Online ISSN: 2249-460X
Print ISSN: 0975-587X
DOI: 10.17406/GJHSS

Global Journal

of Human Social Sciences: C

Sociology & Culture



Male Perception on Female Attire

The Sociological and Cultural Factors

Highlights

Concept of Silk Pattern Design

Trainers and their Gender-Oriented

Discovering Thoughts, Inventing Future

VOLUME 18 ISSUE 2 VERSION 1.0

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Volume 18 Issue 9 was originally issued as C2

Global Journal of Human-Social Science: C
Sociology & Culture

Volume 18 Issue 9
Originally issued as C2

Global Journal of Human-Social Science: C

Sociology & Culture

Volume 18 Issue 2 (Ver. 1.0)

Open Association of Research Society

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Open Scientific Standards

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USA Toll Free: +001-888-839-7392
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Offset Typesetting

Global Journals Incorporated
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Packaging & Continental Dispatching

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Global Journal of human-social science: C
Sociology & Culture
Volume 18 Issue 2 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Concept of Silk Pattern Design from Pra-Guam Silver Beads for Cultural Identity preservation of Khmer people in Surin Province of Thailand

By Suriya Klangrit

Abstract- The aim of the paper were to present the patterns and cultural identities on Pra-guam silver beads and conceptual design silk patterns based on cultural identities of Khmer people in Surin province of Thailand.The qualitative methods were used in the study were data collection by in-depth-interview and observationacademic papers.The results of the paper are the patterns on Pra-guam silver beads consist of 5 ancient patterns such as 1) Lotusflower2)Ma-Yom Seed3) Phigool Flower4) Hae 5) Jarl.The concept of cultural design of silk patterns based on the cultural identities preservation is that the design must to represented the cultural identities (B = belief M=meaning D=doctrine V=value)the new pattern on the silk name are Lotusflower 2) Ma yom seed3) Phigool Flower4) Hae5) Jarl.

Keywords: *silk patterns design, cultural identity, pra-guam silver beads.*

GJHSS-C Classification: *FOR Code: 160899*



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Concept of Silk Pattern Design from Pra-Guam Silver Beads for Cultural Identity preservation of Khmer people in Surin Province of Thailand

Suriya Klangrit

Abstract- The aim of the paper were to present the patterns and cultural identities on Pra-guam silver beads and conceptual design silk patterns based on cultural identities of Khmer people in Surin province of Thailand.The qualitative methods were used in the study were data collection by in-depth-interview and observationacademic papers.The results of the paper are the patterns on Pra-guam silver beads consist of 5 ancient patterns such as 1) Lotusflower2)Ma-Yom Seed3) Phigool Flower4) Hae 5) Jarl.The concept of cultural design of silk patterns based on the cultural identities preservation is that the design must to represented the cultural identities (B = belief M=meaning D=doctrine V=value)the new pattern on the silk name are Lotusflower 2) Ma yom seed3) Phigool Flower4) Hae5) Jarl.

Keywords: silk patterns design, cultural identity, pra-guam silver beads.

I. Introduction

In the kingdom of ThailandThere are many ethnic groups in Thailand are Thai, Chinese, Malay, Laos and Khmer. But so many people in the south of Isan especially in Surin province the largest number ethnic group is Khmer people who living close to the borders of Cambodia and Thailand. They are Austro-Asiatic ethnic group or Mon-Khmerlanguage group family.(KuajitSriboonnak. 2556 : 30-33)Khmer people have the longest history of ethnic group in the SouthEast Asia and have their own cultural identities which passed down from the past such as language costumes belief and tradition. There are many Khmer people along the borders of Thailand and Cambodia in Surin province.Pra-Guam Silver Beads is a local handicraft in Surin province which made by Khmer artisan especially well-know and popular in Kha-WaoSinarin Village Surin province of Thailand. The village was promoting to be OTOP products and cultural tourism attraction village which is the most famous one in Thailand.TheSignificant of the paper were that atthe present time the economic and social structure of Thailand has been changed into the Industrial System of Capitalism. (SrisakWalipodom. 2001: 163) The Effectives from that to the structure caused the way of life for Khmer people such as handmade silk weaving cloths produced for using the in household has been changed to produce for selling or exportation.(Surin provincial administration. 2014 : 50)

Author: e-mail: missuniverse5000@yahoo.com



Fig: 1

The modern technologies were used for productive instead of the traditional process and the others the new generations do not interested in handicraft or local wisdom. This changedthe local wisdom might disappear at long last.(BoonyangMandee. 2014)Then a way to preserve and inherit the local wisdom of handicraft or Pra-gurm silver beads is order tocreateto be new Channel of symbolic communication such as pattern for silk cloth for the community.(SiriPhusak. 1993 : 20-30). It is very need to design new patterns cloth from Pra-gurm silver beads. So that the aims of the paper focus to the cultural identities and conceptual design silk patterns based on cultural identities of Khmer people. The significant points consist ofidentities of ancient patterns from Pra-gurmthen applied these patterns to be the new of silk patterns. It is to develop the new innovation and the body of Knowledge by applying local wisdom tothe stability of life and develops the economic community. (Rodjana Chandhasa. 2010 : 72) The benefits of the paper are get new knowledge of understand about

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ancient patterns on Pra-gurm silver beads of Khmer People and the new applied silk patterns from Silver beads. It can integrate the local wisdom for commercial advantage. Also support new creativeness and protect to the intellectual properties and owner right reserve of Khmer people relating to the main policy of the nationplan development on innovative integration and knowledge with applying local wisdom to preserve the local identity of Khmer people.

II. The Purposes of Paper

The purpose of the paper are get new knowledge of understand about ancient patterns on Pra-gurm silver beads of Khmer People and then applied to be the new applied silk patterns Which focus to study the patterns and cultural identities on Pra-Guam silver beads of Khmer people and to present the conceptual design of silk patterns based on cultural identities preservation of the patterns on Pra-Guam silver beads of Khmerpeople.

III. Scope of the Paprer

Qualitative methods were used in the paper. Collection the data from secondary source such as academic papers, those data are analyzed by content analysis and data from primary source such as In-depth-Interview, observation were analyzed by descriptive analysis.The background theories were supported the interpretation of the culture are the theory of symbolism by Greetz (1973.) and theory of social identity by Richard (1996.) and conceptual design was supported by the principle of the design by Paul Getty Trust (2011 : 10-30) Study unit area is Khawao-SinarinVillage Surin Province of Thailand.The area of the studybecause this village has been very popular on making handicraft or Pra-Gurm silver beads for a long time and be a top of product village in the province. The key informants of this study are purposive selection according to the experiences of handicraft or Pra-Gurm Silver beads that have local wisdom on making handicraft and silk cloth such as artisan or craft-men and the applied silk designers in Kha-WaoSinarin Village Surin Province, Thailand and the contents of the study were the patterns and cultural identities on Pra-Guam silver beadsKhmer people and the conceptual design of silk patterns based on the preservation on cultural identities.

IV. Concept of the Paper

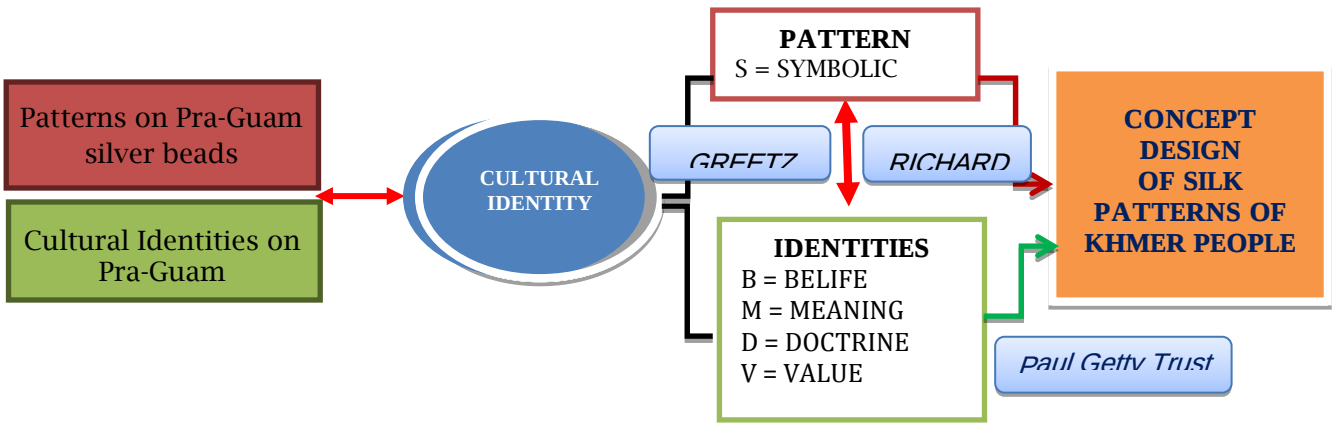

Fig: 2

V. The Result of the Paper

The patterns on Pra-Guam Silver Beads in Kha-WaoSinarin village Surin province, of Thailand.They represented the local wisdom an identity of an outstanding of Khmer people. The patterns reflected the significance of the meaning of life belief traditions normdoctrine and value of their philosophy of life. The patterns consist of the ancient patterns based on supernatural beliefs relating to the philosophy of life which has been handed down from ancestors of Khmer people in Kha-WaoSinarinVillage Surin Province of Thailand at the present time.The Pra-Guam silver beads are a cultural heritage which has been inherited from ancient ancestors. They were created by the base of the belief of Supernatural power and are concerned about the belief and the local ritual of the Khmer people in Kha-WaoSinarin village Surin province, Thailand.

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Pra-Guam as a sacred tool to protect themselves from the enemies and ghosts or the power of the black magic. They are the symbols of sacred or holy things. These symbols give an insight into the identity of the Khmer people. They are valuable creation of patterns through the belief of the Khmer people, the patterns show of the system of thinking, creativeness imagination identity and cultural heritage of Khmer people in Surin.The patterns were cultural symbols which can interpret the meaning art and design on the physical patterns on Pra-Guam Silver Beads. The study have found that there were 5 patterns on the Pra-Guam silver beads which can classified into 3 types of the patterns 1) the patterns which were represented by flowers such as Lotus flower, Ma-Yom seed and Phigool Flower 2) the patterns which represented from the tool for fishing was Hae 3) the patterns which represented the sacred Language was Jarl.

a) Lotus Flower

Name of the pattern is Lotusflower, in Thai language called "Lai GleepBua".It is kind of plants with the history is the lotus flower had come since the ancient time from Khmer ancestor and the imagination of the lotus flower creating that the water lily is a plant relate to life style, religion belief and holy god as Khmer people use it to pray for the god.The beliefs from lotus flower patterns on Pra-Guam Silver bead were based on the Supernatural and the way of life of the people in the community especially based on the belief of holy god. Lotus symbolic is based on the Supernatural the lotus is holy symbolic mean to the purity and happiness and in the way of life the in Khmer language Lotus is "Pa-ka-Chuk" the meaning to the lucky and fortune.Khmer people considerate as a highpure and bright flower.Lotus flower is a cultural symbol to represent respectfulness and humility in the way of life of the Khmer people. The values about lotus flower pattern is the cultural symbol to represented the value of Extrinsic values as a physical beauty of the lotus pattern art design which is the identity of the ethnic group and Intrinsic Values represented about spiritual anchor based on the faith to the Holy Symbolism

b) Ma-Yom Seed

The name of the pattern is Ma-Yom Seed or Thai language called "Lai Med Ma Yom". It is a kind of plants.Ma-yom is famous or local fruit for the in the local people in the community and the name of Ma-yom is based on Thai word is "Ni-yom" as the meaning of the popularity which has a good meaning.The beliefs from patterns on Pra-guam Silver bead were based on the way of life in the community, Ma-Yom Seed came from the belief base on popularity in the way of life of Khmer people with the meaning of Mayom pattern come from the base belief of fortune and popularity of the Khmer people in the community. The ma-yom seed is a cultural symbol that represents thinking carefully and with Circumspection. The values of ma-yompattern is the cultural symbol to represented the value of Extrinsic values as a physical beauty of the lotus pattern art design which is the identity of the ethnic group and Intrinsic values represented about spiritual anchor based on the faith to the holy symbolism.

c) Phigool Flower

The name of the pattern is PhigoolFlower. Thai language called "Lai Dok Pi-Gool".It is a kind of plants. The historyis a local flower used in the worshipping ritual and the flower is a useful herb in the community. Phigool flower came from the belief based on Symbolism by ritual with the meaning of Phi-gool is a local flower which used in the ritual of worshiping and the meaning is about the respectfulness to the supernatural power or spirit.

The doctrine is Phigool flower stands for the equality of humanity and justice. The valuePhigool flower pattern is a cultural symbol represented the value of the value of extrinsic values as a physical beauty of the flower in the rural area of the nature pattern art or design on the identity of belief based on symbolized by Ritual and Intrinsic values represented about spiritual anchor based on the belief and faith.

d) HAE

The nameof the pattern is Hae, Thai language called"Lai Rang-Hae".The history is the pattern have been inherited from the ancient Khmer ancestor practice and learn and made it from ancient artisan , the pattern style is imitate from tool, fishing net for fish catching in daily life .Hae was based the belief in Ghosts and the devil. The meaningof Hae is the base on belief of supernatural power such as the devil or ghost and the object can be the tool for protect them from the devil or ghost.The doctrine of Hae is a cultural symbol to reflect the belief in thinking carefully and solving problems in an appropriate manner. The value is the cultural symbol represented the value of extrinsic values as a physical beauty of the Hae pattern art design which is the identity of culture in the way of life and Intrinsic value represented about spiritual anchor based on the belief of the spirit or devil, self-confidence and life safety.

e) JARL

The name of the pattern is Jarl or Khmer language called "Lai Jarl". It is a typeof the sacred Language symbolic. The history of the pattern has been intertied from the ancient time and it is from Khmer dialectal words which mean teacher or instructor who give the knowledge. Jarl came from the belief based on the power of black magic with the meaning of the teacher, instructor or sacred Language symbolic. The doctrines of Jarl is a cultural symbol that represents the uncertainly of life and trying to do good things. The

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value of Jarl pattern is the cultural symbol to represent the value of extrinsic values as a physical beauty of Jarl pattern art or design on the identity of belief base on the Power of black Magic and Intrinsic Values represented about spiritual anchor basedon the belief, make self-confidence and life safety.

VI. The Conceptual Designs of Silk Patterns Based on Cultural Identities Preservation

The conceptual design of silk patterns based on cultural identities of the patterns on Pra-guam silver beads of Khmer people in Kha-waoSinarin Village Surin province of Thailand. The design on silk patterns based on cultural identities of the patterns on Pra-guam silver beads.The new designs to be the patterns on silks are 5applied patterns as well.

a) Lotus Flower

The pattern of the new design of Lotus floweron the silk in Thai language called "Lai GleepBua".the sketching by used the form of the lotus flower. So the design to be applied silk patternson the silk. The dimension of the cultural preservation is that the concept of the applied silk design must to inheritanceon the cultural identities (B,M,D,V) dimension of belief isholy,meaning ishighest, doctrineis respect and values is faith.

b) Ma-Yom Seed

The pattern of the new applied silk design to name is Ma-Yom Seed or Thai language called"Lai Med Ma Yom". The sketching by used the form of Ma-yom seed fruit or local fruit to be an applied silk pattern, the symbolic like the form of Ma-yom seed fruit. The cultural identities preservation is that the design must to represented the cultural identities (B,M,D,V) such as the dimension of 1.belife is society 2.meaning is popularity 3.doctrine is self-awareness 4. Value is confident.

c) Phigool Flower

The pattern of the new applied silk design name is Phigool Flower, Thai language called "Lai Dok Pi-Gool". The sketching by used the form of the Phi-gool flower .The applied silk pattern is the symbolic from the form of the Phi-gool flower. The cultural preservation is that the design must to represented the cultural identities (B,M,D,V) the dimension of 1.belifeisritual 2.meaningis worshiping3.doctrine is equality of life 4.values is faith

d) HAE

The pattern of the new applied silk design name is HaeThai language called"Lai Rang-Hae". The sketching by used the form of Rhombus and applied silk pattern used the symbolic from the form of Rhombus.The cultural preservation is that the design must to represented the cultural identities (B,M,D,V) the dimension of 1.belif is thedevil or ghost 2.meaning is protection 3.doctrine is thinking carefully 4.value is life safety.

e) JARL

Thepattern of the new applied silk design name is Jarl or Khmer language called "Lai Jarl".The sketchingbythe forms of square and triangle. The applied silk pattern:used the symbolic of the forms of square and triangle. The cultural preservation is that the design must to represented the cultural identities (B,M,D,V) the dimension of 1.belife = the black magic 2.meaning = sacred language symbolic 3.doctrine = uncertainly of life 4.values = life safety.

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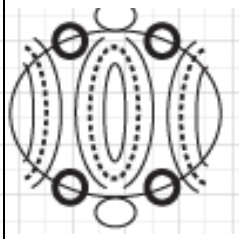
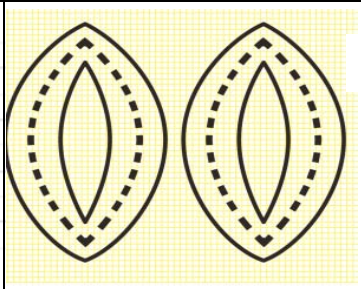
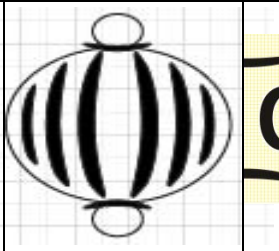
The example of conceptual design of silk patterns based on cultural identities of the patterns on pra-guam silver beads of khmer people

NAME	PRA-GURM	SKETCH	EXAPLE OF APPLIED SILK PATTENS	CULTURAL PRESERVATION
LOTUS FLOWER				The applied silk pattern must to Inheritance on the cultural identities dimension of 1.belife = holy 2.meaning = highest 3.doctrine = respect 4.values = faith
MAYOM SEED				The applied silk pattern must to represented the cultural identities such as the dimension of 1.belife = society 2.meaning = popularity 3.doctrine = self-awareness 4.values = confident
PHIGOOL FLOWER				The applied silk pattern must to represented the cultural identities the dimension of 1.belife = ritual 2.meaning = worshiping 3.doctrine = equality of life 4.values = faith

VII. Conclusion

The Pra-guam silver beads consist of 5 ancientpatterns which handed down from the Khmer ancestor in the past. There are many kind of patterns consist of 1) Lotusflower or "Lai gleepbua" with cultural identities are Holy Symbolic and spiritual anchor on faith of Khmer people 2)Ma-Yom Seed or "Med ma yom"with cultural identities are symbolic of popularity and spiritual anchor on confident 3) Phigool Floweror "Dok pi gool"with cultural identities are Symbolized by Ritual and spiritual anchor on faith 4) Haeor "Lai rang hae"with cultural identities are symbolic of protection the ghost or devil and spiritual anchor on life safety 5) Jarlor "Lai jarl"withcultural identities are symbolic of power of the black magic and spiritual anchor on life safety. The conceptual design of silk patterns based on thecultural identities preservation,The cultural preservation is that the design must to represented the cultural identities (B,M,D,V)such as the new design on silk patterns 1) the pattern on the silk name are Lotusflowe ,Ma yom seed,Phigool Flower,Hae and Jarl base on belief.The benefits of the knowledge are understand deeply about ancient pra-guam patterns and cultural identities and got new concept of cultural design of silk patterns to preserve on cultural identitiesof Pra-gurm silver Beads of Khmer people in Surin province of Thailand.

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Global Journal of human-social science: C
Sociology & Culture
Volume 18 Issue 2 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Trainers and their Gender-Oriented Attitudes

By Nurgül Özdemir
Adnan Menderes University

Abstract- In this study, it was aimed to reveal the gender-oriented attitudes of the trainers and the variables affecting these attitudes. The research was conducted in the descriptive scanning model. The data of the study was collected by the personal information form and by The Ambivalent Sexism Inventory developed by Glick and Fiske (1996) and adapted into the Turkish language by Sakallı-Uğurlu (2002). The sample of the study was composed of 133 trainers, 38 of whom were female and 95 of whom were male, registered to various sports federations. In the analysis of the research data, SPSS 21.00 statistical package program was used. Descriptive statistics were used in data analysis; independent groups t-test was used to determine the significance level of the mean scores of The Ambivalent Sexism Inventory and its sub-dimensions according to the variables with two categories, and one-way ANOVA test was used to determine the significance level of the mean scores of The Ambivalent Sexism Inventory and its sub-dimensions according to the variables with three or more categories.

Keywords: *gender, trainer*.

GJHSS-C Classification: *FOR Code: 370199*



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Trainers and their Gender-Oriented Attitudes

Nurgül Özdemir

Abstract - In this study, it was aimed to reveal the gender-oriented attitudes of the trainers and the variables affecting these attitudes. The research was conducted in the descriptive scanning model. The data of the study was collected by the personal information form and by The Ambivalent Sexism Inventory developed by Glick and Fiske (1996) and adapted into the Turkish language by Sakallı-Uğurlu (2002). The sample of the study was composed of 133 trainers, 38 of whom were female and 95 of whom were male, registered to various sports federations. In the analysis of the research data, SPSS 21.00 statistical package program was used. Descriptive statistics were used in data analysis; independent groups t-test was used to determine the significance level of the mean scores of The Ambivalent Sexism Inventory and its sub-dimensions according to the variables with two categories, and one-way ANOVA test was used to determine the significance level of the mean scores of The Ambivalent Sexism Inventory and its sub-dimensions according to the variables with three or more categories. As a result of the research, it was found that the gender-oriented attitudes of the trainers were significantly different according to age and sex in both the hostile sexism sub-dimension and the benevolent sexism sub-dimension. Also, it was found that benevolent sexism attitudes of the trainers significantly differed according to the league the trainers were in and their training experience; but did not significantly differ according to branch.

Keywords: gender, trainer

I. Introduction

Gender refers to the social and cultural gender role that we can define independently of the individual's biological gender. In spite of the fact that there is a relationship between gender and social gender, they are in fact independent concepts. According to Bekleviç and Çelik (2013), the sum of the genetic, physiological and biological qualities of an individual according to his/her gender is defined as gender. According to Zorlu (2011), gender defines female and male. Social gender is a defined gender focused on the social roles of man and woman. According to Ecevit and Karkıner (2011), social gender refers to the position of woman and man as a social entity in the sociocultural structure, it is independent of biological gender, and expresses the roles defined in both sexes within society. According to Marshall (1999), social gender explains the social dimension of the differences between the two genders. While social gender is determined by the sociocultural structure, the classes of biological gender are determined by the rules of nature (Tuskan, 2012).

