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By Samta Pandya

Tata Institute of Social Sciences, India

Abstract- This paper looks at seva as a form of faith-based social work in India. I identified a random sample of 1017 followers of Hindu faith-based organizations having social service projects. These followers are also doers of seva as a form of engagement with the organizations. My purpose was to understand seva through their lens particularly with a focus on their profiles; engagement chronicles (initiation, duration, type of seva, motivation) and perceived implications for self and society. Seva is viewed as having transcendental benefits for self and as having a unique package of moral philosophy and tangible goals of social development.

Keywords: seva, faith-based social work, india, doers of seva, followers.

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SEVAASAFORMOFFAITHBASEDSOCIALWORKININDIA

Strictly as per the compliance and regulations of:

Seva as a Form of Faith-Based Social Work in India

Samta Pandya

Abstract- This paper looks at seva as a form of faith-based social work in India. I identified a random sample of 1017 followers of Hindu faith-based organizations having social service projects. These followers are also doers of seva as a form of engagement with the organizations. My purpose was to understand seva through their lens particularly with a focus on their profiles; engagement chronicles (initiation, duration, type of seva, motivation) and perceived implications for self and society. Seva is viewed as having transcendental benefits for self and as having a unique package of moral philosophy and tangible goals of social development.

Keywords: seva, faith-based social work, india, doers of seva, followers.

I. Introduction

Social work literature has highlighted the importance of culturally appropriate interventions (Boyle & Springer, 2001, p. 56). The emphasis on cultural diversity has brought out limitations of practice models that emphasize on rationalism and individualistic approaches in non Western context (e.g. see, Prasad & Vijayaslakshmi, 1997; Tsang & Yan, 2000; Hart,2002). The emphasis is thus post materialist and the focus is on looking at communitarian sentiments within the broader theoretical and epistemological perspectives of later modernity (Gray, 2008). Social work literature has comprehensively handled the importance of religion and spirituality for practice (see Canda & Furman, 1999; Sheridan, 2003; Rice, 2005). The contention is that faith enables a search for meaning and purpose and the move is back to traditional worldviews, collective values and sense of community (Coates et al, 2006). Faith has thus been a source of values, virtue ethics and morality and a sort of counter view to modernity's perils. One of the core perils is the 'demystification of culture' (Holden, 2002, p. 93) and privatization of faith. This post modern lens brings faith to the foreground and deploys it for practice (Furness & Gilligan, 2010). The connection is established through the practical mysticism of faith and the meaning, intention and motivation in social work (Gray & Lovat, 2008). The other aspect is to appreciate and comprehend the nature of faith based social service provision in varied contexts either complimenting or substituting state provisions (Crisp, 2013)

Faith in general and faith based organizations in particular have historically played an important role in Indian civil society (Oomen, 2004). Hindu inspired faith organizations are headed by teachers or gurus, whose charisma is the key to organizational functioning (Copley, 2000). The leanings are Hindu which are suitably re-crafted to cater to modern and at times secular sensibilities. This is done through the use of the parlance of New Age spirituality. The fact nevertheless remains that these organizations are Hindu and popularize the nationalist ideology of Hindutva (Warrier, 2003) – referring to the Hindu sentiment. Gurus or teachers who head these organizations are believed to be avatars or divine embodiments who have an earthly mission. This mission is to serve society and navigate followers and society at large out of difficulties of contemporary existence. Hence social service emerges as an important mandate of these organizations – the Hindu term for which is seva. This seva is panegyric i.e. it constitutes a Hindu expression of the topography of the self where the prototypical act of worship is the glorification of the divine (Warrier, 2003, p.288).

Seva is thus performed with the mandate to bring faith back into the public realm and is mediated actively by faith practices combining philanthropy and rituals (Vaidyanathan, Smith & Hill, 2011). Norms of community organizing around the faith principle are created (Warren, 2009). There is an element of partnership in development goals in a resource limited setting. The performance of seva is enacted through devotees and followers who form the core constituency of Hindu faith-based organizations. One argument is that followers join these organizations in a quest to fill the moral-spiritual vacuum created by modernity (Wilhelm et al., 2007). There is thus a leaning towards a collective style of volunteering vis-à-vis the reflexive (Hodgkinson & Weitzman, 2003). What is also prominent is the bourgeoisie trait – followers and doers of seva belong to social privileged class and ethnic groups (Author, 2012). They align to the organizations by being drawn to the guru/teacher charisma and to counter existential insecurities arising out of conditions of life in high modernity (Knibbe, 2008). Doing service under the aegis of these organizations does two things for the followers; one, it gives them a premium of well-being and life satisfaction (Dierendonck & Krishna Mohan, 2006) and second, it provides them with a sense of contributing to social development through devotion to the teacher.

