illegal. Old cities and urban villages fall under this category of developments. A significant proportion of urban population lives in the informal settlements (Sivam, 2003).

Recent studies such as Schlyter (2003); Majale and Tipple (2007) focused on a particular type of housing that the poor provided for themselves in cities of developing countries such as Zimbabwe and Ghana. This type of housing referred to as multi-habitation transcends the physical form of housing to include the social and psychological characteristics. The house form in which multi-habitation is practised is predominantly associated with the developing countries and in particular the poor (Tipple, 2000). The house form represents the more traditional lifestyle in West Africa and also represents a physical entity, the power and cohesion of the extended family system, one of the many features which have survived in West Africa (Tipple & 1999).

More recently studies such as Okeyinka (2007) on house types and meaning of home; and Okeyinka (2016) on the study of multi-habitation in Ogbomoso Nigeria indicated the preponderance of multihabited house type in Ogbomoso and that these multihabited houses are indeed houses for the poor.

The results obtained from the investigation of the concept of multi-habitation in an agrarian-cum-public servant urban centre of Ogbomoso revealed the social status of the residents in multihabited houses.

This paper therefore presents the results of the socio-economic characteristics of residents in multihabited houses with a view to establishing the social class of the residents, in order to inform policy on housing especially for the urban poor and low-income group.

II. METHODS

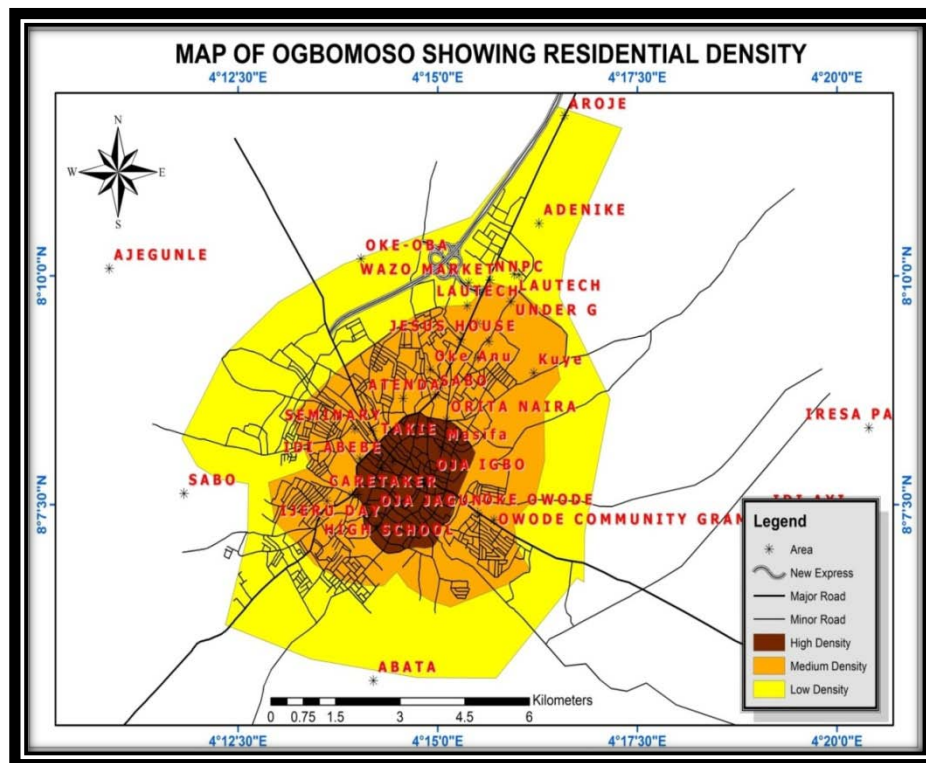
To examine the significance of the socio-economic characteristics of residents in multihabited houses with their housing typology; residents of traditional compounds and rooming houses within the high and medium residential areas of Ogbomosho were selected as the sample and a survey was conducted. Responses (955) were from household heads, male or female who have lived in the house for about 10 years or more.

a) Sample

Ogbomosho is an agrarian – cum –public service town in Nigeria. The choice of the high and medium residential area was based on the fact that the high density area is the central core and the medium density is the immediate development around the central core

where traditional compounds and rooming houses, that is, multihabited houses are located. The house type by their form and arrangement provides accommodation for multiple households/ families.