Author: Adnan Menderes University. email: nozdemir974@gmail.com

There are two main perspectives in the definition of social gender as the naturalist approach and the developmental approach. According to naturalist approach, social differences between man and woman are a reflection of biological differences, and according to the developmental approach, gender roles are culturally determined and socially knit.

The naturalist view suggests that there is a division of labor resulting from physical and biological differences between man and woman in the historical process. Within this context, men tend to the tasks based on strength (hunting, war) while women tend to the tasks based on home and emotion (housework, child care etc.) on the nature of their physical weaknesses.

According to developmental view, there are no significant differences between man and woman except giving birth because the muscular power claimed to make the woman weaker than the man does not have any significant difference in today's conditions. Today, as for the technological development, women have been able to do most of the work that man can do and men have been able to do most of the work that women can do.

The physical characteristics we have depending on our gender are not related with our social behaviors. That is to say, our behavior is a reflection of our socio-cultural structure that we grew up in. Hence, Zorlu (2011) emphasized in his study that men should be concerned with the tasks that require power and that are more in the frontline because of the responsibilities that social gender lays the burden on both genders while women should be dealing with the tasks more in the background, at home.

According to Coakley (1972), the individual spontaneously internalizes the gender-oriented social rules within the socialization process that begins with dressing children with different colors of clothes and extends towards directing them to play with different toys.

Although the social roles attributed to both genders are tried to be explained by biological gender, it is actually a sociocultural formation. Hence, despite the fact that gender does not change, gender-oriented behaviors vary from society to society and from time to time, which is the best evidence. Karkıner and Ecevit (2011) stated that biological differences between genders are not good enough to explain social differences and that according to anthropological data,

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different societies gave women and men different social roles at different times.

While doing tasks about animals is seen for a girl living in a rural area as part of her life, her social gender role, doing tasks outside home for a girl living in the city is not accepted as they are not believed to be within social gender role behaviors of the environment she belongs to. In short, if social gender roles produce different social behaviors even in different parts of the same society, then, biological gender cannot be the basis of social gender (Bhasin, 2003). According to Watkins (2000), the superior position of man compared to woman is not a natural but a cultural result, and human culture has created its own social rules in culture.

All societies have certain gender stereotypes. Certain behaviors and tendencies are considered together with gender, that is to say, they are considered as specific to gender (Pearson, Turner & Mancillas, 1991).

In the process of socialization, the individual internalizes the social gender roles peculiar to that society. As an extension of this internalization, he displays appropriate thoughts and behaviors. It divides man as logical and woman as emotional (Ölçer, 2003).

According to Bhasin (2003), social gender is a sociocultural classification that defines woman as feminine and male as masculine. In the process of socialization, children acknowledge this distinction that is specific to social gender. According to Kansu (2015), man should earn money, make a living of his home, and rule his wife and children while woman should do housework, and care for her children and husband.

There are many components of gender perception that affects the individual at every phase of life. In the acquisition of gender, the principles of social learning theory are significant. According to this, the individual acknowledges the social norms as well as the gender-oriented behavior patterns of the society in which he lives (Ataman, 2009). In this process, the basis of gender-based discrimination for the individual also begins to be built.

Discrimination is the transformation of negative attitudes towards an individual or group into behaviors (Dökmen, 2004).

Sex discrimination is defined as the fact that women are held in the background in social, cultural, political and economic fields when compared to men as a result of the reflection of negative attitudes towards women in dominant male society (Sakallı, 2002). Gender-oriented discrimination begins within the family. Together with cultural values, girls and boys are directed differently and raised as women and men approving sex inequality. The different level of importance given to the education of women and men is also one of a few important influences on the development and growth of inequality.

Sex discrimination may occur in the form of direct actions or may be realized as hidden or indirect actions. Today, sex continues in an unseen and complicated appearance in the societies where prejudice and discrimination are not welcomed (Dökmen, 2004).

Gender is changeable, not static; it varies according to the society, subculture and time that it is in (Varoğlu, 2001). The establishment of gender continues by institutionalizing in different forms. For example, the division of space has taken its share from sex polarization. The presence of a woman in a place where men are intensely involved may mean that the respectability of the woman is damaged (Ölçer, 2003).

Because of gender stereotypes in all societies, there is a controversy situation about women in many respects regarding access to such services as education, health, sports, and subjects such as working conditions, etc. By the year 2017, while Iceland has the best conditions for women regarding sex discrimination, Pakistan has the worst conditions among the 145 countries in the world (WEF, 2017).

In every society, together with the fact that individuals internalize the gender stereotypes peculiar to that society, they also internalize the gender-oriented division of labor that exists in business life. In this self-realizing internalization process, individuals have defined professions such as pilot or surgeon as man-specific, and professions such as kindergarten teacher, hostess, and nurse as women-specific, and they have positioned themselves in adult life by this conditioning. (Bhasin, 2003). Sports is also one of the fields where this gender-oriented division of labor is encountered.

Inequality arising from differences in age, sex, education, and race is visible in sports participation both in national and international levels (Janssens & Elling, 2009). Sports can also be a field where the athlete, trainer, referee is subjected to gender-oriented discrimination by another athlete, trainer, referee or supporter (Wedgwood, 2011).

The secondary position of woman in sports is closely related to the way which the sports activity fed on the biological difference is perceived and evaluated. According to this perception and evaluation, sports represents a high level of performance, skills, ambition, success and superior physical qualities. It is inevitable that women are subordinated to men regarding these qualities in an activity whose boundaries are drawn in this way. As an extension of this point of view, the female body is subject to gender-orientation in sports (Koca, 2006). Defining the male as the dominant power in sports due to his physical characteristics is a reflection of the patriarchal point of view and has an effect that closes sports to the female. Within the context of history, there are examples of lack of tolerance to sportswomen. In ancient Greece, women were not

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allowed to watch Olympic Games let alone participating in the games (Le Unes, Nation, 1989).

Kağıtçıbaşı (2008) stated that the first socialization experiences at school and in the family play a significant role in gaining roles for both sexes in the society. Hence, the best example for this reverse socialization is that girls are driven away from sports by their parents while boys are encouraged for sports. Another conditioning experienced at sports, as Appleby and Foster (2013) indicated, is the fact that both sexes are exposed to a non-biologic direction; boys are directed to branches such as football and martial arts while girls are directed to branches such as gymnastics and dance.

As women's movements gained momentum and women's participation in social life steadily increased after the 1970s, an increase was experienced in women's participation in sports. It was noticed that women who were pushed out of sports due to their sex in the past provided similar benefits nowadays from the physical activities just as men (Hudson, 1978). In addition to this, the fact that the sports economy is also trying to make the woman customer has an effect that legitimizes and encourages the participation of women in sports. Nonetheless, when the statistics of women and men participating in sports are examined, however, the branches are different, the difference between the numbers of male and female athletes is noteworthy. Therefore, only 2.789.732 of 8.225.209 licensed athletes are female athletes (DSS: Department of Sports Sevices, 2018). Many factors that are disadvantageous to women's participation in sports and that negatively affect their participation continue to be influential today. The factors that increase the disadvantages of women and the advantages of men in sports participation have still impact, though different (Yüksel, 2014). Today, although women are finding more space for themselves in sports, they still do not have the same conditions as men.

Liston (2006), in his Ireland sample, stated that for a very long time, men have struggled not to lose control over combat and team sports, and while doing this, they exhibited behaviors in favor of men to keep women away from both being members of various sports clubs and such duties as referee, trainer, manager, etc.

Because the track used in Turkey Rafting Championship in 2003 was dangerous and risky the participation of the women's team to cross the river was forbidden by the federation officials. No objection was accepted (Koca & Bulgu, 2005). What is the reason for this insecurity that sports institution managers, trainers and male athletes feel for female athletes in this case, which is a perfect example of conservative sexist attitude? Are women perceived as disadvantageous at sports due to women's sports-specific qualities or gender-oriented attitudes internalized since childhood? Based on these questions, this study aimed to determine the gender-oriented attitudes of the trainers in different branches and various variables affecting these attitudes.

II. Method

a) Research Model

The research is descriptive screening model in terms of putting forth the trainers' hostile and benevolent sexist attitudes. Surveys in the screening model are the researches based on relatively large samples aiming to describe the participants' past or present thoughts, interests and tendencies as they exist within their own context (Büyüköztürk, 2012; Karasar, 2016).

b) Sample

The sample of the research was composed of 133 trainers, 38 of whom were female and 95 of whom were male, who were registered to various sports federations.

c) Data Collection Tool

In the research, The Ambivalent Sexism Inventory developed by Glick and Fiske (1996) and adapted into Turkish language by Sakallı-Uğurlu (2002) was used as the data collection tool. The scale, which is six point Likert type, has two sub-dimensions. There are 22 items totally in the scale, 11 of which measure hostile sexism and 11 of which measure benevolent sexism. There are reversely coded items in the scale. . The Cronbach Alpha reliability coefficient of the scale was found as r.85 for the whole scale; r.87 for the hostile sexism sub-dimension; and r.78 for the benevolent sexism sub-dimension. High scores gathered from the scale were considered as the indicative of a high level of sexist attitude. In the research, a personal information form prepared by the researcher was used to determine the variables affecting the gender-oriented attitudes of the trainers.

d) Data Analysis

In the analysis of the research data, SPSS 21.00 statistical package program, was used. Descriptive statistics, independent groups t-test and one-way ANOVA were used indata analysis.

III. Findings

As a result of the research, it was determined that gender-oriented attitudes of the trainers were significantly different both in the hostile sexism sub-dimension and in the benevolent sexism sub-dimension according to the age and sex variables. Also, it was observed that the benevolent sexism attitudes of the trainers differed significantly according to the trainers' league of competition and training experience variables, but did not differ significantly according to the branch of the trainers variable.

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In the research, whether gender-oriented attitudes of the trainers differed significantly according to sex variable was analyzed by t-test, and the results of the analysis were given in Table 1.

Table 1: T-test Analysis Results of Gender-oriented Attitudes According to Gender Variable

Sub-dimensions	Gender	n	x	S	t	p
Hostile Sexism	Male	95	4.45	8.09	2.63	.00
	Female	38	3.88	8.45		
Benevolent Sexism	Male	95	4.28	8.30	7.19	.00
	Female	38	2.90	6.13		
The Scale in General	Male	95	4.37	12.2	2.31	.00
	Female	38	3.39	13.6		

When Table 1 was analyzed, it was found that the mean scores of male trainers were higher than those of female trainers on the scale in general and in the sub-dimensions of the scale. That is to say, they had higher levels of gender-oriented attitudes. When the mean scores of the trainers' gender-oriented attitude level was examined; gender-oriented attitude mean score of male trainers was (x: 4.45; I strongly agree) in the hostile sexism sub-dimension, while the mean score of female trainers was (x: 3.88, I am neutral). In the benevolent sexism sub-dimension, it was seen that the mean score of male trainers was (x: 4.28, I strongly agree), while the mean score of female trainers was (x: 2.90, I disagree). On the scale in general, it was found that the mean score of the gender-oriented attitudes of male trainers was (x: 4.37, I strongly agree), while the mean score of female was (x: 3.39; I disagree). As a result of the statistical analysis, it was found that there was a significant difference between the gender-oriented attitudes of the trainers ($p<0.05$).

Whether gender-oriented attitudes of the trainers differed significantly according to age variable was analyzed by one way ANOVA test. The results of the analysis were given in Table 2.

Table 2: ANOVA Analysis Results of Gender-oriented Attitudes According to Age Variable

Sub-dimensions	Age	n	x	s	f	p
Hostile Sexism	20-30 years of age	37	4.48	8.5	4.17	.00
	31-40 years of age	33	4.62	7.4		
	41-50 years of age	32	4.00	6.53		
	51 years and above	31	3.80	5.2		
Benevolent Sexism	20-30 years of age	37	3.70	9.18	5.62	.00
	31-40 years of age	33	3.83	7.4		
	41-50 years of age	32	4.12	8.25		
	51 years and above	31	4.82	7.29		

When Table 2 was analyzed, it was seen that gender-oriented attitudes of the trainers were significantly different according to age variable in both the hostile sexism sub-dimension and the benevolent sexism sub-dimension ($p < .00$). According to the results of the Schfee analysis conducted so as to determine the source of the difference between the groups, it was observed that there was a difference between the scores of the trainers of 51 years and above and the trainers of other age groups. When the mean scores of the trainers' gender-oriented attitudes according to age were analyzed; it was found that the group with the lowest gender-oriented attitude in terms of hostile sexism sub-dimension belonged to the trainers of 51 years of age and above (x: 3.80, I am neutral). In terms of the benevolent sexism sub-dimension, it was also found that the group with the highest gender-oriented attitude belonged to the trainers of 51 years of age and above (x: 4.82; I strongly agree). According to the results of the Schfee analysis conducted so as to determine the source of the difference between the groups, it was observed that there was a difference between the scores of the trainers of 51 years and above and the trainers of other age groups.

Whether gender-oriented attitudes of the trainers differed significantly according to training experience variable was analyzed by one way ANOVA test. The results of the analysis were given in Table 3.

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Table 3: ANOVA Analysis Results of Gender-oriented Attitudes According to Training Experience Variable

Sub-dimensions	Training Experience	n	x	s	f	p
Hostile Sexism	10 years and below	69	4.38	9.40	.68	.54
	11-21 years	36	4.26	6.47		
	21 years and above	28	4.08	8.15		
Benevolent Sexism	10 years and below	69	3.84	9.23	4.12	.02
	11-21 years	36	4.20	8.25		
	21 years and above	28	4.61	8.00		

When Table 3 was analyzed, it was found that gender-oriented attitudes of the trainers were significantly different according to training experience variable in the benevolent sexism sub-dimension ($p < .00$). According to the results of the Schfee analysis conducted so as to determine the source of the difference between the groups, it was observed that there was a difference between the scores of the trainers with 10 years of training experience and below and the trainers of other age groups. When the mean scores of gender-oriented attitudes of the trainers according to training experience were examined, it was found that the group with the lowest level of gender-oriented attitude in the benevolent sexism sub-dimension belonged to the trainers with 10 years of training experience and below (x: 3.84; I strongly agree); and the highest belonged to the trainers with 21 years of training experience and above.

Whether gender-oriented attitudes of the trainers differed significantly according to league of competition variable was analyzed by one way ANOVA test. The results of the analysis were given in Table 4.

Table 4: ANOVA Analysis Results of Gender-oriented Attitudes According to the League of Competition Variable

Sub-dimensions	League	n	x	s	f	p
Hostile Sexism	Super league	38	4.32	8.45	.04	.56
	2nd League	37	4.4	8.05		
	3rd League	58	4.37	7.3		
Benevolent Sexism	Super league	38	4.29	7.15	4 .08	.02
	2nd League	37	4.29	8.365		
	3rd League	58	3.75	7.37		

When Table 4 was examined, it was found that gender-oriented attitudes of the trainers were significantly different according to league of competition variable in the benevolent sexism sub-dimension ($p < .00$). According to the results of the Schfee analysis conducted so as to determine the source of the difference between the groups, it was observed that there was a difference between the scores of the trainers in the 3rd League and the scores of the trainers in the Super League and 2nd League. When the mean scores of the trainers' gender-oriented attitudes according to league of competition variable was analyzed, it was found that the group with the lowest level of gender-oriented attitude in the benevolent sexism sub-dimension belonged to the trainers in the 3rd league (x: 3.75; I strongly agree).

IV. Conclusion and Discussion

Not only the individual characteristics of the trainer but also the characteristics of the athlete or the team have great importance for the trainer to conduct a proper relationship with the athlete or the team. Within this context, the characteristics of the trainer have a decisive role in terms of the performance of the athlete (Doğan, 2005).

For the athlete to perform perfectly and achieve the high-performance targets, the support and point of view of the trainer mainly, teammates, family, club executives, supporters, media, etc. are influential. For example about the media that we can consider as one of factors of success or failure aside from the athlete, Başaran (2017) expressed in a non-pluralistic and unilateral sports media that a lot of crimes, ranging from sexism to crime of hatred, have been committed and sports have been made a field that all masculine values are reproduced. With this behavior, the media forms performance barriers in different ways in the minds of not only the society but also the supporters, trainers, and athletes. For instance, the communication between the trainer and the athlete that includes prejudices will prevent the trainer from providing the athlete with the necessary guidance and support from the technical, tactical, mental and psychological aspects. Spickard Prettyman (2006) stated that while the language that the

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trainer used communicating the athlete extended the man's sovereignty territory while legitimizing gender perception. Therefore, the fact that some trainers use metaphors for their male athletes who cannot achieve the desired performance insulting women and simulating male dominance is the best example for this. Elitok Kesici and Kızılkaya (2016) emphasized this point in their study. Gender-oriented attitudes are also one of these prejudices. In this research, which aimed to determine gender-oriented attitudes of the trainers and various variables affecting these attitudes, it was found that trainers perceived sports as a field necessitating masculine features and an activity field for women in some branches.

As a result of the research, it was seen that gender-oriented attitudes of the trainers differed according to genders of the trainers both in benevolent and in hostile sexism sub-dimension. In the studies of Yıldırım et al. (2017), Seçgin et al. (2011), Vefikuluçay et al. (2007), Kalaycı et al. (2012), Yılmaz et al. (2009), Altuntaş and Altınova, (2015), Ilhan et al. (2017), Öngen and Aytaç (2013), and Glick et al. (2000), similar conclusions were found, too. According to this result, it was determined that male trainers had more hostile and benevolent sexist attitudes than female trainers. It was seen that male trainers had a hostile sexist attitude which accepted women as second class beings or a benevolent sexist attitude that we could define as an implicit sexism, which regarded women as inadequate well-beings in need of protection. In this case, it can be said that the support that male trainers with gender-oriented attitudes give to female athletes will be prejudiced and inadequate.

When the mean scores of the trainers' gender-oriented attitudes according to age were examined in the study, it was seen that as the age increased, the mean scores of hostile sexism attitude decreased and the mean scores of benevolent sexism attitude increased. In the studies of Yıldırım et al. (2017) and İlhan et al. (2017), no significant difference was detected in the social gender attitude scores of the participants according to age. This change observed in the gender-oriented attitudes of the trainers according to age in our study is due to the change in the social roles and responsibilities of the trainers as they grow older and thus, the change in their attitudes and values. It can also be said that as the age increases, the fact that the tolerance of the trainer towards the athlete increases, that the trainer feels stronger and indigenizes traditional value judgments more leads to the increase of the trainer's benevolent behaviors and the change in the attitude.

In the study, it was found that gender-oriented attitudes of the trainers did not differ in hostile sexism sub-dimension according to training experience, but differed significantly in benevolent sexism sub-dimension on behalf of the trainers with 10 years of experience and below. According to this result, it was observed that as the training experience increased, the benevolent sexism attitude mean scores of the trainers increased, too.

It is noteworthy that while the trainers' hostile sexism attitudes were at a high level during the first years of their careers, their benevolent sexism attitudes increased in the following years. Thus, we can say that the trainers' gender-oriented attitudes change due to changes in the living conditions, but do not disappear. This conclusion can be explained related to the fact that male trainers regard the existence of women in sports as a threat to their existence in the first years of their careers. Besides, the hostile sexism attitude towards women's existence in sports leaves its place to benevolent sexism attitude due to the increasing experience in time. The reason for this can be explained as the fact that the trainers tend to show increased benevolent behavioral tendencies as a consequence of the change in their responsibilities and roles (spouse and children) in their lives.

In the research, when the mean scores of the trainers' gender-oriented attitudes were examined according to the league of competition, it was found that benevolent sexism mean scores in the scale were significantly different. It was observed that this difference was on behalf of the trainers in the 3rd league. This result seems to be consistent with the results obtained regarding the age and training experience variables. The fact that the trainers in the lower leagues are more focused on winning and putting high expectations on the players can be said to lead to a high level of hostile sexism attitudes.

There is a considerable amount of injustice for women and men's participation in sports in all countries of the world (Sportscotland, 2001). As in all other fields, it is necessary to prevent women from being marginalized and to encourage women to participate (as an athlete, referee, trainer, manager, supporter) more in sports (Mulan, 2004).

It can be said that removing the barriers in front of the representation and existence of women in sports just as in many other social areas is possible only if the trainers and of course the whole society have a correct gender attitude and perspective. Therefore, it is necessary to design a training process that will dominate this perspective both in the trainers and in the whole society.

Taking Olympic bodies (muscular and masculine enclosed with social gender attitude) into consideration, it is necessary to re-examine the gender perception that is imposed on the bodies of female athletes because female body in sports is constantly compared with the traditional image of women and the question of 'Is this woman a male?' is confronted. In

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fact, gender itself is a gendered classification (Öztürk, 2012).

Sports is a field that represents both the numerical and cultural superiority of men. In the recent years, together with the fact that there is an increase in the visibility of women in the field of sports and physical activity, this change is very slow. The number of women in all the components of sports (supporters, athletes, trainers, experts and managers) is much behind the number of men (Koca et al., 2012). According to Global Gender Gap Report of World Economic Forum (2017), Turkey has dropped to 131st in rank out of 144 countries in gender parity ranking. According to the report, 15% of executive managers and 39% of professional and technical workers are women in Turkey. While gender inequality increased in 60 countries compared to the previous year, it decreased in 82 countries. One of the areas where inequality is experienced is the inequality of wages. According to the report, wage inequality between men and women can close up only after 217 years if the conditions continue like this. Investigating what the roles attributed to women and men in sports where the reflections are most intense mean for the trainers, exploring the views of the trainer on social gender parity is significant in terms of shaping the views on the social gender roles in sports on an equalitarian platform. Therefore, in order to eliminate social gender inequality in sports, there is a need to create a sports policy that is far from sexism and to reflect these on public budgets. Moreover, in order to be the pioneer of the policies to prevent social gender inequality and discrimination in sports that is increasing day by day, it is necessary to redefine the social gender perception of all the components of sports, not just the trainers, and to reform the traditional social gender roles, values, behaviors, and attitudes.