Hence for the doers social service is a component of spiritual development – a 'meritorious

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activity that wears down the egotism and selfishness of modernity' (Warrier, 2006: 186). It is also a form of practical spirituality[1] (Srinivas, 2008: 258). Here one can also bring in discourses on impure altruism of seva as it entails consuming 'clubbiness' (communitas/network formation) as a private good along with philanthropy as a public good (Rochford, 1989). Seva as Hindu faith based social work in India navigates through the matrix of possible meanings (engaged cosmopolitanism) created by the gurus (Khandelwal, 2012) which allows followers to at once reach out and also personally transform.

This paper is based on a study done of 1017 followers of twelve Hindu faith based organizations across the Indian subcontinent that have social service projects.[2] Hindu faith-based social work in India operates through the agency of followers who are considerably also the actual doers of service. My purpose was to understand seva through their lens particularly with a focus on their engagement chronicles (initiation, duration, type of seva, motivation) and perceived implications for self and society. Through the lens of the ground performers, I have discussed the actual performance of seva as a form of faith-based social work in India.

II. METHODOLOGY

The purpose of the study has been to look at seva as a form of Indian faith-based social work through the lens of doers i.e. the followers of the faith-based organizations.

I used a two stage survey method wherein at the first stage, 12 sites of Hindu faith-based social work in the Indian context were identified within the geographical limits of India covering nine states [3]. These

included Hindu faith institutions as defined by the organizational vision-mission. In all these organizations, followers were engaged in undertaking social service activities along with office bearers/members of the order and were playing varied roles. In the second stage, I used the probability proportional to size sampling to sample respondents within each of these institutions from the lists obtained. With an average response rate of 75.34%, the total number of respondents is 1017.

I used an interview schedule, administered at the respective organizations' project sites. The schedule comprised of basic questions of socio-demographic profile, initiation into the service, seva type, duration, training, views on work done, motivation and perceived implications of seva for self and society. The questions on motivation and perceived implications for self and society were open ended. The qualitative responses obtained were then combined into analytical codes using the Nvivo10 software. The schedule also comprised of a scale called the Self Report Altruism Scale developed by Rushton (1981). The Cronbach α for the scale is 0.84 for this study. The Likert-type scale contains a list of 14 items to assess altruistic behavior and respondents are asked to rate the extent to which they exhibit listed behaviors (altruistic) on a five point rating {0=never, 1=once, 2=more than once, 3=often, 4=very often}. The score is the arithmetic sum of all the items and higher score indicates better altruism ratings.

I have analyzed the data has been in terms of univariate representation of the socio-demographic profile and cross tabulations and chi-square tests of association of intermediary variables such as initiation, seva type, duration, training, seva view and motivation with background profile variables as independent variables. The dependent variables are perceived implications of seva for self and society as well as scores on altruism scale. I have developed two logistic regression models. The first logistic regression model tests the predictors of perceived implications for self (whether transcendental benefits or material-social benefits). The second logistic regression model tests the predictors of perceived implications for society (faith proliferation or contribution to social development). For the regression analyses, nominal-categorical level predictor variables were suitably recoded into binary or dummy variables. The quantitative data was then analyzed using STATA 12 computer package.

III. RESPONDENT PROFILES

Around 40.02% of the respondents were in the age group of 20 – 39 and 12.69% were in the older age

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[1] Devotees who practice *seva* take an active role in the betterment of their local communities. Their performance of *seva* demonstrates an alternative and non-nationalistic way to perform citizenship. In addition, *seva* is a devotional practice, for serving others is equivalent to serving Sai Baba, that is, "feeding the divine in the body of the poor" (281). For the many devotees who will probably never make the pilgrimage to Puttaparthi, *seva* is as an easily accessible pathway that connects a transglobal community to its religious teacher. Moreover, it is through *seva* that participation in the local life of one's city becomes a sacred activity through the alchemical mediation of the transglobal *avatar* Sathya Sai Baba. For Srinivas (2012) devotees who do *seva* and gurus who promote *seva* are mimetically inclined –a classically Tardean situation. For Tarde (1903: 28) famously, society began ―when one man first copied another.