There were 11,466 houses in Ogbomosho metropolis (2006 Census). Ogbomosho has two local government areas of Ogbomosho North and Ogbomosho South. Ogbomosho town has been delineated into the three home environments of high, medium and low residential densities. Figure 1. shows the map of Ogbomosho and the residential delineation. The generally believed ratio of population distribution of 3:2:1 in the home environments was used, the total population of houses within the high and medium densities then becomes 9,555 houses. 10% of 9,555 houses were picked as the sample.



Source: Geographic Information System, LAUTECH Ogbomosho, 2015.

Figure 1: Map of Ogbomosho showing the residential delineations and the area surveyed.

There were two major reasons for targeting the multihabited houses and the residents only. First, it was to know the socio-economic status of people who live in multihabited houses. Information relating to socio-economic characteristics are vital information in the formulation of workable housing policies and planning of basic infrastructure (Ogunleye, 2013; Gbakeji and Rilwani, 2009). Secondly, it was to know how common the house type is, since the purpose of the study was to examine the significance of socio-economic variables in the choice of the housing type.

b) Survey

The questionnaire was structured after a review of previous housing research and revised after a pilot study. A reconnaissance survey was conducted, streets in the area were compiled and multihabited houses on the streets were numbered. Systematic sampling method was used in selecting a house, the first house was randomly selected and subsequent house at an interval of tenth house. Simple random sampling was used in selecting a household head since a multihabited house comprises multiple households and multiple

household heads. In a situation where the household head was not available, the wife or a grown up child was chosen. The survey was conducted in 2015 with 946

residents responding. See Figure 2 for the pictorial view of some multihabited houses.



A – Multihabited house (A) Traditional compounds courtyard house



Multihabited house (B) Rooming House or "Face me -I- face-you"



Multihabited House (C). Ghana style- combines both courtyard and rooming.

Figure 2: Multihabited Housing Typology in which multiple Families live.

III. SOCIO- ECONOMIC CHARACTERISTICS OF RESIDENTS

15 variables of age, educational status, occupation, income, tenure status, rents paid per month, sex, marital status, ethnicity, religious, length of stay in Ogbomoso, length of Stay in house, Family structure, household size and number of children were

used to measure socio-economic status of residents in multihabited houses in the study area. This study adopted this method because there is no one particular variable to measure social status.

The results of six variables considered to be salient socio-economic characteristics are presented in Table.

Table 1: Descriptive Statistics of Socio-Economic Characteristics of Respondents

		Overall % Frequency	High Density % Frequency	Medium Density % Frequency
Age	18 – 30	13.0% (118)	11.4% (62)	15.3% (56)
	31 – 45	30.8% (280)	29.5% (160)	32.8% (120)
	46 – 50	16.3% (148)	15.3% (83)	17.8% (65)
	51 – 60	16.3% (148)	18.4% (100)	13.1% (48)
	61 – 70	12.7% (115)	11.6% (63)	14.2% (52)
	70 and above	11.0% (100)	13.3% (75)	6.8% (25)
	TOTAL	100 (909)	100 (543)	100 (366)
	Mean age 46 – 50			
Sex	Male	45.5% (416)	46.8% (260)	43.5% (156)
	Female	54.5% (499)	53.2% (296)	56.5% (203)
	TOTAL	100 (915)	100 (556)	100 (359)
Marital Status	Single	7.7% (72)	7.1% (40)	8.6% (32)
	Married	78.2% (734)	77.7% (440)	78.8% (294)
	Divorced	1.2% (11)	0.7% (4)	1.9% (7)
	Widow/Widower	11.9% (112)	13.1% (74)	10.2% (38)
	TOTAL	100 (939)	100 (566)	100 (373)
Educational Status	No formal education	13.8% (120)	13.2% (95)	7.2% (25)
	Pry School Incomplete	16.2% (141)	16.1% (84)	16.4% (57)
	Completed Pry School	23.1% (201)	22.8% (119)	23.6% (82)
	Completed Sec. School	31.6% (275)	28.5% (149)	36.3% (126)
	Tertiary education	9.8% (85)	8.8% (46)	11.2% (39)
	Others	5.4% (47)	5.6% (29)	5.2% (18)
	TOTAL	100 (869)	100 (522)	100 (347)
Occupation	Farming	11.7% (108)	12.3% (68)	10.8% (40)
	Trading	46.0% (424)	43.4% (239)	49.9% (185)
	Teaching	5.2% (48)	4.9% (27)	5.7% (21)
	Artisans	15.0% (138)	15.4% (85)	14.3% (53)
	Civil service	4.1% (38)	3.6% (20)	4.9% (18)
	Others	18.0% (166)	20.3% (112)	14.6% (54)
	TOTAL	100 (922)	100 (551)	100 (371)
Income	Below ₦10,000	40.1% (234)	40.7% (132)	39.4% (102)
	₦10,000 – 21,000	33.6% (196)	30.2% (98)	37.8% (98)
	₦21,000 – 40,000	13.7% (80)	17.3% (56)	9.3% (24)
	₦41,000 – 60,000	6.2% (36)	4.0% (13)	8.9% (23)
	₦61,000 – 100,000	1.7% (10)	1.5% (5)	1.9% (5)
	Others	4.6% (27)	6.2% (20)	2.7% (7)
	TOTAL	100 (583)	100 (324)	100 (259)
	Mean: ₦10,000 – ₦21,000			
Household size	1 – 2 persons	14.4% (134)	13.4% (75)	15.8% (59)
	3 – 6 persons	50.1% (466)	49.6% (277)	50.7% (189)
	7 – 9 persons	22.3% (208)	21.3% (119)	23.9% (89)
	10 – 13 persons	9.6% (89)	10.4% (58)	8.3% (31)
	14 persons and above	3.7% (34)	5.2% (29)	1.3% (5)
	TOTAL	100 (931)	100 (558)	100 (373)
	Mean: 5.96			