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Global Journal of human-social science: C
Sociology & Culture
Volume 18 Issue 2 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Manipuri Tribe in Bangladesh

By Shuheli Shaila Ahmed & Abu-Hena Mostofa Kamal
Khulna University of Engineering and Technology

Abstract- The Manipuri term *'Meetei'* is associated with the Philosophical system of Manipuri. In the processes of self- evolution of God the stage of evolution into man become a contrast to the earlier stages of self-evolution of God. As a taken of recognition of this fact the term 'Meetei' is used by the Manipur who follow this system of philosophy. The term 'Manipuri' does not only mean the Manipuri is Bangladesh. It has got a broader sense. Hence a short discussion of clarification about the term Manipuri and Manipuri is essential. Generally the term Manipuri nears a resident of Manipuri. But in the sense of a citizen we are the confide citizen of Bangladesh and loyal to the state and is- government. But in consideration of our origin, history and genealogy we are well known as Manipuri. Manipuri was an independent state up to the later period of the year 1890. But in the year 1891 after it had been defeated in the open battle with the British, it lost is independence and sovereignty and was made a tributary the British India. After the partition of India in 1947 Manipur become an independent state. Manipur was merged into India on 21/09/1949. The merjer agreement was one at Shillong between the King of Manipur Sir Budhachandra Singh and the Mr. V. P. Messon, Adviosor to the Great of India, keeping witness Shri Prakash the Governor of Assam.

GJHSS-C Classification: *FOR Code: 160899*



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The Manipuri Tribe in Bangladesh

Suheli Shaila Ahmed [α] & Abu-Hena Mostofa Kamal [σ]

Abstract- The Manipuri term *'Meetei'* is associated with the Philosophical system of Manipuri. In the processes of self-evolution of God the stage of evolution into man become a contrast to the earlier stages of self-evolution of God. As a taken of recognition of this fact the term 'Meetei' is used by the Manipur who follow this system of philosophy. The term 'Manipuri' does not only mean the Manipuri is Bangladesh. It has got a broader sense. Hence a short discussion of clarification about the term Manipuri and Manipuri is essential. Generally the term Manipuri nears a resident of Manipuri. But in the sense of a citizen we are the confide citizen of Bangladesh and loyal to the state and is- government. But in consideration of our origin, history and genealogy we are well known as Manipuri. Manipuri was an independent state up to the later period of the year 1890. But in the year 1891 after it had been defeated in the open battle with the British, it lost is independence and sovereignty and was made a tributary the British India. After the partition of India in 1947 Manipur become an independent state. Manipur was merged into India on 21/09/1949. The merjer agreement was one at Shillong between the King of Manipur Sir Budhachandra Singh and the Mr. V. P. Messon, Adviosor to the Great of India, keeping witness Shri Prakash the Governor of Assam.

I. Geographical Distribution

Mr. T. C. Hudson (Late Assistant Political Agent in Manipur and Superintendent of the state and also Fellow of the Royal Anthropological Institute) has described in book "The Meetei's" page-4, about the geographical distribution of the Meetei (Manipuri) that "Historical circumstances account for the rather wide geographical distribution of the Meetei's.

There are colonies in Burma which owe. Their origin the disastrous raids which, made by way of reprisal for the invasions of Burma by the forces of Manipur in the beginning of the eighteen century, Culminated in the great depopulation of the country in 1819, when the Burmese soldiery took with them into captivity enormous numbers of Manipur is of all ages and of both sexes. Political events have conduced to the growth of settlement of Manipuris in Cachar, Sylhet and Dacca, while in Bengal and in the united provinces there are small colonies of Manipuris who have left their country for their country's good.

In the year 1596 king Khagemba came to the throne in Manipur. One day there was a mutual discord created between the king and his younger brother Sanongba. Al last Sanongba fled to Cachar accompanied his mother Maharani Linthoikanbi. From Cachar they went to Sylhet. In 1606 Sanongba invaded Manipur with the help of Mayang & Pathan soldiers from Cachar and Sylhet but was repulsed 30 elephants, 1000 muskets, 1000 Mahamedan Sepoys, Many blacksmith, Goldsmiths, Artisans, washer men, says, Mahood sure captured and kept in Manipuri Muslims (Meetei Pangal) are the generation of the this Mahamedan.

From 1756-1759 Maharaj Joy Singh alias Bhagyachaudra last and regained the throne two times. In 1756 a great military leader named Alaungpaya alias Alompa of Burma sent an army under the command of a distant relative to chastise the Manipuris. Maharaj JoySingh defeated in that war the Burmese overran the country. The Manipuris called it KUNTAK AHANB (the first of the great devastation). In 1778-59 Alaungpaya of Burma defeated Maharaj Joy Singh at the battle of Pallel again. The Manipuris deserted the valley rather than be caught by the Burmese. In his way to Burma Alaungpaya carried more than one thousands of Manipurs into Captivity.

Again form 1764-1793 Maharaj Joy Singh lost and regained the throne at least three times. In 1765 the Burmese king named Hsinbyushin invaded Manipur with a big force. The Manipuris were defeated. Joy Singh fled to Cachar accompanied large number of Manipuris. Maharaj Joy Singh then collected huge force in Assam and defeated the puppet ruler of Manipur who was set up by Burma. The noble of Manipur welcome him as their king.

The new Burmese king, Bagyidow invaded Manipur in 1819. After an unsuccessful fight against the Burmese king Margit Singh of Manipuri followers. From cachar again in 1824 he fled to Sylhet. This event known to the Manipuris as "Chahi Taret Khuntakpa" which means 'Seven years devastation (1819-1826). In that war many Manipuris fled away and scattered to different places of what is now Assam, Tripuri and Bangladesh. In Bangladesh the places where the Manipuris came and settled are as follows: the Manipuri para of Shibgong, Ambarkhana, Raihussainpara, Roynagar, Subidbazar, Sagar dighirpar, Kewapara, NarSinghtilla, Laladighipar, Lamabazar, Manipuri Rajbari.

In 1824 where the first Indo-Burmese war broke out, was helped by the British in his attempts to recover Manipur from the Burmese, Moharaj Gumbhir Singh proposed to enter into Manipuri with his Manipur. Levy which consisted of 500 armed by the British. The

Author α: Assistant Professor (Sociology), Department of Humanities, Khulna University of Engineering and Technology (KUET).
e-mail: shuhelisahmed@gmail.com
Corresponding author σ: Lecturer (Sociology), Department of Humanities, Khulna University of Engineering and Technology (KUET).
e-mail: mostofakamal@hum.kuet.ac.bd

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Permission was granted. The Manipuri Levy marched for Manipuris from Sylhet on May 17, 1825. B. R. Pamberton a British officer accompanied Gambhir Singh, Gambhir Singh was succeeded in his attempt of occupying not only Manipur but also Kabo Valley lying on the east of Manipur. In all his activities he was ably helped by Nara Singh. The war was brought to a close by the treaty of Yandabo signed on February 24, 1826. By it Gumbhir Singh was recognized as an independent ruler of Manipur both by the Burmese and the English Governments.

As soon as war over Gambhir Singh left 300 men in Manipur and return to Sylhet towards the end of June 1825. B. R. Pembarton had accompanied Gambhir Singh to Sylhet reported that the success enterprise was due mainly to "his energy, Perseverance and skill" on December 18, 1825 Gambhir Singh returned to Manipur with his troops.

It was in the year 1829 when a road between sylhet and the Khasiya Lills was constructed Khasi leaders, Kamal Singh and Chowbar Singh rose against the Government and many Government servants were killed. At last at the request of the British, of Monday, 22nd kalel/April-May, 1829 Gambhir Singh left Manipur for Sylhet. as soon as he arrived at Sulhet he assisted the British in conquering the Khasi and Joyanta Lills. Gambhir Singh sepooys captured the Khasi capitgal and made the Raja captive and handed him over to the British. Maharj Gambhir Singh also improved the routes connecting Manipur with Sylhet,

In 1850 Chandra Kriti suddenly attacked Devendrajit Singh of Manipur. In that war Devendrajit Singh and fled to Cachar. From Cachar he was taken to Dacca by British authority. He was at Dacca up to 1871. This is why the people used to call him as Dacca Taba Ningthaou which mean a king who settled at Dacca, Beside this, some Manipuris ware invited by the Nawab Gallim Miah of Dacca from Manipur as couch of Polo game and ultimately permitted then to settle permanently at Tejgaon Manipuripara. This is why we are still wel known as Manipuri because our original migration from Manipur. A pen picture of the language, religion, literature, culture etc. of the Manipuri caste will never be completed unless it is compared equally with those of Manipur state Because the original abode of those people is in Manipur, a state sub-continent.

With regard to the population and settlement in Manipur state some lines adre being quoted here which was published in a booklet named "Manipur A New state" in the 21st January, 1972. 'The population of Manipur according to the 1971 census is 11 lakh. Two Thirds of the population is concentrated in the valley and they are largely the Meeteis (Manipur) while the rest comprises 29 tribes living in the hill who belong broadly to the Naga and Kuki groups. According to the 1981census the total population is 14, 33691.

The above mentioned 29 tribes have their own language too, But among all these languages only Manipuri (Meetei) language is used as a co-ordinating or a general language there. The Manipuri language is used there as the medium of instruction in schools and collages, in keeping records in courts and offices and in Govt. and non-Govt., organizations. Beside this, in the University like Punjab, Delhi, Gauhati of Manipur, the Manipuri language is taught as an optional (alternative) subjects. According to the Manipuri weekly newspaper "MARUP" which was published on 28th December, 1986 from Agartala, India, mentioned that Manipuri language accepted as a major course in the University of Gauhati and it will be worked out from 1989. Dr. Suniti Kumar Chatterjee M. A. D. Lit (London) F. R. A. S. B. has been written in his book "Linguistic Situation of the Eastern Zone" about the Manipuri language and literature. This is as follows; "Another highly advanced language of the Tibeto-Burman family in India is Manipuri. It is spoken by not even full one million people some 7 (seven) Lakh only but is quite an advanced literature, worthily having a place in the same line with those of the advanced Aryan language. Manipuri is taught in the University". There are quite number of speakers of Manipuri language outside the state in other parts of India such as Assam, Tripura, Uttara Pradesh and in Bangladesh Sylhet, Dacca and in Burma-Mandalay, Rangoon and other places.

The Manipuri (Meetei) in Bangladesh also speak in their respective houses with their parent, brothers, sisters and other relatives in the same Manipuri language. Of course, Bengali the state language, is their medium of instruction in schools, collages of Universities.

At a certain period in the beginning of 1800 A. P Vaisnab religion was preached in Manipur through Santadas Adhikari of Sylhet. Garibniwaj (Pamheiba) was the King that time. The King was advised by Santadas Adhikari to made his indigenous character obsolete and adapted Bengali character. As opposed by the Guru Louremba Khongnang Thaba, to the religion preached by the Santadas Adhikari, it could not become the state religion but it was in vain. At that time the King's religion was followed by his subjects. So, unwilling subjects were compelled to be converted into Vaisnavism. Santadas instigated the King toburn all the manuscript written in Manipuri script. Garibniwaj, in a religious frenzy, collected the rare manuscripts numbering one hundred twenty. The books were burnt up by the Ramandi preacher with the help of the King. Six of them proved to be fire proof. They were 1.Nonglon, 2.Pakhanba Naoyum, 3.Sinkhol Naoyum, 4.Yambi Thiren, 5.Taorainai Naoyum and 6. Sogok. It should be mentioned here that before setting fire all the important books were taken away by the then librarians and Pandits and kept concealed in the interior of the villages and on and at the foot the kills. This is why Manipuri letters were eliminated for a long time of course, after a

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long period of time those ancient letters of Manipuri (Meetei) language have been recovered.

We know that the Manipuri is also are ancient nation like other ancient nations of sub-continent. Their tradition and culture is also very old, as old the term Manipuri itself. Some lines from the booklet "Manipur A New State" Page-6 about the letter of the Manipuri is quoted here that "The old Manipuri script (Meeti Mayek) which was as old as the origin of the Manipuris (Meeteis). Many of the ancient chronicle anecdotes, family history, Poems, Philosophical discourses, works on astronomy and science are still found in old Manipuri (Meetei) script. These classics were in such a stage of development as the other major Indian classics. The state chronicle the Cheitharol Kumbaba which begins in B3 A. D is still continuing in the Manipuri script, the record is being maintained in the Maharaja's palace."

II. Literature

Manipuri Literature can be distinguished into two stages. (a) Early period in which the literature appears from the very beginning till the end of 1891 and (b) The modern period in which we see the reining and flourishing of English literature. It lasted from 1891 onwards.

a) Early Literature

In the Manipuri tradition the origin of is literature is treated as of unknown antiquity. The dali of archaic Manipuri, of which the modern Manipuri is an offshoot, goes back according to W. Yumjao Singh to about 3400 years ago or the age of the epic. While spoken language occurred very early, it was in 33 A. D that clans of Manipuri, Specially among the luwangs, the Angoms, Khumans and the Moirangs. In 33 A. D the Ningthouja principality under the Pakangba with is settled condition did provide a favourable atmosphere for the development of dialect and literature. the luwangs, The Angoms, the Khumans and the Moiranges were powerful aids to such an advance in literature. In the struggle for supremacy among the principalities the Ningthouja came out triumphant and absorbed other principalities. The Ningthouja dialect become the predominant language of Imphal Valley. In the process of integration, it embraced words from the clans of the Valley as well as from the hills. The Ningthouja language promised to be a great force bringing about co-operation and solidarity among the people the Ningthouja or the Meetei is so common that it is used a synonym for the language of Manipur by long technical usage.

The books written in Meetei scripts reveal that literature was at first oral was transmitted in this way before the use of writing. Example of oral literature have persisted down to the first century A. D. Manuscript such as Lai Srapham and singing of song called, ougri are the instances in point. Laisna was the queen of Pakhannga, the King reigned in the Ningthouja clan in second quarter of the first century A. D.

b) Eight Century Copper – Plates

The oldest text so far discovered is the copper plate inscription of King Khongtekeha who ruled the Ningthouja Kingdom in the second half of the eight century A. D. Reference to the worship of Hari, Siva and Devi are found particularly in the inscriptions but this material is rather obscure for treating it as a piece of beautiful literature.

c) Extensive Literature

The Manipuris produced a large number of books on a wide range of subjects. Here I include in this survey some representative books and their description.

Cheitharol Kumbaba: Kumbaba is the court chronicle. The meaning of the word means the account of years. It sets out briefly in a solemn diction, the reign of Kings from 33 A. D., Important events, eclipses of the sun, the moon, earthquakes, epidemics, cattle epidemics, invasions, victories over neighboring tribes etc. the actual keeping of it has been a familiar one to the Kings since the fifth century A. D. Special kind of development was made in the 15th centuries.

Numit Kappajthe shooting of the sun: This is an allegorical work which gives an account of the shoot of the by a man called Khwai Nongjenba Piba. This scene when interpreted would mean that Khwai Nongjenba Piba experienced enormous difficulties in serving two brothers of the Angom clan who ruled in the central portion of Manipuri Valley. The two brothers are spoken of as two Suns in the book. In order to find relief and release from their tyranny Nongjenba Piba killed one of them and overawed another. The full text of the whole book has already been rendered into English by T. C. Hudson in "The Meeteis".

Poireiton Khunthokpa: The book is supposed to have been written in the third century A. D. the anthropological aspect of ancient Manipuri has been set out in it the words written in archaic Manipuri had to be constructed in the allegorical sense. The real fact underlying the ostensible meaning describes how Poireiton and his horde including men, women and children colonized the area between the Langlol hill and the Kabru hill and brought the primitive people within the pale of civilization.

By the time of migration of Poireiton, the people ware able to use seeds of plants, different kinds of rice and to follow occupations. They were indebted to Poireiton.

Khongjongnubi Nongaron: This book narrates two legends. The first legend is said to narrate how the six girls of Luwang family and their lovers become the six pleiads and orions in the sky by the wish of soraren, the King of Gods. The second legend shows how an

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unfortunate lady named Haosi Namoinu who received sorrows in the hand of her step mother was transformed into a cicada (Cricket) by the Gods.

Nungbam Pombi Luwaoba: Nungbam Pombi Luwaoba is well- known mythological hero of early literature and a number of stories have associated with him in different Puranas (Puyas).

He was the son of Luwang Kumthiba. He married a beautiful maiden of celestial bearing called Kaubru Namoinu. She died prematurely. He loved her with all his heart. He made a terrible vow that he would not perform the funeral rites. So the chance of her coming to life was open. Since he broke all the laws of God and man, Leinung Jhongaren, The God of death sent his two brothers to fight Pomb Luwaoba. Being a strong man the defeated them (emissaries of death) and put them in a dungeon. The time for the return of the some to the place of death being postponed. The God of death himself came. The hero asked for the favour of the restoration of Namoinu's life with devotion. This was granted by the loving God. It conveys the moral lesson that even death has no power to part the lover.

We find an interesting parallel of the story in the story of Savitri and Satyavana and in Orpheuses and Eurydice. The points of difference that interest us in this connection is that in the story of Savitri the restoration of life depends on her devotion while in Manipur it relies on the strength of the hero. In Greek story we find the importance of music as necessaty for the restoration of Eurydice life.

Chainaron: This is a book narrating the annals of Manipuri chivalry. In ancient and early medieval times the right of private Vengeance was recognized within some limits. Heroes could settle their private disputes by appealing to arms. The book contains many stories of people of a bygone age and of many races some of which have become almost extinct fought ate pathetic and must be classed as pieces of fine literature.

Ningthouron Lambuba: This is an account of the expeditions of the Kings of Manipur. Most of them are written in verbose literary style. Many details which are left out in Cheitharol Kumbaba are found in this book. The events are given reign wise, and in the chronological order.

It is a valuable accessory of Cheitharol Kumbaba. So the latter book read with Ninthouron Lambuba gives a good picture of the past events of Manipur.

Loiyumba Shilen: There is a work called Loiyumba Shilen which literally means distribution of labour by Loiyumba. Loiyumba was a King of Manipur (1024-1122 A. D.). It gives a lengthy discussion on the particular occupation for every family. According to Loiyumba's mandate, the King, the queen and the nobles have their own code of conduct appropriate to their station life. The nights and duties of a noble are those of an ordinary subjects. It was infact the traditional order of Manipuri society, a society which by the help of it formed a homogeneous polity inspite of the diverse ethnic and social groups of all ages and characters within it frame work, the Manipuris maintain their civilization and protect the country from external aggression and terrible anarchy. In ancient and medieval Manipur, the people followed it in it completeness. Akin to but different from this, is a book called Masin which is other wise known as Loiyumba Shilen.

Leiron: This is a collection of verses describing a number of beautiful and famous flowers growing in Manipur. The shape, colour, the origin in many cases fanciful, the time of the year in which they bloom are described. They were meant to be sung.

Takhel Ngamba of Samjok Ngomba: Garibniwaj was great as soldier too. During his reign the Burmese and the Tripuris invaded Manipur simultaneously in 1723. He defeated the Tripuris invaders who came from the South-West of Manipur and the Burmese invaders who came from the South-East. Takhel Ngamba describes his victory over the Samjoks, a branch of shans living on the Burma side of the present Indo-Burma border.

Manipuri Version of the Ramayana: The reign of Garibniwaj (1709-1748) was an important mile-stone in the program of Manipuris Literature. A large number of books were written in his reign. Among them must be mentioned the Manipuri adaption of the Ramayana from the Version given by Krittivas. The works produced were not translations of Krittivas Ramayana but original works generally following his work. The authors duty acknowledge their indebtedness to Krittivas. Most of the cantos of the Manipuri Version of the Ramayana have come down to us. We may get the remaining cantos if the present hunt for the old books is intensified.

Ashwammedha, Janmejay Sarpajan, Virat Parva: The reigns of Moharaj Joy Singh and his sons also produced much Manipuri Literature. They began to write books with hand-picked stories from the Mahabharata at their times. Ashwammedha, Janmejay Sarpajan and some other books fall in this category.

Drananjay Laibu Ningba & Sonamanik: These are fictions but a different sort. They are not wirtte like our modern novels but more in the nature of stories found in Sanaskrit-story books. They were written in the eighteenth century which, from the standpoint of the history of Manipuri Literature, must be kept in the medieval period.

Langlon: The title of the book literally means a series of snares. The man who wants to progress is surrounded by a series of Pitfalls. A wrong step will land him into difficulty. The book warns him of the Pitfalls, or snares as it wants to call them. The book written by Wahengbnam Madhab Ram in the reign of

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Bhaghyahandra. It was printed by the late W. Yunjao Singh. It has been reprinted by the Manipuri Sahitya Samity.

Travel Books: Books falling in the category are Bhaghyachandra Ganga Chatpa, Jila Darbarete. The first describes in detail the pilgrimage of Bhaghyachandra. The second is an account of the four of Maharaj Chandra Kriti to meet Lord North brook, the Governor General of India in August 1874. Khahi Ngamba, an account of Gamhir Singh's subduing the Khasis at Sylhet may peshaps be included in this category.

Genealogical trees: Manipuri Literature is very rich in a class of books called Meihaoron and Yumdaba. They describe the genealogical trees of different families of different class. The Manipuris may be divided into people of the seven class. A most important book giving the genealogical trees of different families is Sangai Phamang still maintained in the palace of H. H. the Maharaja of Manipur.

Books of Immigration: The Manipuris maintain book which shows the immigration of different categories of people in different period of history. Books of this class include Bamon Khunthak, Lairikyengbam lon, Khetri lon, Nongpok Haram, Nongehup Haram. The first is an account of the arrival of different Brahmin families in Manipur. The second deal with the arrival of the Lairikyengbam families. The third is about the arrival of the Khetrimayums. Nongpok Haram mentions what families came from the East and in what time. Nongpok Haramis about the arrival of people from the West.

Hidaklon: It gives a list of medicinal herbs of Manipur. It also prescribes medicines for different ailments. Thebaron is a book dealing with the tantric way of curing diseases, which are classified under nine categories.

Astrology: The number of books of this and allied categories, Shibika, Leichinhon etc, fal in this cagegory.

Beside, the number of books mostly in ancient Manipuri script published so far by the scholars would come to about a thousand.

III. Modern Manipuri Literature

During the period between King Joy Singh and King Chandra Kriti many religious books from Sanaskrit and Bengali were translated into Manipuri. The work which was started by Garibniwaj was continued by Jay Singh and finally concluded in the reign of Chandra Kriti with the adoption of Assamese-Bengali script and since the reign of Garibniwaj in the 18th century A. D. the people began to give their cultural expression in Sanaskrit and Bengali language also. By this time the enthusim of the people for their creative literature was on the ebb. But this could not continue for long. Born out of an insatiable urge for promoting mother tongue, a great movement arose in the early part of the twentieth century of which the pioneers included some Europeans and non-Manipuris like Rev. Pettrigiew, Mr. Wince and Ramsundar Roy besides some Manipuris like Makar Singh, Munal Singh, Jatiswar Singh and Haodijam Chaitanya Singh. This movement for fostering the growth of Manipuri Literature was patronized by Sir Churachand Singhgi during his reign (1891-1941 A. D.).