[2] Critical literature also points to the fact that these organizations undertake social service to get the benefit of tax exemptions rather than purely altruistic intentions (Warrier, 2006).

[3] The nine Indian states covered are – Maharashtra, Gujarat., Rajasthan, West Bengal, Tamil Nadu, Kerala, Karnataka, Punjab and Assam. Twelve organizations had headquarters and/or major social projects in these twelve states. Three projects were on education, four on health, three on livelihoods development and two on aging issues. The followers of these organizations served in these projects as per the records/lists obtained from the respective project sites. Fieldwork was done between December 2012 and May 2013. An earlier part of

this field work was done from February – October 2011. Interesting insights were obtained from there as well as project wise data. The second field work then covered an extensive geographical but the specific thematic area of followers who did service activities in these organizations.

groups of 60 and above. Around 62.24% were women and 35.40% were men. Around 2.36% claimed that they did not fit into the prescribed gender binaries. Around 33.33% were married, 23.33% were widowed and 23.33% were ever single. In terms of education, majority (62.73%) had bachelor's degree and 34.61% had masters level and professional qualifications. Majority i.e. 81.71% were in employment (service or self employment), 15.34% were retired and 2.75% were never employed/homemakers. Majority (95.18%) belonged to the socially privileged groups. Around 62.73% were living in major cities and 34.71% in small towns of the country. Majority (79.06%) were Hindus and among those who belonged to other religions 6.88% were Christians and 6.19% were following Jainism. In terms of monthly per capita expenditure calculated in Indian rupees, 43.36% were in the higher bracket of 10001-20000. Around 44.64% were in the expenditure bracket of 5001 to 10000. Roughly 9.54% were in the highest bracket of 20001 and above. Hence in general respondents who undertook seva in the faith-based organizations in India were middle aged adults, mostly Hindus and belonging to socio-economically privileged background. Women who did seva were a significantly high proportion such that we can speak of feminization and bourgeoisie nature of Indian faith-based seva.

IV.   Findings

In terms of seva type, majority i.e. 51.62% did office work pertaining to social service projects of the organizations and 23.89% undertook field site volunteering. Around 11.11 percent were actively involved in publicity work of the organizations. In terms of differentials in type of seva undertaken vis-à-vis background characteristics, age had a significant association with seva type (χ^2 (24)=693.2093, p<0.0000). Respondents in the younger age groups did more of office work and those in the older age groups were more engaged in institutional publicity. Men engaged more with office work and women with field site volunteering (χ^2(8)=37.5217, p<0.0000). Occupation of the respondents also had a significant association with seva type – working professional doing more of office work and retired people doing field site volunteering and publicity work (χ^2(16) 561.5451, p<0.0000).

Initiation into the organization was by family (17.50%), guru teachings/ charisma (23.11%), institutional publicity (29.11%), through social networks (15.44%), serendipitous (7.96%) and through fulfillment of an instrumental need through the organization such as that of stress relief or healthcare/alternate therapy (6.88%). In terms of looking at initiation into seva vis-à-vis background characteristics, age of the respondents had a significant association with form of initiation on the Pearson's chi-square test (χ^2(30)=4750.6494, p<0.

0000) – younger people initiated by families and older adults through institutional publicity and fulfillment of instrumental needs. Similarly sex of the respondents also had a significant association with form of initiation (χ^2(10)=21.8264, p=0.0160), with women more inclined to seva through teachings and institutional publicity. Similarly occupation of the respondents also had a significant association with form of initiation (χ^2(20)= 678.2754, p<0.0000) – for retired people the initiation was largely serendipitous and fulfillment of an instrumental need probably of activity engagement and healing. For working professionals, the initiation was a combination of family influence, guru teachings and institutional publicity. Ethnicity of the respondents also had a significant association with form of initiation – institutional publicity influencing the minority groups more (χ^2(10)=21.1949, p=0.0200). More residents in major cities were attracted to guru teachings and institutional publicity and residents in small town were associated through family influences and social networks. This also speaks of the proliferation of faith institutions in urban topos. Hence place of residence also had a significant association with form of initiation (χ^2(10)=20.3649, p-0.0259). Similarly religion also had a significant association with form of initiation (χ^2(30)=57.3023, p=0.0019). Whereas Hindus had a range of reasons to be initiated into the fold, non-Hindus were largely attracted through institutional publicity, which speaks of the bridging tendencies of these organizations. Monthly per capita expenditure (MPCE) as an indicator of class was also significantly associated with form of initiation. Respondents in the higher MPCE bracket more attracted through institutional publicity and guru teachings (χ^2 (25)= 53.5121, p=0.0008).