a) *Age and sex structure*

The age structure of the residents indicated that most household heads are in the middle ages (31-45), (46-50) and (51-60) years. This suggested that those who live in multihabited houses are relatively young and active population. There does not appear to be any significant difference between age groups of those who live in multihabited houses in the medium density and those who live in the high density area. There is a significant difference between female household heads and male household heads in the study area. 54.5% were female and 45.5% were male. This appears not to be in line with the population distribution between the sexes in the national level in Nigeria, in Oyo State and local government level of Ogbomosho North and Ogbomosho South, there is a tilt in favour of the female sex. The reason for this might be as a result of a high percentage (11.9%) of widow/ widower and 1.1% of those separated respectively in the study area. Women who are widow or separated find easy and affordable accommodation in multihabited houses where they only pay for a room or more.

The high proportion of female heads of households in multihabited dwellings in the study area could also be attributed to several factors which included economic factors and social changes. The study found that some women are divorced or separated from their spouses and could only afford the cost of accommodation in this house type. For other women, the mantle of household headship fell on them because their household head are dead or not resident. Women have been found to be among the poorest and disadvantaged group in the city who could only afford accommodation in this house type. This appears to be in line with the submission of MirafTAB (2001) and Shawki (2004) that female-headed households are worse than other types of households in urban housing market due to their state of poverty.

b) *Marital status and Household size*

The marital status shows that majority (78.2%) of the residents were married compared to 7.7% who were single, 11.9% were widow/widower, while 1.10% were separated. This result shows that majority of the residents in multihabited houses were married people consisting different households. The household sizes across the residential area show that 50.1% households of the sample have household sizes of 3 – 6 persons. The corresponding figures for the 7 – 9 and 1 – 2 persons categories are 22.3% and 14.4% respectively. The 1 – 2 persons household must have been reported by the single, widow or separated households, the married in the study area have a modal family size of between 3 – 6 persons.

IV. EDUCATIONAL STATUS OF RESIDENTS

Table 1 showing the educational status of residents in multihabited houses shows a low level of literacy among the sample population. For example, the result indicated that about 53.1% have primary school education, did not complete primary education or had no formal education (23.15% plus 16.2% plus 13.8%), specifically 31.6% completed secondary school and 9.8% had tertiary education. The results' suggest a low level of education among the residents. Infact this is supported by the fact that the questionnaire administered had to be filled by the researcher and research assistants rather than being filled by the respondents. The pattern of educational attainment revealed from the study suggests that the prevalent high cost of education in Nigeria might have limited the educational pursuits of poorer households since the house type is synonymous with the poor.

a) *Occupational structure*

The occupational structure of the residents indicated that a sizeable proportion of the residents (46.0%) were traders, (15.0%) were artisans, and (18.0%) were not employed in any sector mentioned at all.

It is evident therefore that most of the residents are in the informal sector, while only about (9.3%) that is, (5.2% teachers and 4.1% civil servant) are in the formal sector. This occupational structure of residents equally explains their income levels.

b) *Household income*

Household income plays a crucial role in housing as it determines the type and neighbourhood preference. If the income is low, the household may rent, but as soon as the income increases, the household may decide to own either by building or buying from the housing market. The incomes of residents show that majority 40.1% of the residents in multihabited houses across the residential areas earned less than ₦10,000 per month; (33.6%) earned ₦11,000 - ₦20,000; (13.7%) earned between ₦21,000 - ₦40,000; and 6.2% earned between ₦41,000 - ₦60,000 per month. Only 1.7% earned between ₦61,000 - ₦100,000 a month.