The first printed Manipuri work published by the political agent of Manipur was a book on the history of Manipur entitled "Manipurer Itihas" which was printed in the year 1890. Manipuri literature, Modern in form and content may be said to have started thus from the early part of the 20th century.

a) Novel

The publication of Dr. Kamal's Madhabi in thirties of this century was followed by wide diversity of production of many novelists of different tastes and walks of life. This novelists all relied very much upon a story and they all called up before their reader's imaginations a considerable variety of human personages acting in flesh and dress as their creators describe fresh for his Madhabi-a novel containing a good story told in his romantic style. The novel depicts the sacrifice of an unsophisticated girl. Madhabi who inspired by the noble ideals of self-negation determined to forego everything in this mundane world and dedicate herself of the service of humanity.

Labang-Lata: A novel of Kh. Chaoba based on an important period of the history of Manipur (1597-1652 A. D.) the glorious reign of Khagemba Maharaj is perhaps the Manipuri history novel. A glimes of the reign of Khagemba could be recalled with it pomp and grandeur in the page of this novel and the romantic love theme of Labanga a sepoy and Kunjalata the princess is incorporated to make the novel more romantic and colourful. The whole atmosphere in the novel is highly romantic.

Jahera: A voluminous novel of H. Anganghal Singh, depicts the love between a Manipuri youngman, Kunjo and a Muslim girl, Jahera this is the first novel in Modern Manipuri literature that deals with such a theme. Anganghal writes with passion and a consciousness of the social problems and his attempt in this regard is noteworthy.

Jhadokpa: A novel of R. K. Shitalgit, depicts the principle of service and Karma yoga ss incorporated in the Bhagabad Gita. Second one is Ima shows the unbounded love of maternity and the same theme is again revived in his third novel Ruhini in this case, the love being of a sister for her borther.

Laman, Khudol, Aroiba Paodam and Eikhoi Tada: This five novels are written by H. Guno Singh. In these novels he let his stories ramble on with much of love and abundance of incident. Keeping to story and

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characterization in the traditional way he filled his tales with spirit of romance.

Radha: It is written by Km. T. Thoibi Devi. A novel from a purely feminine outlook. She continued to develop the traditional novel in her generous romantic way, speaking much of the soul.

Marup Ani: A novel of R. K. Elagbam, shows the devotion of the novel to the portrayal of childhood of two infants a boy and a girl in the background of the second world war. The sentimental story of the two infants is told in the novel with sympathy and directness of style.

Jat Onba: A novel of Ram Singh, dealing with the problem of caste system.

Imana Eibu Manghanbani and Eidi Oktabini: This two novel written by Kh. Iboha Singh. The writer shows the sexual conflict of man and woman and seamy side of this expect of human life that remains unexposed as an open secret.

Chaobi: A romantic novel of Dr. Bhagya.

An important aspect of Manipuri novel is translation. Translation have been made from different language mainly Bengali. M. Koireng Singh who translated Bankim's Kapalkundala into Manipuri is the first translator. One of the prominent translators is A. Shyamsundar Singh who translated into Manipuri all the novels of Bankim Chandra besides translating some Sarat Chandra's and Rabindranath Tgores. Another translator of renown is Surchand Sarma who under takes translation of the novels of Sarat Chandra into Manipuri.

b) Poetry

Modern Manipuri Poetry distinctly falls into two groups: the Poetry of Dr. Kamal and his contemporaries representing the early phase and the poetry of more "Modern" and younger poets representing the "Zeitgeist" of the contemporary world picture. The two groups are different in their outlook, style and technique. While in the poetry of the elder group a lyrical outburst and unstinted love of Manipuri after an eclipse of many years are the predominant strains like the twittering of birds in an early dawn, the new poets become more critical and conscious of the declining faith and growing fear in harmony with the major trends in life and literature of this age. Dr. Kamal's Leipareng a collection of his poems, contains beautiful lyrical poems written in the romantic style. Thainagi Leirang of Kh. Chaoba contains among many other themes, poems chiefly inspired by the glorious that was Manipur. Khamba Thoibi Sheirang written by Anganghal Singh. An epic containing 38000 lines and published in 8 volumes based on the legend of Khamba Thoibi is great contribution to Manipuri literature. In the page of the great epic is throbbing the hopes and aspiration, the culture and ideals and above all, an atmosphere of a vast humanity of an age perhaps never to come again. Shingle Indu a long narrative poem containing in parts beautiful lyrical pieces is another important poen of H. Anganghal Singh. A. Dhorendra Singh who wrote Kansa Bodha Kabya an epic poem on the style and technique of Michael Madhusudan Dutta's Meghnad Bodha Kabya is a significant poet of this group. Beside this, there are many other poems say, Tonu Laizing, Sheidam Sheirang, Sheirang Anauba, Vasanta Sheirang, Kabo Loi and Lamja Ani, Ikhou Langba and Ketaki, Shatningbi Khongjom Tirtha, Thamoi Paodam, Wa Amata Haige Talenga, Rekha etc.

In the field of translation from other language, the name of H. Nabadwip Chandra Singh will be remembered for his translation of Michael Madhusdan's Meghnad Bodha Kavya up to canto VI into Manipuri. Rabindranath Tagore's Gitanjali translated into Manipuri language by S. Krishnamohan and A. Mina Ketan Singh in their own approaches while Kh. Gourkishore Singh translated Kalidas's Meghdoot into Manipuri. Kumar Shambhav, Raghubansa, Birangana Kabya have been translated into Manipuri besides many other important books.

c) Drama

The first Manipuri play Palgalini was stayed in 1905. The name of S. Lalit Singh a veteran actor, director and playwright is connected with the development of Manipuri drama. Ch. Mayurdhwaja Singh and H. Irabot Singh also made significant contributions to Manipuri drama Sati Khongnang Thaba of O. Birmanngal Singh, Kege Lamja of Surchand Sarma. Sita Banabas of A. Minaketan Singh, Imphal Thoibi, Miss Bottle, Matric Pass, Mani Mamou, Helcina Puba, Indiada Nambo Thaba, Looda Mi Changba, Ani Thokna Ching Kahire Thamoi of G. C. Tongbra. The most vital life-blood contemporary Manipuri drama is translation from other language, mainly from Bengali.

Beside this these are many books on short stories, critical essays, Linguiswcs Indology etc are published by the different on Manipuri writes.

d) The Games and Sports

The Manipuris lived a Spartan life and sports and games were popular as much as among them as in the west. Small children play games which formed a part of Lai-haraoba ritual. Elderly people play out-door games of which Khong Kangjei (Foot hockey), Sagol Kangjei (Polo), Lamchel (race), Hiyang Tanaba (Bout race) wrestling, Jhabal Chongba, Jubi Lakpee (Manipuri Rugby), Kekere Ke Sanaba, Khangjing Sanaba etc. the indoor games are Kang Sanaba and Athavi Keiyen or chattrang (chess) etc. Here I am giving the short description of the each game mentioned above.

e) Sagol Kangjei (Polo)

The Manipuri word for Polo is Sagol Kangjei i,e hockey on horseback which was connected with the mythology of creation. It is originated and developed in

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Manipuri and travelled beyong Manipur into the parts to be honoured as it game. According to one account, God Marjing invented it. Great personalities of Manipur in historical times, Such as Luwang Guru Punsiba, King Khagemba and Pamheiba (Garibniwaj) are said to improve this game from time to time. A white ball made of the root of the bamboo called Kangdrum and stick which is prepared from well-seasoned came or a long shaft of bamboo are used in this game. The head of the stick is placed at an obtuse angle to the shaft. The number of players on both parties was generally fixed at seven. It is played even by ordinary villagers. The costume consists of a scanty dhoti, well-tucked up so that thighs are almost bare, a pair of thick woolen goiters reaching from the ankle to the knees and whip in the left hand. The ponies are strong and it bridle is adorned with big pompous colour cotton. On each side of the saddle there are curved shields of leather. Polo is a remarkable contribution made by Manipur. In the book "Encyclopedia Britannica" vol-XII, Page 811 mentioned regarding the Polo game that "The English game of Polo was introduce from Manipur where it forms a great national past times. T. C. Hudron, once an Assistant Political officer in Manipur describes the game thus "To describe the game is beyond the powers of any but an imaginative and practiced pen for in respect of brilliance of play, constant excitement, dashing courage, skill and popular enthusiasm there is no game equal to it. According to the booklet "Manipur A New state", "that the first Polo club of India was started at silchar, drawing inspiration from Manipur Polo and from there it went Calcutta and beyond."

Khong Kangjei (Foot Hockey): The Khong Kangjei (Khong = Foot, Kang = ball or round object, Jei, from root chei = to hit) which is played by every naked little boy on the waste hands surrounding villages. This game held during the Iratpa day of Malem Ima (Durga Puja). It is played with seven players on each side and every player has a stick about four feet long shaped like a hockey stick. A peculiarity of this game is that a player never leaves his opponent. A player is allowed to carry the ball in any manner he likes. He can even kick by hitting it with his stick. During a game a player carrying by a rival player and then they have to wrestle with each other before the ball can be taken up again. This trial of strength is known as Mukna (Manipuri style of wrestling) which has it own laws and is also a separate, original game in it own right. Khong Kangjei is a game which requires much physical stamina, speed and agility.

Lamchell (Foot race): The game usually held in July. It is conducted in basis of Panna. At first there are a race from each panna at a time. The winners are selected for the final trial. The distance to be run by them is half mile. The winner in the trial will get reward.

Hiyang Tanaba (Boat race): It is held during the month of September. This sport still arouses tremendous the people. The royal bouts, two in number, carry symbols of "chingalai" at the helm. Seventeen rowers in each bout pull hard at the oars and the object of the race is for one bout to foul the other and trap it near a bank as it move forward. The bouts are thus close together and the race is generally won only by a boat or two. It is a religious festival where God is worshipped throngh boat race. This game is used with great a caution.

Mukan (Manipuri Wrestling): This is one of the oldest Manipuri sports and is a trial of strength like wrestling anywhere. What make it special is that it is generally played on the last day of Lai Haraoba (worship of the sylvan deity) right in front of the deity as a part of the ceremonial function and the function is not considered complete without this game. In this game the balanced of a man is broken by means of legs on the legs. It is practiced by raising the opponent some three feet high and fell down opponent by means of the right thing or left thing which he raises, it is the fond hope of every Manipuris youth to become Yatra or the best wrester of a particular village.

Yubeelakpee (Manipuri Rugby): Yubee is Manipuri for coconut and Lakpee means snatching. This game is played by the young wrestlers in a fixed area. It is also sometimes played between two sides of seven players. It is one versus the rest, which may be five or fifty. Except for the participants own direction, there is no limit to the number of players. The coconut is so well oiled that it can give the lip even a spike. There is only one goal side.

A man with the oiled coconut stands at the opposite end of the goal. The rest from $1\frac{1}{2}$ inches in diameter and about $\frac{3}{4}$ of the inch in thickness. A player has to shoot a point from a fixed position. It the parties hit the target twice with the Kang then Lamtha is adopted. Lamtha is played by propelling the disk on it flat side along the surface of the ground by the force of the middle finger of the right hand acting of the finger of the left. At the end of half a duration of the play, interchange of directions takes place of the two terms the one who can hit the target for a greater number by two chekpheis (shooting from a standing position) and one Lamthe is the winner.

f) Dances

There are according to one classification eight kinds of dance. These are (1) Laiharaoba dance, (2) Leima Jagoi, (3) Leisham Jagoi (4) Rasa dance, (5) Notapala Kirtans, (6) Sansenba, (7) Khubak Isei, and (8) Folk dances.

(1) Laiharaoba Dance: Nongpokning thou alias siba one day went to the western hills of Manipur where he saw Panthoibe alias Durga doing shifting cultivation with her parents and others. At the very sight they fell in love with each other. But Panthoibi was married to one Khaba; but he olid not go near her as he saw her as one very

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fearful and ugly. Being unable to bear the pang of separation she eloped to Nongpokningthou and they remained as husband and wife. After their union they staged a performance mainly on the events which took place before their union, beginning from the creation of the world etc, with all the Gods and Goddesses taking parts, which now called Laiharaoba.

The first dance is Shinkaklol, the second one is Leitainungdai and 3rd is paring Lang sang, in these 3 (three) dance the world is created. These are solo or duet. Then came Laipow in which image of God is created for worship. These played various sports by dance and song this is a group dance.

The classical dance of LaiHaraoba is purely a ceremonial dance. It is performed only before the Laisang (temple), after observing necessary and incidental Irat (pujas), of the God for whom the performances is held. The dancers must have a special mode of wearing their dresses. The men must use turbans and dhotis. The woman use Phaneks (a kind of Loin cloth), transparent inaphis (scarf). The antiquity of Phanek can be dated much earlier. The embroidered garland of lotus and bees on it border testify to it. Married women cover their heads with cloths which touch their shoulders. Unmarried ladies wear a crown which is made of red velvet from which the small ribbon of gold hang down the forehead. All events of the Laiharaoba dance have different significance. It has been in existence since the beginning (Pre-historic days) up to this time without any change. Mr. Constantine, Asstt. News Editor of all India Radio, written in his book "Manipuri-Maid of the Mountains", Page-154 that Laiharaoba dance is the mother of all Manipuri dancing and it is the longest festival in the world. It lasts full five months, from February until June and takes place in various parts of Manipur valley, as if arranged in turn. In any village which celebrates Laiharaoba the festival lasts about a fortnight. From birth Manipuri (Meetei) females are born as dancers and every year from babyhood the females begin to take part in Laiharaoba dance invariably.

g) Nota Pala Kirtan

Under the influence of Vaisnavism, the Sankirtan forms (nat) of dance were evolved. The performance of Sankirtan is preceded by the following feautures: 1. Invocation to the images of Radha and Krishna, four earthen pots or Ghatas representing Chailanya, Nityananda and Avdaita and Bhaktas, 2. Beginnign of adhibas in the mandali where the Kirtan of Guru, 3. Upasona of the five Vaisnava saints and bhaktas. The preceding night is spent in singing glories of God and listening to the stories and 5. Night vigil of the owner.

The Sankritan hall (nata Mandap) having a stage, in the centre is erected in a suitable place. It is supported by bamboo pillars and covered with foliage and branches of trees, flowers, creeper and paper-cut designs. The pillars and the ceiling are ornamented with clothes and other decorations. The pandal or central pillar is set apart for the puja. Generally, every temple has a nata mandap attached to it the dimension, design, auditorium and arrangement of the seats are determined according to the religious texts. A piece of cloth is placed on a rounded plantain leaf and is used as the Sana for lord Krishna to sit on. Circular banana leaves cut into decorative designs with lamp, pan and fruits are kept near the Tulasi plant. The arrangement of flowers and fruits amidst the cups of plantain leaves kept in shape by bamboo pins imply the artistic urge of them. A flag is dedicated to the lord to remove obstacles in the performances. Four earthen pots are placed in the four corners of the Mandapa to indicate places of worship.

The artists from a choreography in the centre of the pavilion. Two mridanga players sit on the left and right of the temple resting on the knees and toes. Next to the mridanga players on the left side stands the Dohar followed by others. The other side is formed with Isei Hanba (The main Singer at the middle of the circle). They show dandabat pranama to the assembly before taking their seats.

After the distribution of the incense and flowers and clothes to the artists the Mandap Mapu (President) utter the following a line some distance away from him. The man with the coconut is to run to the goal. Again, there is no hard and fast rule except that punching, beating, and kicking the fellow, in short subjecting him to mayhem, is forbidden. The man starts running with the coconut towards the goal. His opponents close in. They fall on him preventing him from proceeding. A knot of the men wriggling on top of one another. They are all plucking at the coconut simultaneously. All the time the man with the coconut is lying on the gerund unable to get up and unwilling to part with his precious possession. When he gets up or loses his grip, the coconut is snatched away. Immediately the crowd, including the one cheated of the coconut, goes for the new opponent. The man is able to run a few metres with the coconut but not many. Before that the others jump on him like cheetahs. The end of the game comes quicker if the tussle takes place near the goal area and the man is within easy reach of it so that in case he can slip out of the others' grisps, he can dart through the goal signs on time. When he is able to do this, the fresher among the spectators marvel no end at finding the man in one whole piece after all the buffeting and tearing he was put through by his comrades of the meadow.

Yubeelakpee can at times be somewhat tiresome. If the players stand huddle together and stationary with the holder of the 'ball' unable to move an inch in such situation, the referee disperses the bunch and the game start all over again. The person who will

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be winner in this game he will be rewarded with dhoti, shirts, clothes and other native presents.

Kekere Ke Sanaba: This game is only played by the women. In this game a number of women join hands dancing round in a circle and chanting the precious of Raja Chingtung Komba in his fights with Naga to the north.

Khanging Sanaba: This is a game generally used to play in the night when the moon is clear, by males and females of the country. A long piece of bamboo green suitable for the purpose, placed in the middle part. When a party of males, say a dozen or more in number, will catch the same by the one end, and a party of the female sex of the same number will hold the bamboo by the other end, then both party will pull that bamboo with all their might until one of the party is defeated.

h) Indoor Games

Kang Sanaba: This played on a mud floor and consists of hitting target fixed on the floor with a hand, smooth oblong shaped that object called the "Kang". The tradition of this game goes back to ancient times and there is mention of it in the Manipuri epic legend of Khamba and Thoibi. The ruling deity of the game is said to be "Panthoibi". Kang is played strictly during the period between the Manipuri New year's Day and the Ratha Yetra festival. It is a game of two teams each of seven either males or females usually mixed up. A round object Kang which is the seed of the creeper (uri) is used in this game. It is about words (dhavni) "Balaha Prabhu Nityai Chaitanya Avdaitya Kahata Santo Sadhu Masurasa Vani hare hare". The Inridanga players start with the bola "Ten Ten Ta Tak Tang" representing the chaitanya and Nityai the founder of Gerutra Seet. The conch player plays his first blows the conch when the Pung player plays his first movement. It is followed by the alapa (improvised introduction to a melody) of a raga, ta, ri, ta, na and then by bolas and striking of Kartalas. The main singer songs Viz, Sabha Vandana, Guru Vandana, Goura chandrika and Padavali songs in succession. Such songs are necessary in all occasions.

The mridanga players make use of Tintala (Trikuka) 7 beats and 3 stresses, Tanchep (Chatura Shrajati Ektala) 3 beats and 1 stress and Munkup (Tyastra Jati Ektala) 3 beats one stress.

Rajmel has, by and large, become an important cholam in Manipuri Kirtan. It is a kind of dance performed by the palas with seven 7 beats and 2 stresses in the villoon vita laya. Rajmel consists of six party, namely, Bedighata, Lambighata, Melhou or Melbung (the beginning and important part of the mela) seughata, Mel Ahonba (the middle of the mel), and Mel Athaba (The finishing part of the mel). Besighata, Lambighata and Setughata are the rhytum patterns of the mel. At the stage of Besighata all the musicians including the two drummers more anti clock wise up to a full round and prostrate with each other on the ground and then start singing. At Lambighata the body bends a little. It passes to Melhou (Real Rajmel) a definite pattern of shythm in the vilamvita Laya (slow tempo) with seven beats and two stresses. This is followed by Setughata which leads to a movement called Mel Aonba in Madhya laya (Medium Tempo). The Mel is finished in Mel Athaba with a fast tempo (druta laya). In it all people in the assembly short Stobha (sound with no particulars significance). The action pertains to Garuda who carries Radha and Krishna. The singers represent this Garuda. Their movements depict how the bird soars high into the sky sound of the flight is represented by the Shobha ganas. More is thus meant than what it appeals to the sense.

The closing part of rajmel obhinaya is associated with some taboos. No sitting is allowed for the Stobha is to be shouted by the singers and the audience all standing together. It is mentioned in the Sastras that persons who enjoy this dance of the audience number of births. In ancient time, the audience stood up and helped the natas by their clapping in honour of the dance together. But this tradition already changed now. The audience's participation replaced by the blowing of conches as a short cut device.

The Nata Pala artists have a good musical talent which they used to advantage in singing the sacred songs and in injecting emotional elements into the audience. The audience weeps and lies flat on the earth before the drummers and singers as a mark of their humility. It serves as prologue to the Rasa lila and no religious festivals are complete it.

Kartal Chalam and Pung Chalam are riginally part of Sankirtan. At intervals pieces of home spun cloth, money and pan are distributed to the drummers, cymbalists and conch player on behalf of the Sankirtan holders as a part of their dakhina. Another feature is that many pieces of clothes are given to Iseisakpa, Dohar, Khonbangba and two mridanga players who have been recognized as having done eminent service to the Kirtan programmes.

Pung means drum and the chalam mean chalana. As a technical term it means the dance performed by two mridanga players in a nata pala. Pung chalam has a definite role in dhumel with performance of a hundred pung players. The different types of dhumel are enumerated below:

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Type		Patron Kings
Maha dhumel	⟷	Maharaj Bhagya Chandra
Nityai dhumel	⟷	Maharaj Marjit
Gouta dhumel	⟷	Maharaj Narasingh
Lairema (Devi) dhumel	⟷	Maharaj Chandra Kriti

No other dance has ever excited so deep an admiration as did the mridanga talas among other Manipuri dances. The movement of the mridanga player is initially soft and joyous. It gradually gathers momentum till it becomes very vigorous. It is interesting to see how they dip and spin sound around on one foot. It involves a brilliant display of steps, heaps, squats and turns.

The Mridunganga players put tilaka marks on their forehead and put on garments in the form of "Trikata" (The typing of three konts at three places as decreed by the Sastras). In place of the usual turbans, the singers put on special turban (Koyet) on the occasion. They make use of gloves in beating the drums. Of special interest in their chalam is the flicking of head and dropping of the turban into the row of surrounding singers.

Nupa Pala which is a form of Meetei Kirtan came to be identified with kartal or cymbal dance. The palas dance whit cymbals. Kartal which are large cymbals are played by men. The dancers with Dohar (imitator of the chief singer) as it leader performed the rhythmic movements by striking the cymbals. The movements are determined by tune, rhythm and sentiment of the song. The movement relates to head, neck, shoulders, arms, waist, thigh and keens and feet in accordance with the specific points of dance. In appreciating an unique dance like kartal chalam. Faubian Bowers writes "The chief contrast in the choreography of the dance is between the angular side steps of the dancer's feet and the delicate swaying and rounded curves of the arms. A they wave the vibrating kartals, the air is showered with their after tonal resonance. The trailing tassels weave sinuous abstract designs in space. The dance ends conventionally with the dropping of the bells clapping three times, picking the bells up again and then repeating the three claps with bells."