In terms of duration of service/seva, majority (95.18%) of the respondents had been serving for eight years and above. Age had a significant association with duration of seva undertaken (χ^2(12)=22.2279, p=0.0353). Middle aged adults had longer duration of service. Respondents belonging to socially privileged groups also had longer duration of service vis-à-vis the minority groups (χ^2(4)=2034.0000, p<0.0000). This was also so for Hindu respondents who had a longer engagement vis-à-vis the non Hindus (χ^2(12)=456.8767, p<0.0000). Respondents dwelling in major cities had longer duration of seva undertaken vis-à-vis those in small towns (χ^2(4)=27.7229, p<0.0000). This was also so for respondents in the higher expenditure brackets who had served longer compared to their counterparts in lower expenditure brackets (χ^2(10)=29.8617, p=0.0009). Hence in general a socio-economic privilege was associated with the length of seva.

Majority (62.24%) had not undergone any specific training for the work. However 35.40% said that

they had done some form of training for the work and initiation into the organizations. In terms of training for social service or seva, participants in the younger age groups had undergone training vis-à-vis the older adults who proposed that they operated volitionally ($\chi2(12)=$ 26.3914, p=0.0094). A higher proportion of men had undergone some form of training or the other for service activities ($\chi2(4) = 2034.0000$, p<0.0000). Similarly currently employed professionals had participated in some form of training for service activities of the institutions vis-à-vis the retired people ($\chi2(8)=24.4933$, p=0.0008). City dwellers had participated in training vis-à-vis those who lived in small town who had mostly done small orientation sessions or had no training ($\chi2(4)=19.6197$, p=0.0006).

This seva was predominantly viewed as an offering to the guru/teacher (72.47%) or as participation in a noble mission (9.14%), as giving meaning to life and existence (9.34%) and for building a sense of communitas (anthropologist Victor Turner's concept which talks of community or we feeling) with fellow followers and the organization.

The motivation to continue doing seva came from guru charisma (35.59%), transcendental benefits (21.93%), channelizing of altruistic intentions (21.44%) and having a sense of communitas and belongingness to the faith group. In terms of motivation, occupation of the respondents had a significant association with the motivation to do seva. Younger respondents were more prone to get motivated by guru charisma and transcendental benefits. The core motivating factor for older adults was a sense of belongingness to the faith group and commune. Similarly among the currently employed individuals, guru charisma and transcendental benefits were the main motivating factors. For the retired people who were followers to these organizations, the motivation was derived from a sense of belongingness to the faith commune. Occupational status had a significant association with motivation to undertake seva ($\chi2(12)= 29.9018$, p=0.0029). Religion of the respondents also had a significant association with motivation to undertake seva ($\chi2(18)=38.0876$, p=0.0038) – Hindus being more attracted to guru charisma and transcendental benefits.

Implications for self were perceived in terms of transcendental benefits (39.63%), guru proximity (29.30%) and social networks emerging from the faith group (31.07%). Perceived implications of seva for society were of the order of: divine transference (22.91%), proliferation of guru charisma and pure altruism (22.62%), material benefits and contribution to social development (33.82%) and expanding of follower/devotee base through service (20.65%).

On the self reported altruism scale, majority had good scores in the range 29-42 (74.24%) and around 10% respectively had moderate and very good scores.

In terms of the scores on the self reported altruism scale, age of the respondents had a significant association with the score range ($\chi2(180=65.7745$, p<0.0000). A higher proportion of the respondents in the age group 20-49 had good scores and very good scores were more prevalent in the older adults. Around 16.18% in the age group 60 – 69 had poor and moderate range scores which could be explained by the fact that entry into older adulthood may be marked by other stressors and hence altruistic tendencies may not surface adequately. Similarly 8.33% of the retired respondents had poor scores on the scale. However 16.67% of them also had very good scores and hence both extremes were observed in this occupational category. Around 75% of the respondents currently employed had good scores on the scale. Occupation status of the respondents had a significant association with the scores on the altruism scale ($\chi2(12)=33.6508$, p=0.0008).