This result indicated that most of the residents living in multihabited dwelling were very poor, low – income people. The results reveal that there are few medium income earners in the houses sampled in the study area.

It could be concluded that multihabited houses are populated by the very poor of the city, based on these findings where majority (about 73.7%) which is the addition of those earning below ₦10,000 and those earning between ₦10,000 - ₦20,000) of the residents earn below the national minimum wage of ₦18,000 per month.

V. RESIDENTS' SOCIO-ECONOMIC CHARACTERISTICS AND HOUSING TYPOLOGY

Literature and general survey of houses have noted that multihabited house form is a dominant house form in cities of developing countries (Rakodi, 1995). Tipple et al, (1999) indicated that the reason for the dominance of the house type among other thing is that, it is a form of housing which has been providing rental accommodation for the large population and the immigrant population in the rapidly expanding cities of

the developing countries. Majale and Tipple (2007) concluded that it is a house type that the poor provided for themselves in Third World Cities. It would therefore be necessary to examine the significance of some salient socio – economic variables on the choice of the housing typology. A chi – square analysis was done to show the level of significance of the variables to the housing typology. The results of the analysis are presented in Table 2. Three of the six dependent variables (educational status, occupation and monthly income) were found to have a significant influence on the house type.

Table 2: Chi square of the effects of socio – economic characteristics on Multihabited housing Typology

S/N	Socio – economic variables/characteristics	X ²	Df	P – value	Remark
1.	Age	19.354	10.	0.036	Not significant
2.	Marital Status	1.543	9.	0.992	Not significant
3.	Educational status	30.047	10.	0.001	Significant
4.	Occupation	36.452	10.	0.000	Significant
5.	Monthly Income	50.015	10.	0.000	Significant
6	Household size	21.895	8.	0.000	Not significant

Source: Author's Computation, 2015

To identify the degree of importance placed on each of the socio – economic variables in the choice of multihabited housing typology among the low – income and the poor; chi – square was computed. Accordingly, the highest X² was 50.015 while the least was 1.543. Some of the socio – economic characteristics variables with high X² included: monthly income, occupation and educational status. Variables with low X² included: Household size, age and marital status.

It is absolutely clear that income plays a very crucial role in the choice of housing. Income is influenced by occupation and educational status. Often times, income structure and sources are reflective of the household's level of educational attainment. The middle and high income are usually mainly the professional with higher educational attainment beyond secondary school, and they generate their income from wages and salaries and other secondary sources (FRN, 2007). The low – income earners who are the majority of the residents in this house type, generates the bulk of their income from either informal savings or thrift, consumptions of own productions and profits from trading.

VI. POLICY ISSUES AND CONCLUSION

African governments have been intervening in urban housing markets since after their political independence from colonialism in the late 1950s and 1970s, but up till date the region is still experiencing housing shortage. Several attempts have been made in several countries to increase the supply of housing affordable to lower income groups, a social class believed to be in the majority in most African countries, yet most of the African country still experience high

informal settlement growth, high urban poverty, high unemployment, social hardships and conflicts. Poverty is high in Africa and majority are poor or low-income. This paper discusses the socio-economic characteristics of residents of multihabited houses, a house form which allows independent life of households at low cost and sharing of services with other households. Previous studies have also confirmed the preponderance of the house type in some cities of developing countries. The discussions of the results have demonstrated the significance of income to the choice of this house type. The Federal, State, Local governments and other stakeholders concerned with policies relating to housing are hereby called upon to consider multihabited houses as a way of reducing informal settlement growth, and take it into consideration when formulating housing policy.

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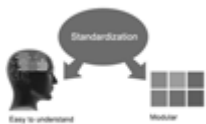
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- Keep on paying attention on the research topic of the paper
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- Align the primary line of each section
- Present your points in sound order
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- Use past tense to describe specific results
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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.

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Approach:

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- If well known procedures were used, account the procedure by name, possibly with reference, and that's all.

Approach:

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- Explain results of control experiments and comprise remarks that are not accessible in a prescribed figure or table, if appropriate.
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- Recommendations for detailed papers will offer supplementary suggestions.

Approach:

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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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