An usual feature of kirtan is the dance performed by the female dancers. It is called Nupi Pala which may be of two kinds according to it nature and place. An example of palace Nupi Pala is Rasesvari Pala and Jalkilepala, an example o fvillage Nupi Pala is seen in the Mandaps in connection with Hindu festival such as Jhulan Yatra, Devi Puja etc. This is dance with small cymbal in which the whole village takes part.

i) Rasa Lila

Rasa lila of Manipur is a word to conjure with. The country has international recognition as a centre of Polo and Rasa lila. The dance of Manipuri has been highly appreciated by eminent poet like Rabindranath Tagore. The Rasa, the epitome of Manipur classical dance is religious. There are certain taboos out of which the following deserve notice according to the ancient codes. Rasa is to be performed after midnight and continues till down. Secondly, it is performed at specific times in specific places, viz, mountain-sides and far off temples. Thirdly, being of religious background the Manipuri Vaisnaves are allowed to enter the mandal in course of the Rasa lila and non-Manipuris have to stand outside it. Fourthly, when the dance starts, the area becomes sacred and no one either the owner or one in the audience can move close to the dancers. Fifthly, it is considered to be a sin to talk or to walk out at the time of Pranama Bhangima (second Bhangima) the spectators cannot move their body. They must remain steady, meditate on god all the time. There is a rule concerning the age limit to the male child playing Krishna in the Rasa. He should be a child of six or seven years so that Krishna's love affairs with the gopeis can be freely brought out in the dance. The age of the gopeis is not restricted. By Rasa lila we mean the amorous play of Radah and Krishna with the milk-maids of Brindabana. It revels the sublime and metaphysical love of Radha and Krishna and of gopies devotion to Krishna, the full incarnation of God.

It is held that Sri Gobindaj appeared to Joy Singh in a dream and reveled the mystic dance to him. In another vision the lord command the kind to engage his own daughter Sijalairobi to play the role of Radha in the dance. King Joy Singh was the father of Rasa Lila. He carried out his promise to lord Gobindaji with the help of Pandit well first Manipuri Rasa Lila to Sri Gobindaji on the 11th day of the bright half of the month of Mera/Krattika, 1779 on the occasion of the installation ceremony of Sri Gobindaji. A new technique was evolved by him by making a wise selection of all dances then prevailing with the touches of what were commemorated in Brindabana. He has substituted the following names for those used in Laiharaoba. 1. Tintala (7 beats and 3 stresses) For Sinkalon (Nongdon Jagoi) 2. Rajmel (7 beats and 2 stresses) or Leitai Nogolai and 3. Tanchep (3 beats and 1 stress) for paring Lamsang. Several elements must have contributed to the evolution

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of this Rasa dance. The king showed great skill in mastering all branches of learning, specially song, dance and drum beating. Laiharaoba has been transformed beyond recognition into Rasa by him. The nucleus of Rasa developed from and name of the Laiharaoba.

The Manipuri Rasa can at best be divided into following kinds.

Maha-rasa: A great rasa celebrated on the full moon of Karttika (December).

Kunja-rasa: Arbour rasa performed during Dasara on the 8th day of the month of Aswin (Nov.)

Vasanta-rasa: Spring rasa played on the full moon day Chaitra/March–April.

Nitya-rasa: Everyday rasa performed at any time.

Diva-rasa: Day time rasa performed in all seasons.

Nartana-rasa: Rasa performed on appointed days only.

Asta Gopi and Asta Syam: A rasa held in April.

The first origin of the three dances are attributed to King Joy Singh and the rest evolved during the time of Chandra Kirti Singh. The rasa performances have gone through a fairly chequered history.

The first three rasas may be classified into two, viz, Sri Gobiuda rasa and Vijay Gobinda rasa according to another forms the abhisara. the images of Raseswari (at first Sija Lairoibi) and Gobidaji were placed at the centre of the rasa madala. It is a dance with two images in the centre and the gopis dancing around them. In the role of abhiaras are present. Most of the rasas performed in the villages belong to the second type.

Maha rasa: The Maha rasa has been set forth particularly in Rasapanchadhyai of Bhagavat Purana. On the full-moon night of Karttika, Lord Krishna reaches Brindababa to perform Rasa Lila. Radha and the gopies maddened by the love of Krishna, enchanted with the melody of his flute left their home and the joy of dance. It also contains the Bhangi Pareng Achouba and Brindabana Pareng as the gopies to well come the lord is depicted. In the second part (actual dance) the gopies including Radha thought out of their pride and fortune, that Krishna loved them most. The third part depicts the disappearance of Krishna form the gopis, jealous and love-lorn made tedious search and implored the trees, birds and animals to find Krishna. Radha threatens to kill herself in the celebrated lyric called Gopigita. The fourth part depict reappearance of Krishna to meet all of their the gopis premseva towards Him, questioning, Him by the gopis, His answers to their questions and a Jalakeli. He multiplied Himself and danced cosmic rasa and with each. It shows how God hankers after true love and how egoism cannot be the means of self-realization. The dance closes with a message of Krishna urging them to return home.

Kunja rasa: Kunja rasa depicts the daily play of Radha and Krishna in the Kunja (a bower) of leaves and flowers made by their companions. The pretension of Radha to spurn the amorous advance along with the separation is precluded in this dance. After performing abhisara (setting out to meet the lord), they give a vivid description of Brindabana dance Bhangi Paring only. The rupa barnan (description) and Parthana continued after the Bhangi till end of the dance. It ends with offering of Kunja arati in which the whole audience takes part.

Basanta rasa: This is the dance performed by Krishna with Radha and other gopis in the spring season/sajibu. There is an injunction which is laid down for the performance of this rasa among the people. It means that the village rasa is not allowed unless it is first performed by the palace. But such injunction are not appropriated to those Manipuri villages which are located outside of Manipur. On the full moon day of chitra (sajibu) which makes the spring festival of colours and holi, the dance is conducted to commemorate the rapprochement between and Radha after a painful separation. The chief feature of this dance is the emergence of Chandravali, a rival of Radhika whose claim for Krishna has been a constant interest in the Gauria Vaisnavism and even more particularly in Manipuri Vaisnavism. It consists of the following items (1) It begins with the singing in praise of Brindabane by the Sutradharas to be followed by abhisars; (2) The next portion is constituted by aberkhela; (Sprinkling of vermilion),, Krishna's is love for Chandravali, Krishna's dance and Radha's resentment and leaving of the rasa mandal. (3) The third part pertains to Krishna's discovery of the blue veil vhich Radha had thrown away in her Jealus fury. Krishna makes advances to her with the help of Lalita and Visakha. The last part deals with the scene where Radha angry, because of his relation with Chadravali pretends of Spurn his advances. Krishna in his plea to be forgiven speaks, "Dehi Pada Palava mudaram", I fall prostrate at your feet. Without your love I cannot live. Take pity upon me. Place your feet which are as lovely as lotus petals upon my head. "Radha half pacified tenderly reproaches Krishna. Then she joins him to perform the rasa.

Nitay rasa: This is an addition by King Chandra Kirti Singh in which the abhisara and happy play of Radha and Krishna are shown in dance. The concept of disappearance of Krishna and the separation and reproaches of Radha are left out of account. King Chandra Kirti founded the variety of rasa which features prominently.

Diva rasa: According to M. Amubi Singh, Diva rasa was introduced. It is performed in ordinary Sari. In Nartana and Asta Gopi and Asta Syam there is an interesting dance between one Krishna and eight gopis namely Lalita, Visakha, Citra, Campakalata, Tungavdya,

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Indurekha, Ranga devi and Sudevi. In the latter is shown the sport and dance of eight Krishna and eight gopis. Nartana rasa is also founded by King Chandra Kirti Singh. It is also performed as the usual daily rasa on appointed days only. Such other types of rasa I.e. Haisya Sangi were similar to Nartana dance.

j) Costumes, Ornaments and Make up

It is but proper, to say a few words about the costumes, Ornaments and make-up of Manipuri Rasa-Lila. The costume was seen in the dream dance of Shri Gobindaji by King Joy Singh who desired the ritual. In Langon Langdai (a scribed to King Joy Singh) the dresses, mode of dressing ornaments are described in detail. It is indispensable for the performances of rasa according to the unbroken tradition of Manipur. The ornaments and make-up were created by the makes who take to the duty of washing, cleaning and dressing the dances properly. A potloi Setpa (a ornaments) rents them out the performance. A suit of such costumed usually last forty of fifty years since they are seldom worn. The rasa costume for Radha and gopis also is used in marriage ceremony. The style of hair dressing varied with the type of rasa.

They follow some rules as far as practicable. For Moharasa the dancer's hair is done in the form of a coil at the top of the head. For Kunja-rasa the hair knot is at the side of the head while in Basatarasa as well as in other Lilas, the hair is worn in a knot at the back of the head. They usually do their hair with flowers round the coiffeur. Followers form an important item in the hair dressing of Manipuri dancers.

The costume for Krishna consists of blue silk dhoti which signifies the blue God even though he is traditionally described as wearing yellow garments (Pitovasa). His face always painted white and not blue. In dressing on the rules of Krishna and Balarama the maker must observer the rule that he should begin form the toe and go slowly up the head. On the head of Krishna there is a crown of flowers topped with chura (Fan-like piece embossed with silver, Jari and peacock feather). Bracelets, arm-banols, anklets and profuse arnaments are in different parts of the body. He carries a silver flute tasseled with flowers.

The costumes for Radha and gopis are the same except in Diva-rasa which is performed in Sari. It consists of an embroidered brightly coloured silk skirt, a black blouse, a short flair of silver gauze over the silk skirt, a girdle round the waist and a veil covering the head serve for them. The skirt of green for Radha and fed for gopis is richly decorated with coloured stripes, sewed bits of mirrors, gold appliqué and some patterns. In design the skirt resembles the mirrored and embroidered skirts of the milk maids of Guzarat. The skirt is so designed as to hide the part of the body of the limbs. It is called Kumin. At the waist over the top of the skirt is a wide flounce into lage waves and extend almost straight over the card board lined skirt. It is called Poshwan which is made of silver Jari and framed mirror. It is about 5 yards in length. The blouse which they call Resham Phurit is of green or red velvet. A round the head a dancer weres a thin muslin veil studded with glittering mica and gold or silver stars. The veil is of white, purple green or red colour. For the Maharasa the veil hangs in front and covers the entire face as well as back. There are various ornaments for the head, breast, waist, neek. They are valuable articles of Manipuri work man ship. Rings, bangles, bracelets and armbands of gold form item of hand. Ornaments of the foot are made of silver Jari beads and sequences. Ornaments of the hand and foot are common the Krshina and the gopis.

k) Sanseba (cowherd dance) and Gaura Lila

Gopal Gostha lila is performed in Karttika Saptami. Sri Krishna's game, his association with pastoral boys, Yasoda's love for her son is depicted in this dance. The young Krishna and Balarama are taught by Narada the tasks of cattle breeding. The gopas request Yasoda to send them to the task of tending the cattle in the field. Yasoda does not approve of it for feat of demons. At last she agreed coupled with Krishna's own request. Krishna, Balarama and the gopas perform Kandukakrida, ball game and dance with éclat.

Then they go to Tandava forest where they fel the tree of the forest. They feel hungry and eat the fruits. Dhenukasura, the master of the forest rushed toward the gopakas in order to kill them. Balarama and Dhenukasura have a serious combat after which the former kills the demon with his mighty plough. then they start playing again. Another emissary of Kansa named Vakasura comes there. He arums the form of a huge raven, catches Krishna is his beak, but Krishna ultimately destroys the demon.

l) Udukhala (Lila)

Krishna childish tricks and practical jokes with gopas and gopis form the main subject of this dance. He in association with the gopas steals curd, butter, and milk, and when questioned, accesses someone else. He organizes children's raids into the orchards of cowherds, teases and harasses the gopis. They lodge complaints with Yasoda against him. On hearing them, Yasoda (Mother) ties him to a udukhala (Mortar) with a rope sound his waist. Krishna extricates himself from the rope. He drags the mortar after him. It falls on it side and rolls after him till it get struck fast between two trees which are up rooted and fell down.

m) Vasak and Khubak Isei

Vasak and Khubak Isei are the dances for girls and women alike. Khubak Isei is the dance performed to the accompaniment of musical sound made by the clapping of hands. The Manipuris perform the latter in connection with ten-day Rath-Yatra of Load Jagannatha. Khubak Isei became very popular in Manipur after the

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Manipuris accepted the Gauria form of Vaisnavism. Khubak Isei is in two forms i.e., the tandava form and the Lasya form. The Tandava form manifests it-self in the height of virility and Lasya form assumes artistic fineness. Both in Khubak Isei and Vasak, one mridanga player is requisitioned. Vasak has some differences with Khubak Isei. Vasak can be held in all seasons. Khubak Isei is to be performed involve the use of clapping of hands that Khubak Isei speaks about, since the palas use Mandila (small sized cymbals).

n) Folk Dances

There are a number of colourful Manipuri folk dances, the most well-known of which are the Jhabal-Chongbi (Jumping into the moonlight night), dhol and tafat dance, Augrihangen, Chingkheirol, Thengkou and Khana Thoibe dance. Most of them have a religious back ground.

A Thabal chonghi performance which begin shortly full moon day of Phalguna (Mach-April). Young men and women form circle with hands joined to each other. The participants at first echo the words of one Isei Hanba (Principal Singer) who stands in the centre of circle. The leader of the group intermittently starts "Haribol" (Hail to God) and sings religious song.

The progress of this dance is proclaimed for miles around by the rhythms of dholak, a common instrument peculiar to this dance. When the dance progresses, they go round jumping anti-clock wise. They may either walk straight around the circle of form the movement of a Python i.e. Lairen Mathek chatpa. In Lairen Mathek participants form two or three rows according to their numerical strength and dance by walking sideways, wearing back and forth and progressing forward very slowly. Lf it special movement is the swinging of the sight leg over the left followed by the left leg over the right. Faubion Bower says "The meter is simple four-four and the dancer's locked hands rise and fall with the swinging legs. While continuing the jumping, the circle from time to time breaks and an inter wining chain is formed which winds in and round the dance area". Atombabu Sarma holds that the Meeteis have been observing this dance since the earliest time. In this the dancers imitate the rising of Usa or the rays of the day break. Hence it is called Ke-Kre-Ke chongbi.

The performance of this dance in early times was Keiyen, in honour of God Sanamahi who in anger threatens the destruction of the world. In the chronicle is set forth how this event takes place. It is related that Pakhanba, the younger son of Guru Sidaba wins the throne by the advice of his mother, Leimaren Sidabi. It is ordained by the Almighty that Sanamahi and Pakhanba should rum a race round the world seven times and the winner obtain the thorone of Kanla. Pakhanba round s the throne of Guru Sidaba seven times that he has done the tour. He is duly recognized as the rightful successor of the world. When Sanamahi returns the world from his weary circumambulation, Pakhanba proves to him that he had returned much earlier. When the fraud is discovered, Sanamahi is infuriated and rushes at Pakhanba. The Violence begins to tell upon the world. Guru Sidaba sends nine Gods and seven Goddesses to supplicate Sanamahi. They encircle Pakhanba by holding each other's hands and jumping anti-clock wise so that Sansmahi can not break the circle. They sing songs which are in the form of riddles and overall effect is to called Keiyen or Ke-Kre-Ke Chongbi performed in an open air with two persons. i.e. Sanamahi in the sole of a tiger outside the circle and Pakhanba in the role of a cock inside it. They enact the theme of attempt of the life of the people to stop the tiger. When the person representing Sanamahi (tiger) attempts to enter the arena the dancers prevent him. When he succeeds in entering the arena within encircle of dancers, the dance provides say easy path to Pakhanba to go out on the arena.

In the 18th century Thabal Chongbi and Ke-Kre-Ke dance were merged with Yaosang (Dola-Yatra) festival. Thabal Chongbi dance lasts for six days beginning from the 15th Lamda (February-March) purnima (Full-Moon day) to the 20th Lamda. Night is considered to be the appropriate time for the performance of this dance. Both Ke-Kre-Ke and Thabal Chongbi appear to be performed by young boys and girls. By the length of their arms they form into a ring at the courtyard or any open air space.

Augrihangel and thenkou, Principle of classification being the constructive and destructive aspects of God. Augrihangel is a dance of victory which symbolizes the ways and means of a good government. Both thenkou and augrihangel are performed to mark the properity and destruction of a particular country. The conquest of a particular country and the appeasement of a terrified deity are the occasions for this dance.

Chingkheirol is a dance of ancient Meetei Sadhakas (Spiritual aspirants). It is a Lasya type. Khamba-Thoibi dance appears to have been current among the people in the pre-Vaisnava period. It is duet of male and female partners, a dance of dedication to God Thanjing in the dancing ground. It is a dance which tells the story of a village youth, Khamba who fell in love with Thoibi, the Princess. Khamba married Thoibi after a series of heroic feats, but it all ends in an unhappy death at the hand of Thoibi through inadvertence. The exile of Thoibi (Loikumba) by her father and the coming back to Moirang are also depicted in the dance and song. This dance through extremely by the generality as based on historical facts. The dance has been given religious value by the scholar and the pedan.

o) Marriage and other Related Ceremony

The institution of marriage was governed by certain rules of exogamy and endogamy. It was ordained that a marriage should not take place within

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the same Yek or gotra and in that sense it is exogamous. A part from it there was another Sairuk tinnaba (Sairuk exogamy) which related to the prohibition of marriage among persons who are of the same mother but of different fathers. Prohibited range of marriage is contracted if the persons belong to different Haram (descendants of persons coming from the west or the east). A Mayang Ningthouja (people from the west and merged in Ningthouja Salai) may marry a Meeithei Ningthoua (Pure Ningthouja). It came into vogue in later times. Inter-caste marriage was not encouraged in most cases. The endogamous attitude has somewhat relaxed and softened in later times. The marriage of a Brahman bridegroom with a Ksatriya, Vaisya or Sudra in Gaudharba form of marriage is sanctioned by society.

In short, a marriage in order to receive social sanction had to be endogamous as regards caste (Feli into diuse later) and exogamous as regards the Yek-salai or gotra and sapinda relations. Ostracism is a serious matter which entails the ex-communication of the society as well as of the family. Those who married within the prohibited degree of kindred then they are made out caste.

The Manipuri society recognized eight forms of marriage namely, Brahmya, Kaiva, Arsa, Prajapatya, Gandharba, Aura, Raksyas and Peisaca. The first of marriage is described as suitable in the society. In caste of elopement the bride and bridegroom and kept separately and the moment the parties succeeded in performing the ceremony in the form of Brahmnya rite, the former (Raksyas) marriage rises to the status of Prajapatya. If, on the other hand they fail to observe the rite, it goes down to the level of Gandharba. A valid form of Gandharba marriage must involve some performances in which the bride has to par through Loukhatpa (receiving into favour the woman by the guardian) Tin lai Thaba (offering of articles to the deity). In the latter, special articles are brought by the bride. The Kabok (Mudky) is dedicated to a family God and distributed among the people.

In marriage bridegroom's father ordinarily initiates the proposal. When bride's father is agreeable grooms father, in his absence, his elder brother of any male near relative with some elderly men and women go to bride's house taking sweets, fruit and Nan. Bride's parents and some neighbors remain waiting at the house of the bride. Then dedicating some of what is brought to the family God and others they were distributed to all present and the parents of the bride and the bridegroom embrace each other and prostrate to one another and the function is thus finished and bride and the groom are thus bethroted. This ceremony is called waroipot. After some days the same ceremony is held in a more pompous form which is called Heijpot. The auspicious timing is fixed by the astrologer. In all these ceremonies the Manipuris fostered custom in which the bridegroom's party goes to the bride's house with special articles say sweet, Pan and other things with a basket containing rice covered with a cloth called chiruk Nungsang which is placed at Phunga Lairu a small hole near the fire place (Manipuris original Place of Worship) on the day of marriage.

The actual marriage ceremony commences with the arrival of the bridegroom's party at the Mandap where is performed the Sankirtan. The bride is received by the mother of the bridegroom at the gate. Three torches are kindled and parched rice are thrown over the bridegroom. Then the priest recites the mantras and the ancestry of the pairs up the great-grand parents. Then Sapta-Paradaksina takes place; the bride walks seven times round the groom to the sound of the mridanga. After completing each round the bride casts flowers upon the groom's head. Then they seat side by side on a bench which is placed at the centre of the marriage Rall. Garlands are mutually placed by them. The chaders of the bride and the bridegroom are fastened together. Suitable songs are sung a that moment.

After marriage the bride is taken to groom's house with her dowry. The Phanek is folded in opposite way. All the baskets and box containing dowry are kept closed by the bride's party. In the morning of the fifth day of the marriage groom's party goes to bride's parents house and open this Chiruk Nungsang hangba. And in the afternoon of the same day the bride's party go to groom's house and those basket and the box and the Phanek is folded in the ordinary way, which is called Lubakchengbon-Kaiba. In all the marriage ceremonies special articles are taken for the family Gods by both the parties and those articles are dedicated to the family Gods of the families, which is known as tinlaithaba and is the most important and essential ceremony of marriage. A feast takes place on the fifth day in the house of the bride. This is called "Mangani chak kouba". At the 7th or 8th month of pregnancy a special puja is performed by Maibee which is called Kokthok Chamthokpa and on the sixth day of the delivery (in the morning) another puja is done by the Maibee which is called Yupanthaba. And at night Sasthi puja is performed according to Shastras.

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Global Journal of human-social science: C
Sociology & Culture
Volume 18 Issue 2 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

Male Perception on Female Attire: An analysis on the Campus of the University of Dhaka

By Mst. Marifa Akter
University of Dhaka

Abstract- This Research paper is on the perception of male students in Dhaka University. Furthermore, those data analyzed about what is the perception of male students and how this construct. In this research, I explored the various approaches of male students to the female body and female attire. Moreover discussed how this approaches or perceptions constructed through their family moral values education, socialization, and circumstances. In qualitative research method, depth interview was taken from non-random sampling. Every interview was tape- recorded and transcribed very carefully. And analyze them after transcribing. And the result found that the male perception is closely related to their social learning and perception of sexuality and religious factor.

GJHSS-C Classification: *FOR Code: 370199p*



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I. Introduction

In Bangladesh female attire is much more than the element of covering body for beautification. Though human being dressed their body through the development of civilization but in our society dress is a symbol of social class, educational status, and significantly religious belief. In this world, there is no religion which has no symbolic dress code. In Islam female body and female attire has surprisingly importance. That's why in our society maximum Muslim family try to maintain a religious dress code. But as well as religion Bengali has significant cultural heritage including dress. And most of the people belong to a double role of life. And the end of the day religion and culture blended and people do balance their attire in everyday life. As a result, general people perceived female attire from a critical background. They want modesty but not too much covering, as well as they, want the latest fashion which emerges by globalization but not to forget their tradition. It is not necessary for them to strictly stand on their perception but they express in this way because they learn it from their circumstance and society. Through female attire, they learn sexuality and sense of gender. For example, from the very childhood, a boy and girl baby both wear same dress but after 1 year or less than the age they dressed up different dress. After a time if a female child wears like male attire or which does not match with either religious or cultural values then she will be blamed and stigmatized. It is happening not only in Bangladesh but also in the whole world. because female attire keeps close relation to sexuality even male sexuality. Thus in our country female attire perceived as dignity and honor.

Chapter One

II. Research Question

My research Question is "Does female attire have any influence on male perception about the female body and gender construction?"

a) Objectives of this Research

- To explore how men perceive women as gender constructed?
- To investigate how do men perceive women's body and attire and why?

b) To examine how male perceptions about women's identity do influence the construction of male expectation of female attire

c) Methodology

This paper is based on a research of male perception about female attire through the lenses of how our society gender and the female body are constructed. I conducted this research on the campus of Dhaka University. I did depth interviews with students of diverse types from various departments. The sample includes *12 male* students of 12-department.

d) Serial Name of Respondents Department

Serial	Name of Respondents dept.
1	Information Science and Library Management
2	Islamic Studies
3	Marketing
4	Anthropology
5	Sociology
6	Bengali
7	English
8	Sociology
9	Mass Communication and Journalism
10	Political Science
11	Philosophy
12	Public Administration

In this research, I drew the interviews of 12 male students to examine the understanding of men about the female body and sexuality through female attire.

Author: Department of Sociology University of Dhaka.
e-mail: marifadu1993@gmail.com

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Interviews were conducted with open-ended questions and were tap - recorded then transcribed for analysis. The transcripts were read carefully several times put attach in research paper. This research is based on interviews with respondents answer to direct questions about the female dress of female students of DU campus. These interviews were taken between 8-10 April 2016 on Dhaka University campus

During the interviews, my male respondents were little cautious about my attire. because male discussing about 'female attire' with a female seemed naturally embarrassing. Moreover I was wearing Burqa with (Islamic long female dress covering whole body) Niqab *(Face veil)*. That's why some respondents felt better with me and some were uncomfortable.

e) Limitations of this Study

The main limitation - was the short size of sample. Only 12 male students of the University of Dhaka. and the sample was non-randomly selected. That's why there is a possibility not to come actual result because they cannot represent the whole University. And my own attire also was a limitation of this study because some respondents were cautious about it and created a possibility of giving biased perception. I have tried to overcome this.

Chapter Two

III. Literature Review

To conduct this research I have studied some scholarly writings where I found much important element related my monograph. And I have made a review by writing thematically which is described below including my monograph title.

The title of my research is "the perception of male person to female attire: a study on the campus of University Of Dhaka".

Now the review is presenting here after naming the theme:

a) Female attire from religious and psychological perspective

Nasar Meer, Claire Dwyer, and Tariq Modood did a study in London on Muslims in Britain about Islamic female dress as of gender are often construction. In this study authors explored that the social construction of gender centered to the imagination and reproduction of nationhood surprisingly those Muslim women in Britain wear veil or face- veil as niqab most of the time do ignore nationhood.

Authors illustrate in what way the significance of nationhood can be ignored and in which way tension within nationhood, citizenship, and characterization can be thrown into sharp relief by contestations over the significance of the veil. But new veiling regimes are frequently evoked as a political as well as religious and new intersection between faith and modernity. And in this study researcher made three types of groups into three areas- press reaction, newspaper reader, and finally indeed Muslim accept the idea that niqab drew heavily upon a security theme.

Tiffany Gille-Knauf, Reached M. Mittag made a research in there they tried to understand and explain how clothing style makes impression. In this study, they research within two "provocative" and "conservative" dressed photograph of a model. And as a result, they find out that provocative and conservative dress has significance relationship among women's intelligence , liberalness, and morality. The provocative clothing showed significantly lower intelligence rating than the latter. But a provocative dress significantly higher liberal rating than a conservative. A Provocative dress also showed significantly lower morality ratings in compare with a conservative and women can be influenced by the opinion of others.

b) Female attire in virtual life

Monica K Millar and Alicia Summers researched - on video game's female characters attire. America is one of the most video game consuming countries and it has great effects on children's socialization and attitude. there are significant gender differences in the portrayal of video games characters. Most of the qualities are found in male characters and female are attributed as supplemental, more attractive, sexy and innocent and also wear more revealing clothing. The implications for these video games are the development of gender role and attributed in where male exposed to this stereotype portrayal of the female as helpless sexual object.

Keth king, Rebecca A.Lakeand Any Bernard also conducted a research on gender role in music videos. In America, most of the music video is more commonly depicted wearing sexual attire and engaging sexual behavior than the male character. And this happens in some well-telecasted channels in the USA. In America, the role of music video spread up over the sex education even the health educator also. In this study depiction of sexual attire and sexual analyzed via four-page clothing sheet and find out that female sexual attire and sexual behavior were displayed more frequently than male sexual attire and sexual behavior.

c) Sexuality, female attire, and public perception

Kristen Dellinger researched on wearing attire an sexuality. In that research she worked about work culture and organizational culture. Sexuality and sexual harassment start from the local workplace and organizational place. And Kristina measures the level of sexuality through gender discourses and clothing tradition at local work and organizational place. Workplace condition is combined with culture. It is important to understand how occupational different and different workplace. And "dress" is the standard stick of organizational and occupational culture. Because dress

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norms define the preferable, acceptable and unacceptable sexuality at work.

Kathrine Frith. Ping Show and Hong Cheng analyze the content of advertisements from fashion and beauty is encoded and found a noticeable difference of beauty concept between the US and two East Asian societies in terms of sexual portrayal. The ethnic looking beauty concept is distinctive between east and west. Western beauty concept is constructed with the attractive female body and eastern beauty means a pretty face. That's why Chinese females don't show their body and wear loose robes and face and hair rather than the body become the central focus. But in western most of the women spend a very good amount of money to focus their beautiful body. Thus the traditional male 'gaze' have developed differently in west and east. Lauren A. Modermott and Terrify PettijohnII made the study on the influence of clothing. Every costume tells a story that's why peoples categorization, impression, formation and attribution can be varied by clothing. People judge another socio-economy status on the basis of clothing besides the measure of socio ability as well as attractiveness, intelligence, importance, and success. That's why certain clothing brands convey inconsistent information about the SES of an individual. For example in job context clothing is very important to job candidates to present a professional neat appearance to communicate desirable employment qualities.

d) Conclusion

After reviewing these various research I have found out that though they tried to explore female attire according to the sociological body, gender structure they didn't focus on male gaze about female attire. That's why I want to research on how male gaze influences female attire.

IV. Theoretical Framework of the Study

A theoretical framework consists of concepts and, together with their definitions and reference to relevant scholarly literature, an existing theory that is used for your particular study. The theoretical framework must demonstrate an understanding of theories and concepts that are relevant to the topic of my research paper and that relate to the broader areas of knowledge being considered. Here, I would like to cite some related and relevant theories that help to understand my research approach. And I presume that these theories have provided some more conceptual and as well as analytical frameworks for my research approach.

V. Social Learning Theory

Social learning theory is a theory that was basically developed by Bandura. "Social learning is a cognitive process that takes place in a social context and can occur purely through observation or direct instruction, even in the absence of motor reproduction or direct reinforcement".(Bandura, 1969). Here he tried to explain the process of learning for a person in the society. He also explained that people learn through observing other's behavior. The theory also implies that the learning is influenced by psychological factors. That means a person's attitude and behavior is learned through other and he tends to behave the way he learns from social interaction process.

This theory also relates our understanding of how a male perceives a female in the society, observing her attire which symbolizes her out character. Because, both the observation and attitude are the factor regarding ones physical outlook with dresses she covers the body with. And different dressing patterns involve the different meaning of identity to be perceived by the peoples. This is how this theory is relevant to our selected topic.

To explain more according to Bandura's theory, a male's perception of a female is somehow, influenced by her behavior and environmental setting. This is how the difference in gender role is constructed by male and female. The different gender role is formulated also by the socially learned values about masculinity and feminity.

By this, a male's gaze and his attitude to a female is correlated and associated with how that female is displaying herself during an interaction. So keeping this theory in mind we can look to the way forward to explore how a female's identity varies by her attire, the observable symbolic character.

a) Cognitive Theory

Cognitive theory (Bandura, 1991) is well privileged in the field of social science especially in explaining and exploring people's behavior and attitude to the social context. this approach actually focuses upon the cognitive process of human being in the societal context, explaining how the learning process for both male and female takes place and how the behavioral interactive process of inner and outer states Play major roles to create meaning and perception level of a person. Cognitively refers to knowledge and the process of knowing. And these cognitive approaches emphasize on thoughts, feeling, thinking, values and expectation.

This theory relates to our understanding of males and females identity in a sense that, the different types of social identity is perceived through a combination of inner and outer factors of a person. In our society, when a female is judged upon her display of physical appearance, the theory then can explain some psychological and social interactive reason behind the different male and female's identity in the society. This is how this theory is relevant to our study context and

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objective criteria. Thus, we can apply this theoretical perspective to explore the process of identifying a female' attire display.

This theory also explains how the role of a gender is mutually functioned in the cognitive process in the human beings, focusing on the schema and the social experiencing in determining gender role. The cognitive theorists think that the different roles of gender are social and created through the interactive and cognitive process. That's why this theory may be related to my research perspective.

b) Self-Perception Theory

Self-perception theory is a theory that discusses how the perception of a self is constructed and formed by rationalizing the external factors. The external factor includes every common social and individual values, norms culture and conceptual tradition. Self- perception theory is based on the premise that people make attributions about their own attitudes, feelings, and behaviors by relying on their observations of external behaviors and the circumstances in which those behaviors occur. That means he meant to explain that both male and female's behavior regarding their gender identity is formed upon the others and societal privileged notion about that particular fact. The theory also explains how the sexuality is self-created in the society.

This theory also implies on the sexual identification of male and female who both have some different mental and physical attitude to expose themselves to in the social situations. By this theory, a female gets her sexual or gender identity by measuring the external circumstance and social attitude towards them. It also suggests that a male's sexual or lustful gaze or attitude may make a female think about how she should be exposed to the men.

So this is how this theory can be related to our research approach. Since we are aiming to explore how a male's attitudes are formed by observing females attire that she dresses up. Here, we can say that- in Bangladeshi culture, the different attire values make some symbolic values that the society tends to assume the notions of gender role by measuring the symbolic appearance of a female. And that female also tends to make her notions about her attitudes on the basis of how the society or especially male is perceiving her. The socio- psychological assumptions and notions are the basic perception maker for the gender identity. And this way this theory can help us to formulate some more propositions about my research work as I found the most relevance with this theory in identifying a specific gender.

Chapter Three

IV. Respondents' Interviews

I did depth interview on DU campus. In their, I have chosen my respondents non randomly. I interviewed them to know their perception of female attire. And interestingly all of them perceived about female attire according to their family value. And interestingly their family value about attire emerges with their mother's attire. That means their perception is closely related to their socialization process social class. In my respondents, all of them are above 21-26 years of age. All of them are unmarried. 10 was Muslim, 1 Hindu and 1 was atheist. And all have their own house and land in the village but they live now in university's hall. I have chosen these case studies to show how male students express their attitude to female attire and perceive through their own thinking.

a) Respondent 1

He was a Student of Information Science and Library Management, 1st semester. age 21 and. Unmarried. His Religion is Islam. His father is (Bandura, 1991) a college lecturer. His father mother and a younger sister live in the village at their own house. His mother and sister both usually wear Salwar and Kamij. When I asked him about the differences or similarities of dress between his family and campus. He thinks that both wear same dress but in the question of modesty, the female students of DU campus are not much intersected. For example, when his mother and sister go out of the home they cover their head by scarf but most of the female students in this campus do not do this and there are many girls who are used to jeans and like other western dress. Then I asked him if he will allow his sister this type of dress or not. He answered me that he will not allow his sister. What about your future wife? Then he answered me that he will not say anything to his wife about her dress because she has right to wear whatever she wants. Then why you will not allow your sister? Because society will not accept it. Why will society not? He replied me that his society is such conservative that if any girl wears a dress which is not modest then she will be stigmatized or considered as a bad girl. But my wife may not bring up such culture and she might be own choice that's why I will not impose anything upon him. What will happen if she wears any western dress or anything disallowed in your society? I will make understand her not to wear that. If will she not understand? Then I will create pressure her he replied .why you will do that? Because I have to maintain my society and family values. What is this value about female dress in your society? In what measurement scale your society allows or disallow about the female dress? Do you think that there should some restrictions on a female's dress? He said that look, there are two things, Islam, and society. In our society most of the

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people are Muslim and that's why everyone should maintain minimum modesty. Then I asked him if he wearing Islamic dress? He replied "no". Then why the only female should obey "Islamic" dress? It is fact in our society. Nobody is obeying Islam properly in their life but want their girl will be wear "modest" or "Islamic" dress he told me. Why do you think this? He told me that because a mother is the idol of every family. And my mother also my idol and fact is that my mother teaches this likes any other's that's why nobody can overcome this trend. Then I asked him that if you're a female classmate wears a dress which is not "modest" but she may be very meritorious or very humane or kindhearted then what will be your perception? Will you consider her dress or herself? Of course, herself he replied.

Why in this situation will you not consider her dress? He replied that he is not aware of much about the female dress but to maintain society he wants to restrict to his sister or wife. But at the end of the interview, he told me that "I think our outlook should be changed. Because some days before "Tonu" was raped and murdered but she was a modest girl her modesty did not save her"

b) Respondent 2

Student of Islamic Studies, age 21. Male and unmarried. Religion Islam. His father is madrasa teacher and his family lived in the village. His father mother and younger sister live together in their own house. I asked him about his mother and sister's wearing dress. He told me that in their house his mother wears maxi and Shari but his sister wears Salwar Kamij .and when they go out of home obviously wear a Burqa. Why is this difference between his mother and sister's dress at home? He answered me that in his village it is a trend that married women only wear Shari and maxi but an unmarried girl does not wear these though women wear the maxi to do household work easily. And they wear the Burqa because we are religious family and maintain Islamic dress code. Then I asked him "Is there any difference similarity of female dress between your family and female students?" Of course! He replied. I asked to explain the difference. He said that most of the female students in this campus of DU do not maintain "Hijab" and some wear Salwar Kamij but too much tight or fitting. They wear a western dress like jeans and t-shirt or something. Do you think that women should have some restrictions on their dress? Yes, he replied. So, suppose in your class the first person is a female student and wear indecent dress (according to you) then what will be your perception about that girl? Obviously, I will admire her meritorious, he said. Will you skip her looking? I asked him. No, I will not do that. Then what will you do? I will appreciate her merit but devalue her because of her indecent dress. That means you think that a women's honor comes with her attire, I asked him. Yes, because by born to man and women have a strong sexual attraction. That's why when any girl expose her physical structure and beauty man will look at her as a sex object. It will not honor her. Then I asked him, in that case, it is done by a man how a girl can be responsible for her dishonor? Then he answered interestingly that "man look at every girl in front him whatever she wear it doesn't matter. That means a man have to lower his gaze at first but even though he does low his gaze he will feel sexual attraction to a girl that's why girl should wear Hijab.

c) Respondent 3

Age 26, a student of business faculty, MBA. Male and unmarried. Religion Islam. His father was graduated from Dhaka University and was a village physician until death. Now his family runs a family business. In his family, he has the mother, elder brother, and one married sister. In-house his mother wears Shari but his sister wears Salwar Kamij. And when his mother goes out of home sometimes wear Shari and sometimes wear a Burqa. I asked him at home why his mother and sister wear the different dress? He answers me that it is a tradition that married women have to wear Shari but nowadays it has been changing. And my sister is that example. She has been marriage from 2001 and has a 12 years daughter but still wear Salwar Kamij. That means fashion has changed? I asked him, how do you explain these change? Yes, fashion has changed. I think it was beginning in 2001 when Dandy promote their motto "dandy the right choice" then most of the cutting and length of Salwar and Kamij is changing which is still ongoing. And I see this positively. Can you make any difference or similarities of female dress between your family and DU campus? I don't make differentiate so much but have little obviously. For example in my faculty female students wear the trendy dress but in Arts faculty, they are little more traditional. Why is this difference?

Why this difference? I asked him. He explained it with a financial background. In his voice "look, most of the students of our faculty come from district level and Dhaka and they belong middle or upper middle class and very few in upper class but in Arts faculty most of the students come from village and belong in lower or lower middle class that's why the students of arts faculty wear traditional dress. Then I asked him do you think that women should maintain some restriction on their dress? I don't think so he replied but everyone should keep in mind culture that's enough. Because day by day culture is changing as well as fashion. So it is the continuous process, nobody should skip much of it. That means from our family and society what value we learn should obey. Then I told him is it your restriction? Kind of, he replied. Then I asked him do you think that a women's honor is related to her attire? Not fully because one girl's behavior, values, norms, attitude more

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important than her dress. So dress does not make any difference in her dignity.

d) Respondent 4

Recently graduated from Anthropology. Age 26. Unmarried. Religion Santana. His Father died some years before and his mother lived in a village with his elder brother. After asking about how he thinks about similarities or dissimilarities about his mothers and female students he gives a very interesting explanation of attire, especially female attire. He told that nowadays though the dress is an integral part of fashion but it has also the family background. Everybody wears dress according to their family background. That's why I have no personal opinion. Because everybody has personal choice to wear. For example in every occasion women usually wear Shari. Why they do it? They learn it from their circumstance. There is some fact in this circumstance for example religion, nature, educational background and most importantly financial ability. These all are market- oriented. Each and everything is going to be part of the product. And all of these are not socially constructed. You can look at Burby doll, by this doll girl are learning how she should look like. Like this, a social acceptance of female attire is constructed and this acceptance is a continuous process. That's why by looking attire nobody can be judged a girl. But can give a compliment. Then I asked him on what basis one can give complement? Is it not a judgment? He said that of course, it is not a judgment because this acceptance comes from social acceptance. Not necessary it has to come from social construction it can come from nature and even only religion.

e) Respondent 5

A Student of the sociology of 3rd semester. Age 20. Unmarried. Religion Islam. His father is a small businessman and in his family his father, mother his two brothers and one sister and his grandmother live. I asked about his family's female attire. He informs me that his mother and grandmother wear Shari and his sister wears Salwar Kamij. Then I asked about the differences of these three person's attire. Mainly it is a tradition in our village that married and elderly women wear Shari most significantly eldest women wear bright colors Shari like white or pink etc. Then I asked about dress about female students of DU campus. He shared his experience with me that after coming in this campus he sees various types of dresses though most of the female students wear Salwar Kamij. But this Salwar Kamij is quite different from his sister's. Different looking, cutting and length are quite different. And he sees sort of dress which never seen before. Then I asked him how does he look about this attire, what is the perception about female students of the campus? He said that I don't differentiate on dress basis of gender. Anybody can wear whatever wants but in my personal life I cannot allow these to my sister or my future wife because of society. It will be conflicted with my values. Because in my society the honor of a girl depends on her society.

f) Respondent 6

A Student of Bengali department, 7th semester, age 24 and unmarried. Religion Islam. His father is HSC pass businessmen and in his family, he has father mother and a younger brother. His mother wears Shari and maxi in the home but when goes our wear Burqa normally. I asked him are there any similarities or dissimilarities between his family and campus then he said that on campus most of the female students are not modest?

what do you mean by modesty, I again asked him. He replied that in campus female students wear like the western dress though wear Salwar Kamij it cannot match with his family interestingly he also dislikes Hijab or veil because it is not modern but a reserved dress. Then I asked him that means you think that women have some restriction on their attire? Of course, I do., he replied. Then you give honor to a female student basis on her attire? At that time he said a contradictory position. No, I don't do that. I appreciate her quality but I think she wears a modest dress. I asked him what he means by modesty. He answers me that "like Hijab or veil" After surprising answer I asked him why he thinks in this way because he dislikes modesty. He told me that though he dislikes such kind of modesty he wants to that his wife have to wear Burqa and Hijab so that nobody can see her.

g) Respondent 7

Student of final year department of English age 25. Religion Islam. His father is a retired officer. in his family, his father mother grandmother and two married brothers live with their wife. The female member of his family wear generally Shari and Salwar wears at home but when go outside his mother wear the Burqa. Why this difference I asked him. He replied that his mother is a religious person but his sisters-in-laws are not. Then I wanted to know him is there any difference or similarities of dress between his family and campus. He replied me that most of the time it can be matched because in campus female students wear also the Hijab and Salwar has like his family. But in the sense of modesty, there is some difference. On campus, girls wear fashionable dress. Then I asked him how he explains this change of fashion. He replied that it fine. Then I asked him "do you think that women should have restrictions on their attire?" he told me that he does not think that. Because the dress is a personal choice. Nobody should put restrictions on them. And I will not do this even with my wife. Then I asked if she wears a sleeveless dress and comes in front of your father then will you allowed it? He said that she will not do it. But if she will then I will not say anything to her. But women should wear dress according to their situation like in a

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party or in class they should wear a different dress. Then I asked that is there any connection between women's honor and dress? Then he replied that he does not think so. BUT off the record, he told me totally different thing. He said me that "when he went "shisha lounge" then saw that girl wearing too much provocative dress and sometimes on our campus a very little amount of girl wear such dress. And after seeing this nobody can hold themselves. Don't they have parents? Why they allow their daughter to wear these? They should cover their body properly otherwise no man will give honor to them."

h) Respondent 8

Student of sociology, 8th semester. Age 25. Unmarried. He does not believe in religion. His father and mother live in the village. He has four sisters but they are married and live their own house. His mother wears Shari and his sisters wear Salwar Kamij. Why this difference I asked him. He replied me that it is local fashion nothing else. He explained that from his mother childhood Shari was the only dress girl. And his mother wears Shari from seven years. But his sister's childhoods there are were many options of dress that's why his sisters can wear various dresses. I asked him should girl maintain any restrictions about their attire. He replied that it is not compulsory to restrict but a girl should wear only that dress which they can carry easily and comfortably. It can be Burqa, Salwar Kamij or any other dress.

i) Respondent 9

8th semester, department of Mass communication journalism. Age 24. Religion Islam. His father is a businessman and works in a buying house. He has tree sister and brother. One sister is married and other sisters live with his family. His mother wears Shari and his sisters wear Salwar on at home but when his mother goes out she wears the Salwar and his sisters wear Hijab with a Salwar. He thinks that most of the female students of DU wear same dress like his father but the difference is that his family members wear these dresses to conceal their body structure but female students of Du wear to show off. It can be Hijab of or Salwar Kamij. He thinks that women should obey to society and maintain some restrictions because modesty is too important to honor a female. That's why they should wear such dress so that their body structure cannot understand. Why is the "body" so important? He answers this question that "in our society women are treated as a symbol of love, affection, motherhood and caring. That's why when a male person looks at them they do not treat women as a human being rather treat a woman. It's not contemporary social tradition but comes from many centuries ago. But man should change this attitude"

j) Respondent 10

Student of masters 2nd semester, political science. Age 25 and religion Islam. His father is a businessman and in his family, he has father, mother, a younger brother and a 5 years sister. His mother wears Salwar Kamij. Previous time his mother wear Burqa when going out of the home but now she comes out from this unnecessary tradition. He thinks that women should not maintain any restriction not from family or from society because women are felt subordinated themselves because of attire. So women should wear such dress which can give her confidence and of course comfort with them. He drew two examples through mention me. In one he said that in an occasion of "yellow evening 5 master's pass students attend and four are wearing Shari but one is in Burqa, in that case, he will be not interested and not talk with that woman because though she comfort with Burqa but in that occasion she is mismatched" another example he drew that if in an office a Burqa wearing lady work then she will be underestimated by her boss and colleague. And as a result, her confidence will be lower. That's why women should update about their attire and keep walking with newer fashion.

k) Respondent 11

Student of philosophy, 7th semester. Age 24, religion is Islam. His father works on a private farm in his family he has a father, mother, and a younger sister. His mother wears Shari always at home and also when she goes out but his sister wears Salwar Kamij. Why this difference? I asked him. He thinks that it is because of age. At this moment a young child or girl do not wear Shari before marriage. I asked him what similarities or dissimilarities are between his family and female students of the campus. He does not find much dissimilarity because most of the female students of Du wear Salwar Kamij though the fashion of their Salwar Kamij is multidimensional. For example, sometimes its length becomes long and sometimes its look like tops and sometimes its look circular or sometimes triangle. And this difference only exists. But it is also true that some female student wears western dress but they are the very little amount. In Bangladesh, it is impossible to westernize of all female and he thinks that a girl should remain her own culture that means Bengali culture and promote our own cultural dress.

l) Respondent 12

Student of Public Administration, masters. Age 25 and religion Islam. His father is a retired army officer. He has two younger brothers and they live in the village. His mother wears Shari at home but when goes out of home wear Burqa because of religious belief. I asked about the attire about female students 0f Dhaka University. He thinks that the female students of DU are not aware not modesty. He means by modesty is covering the body. According to him most of the female

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students of Du wear Salwar Kamij but male students can understand their physical structure. Then I asked him this is a male student's fault why he blamed the girl? She has right to wear as her wish. But he did not agree with me. And told me that a girl has no such right. Because modesty is the honor of a girl. He drew an example that, if a wear a provocative dress then every male student will be looking at her and perceived as sexy even a rickshaw puller, will it be very positive for her? Then he answered by himself, obviously not. That's why every girl should be modest and not necessary she has to wear a Burqa but should lose and long dress. Then he explained his position. "Look, during having sex both partner putt off their dress. Like this, if a girl wears an attractive or provocative dress then naturally who look at her will be felt sexual attraction. So my question is that why a girl will show her beauty publicly. It is not fair. And during taking interview she indicates a female student who wears her Salwar on the above of ankle. Then I asked him will you allow your family member to wear dress according to their wish or not? I will not forbid because whatever she wishes can wear but it has to be modest, not provocative.

Chapter Four

V. Findings

Gender makes attire as well as attire makes gender. Most of the respondents think that women should cover their body with lose and long dress. Because of they think that a girl's dignity and honor constructed by her attire. They can respect female students wearing indecent dress but also keeping in mind their attire though they did overestimation to female students. Because when asked them about what they comment in a average and said their attire as western dress specifically "t-shirt and jeans" though most of the female students wear Salwar Kamij in campus. That's why seven respondents among twelve do not willing to allow to their sister or wife to wear any dress which is not "modest". Even they will create pressure. Most significantly though these respondents are not proper religious practicing person but often they use religion especially Islam to limit and code for female attire. That means it is seen in our society that, religion is used to manipulate female attire. But they do not want proper religious attire because it seems "backdated" to young generations. They aware about "society" in where "modesty" and "fashion" walk keeps hand in hand. According to respondents, those women are able to combine between religious modesty and current fashion they are more honorable to them and in their personal life they expect such girl as their sister, wife or daughter. Seven respondents among twelve perceived female body as sex object. Their perception is that sexual attraction between male and female are natural and by born so women should not expose their physical beauty and even should not wear tight or sleeveless dresses, because it will be harmful about female security. Nine respondents considered that women are not free to wear any dress according to their wish because it will be make them devalued and disrespected cheap even to a rickshaw puller. Three respondents think that the female students of Dhaka University wear "provocative" dress and they also think that women should stay in "veil". Four respondents think current fashion trend totally positively. All of the respondents learn about female attire by seeing their mother attire and whatever they considered about female body also learn from his family and especially his mother. That's why those mothers are "religious" in their attire their children learn to add value on female attire by this religious value. And as a result when they came to study In Dhaka University their conservativeness is diminish day by day but their family value do not diminish properly. As a result they become suffocated about female body and female attire.

Chapter Five

VI. Discussion

I conducted this study at Dhaka University campus between 8-10 April, 2016. When I went to take interview of some male students they refused me. But after a time I convinced a male student and he gave me much information. Through I thought he was trying to give me answer by keeping in mind of my attire. I was wearing Burqa with Niqab So i think it might have influence over there given information. When he said me that female should wear those dresses which are allowed in Islam Like Burqa then I was sure about it. I asked him if he wearing an Islamic dress or used to? He replied in negative way and said me that in our society there are two important things about female attire Islam and social tradition. That's why though he does not wear dress according to Islam but want his sister or wife has to wear that dress. Then when I asked another male student to give an interview he refused me by saying "I didn't think about it before but I like to see females wearing western dresses. But my father a religious person so I am not going to give you interview." Though I tried to make him understand that it's all about his perception and his identity will not be exposed but he did not agree. Then I interviewed in 3 halls, residential area of students' in the campus. Here I took interview of few people continuously and got some interesting answer. All of replied me that a female have right to wear any type of dress but it should be "modest". They think modesty is covering whole body with lose and long dress. They think this positively about female student's attire of Dhaka University campus but when the question arises about their sister or future wife they reversed their answer. They said me that their family environment and family culture do not allow this. And I find out that all of them are belong to middle class and conservative

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family. In our society a middle class belong with conservativeness. Significantly this conservativeness about female attire combined with "religion and Bengali culture". That's why most of the respondents told me "modesty" as loose and long dress and it can be Salwar Kamij not necessary it has to be Burqa. Another thing is that their perception about female attire influenced by their mother. Those respondents' mother wears Burqa to go out of home, so they think every girl should wear Burqa to go out. But It also seen that 4 of 12 respondents of this study address dress about only a continuous fashion One respondents told me that women should wear those they are comfortable and Burqa is too much conservative dress makes female less confident and less productive so they should wear latest fashionable dress not Burqa or like this. At first of my interview I faced other type of obstacles from respondents. Some tried to Provide information in my way by noticing my Burqa and Niqab. But this respondent overreact about my attire. I had to make him understand that, I feel comfort with this. 4 of 12 respondents relate female attire with sexuality. And 8 of 12 respondents think that female attire not only a dress but also it bring honor to her and her family. That's why they should wear dress to conceal their physical structure and beauty. I have known much important information about female attire from various scholarly literatures. In their literature various dimension of female attires are shown. Mostly female attire considered as gender attire because through it the gender construction of every society is clarified. In America female attire perceived as sexual appeal. That's why in video games and in fashion magazine female is representative with provocative attire. But other literature also found much important findings. For example in Britain "veil" ignore the nationhood. And in a literature it also shown that to know the road direction people especially male person a conservative attire wearing women than a provocative one. Though it is said that sexuality is more important about female attire but in a literature authors have shown that in a college conservative wearing women are perceived more intelligent than provocative. And I used three theories to explain the perception of male about female attire. In our society a male learn how to communicate or judge a female or female attire through social learning from his family environment and socialization process. It's not only true for male but also female. Because through family and social circumstances a girl learn how to dress up and which dress should wear. And in my research I also found this truth. Because those respondent come from a religious family they think that women should obviously wear modest dress, here modest means Islamic dress like Burqa or Hijab. They think that women are the object to conceal and should not expose their beauty because by born men and women have sexual attraction. It will be harmful if they can see a female body with provocative or fashionable dress. So, women should cover head to feet And those are come from a conservative but not a religiously practicing family they also think that women should wear "modest" dress but in this case modest means traditional dress of Bangladesh like Salwar Kamij and Shari. It does not mean that, they like to be traditional but they are concern about "society". And society does not allow such dress which can let females express their right to choose whatever they wish. To dominate them males use religion and especially Islam. And in this situation Islam is used as a tool of exploitation of female rights. Because they think female attire as social honor and dignity of a female as well as her family. And significantly some of the respondents overcomed these bindings of restrictions or conceptions about female attire through their education. And all of them learn to perceive female attire in this way through their beliefs, tradition and education. I think that these variables are structured by thoso three factors.

Chapter Six

VII. Conclusion

The result of this study revealed the significant impact of sexuality and gender construction of female body through socialization process and social learning process on female attire and the perception of male students of the University of Dhaka. I found no significant research conducted on this topic in Bangladesh so, I tried my level best to make a beautiful research. And in future, if anyone wants to do research on this topic then will have to be care about size of the sample. Because small sample may not be able to reveal real picture. Even researcher can research why this perception is pervasive among male students since they are studying at Dhaka University, where, teacher, and education system is more moderate than their home ground. And finally, the researcher should be cautious about self's their own attire.

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Global Journal of human-social science: C
Sociology & Culture
Volume 18 Issue 2 Version 1.0 Year 2018
Type: Double Blind Peer Reviewed International Research Journal
Publisher: Global Journals
Online ISSN: 2249-460X & Print ISSN: 0975-587X

The Sociological and Cultural Factors for the Rural Urban Influx

By Akalework Mengesha & Ashenafi Hizekel
Wolaitta Sodo University

Abstract- This study has made an immense attempt to make out various socio-cultural factors that underlie behind the migration of people from Sodo Zuria district to Sodo town.it has presented wide-range of sociological and cultural variables that prompted the movement of people to the town.

A cross sectional design was used. The quantitative data was collected through questionnaire from 384 migrants. Besides, qualitative data was collected by using four focus group discussions (each contains six members) and nine key informant interviews. Both primary and secondary data were used to collect the data needed for this study. The descriptive statistics like percentages and frequency distributions were used to analyze quantitative data while qualitative data were presented by using narrative analysis.

Keywords: *rural, urban, migration, migrants.*

GJHSS-C Classification: *FOR Code: 370199*



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The Sociological and Cultural Factors for the Rural Urban Influx

Akalework Mengesha [α] & Ashenafi Hizekel [σ]

Abstract- This study has made an immense attempt to make out various socio-cultural factors that underlie behind the migration of people from Sodo Zuria district to Sodo town.it has presented wide-range of sociological and cultural variables that prompted the movement of people to the town.

A cross sectional design was used. The quantitative data was collected through questionnaire from 384 migrants. Besides, qualitative data was collected by using four focus group discussions (each contains six members) and nine key informant interviews. Both primary and secondary data were used to collect the data needed for this study. The descriptive statistics like percentages and frequency distributions were used to analyze quantitative data while qualitative data were presented by using narrative analysis.

The major findings of this study revealed that rural-urban migration has been contributed by different pushing and pulling factors of socio-cultural and economic factors. The community's culture, strong social contacts, the flow of inflated information, desire for personal freedom and independence life; problem of accessing food and hunger were the mainly identified socio-cultural factors that greatly influenced the decision of people to leave the rural area.

Keywords: rural, urban, migration, migrants.

I. Introduction

Migration is a wide spread phenomenon which exists as old as human beings, and it has been observed in the population throughout the world. It is believed that about half of the population in the world lives in cities and urban areas. Most of these have migrated from different places of a country particularly from the rural areas. Nowadays in most of the least developed countries of Africa, a large number of people have been migrating over a varying distances of rural to urban areas due to various driving socio-cultural and economic factors. Hence, factors behind rural-urban migration are often multiple, complex and difficult to comprehend as a chain of events and circumstances that can lead someone to make the decision to move from rural to urban areas (World Bank, 2016).

According to Czaika and de Haas (2011), the Concentration of investment in industries, commerce, and social services in towns has been the causes for inequalities and differences of socio-economic opportunities between rural and urban areas. Mostly, these differences have been revealed in many of the least developed African countries, and which intensified the process of rural-urban migration. In addition, productivity of the rural and agricultural sector has remained low, and leading to rural out-migration to urban and industrial sectors with a growing rate.

As stated by Kiros and White (2004),Ethiopia is one of the least developed countries in Africa with a relatively high level of rural-urban migration and populationredistribution. This is related with economic shift of the countryfrom socialist to market-oriented economy, serious political changes since the 1970s through 1990s,and the country's condition of civil war and famine. Therefore,the trend and process of rural-urban migration have been continued in the country alarmingly. The movement of people from rural to urban areasincludes various types and strata of the society in its trends and process that are mostly associated withcertain social and economic factors.The reasons behind migration are vary from time to time based on the conditions that brought about the decision.

Furthermore, it has been observed thatrural-urban migration in Wolaita Zone is high. In this Zone, the number of migrants from rural to urban areas is enormous today. Many people are regularly migrating from rural areas of the zone to Sodo town and different urban centers of Ethiopia, particularly from Sodo Zuria District; people are highly migrating and resettled in Sodo town due to different socio-cultural and economic reasons. Farm owners and residents change farms, children have been sent to live and labor with other families in the town, and young people entering into seasonal and circular migration patterns before and after starting their own households.At this time, many people prefer urban migration leaving their original residence of rural areas, and that is a most dominant practice in Wolaita Zone. Zemen (2014) mentioned that migration from rural areas of Wolaita zone to urban area is increasing in alarming rate and becoming high in the future.

Hence, rural-urban migration is one of the predominant forms of migration which has been experienced within the community of Sodo Zuria District. Despite this reality, no adequate studies have been conducted so far in the study area about socio-cultural and economic factors that enforce people to migrate from the rural areas to Sodo town.Thus, this was the motive behind the researcher to select this title for scientific study. For this matter, the current study did

Author α: Ass.Prof. of sociology, Wolaitta Sodo University.
e-mail: akemengesha@gmail.com
Author σ: Lecturer of Sociology, Dilla University.

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investigate the socio-cultural and economic factors that contribute to rural-urban migration, and which were not examined adequately in the study area.

II. Research Methods and Materials

a) Study Approach and Design

In this study, both quantitative and qualitative research approaches were used. The descriptive research method fromquantitative research approach, especially cross-sectional design was employed. Thequantitative research approach was used to utilize statistically specific data that was representative of the target population as a whole, and to make the research more objective, accurate and generalizable. And, questionnaire was used to collect thequantitative data.

To use the advantages of both quantitative and qualitative data, employing the quantitative and qualitative research approach together were very preferable and powerful. Hence, the qualitative approach was used to obtain in-depth data about the research problem. The focus group discussion and key informants interview were used to collect the qualitative data.

III. Methods of Data Collection

a) Survey

In this study,survey was used to collect quantitative data and administered for 384 migrants. The migrants were selected from eleven kebeles of Sodo town proportionally based on inclusion and exclusion criteria. Structured and semi-structuredquestionnaires were designed andemployed to generate quantitative data from respondents. It was prepared in English, and translated into local language by professionals before the data collection.

Eleven data collectors were selected from each kebele of Sodo town with the collaboration of kebele officials. They have been working as a voluntary worker in their kebele that they know more about the residents of their respective kebele. All of them had completed secondary school and they were appropriate to access the respondents and collect the data in a most effective manner. Before the data collection, data collectors were given training on the over all data collection process. Hence, they were clarified with exclusion and inclusion criteria,questionnaire and ethical considerations of this study. Based on this, they went to house to house in their respective kebele, and managed to collect the data.

However, it became a great challenge to get the respondents in working days as most of they were daily labor and domestic workers. Despite this, by revisiting the respondents and using weekends (Sunday), data collectors were able to collect the data needed for this study.

b) Focus Group Discussion

The focus group discussion was vital to obtain the views of different participants on the issue. Thus, four FGD were conducted; two from migrants, one with the heads of migrants' families from the place of origin and one with concerned officials of GOs. The discussion with officials was arranged in collaboration with Sodo Zuria district administrative office. Each group comprised of 6 participants with total of 24 members. These participants were selected and identified as they have a good knowledge and experiences about the stated problems of this study. Also, they were the participants who could express a range of views freely and actively on the factors behind rural-urban migration. They were categorized under different age, sex and educational backgrounds. The researcher indentified and selected the FGD discussants through the friendship networks that have been made between the discussants themselves. Considering its appropriateness for discussion, the places were selected based on the interest of the participants, and held on different days. Therefore,the FGD discussion of concerned GOs officials was held at Sodo Zuria district administrative office (in the labor and social affair office). And, the FGD discussion of migrants was held in thecompound of Sodo town administrative office.The permission was given for each place from concerned body of the offices. Also, the discussion ofheads of migrants' families was held on their respective residence, and the discussions conducted for 45-50 minutes. In addition, 10 minutes was used for the tea break.

The guide questions were designed and used to direct the discussion. Hence, the researcher facilitated the discussion by explaining for thediscussants that they can freely and actively express their idea, feelings and opinion about the research problem, and took notes.

c) Key Informant Interview

Key informant interview was employed to obtain valuable supplement to the quantitative data collected through interview schedule. It was conducted withfour kebele's chair persons, two migrants,two with the heads of migrants' families from the place of origin who were not selected for FGDs, and one official from Wolaita Zone social and labour affair office. They were identified and selected through the reference of their friendship networks since they were considered as more knowledgeable persons than others about the research problem of this study. Thus, they were taken as the right key informants to give relevant data for this study. Each informant was asked as if they were voluntary for the interview. After having their verbal consent, the researcher conducted the interview by using the guide questions. The interview was undertaken with the officer in the WZLSA office after 11:30 am, with migrants in

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STLSAO at lunch time, and with kebele's chair persons andheads of migrants' families in their respective dwelling.

IV. Sample Size Determination and Sampling Methods

a) Sample Size Determination

Due to the problem of obtaining the exact data of study population in a given place at a fixed time and the absence of sampling frame, for the quantitative data, employing Cochran's single population proportion formula of sample size determination was the most suitable formula to conductthis study. Therefore, it was persuaded to apply this formula by expecting the larger sample size that gives more reliable and accurate data for the study. The largest possible proportion (p) of study population was 50%. Absolute precisionand the most confidence level value were 5% and 1.96 respectively. Hence, the samplesize was determined by using the following formula:

$$\frac{n=Z^2p(1-p)}{d^2}$$

where;

n=thesamplesize,
Z=astandardscore corresponding to 95% confidence level value=1.96
p=estimateof expectedproportion, the researcher was employed50% (.5)sincethere isnopreviousdata or list of population.
d=isthedesired level of absolute precision=5%(0.05)

Thus, the required;

$$n=\frac{(1.96)^2 \times 0.5\,(1-0.5)}{0.05^2}=384$$

Based on the above formula, the number of respondents for surveywas 384 migrants in the study; which was selected by usingproportional sampling method based on inclusive and exclusion criteria of the study. This sample size was assumed to be representative of the study population.

On the other hand, qualitative data was collected by using snowball sampling method. This was because of the problem of accessing or identifying participants and informants who would meetthe requisite characteristics important to this study. The size of informants was not predetermined, and the data was collected until it becomes saturated.

V. Data Processing and Analysis

Available data of this research was analyzed through different ways. After collecting data in the field, the collected data was edited to identify and correct technical errors. Then,the response of the respondents was presented and analyzed both qualitatively and quantitatively. The quantitative data was analyzed by using the descriptive statistics like frequency and percentage. And also, SPSS version 21 was employed for processing the data which was collected through interview schedule. To supplement the quantitative data, the qualitatively collected data was analyzed, interpreted and presented by using narrative analysis.

a) Results and Discussion

The subsequent parts include the detailed presentation and discussion of data obtained through both qualitative and quantitative research methods.

b) Socio-cultural Factors that Contribute to Rural-urban Migration

There are various socio-cultural factors that push people to leave their place of origin, and pull them to move to the place of destination. Hence, the researcher identified and discussed social links between place of origin and destination, the desire for personal freedom and independence life; hunger and food shortage as the main socio-cultural factors that contribute to rural-urban migration.

c) Reasons of rural-urban migration

Table 1: Response on the Reasons to Rural-urban Migration

Variables	Categories	Frequency	Percent
The main reason to come to Sodo town			
	Parent death	51	13.3
Starvation		73	19.0
	To free from family restrictions and obligations	65	16.9
	To join immediate relatives and friends or following them	32	8.3
	Positive information about the town	79	20.6
	Migrants are respected within the community of origin	84	21.9
Total		384	100.0

Source: own survey, 2016

Table 3 reveals that 84 (21.9 %) of the respondents mentioned that they mainly triggered to leave their place of origin because of the respect which has been given to the migrants by the local community

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followed by those respondents who stated positive information which they had about the town as their main reason for migration 79(20.6 %). There were also respondents who moved to the place of destination because of starvation 73(19.0 %). Also, those who had left their place of origin as the result of family restrictions and obligations,parent death, and because of joining immediate relatives and friends accounted for 65(16.9 %), 51(13.3 %) and 32(8.3 %) respectively. This indicates that various driving factors were involved for the drift of people from the study area, and which vary from one migrant to another. Besides to this, conditions in the rural area weredifficult to bring improvement and change in one's own life. Thus, the future hope of staying in the area became dark for many of the residents. Due to this reason, a significant number of people from the district have been migrating to the town. In the same manner to the above data, the key informant interview identified that most of the people were depressed to live in their birth place. With this regards, one of the key informants, from Wolaita Zone, labor and social affair officers said:

"As far as I have known, life in the rural area is monotonous. The rural people have been leading similar way of life throughout their stay. I can safely say that it is a night in the rural area even in the daytime since nothing is unique andpeculiar rather the same throughout the time. But, the people eagerly looking forward to see or hold something unusual in their life. So, in my opinion, this could be the impelling factor that why the rural people become an excited to move to the town, and proud of the person who would be able to live in the town from the place of origin."

In similar way, one of the FGD discussants demonstrates that how the people from the study area motivated to reside in the town.

"…..I don't know howI could explain. Let me tell the most driving practice of rural-urban migration. In the village, migrants have been known as a civilized and knowledgeable person. Also, I have seen that migrants and their family have given a special place within the local community. This is due to the fact that in their return trip, migrants have taken different consumable and other goods like oil, salt, cloths, tape and radio for their families and some of their relatives. In addition, during their stay in the rural area, they would be observed with a distinctive clothing and haircut style which demonstrates them as they have a quality life in the town. Obviously, these conditions create a misunderstanding among the local community about the town."

From the above facts, it is possible to understand that stipulations were not passable to stay in the village. Furthermore, it discloses that the local communities had a positive outlook towards people's migration to the town. This indicates that the existing culture support migration and mainly it has been accustomed as a good option by the rural community of that particular place. Hence, the meagernessprovisos of rural area and prevailing culture of the community have contributed to migration from the district to the town. Moreover, migration is considered as a means to gain a social esteem within the community.

In contrast to the above idea,the finding of Belay (2011) in the case ofAnkeshawereda of Awi Zone indicated that most of the people in the place of origin have negative view towards rural-urban migration. According to his finding, migrants and their family too were determined with a lower prestige and viewed as rude, thieves and losers of their culture by the majority of people of the place of origin, and that migration has been accepted as the last option. However, as his study, regardless of community's negative outlook towards rural-urban migration due to their culture, still people have a great motive to migrate if there is an opportunity.

Additionally, the participants of FGD stated that families of migrants as well as non-migrants undermine those who have left behind in the rural area. This is because thenon-migrant has been considered as an indolent person, and the one who is waiting for family's inheritance. Unlike the non-migrants, some of the migrants remit their family almost continuously all through the year. And, majority of the migrants support their family in some occasions, especially at the Meskel festival. Therefore, this is along the reasons that why migration has been encouraged and given a value than staying in the village. Besides to this, the discussants added that inadequate food to eat, poor state of opportunities, lifestyles and social status have been widely observed phenomena which have faced majority of the residents in the rural area. This hascreated despondency among the residents to continue their life in the area. For this reason, most of them have been pushed to depart their rural way of life and extended family.

Therefore, this shows that the rural area is not appropriate for most of the inhabitants for living and to bring any progress in their life. Thus, people move to the place of destination with the optimistic assumption that they will have a chance to get the things which they were unable to obtain in their village. In consistent with this, Birhan (2011) stated that in most of rural areas of Ethiopia, a substantial number of people have been leading a deteriorated and poor way of life. Consequently, many of the people move to urban centers almost spontaneously, without having rational decision perhaps under the perceived notion of things must be better than what they were in. This is due to the dully living conditions of rural areas. Hence, this finding implies that the prevailing culture of the community and deteriorated nature of the rural area have accelerated the rate of rural-urban migration.

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d) Social links between place of origin and destination

Table 2: Responses on Contacts before Migration and Its Contribution

Variables	Categories	Frequency	Percent
Knowing a person at the place of destination before migration			
	Yes	359	93.5
	No	25	6.5
Total`		384	100.0
Type of relationship with the person:			
	Relative	125	32.6
	Friend	139	36.2
	Parent	95	24.7
Total		359	93.5
The decision to migrate was contributed by the person			
	Yes	329	85.7
	No	30	7.8
Total		359	93.5
The contribution which has done by the person was:			
	Promise to provide accommodation	112	29.2
	Promise to welcome	99	25.8
	Promise to help me to find a job	118	30.7
Total		329	85.7

Source: own survey, 2016

As it could be observed from the table 4, the results of this survey revealed that more than half 359(93.5 %) of the migrants had known a person at the place of destination before they had left their place of origin. The remaining 25(6.5 %) didn't know anyone at the place of destination prior to their migration. Those who had known a person were asked to state their relationship with the person, and that 139(36.2 %) of the respondents stated their relation as they were friends to each other. The respondents who mentioned their relationship as a relative with the person of destination were 125(32.6 %). The respondents who had a relation with the person as a parent consist 95(24.7 %). On the other hand, the respondents who did know a person in the town before their migration were also asked if the person had a contribution on their migration decision. Majority 329(85.7 %) answered that the person was played a role for them to migrate. While the remaining 30(7.8 %) reported that the person had nothing contribution for their migration.

It is easy to understand from the table 4 that those who were settled in the town from the place of origin before had played different roles on the migration decision of later migrants through the promises of a support. Thus, 118(30.7 %), 112(29.2 %)and 99(25.8 %) of the respondents replied that they were given a promise of helping them to find a job, to provide accommodationandwelcome them respectively from the person with whom they had a contact at the place of destination.This reality shows that the early migrants were more likely remaining connected with the community of their village. They do things that seem essential for the migration of non-migrants to migrate.

In discussing about this, interviewees draw round corresponding statement which uncovers the influence of social contacts in rural-urban migration decisions of the people. Hence, one of the key informants explains the influence in this regard as follows:

"….most often, the social relation between the place of origin and destination play a key role in the decision of rural-urban migration. I have witnessed that almost every household from the rural area have a migrant in the town. Strong and close contact has been kept between them. With such a contact, the early migrants from the place of origin vowed to take the responsibility of providing a necessary supports such as searching a work, adjusting with the town life and housing tothe later migrants. This boostsoptimism to take migration decision."

This reveals that the tradition of cooperative relationship of the rural people was yet functioning which helped to keep in touch with previous migrants. Even though migrants have stayed a long time in the town, they would not left behind this tradition. This increased a confidence for thesubsequent migrants to leave, and move to the town.

In support with this, the FGD participants agreed that there has been a strong solidarity among the rural community. Hence, most of the migrants did keep such solidarity though they migrated early and settled in the town. This creates a tie between those who migrated from the place of origin and inhabited in the rural area. For this reason, the early migrants did not refuse to undertake the promising tasks behind the process of rural-urban migration.Hence, people think more likely to move to the destination place where they

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know a person who can make their migration easy. Also, there is a belief that it will becomea potential for the former migrants to come-up with different urban constraints and problems if there would be a person with them from their family members or village in general. Thus, they often endeavor, and make the migration possible for the one who is very intimate for them.

This finding was supported by the literature of De haan and Yakub (2009), which indicated that there is strong social bond that connect migrants and non-migrants of the rural area through ties of kinship, friendship and shared values of the local communities. For this reason, most of the time the place of destination where relatives or family members, friends, neighbors have been settled from their rural area is more preferable for migrants to relocate than some other town. This is due to the belief that it assures safety, and reduce/simplify psychological and financial costs or any possible challenges that can encounter the subsequent migrants in their way to the town and after their arrival. Hence, the result of this study uncovers that the presence of social capitals from a durable tie between migrants and community of their birth place has contributed to migration from district to the town.

Table 3: Responses related to information about life in the town

Variables	Categories	Frequency	Percent
Having information about the life in Sodo town before departing the place of origin			
	Yes	345	89.8
	No	39	10.2
Total		384	100.0
The main source of information was:			
	Previous migrants	99	25.8
	Family members	132	34.4
	Friends	114	29.7
Total		345	89.8
The information which migrants had about the life in Sodo town was:			
	Life in the town is better	129	33.6
	Life in the town is more than better	76	19.8
	Life in the town is easy to success	103	26.8
	Life in the town is difficult	34	8.9
	Life in the town is worst	3	.8
Total		345	89.8
The view about the town was influenced by the information			
	Yes	326	84.9
	No	19	4.9
Total		345	89.8
The nature of influence:			
	Negatively changed my outlook about the town	18	4.7
	Positively changed my outlook about the town	308	80.2
Total		326	84.9
Life in the town was as it would be informed before migration			
	Yes	57	14.8
	No	288	75.0
Total		345	89.8

Source: own survey, 2016

When we look at the responses of information about life in the town, significant proportion of the respondents had information before they leave their village 345(89.8 %), and 39(10.2 %) were not previously aware about life in the place of destination before they move. The respondents who had heard about life in the town from family members were 132(34.4 %), and those who have received the information about life in the town from friends comprise 114(29.7 %). Some replied that their source of information was previous migrants 99(25.8 %).

Results in the table 5 depicted that respondents have informed differently about life in the town before their move to the town, and that 129(33.6 %) of respondents have heard as life in the town is better while 103(26.8 %) were informed thatlife in the town iseasy to success. About 76(19.8 %) were well-versed that life in the town is more than better, and 34(8.9 %) and 3(.8 %) had information likelife in the town is difficult andlife in the town is worst respectively. The respondents who replied yes about the influence of mentioned information on their view about the townwere

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asked how they could be influenced, 308(80.2 %) responded that their outlook about the town was positively changed. But, 18(4.7 %) said that they negatively changed their view towards the town. Additionally, 288(75.0 %) of respondents answered that they did not get life in the town as they were informed prior to their migration while 57(14.8 %) replied that they did get. This indicates migrants had informed about the place of destination. However, what they had heard is more about the impressive one.Thus, they were inspired to migrate by the information they had about the lifestyles of destination place.

In correspondence to the above data, during the interview it was possible to identify how flow of information inspired the people to migrate. The following statement from key informant interview with a migrant reinforces this fact:

"Before my departure, I was easily communicating with my friend through phone. In our communication he always told me that I am nothing more than a farmer, and fool who only knows farming. Moreover, in his return trip, he told me that it was good for me to look for a better livelihood in the town rather than killing my time. He further informed that the gain was very less than exerted effort in our vicinity. But, in the town many options and opportunities were available that could gave me a chance to bring change in my life and realize my dream. Also, my friend said that, beside to fulfilling necessary things, in his two years of staying in the town he managed to save money that enabled him to buy an Ox. However, after my arrival, things became difficult. It took three months to find regular jobs. Even after finding a job the employers were not paid my salary properly."

From the aforementioned statement it is possible to reveal that friends or relatives and neighbors from the town want to keep a positive image about the town and themselves as well. As the results of overblown information of the alternatives and life chances available in the town, people pulled to resettle in the place of destination. It is also possible to underline that through the use of modern technology like mobile phone, different information have directly transferred from the place of destination to origin. Hence, the non-migrants have firsthand intangible success stories about the place of destination. Besides, the new migrants never get worry at the time of their migration that how they can meet with early migrants when they arrive to the town. This is because, mobile phone is there, and enables them to meet one another easily. So, this indicates that the advancement of technology, especially mobile phone has significantly intensified the process of rural-urban migration.

In addition, the FGD discussants indicated that the flow of information to the village regarding to the availability of various opportunities in the town is mostly beyond the reality and exaggerated, which in turn enhances new migration. Only inclining to its upbeat one, many of the former migrants share an idea related to life in the town to the non-migrants. Due to this case, the rural people develop an assumption that life is better in the town. In addition to what they have heard, the non-migrants see some changes on the migrants who return to the village.

The result of this study is in line with previously conducted researches.Rayhan and Grote (2007) revealed that various factors are involved before people's decision to migrate. Besides to the challenges of the rural area, expectation of life in the town and flow of information which the rural people receive play a significant role in the decision of migration. According to Getahun (2007), the influence of information of those who migrated early is very considerable in driving a large number of people to Addis Ababa. He further stated that information in facilitating migration is vital. This is because, most of the rural people who are generally low in their educational status and encircled with different limitations are highly depend on the information they have form their friends or relatives and influenced to make their decision to migrate.

As observed from both quantitative and qualitative facts above, the decision of migration was influenced by the information that conveyed by prior migrants who either return to home or have settled in the town. Thus, many of the migrants had information about the town before their migration. But, mostly the information was much more inflated than the existing reality of life in the town. This significantly augmented the number of people's movement from rural area to the town with a wrong interpretation of its real situation. Moreover, the rural peoplemight be able to look for other options than migration if they were informed and aware in the right manner about the town life.

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e) *Desire for personal freedom and independence life*

Table 4: Responses on the family's degree of controlling a behavior and probability to spend a leisure time

Variables	Categories	Frequency	Percent
Family's degree of controlling the behaviour or deeds in the birth place was:			
	Low	-	-
	Somehow low	37	9.6
	Very low	-	-
	High	159	41.4
	Somehow high	165	43.0
	Very high	23	6.0
Total		384	100.0
Having the opportunity to spend a leisure time with friends and relatives in the place of origin			
	Yes	93	24.2
	No	291	75.8
Total		384	100.0
Reason for the inability to had such an opportunity was:			
	Family constraints	91	23.7
	It was considered as insignificant within the community	64	16.7
	No suitable conditions to spend such a time	97	25.3
	There was no such a time	39	10.2
	I didn't want to spend such a time	-	-
Total		291	75.8

Source: own survey, 2016

The results from table 6 portrayed that 165(43.0 %) of the migrants were reported that theirfamily degree of controlling is somehow high. The respondents whosefamily degree of controlling their behavior was high accounted for 159(41.4 %), andsomehow low consists 37(9.6 %) and 23(6.0 %) were answered that their family degree of controlling their behavior wasvery high. Beside to this, majority 291(75.8 %) of the respondents did have no prospective to spend a leisure time with their friends and relatives while some of 93(24.2 %) respondents replied that they had such a time. Those who were unable to spend a leisure time had different reasons for their inability. Thus, 97(25.3 %) of respondents pointedhaving no suitable conditions as the factor. Others 91(23.7 %) stated that they were unable to have such a leisure time due to family constraints.Those who mentioned as the reason thatit was considered as insignificant within the community comprise 64(16.7 %). Some of the respondents 39(10.2 %) also didn't have the prospective to spend a leisure time with their friends and relatives due to the absence of such a time. This asserts that the rural area was characterized by rigid informal social norms that enforce persons to act accordingly, and inhibited not to go beyond the socially accepted standards. Community's recognized norms related to age, mate selection and social class prohibited persons from socializing their expectations that seems to be possible. Consequently, this encouraged the decision of migration to the town by calculating the likelihood of achieving things that had been proscribed by the norms of rural area.

In line with the above data, the FGD discussants and key informants have pointed out that in the rural area, persons have a limited chance to accumulate and diversified their asset until they get married. Even the marriage arrangement was mostly decided by a family, and based on the stated norms of the community of that particular area where this study was undertaken. In addition, one of the FGD participants stated that females are allowed to have cut their hair just like as males and at the same time males are allowed to make their hair longas females in the town. But, doing such things in the place of origin is a taboo. So, the rural communities have a rigid tradition that tied them, and enforce to live and act according to the norms which they have been socialized. However, many of the people, especially, but not only, the newgeneration did not want to be controlled and looked after themselves by some others. Furthermore, they added that there was no suitable time and places to enjoy except sitting under the tree, so that people could meet to each other more than ten times per a day in the village. Thus, every aspect of movement within the community is known, and thereby none of the actions could be hidden. But, majority of the people were decidedly uninterested to lead under controlled life of the rural area, and pushed to leave their village.

Research conducted byBirhan (2011) confirmed this fact that persons were not in a position to lead their own autonomous life in the way that enables them to act and behave according to their wishes in rural areas because they were under the guidance of informal social norms. He further pointed out that what an independent life mean.As of him, it could be interpreted to include marriage, own income management, not being considered as a family burden, supporting

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parents, not being overworked, and taking one's own decisions. However, such a life of persons in the rural area has been restrained by rigid standards of the community. Thus, person's enthusiastic of having such a capability and willing to escape from rural cultural restrictions and obligations was one of the contributing factors that induce rural-urban migration.

Therefore, this study reveals that unwillingness of personsto view and act on the behalf of stated norms of the community, and inability to apply what they wish to do due to rigidity of informal social standards were mainly triggered people to leave the rural area.

Table 5: Frequency and Percentage Distribution about Recreation/Entertainment

Variables	Categories	Frequency	Percent
Going out more in the town for recreation than the place of origin			
	Yes	313	81.5
	No	71	18.5
Total		384	100.0
Having the perception prior to migration that town life permits to have one's own private life			
	Yes	284	74.0
	No	29	7.6
Total		313	81.5
The perceptionwas:			
	Less face to face interaction in the town, so that I can act freely	80	20.8
The town culture is more flexible that I can realize my wish		103	26.8
Urban places are more conducive for recreation		101	26.3
Total		284	74.0

Source: own survey, 2016

As illustrated in the table 7 above,313(81.5 %) of respondents to whom the place of destination became more suitable for recreation/entertainment than their village were asked if they had previously perceived that the town life let them to lead their own private life. From those who replied yes 284(74.0 %); before their migration, 103(26.8 %) of respondents had the perception that the town culture is less rigid, so as they can realize their wish. Those respondents who had the perception that urban places are more conducive for recreation were 101(26.3 %) and 80(20.8 %) had the awareness that there would beless face to face interaction in the town, so that they can act freely. This reveals that people highly motivated to relocate to the town from the rural area due to their rising ambition of accessing an open place which enables them to act in a more self-directed manner than they were in the rural area. They had a motive to apply their needs which help them to maintain their physical, mental and social wellbeing. But, the local area was failed to be conducive, and unable to build necessary aspects like cafes and particular places to play games or for relaxation. Hence, people have been very less passionate to live in their birth place. On the other hand, they have believed that town way of life facilitate them to lead their own life, and pave the way for effective function and contribution in their day to day life.

Moreover, it is possible to observefrom the FGD discussants, they all indicated that the presence of appropriate situation for entertainment apart from a work is very essential to develop social cohesion and bring economic success. They also argued that the green areas and public spaces are significantly needed to create healthy life and positive relationship, and contribute to reduce juvenile delinquency and negative behaviors within the society. Despite this fact, these spaces are much better in the place of destination than its counterpart of the rural area. For this reason, a substantial number of people become bored to stay in the rural area, and basically motivated to move to the town with a perceived presence of advantageous social settings than their birth place.

Besides, the place of destination allows people to build their personal competence. The external influence is very limited in the town that people can easily develop their personality and meet their needs. This condition of the town certainly attracted majority of those people who are dissatisfied with rural way of life. The FGD participants further indicated that various leisure activities of the town and the possibility to lead an autonomous life become other attractive force for migration from the rural area. For this reason, the result of this study indicates that the rural people had a great value towards their autonomous way of life. Thus, strong desire to lead one's own life without external constraints and looking for apposite conditions to undertake the felt needs have resulted rural-urban migration.

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f) Food Shortage

Table 6: Responses on the Availability of Enough Food in the Place of Origin

Variables	Categories	Frequency	Percent
Having enough food in the place of origin			
	Yes	63	16.4
	No	321	83.6
Total		384	100.0
If no, do you believe that you would be exposed to hunger in your place of origin?			
	Yes	278	72.4
	No	43	11.2
Total		321	83.6
The decision to leave the birth place was influenced by hunger			
	Yes	271	70.6
	No	7	1.8
Total		278	72.4

Source: own survey, 2016

As indicated from the results in the table 8, more than half 321(83.6 %) of respondents pointed that they hadn't enough food in their village. In contrast, 63(16.4 %) mentioned that they had enough food before they move to the place of destination. Form those who had hardly enough food, 278(72.4 %) were exposed to hunger. However, 43(11.2 %) of respondents acknowledged that they were not exposed to hunger in their place of origin. On the other hand, the respondents who forced to leave their village due to hunger were 271(70.6 %), and hunger had nothing influence for their decision to left their birth place consists 7(1.8 %). This imply that in the rural area, due to various constraints, the likely chance for the availability of enough food was less, and limited in itsaccessibility to majority of the people. As the data obtained from FGD, including the supply of food, almost all of the rural community's life has been dependent on the agricultural production. However, effective agricultural production in general and the supply of food in particular has mostly affected by weather conditions. Thus, the quality and quantity of agricultural production was negatively influenced by the variability of rainfall and temperature. As the result of this, the availability, and also accessibility of food to consume become a fiddly issue for most of the rural residents. Hence, it has been a problem to eat significant amount of food per a day.The FGD added that the community has been often challenged to attain food apart from agricultural production. As a result,they were derived to leave the area to search for livelihoods in the town that help them to get out from the problem. The FGD participants further indicated that although the residents have trying a lot to provide a food for their family, many of them have been failed to satisfy their family's needs. Consequently, this increases frequency and severity of famine which likely to cause people's decision to migrate. In line with this, as World Bank (2010), food insecurity was becoming a challenge for most of the rural area of Ethiopia, and could be a key driver of historical and present rural-urban migration of the country.

In line with this fact,from the study area,one of the kebele chairs persons in key informant interview recited the situation as follows:

" it is adistressful that our community longing for a food which they had an easy access to consume. For instance, as every one and all knows that it had not been a big deal to get potato for household consumption. Despite this fact, currently, it is a great trouble even to see such food item. So, I can say that accessing not a preferable one but any consumable food becomes defy for many of the people within the community. For this reason, people have no option except abandoning their uninhabitable rural homes."

The above facts, without a doubt, signify that there was an immense food crisis. Thus, people have faced problem of securing the sufficient amount of food to consume in the rural area, and they used migration as a means to escape from thisdifficulty. Moreover, limited availability and accessibility of food, which contributed to recurrent hunger, was influenced people to leave their rural area.

VI. Conclusion

This paper has managed to thoroughly discuss the existing socio-cultural factors in the movement of people from the rural Sodo Zuria district to Sodo town.

The reasons given by majority of the migrants for their migration were the respect that has been given from the rural community, positive accounts about the town, hunger and a need to be free from family's under control. Furthermore, the findings underlined the main socio-cultural factors which contribute to rural-urban migration.

Based on the findings, like intimate and strong social relationship between the early migrants at the place of destination and the community, rigid informal social norms, inability to spend leisure time, and

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inaccessibility of sufficient food and hunger were mainly triggered to migrate from the village. Also,exaggerated information about life in, and adequate conditions of the town to act according to one's own interest and needs attracted many of the people from the study area.

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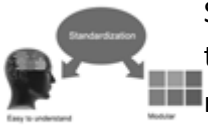

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3. Submission of Manuscripts,

4. Manuscript's Category,

5. Structure and Format of Manuscript,

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- Exact spelling, clearness of sentences and phrases, and appropriate reporting of quantities (proper units, important statistics) are just as significant in an abstract as they are anywhere else

Introduction:

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

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

Approach:

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- Embrace particular materials, and any tools or provisions that are not frequently found in laboratories.
- Do not take in frequently found.
- If use of a definite type of tools.
- Materials may be reported in a part section or else they may be recognized along with your measures.

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- Describe the method entirely
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- Simplify - details how procedures were completed not how they were exclusively performed on a particular day.
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Approach:

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



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Content

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Approach:

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References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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ISSN 975587

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