Place of residence also had a significant association with the altruism scale scores ($\chi2(60=21.6508$, p=0.0014). A higher proportion of the residents in major cities had good scores vis-à-vis their counterparts from smaller towns. A higher proportion of those who were initiated into the organization and its social service work by their families, guru charisma and institutional publicity had good scores vis-à-vis those who were initiated by social networks, serendipitously or through fulfillment of an instrumental need. Specifically 14.81% of those who were initiated serendipitously in the organizations had poor scores. This could be due to the fact the engagement was by chance and not a well thought out and self directed venture. Form of initiation into the organizations also had significant association with altruism scale scores on the Pearson's test ($\chi2(15) = 65.2961$, p<0.0000). Seva type also had a significant association with self reported altruism scores ($\chi2(12)=45.1187$, p<0.0000). A higher percentage of those who did office work (75.62%), field site volunteering (81.89%) and made donations (76.47%) had good scores. This is vis-à-vis those who did publicity work (59.29%) and specialized services (58.82%).

In the logistic regression analysis conducted to predict whether the perceived implications of seva for self was transcendental benefits or material-social benefits, a test of full model against a constant only model was statistically significant (Table 1). This indicated that the predictors as a set reliably distinguished between those who perceived seva as giving transcendental benefits vis-à-vis material benefits (LR $\chi2(12)=87.98$, Prob>$\chi2=0.0053$). Prediction success was 66.53% (pseudo R2=0.6653). The z test showed that seva type, duration and training made a significant difference to the prediction of whether the implications were perceived as transcendental or

material-social. To look at the effect size of the said predictors, the odds ratio of the predictors such as age, sex, occupation, religion, seva type, duration, training, views on seva and motivation is greater than one. This means that for young and middle aged adults, women, in employment (paid and self employment), Hindus, doings hands on service/work (field service or related admin), doing seva for a longer duration, having not undergone specific training (i.e. doing it volitionally), viewing seva as an offering to the guru/teacher and deriving motivation from guru charisma and perceived higher benefits, the perceived implications for self were of the order of obtaining transcendental benefits.

In the logistic regression analysis conducted to predict whether the perceived implications of seva for society was faith proliferation or contribution/partnership in secular social development goals, a test of full model against a constant only model was statistically significant (Table 2). This indicated that the predictors as a set reliably distinguished between those who perceived seva as proliferating faith in society vis-à-vis contributing to general social development goals (LR $\chi^2(13) = 92.86$, $\text{Prob} > \chi^2 = 0.0050$). Prediction success was 64.44% (pseudo $R^2 = 0.6444$). The z test showed that seva type, duration and training made a significant difference to the prediction of whether the implications were perceived as faith proliferation or general contribution to social development. To look at the effect size of the said predictors, the odds ratio of the predictors such as age, sex, education, ethnicity, place of residence, religion, form of initiation, duration, training, views on seva, motivation and perceived implications for self were greater than one. This means that for young and middle aged adults, women, with at least bachelor's degree level qualifications, belonging to the socially privileged classes, residing in major cities, Hindus, initiated by filial ties or through guru charisma, serving for a longer duration, viewing seva as an offering to the guru/teacher, deriving motivation from the guru charisma and perceived higher order benefits and perceiving transcendental implications for self - the perceived implications of seva for society would be that of faith proliferation. This faith proliferation is then believed to percolate into social welfare and development.

Hence in general, the findings point towards a feminization, bourgeoisie orientation, urban locus and Hindu dominance in the performers of seva or social service in Hindu faith-based organizations. The general perceived benefits of seva are transcendental gains for the doers and faith proliferation for society which in turn would automatically trickle down to social welfare and development (as that is believed to be the working philosophy or underpinnings of faith).

V. Discussion and Conclusion

The findings of the study highlight the seva doer profiles and the perceived implications by the doers of seva for self and society. There is a class and ethnic superiority in doers of seva akin to 'new age' philosophy followers (e.g. Ababou, 2005). The fact that majority were Hindus is a marker of collective style embedded in the faith – its structural set up promoting the likelihood of follower/doer engagements[4]. A higher proportion of women in the sample can be said the reflect women's greater propensity towards authoritarian aspects of faith[5]. These faith-based organizations function as enclave communities where women are able to reproduce faith norms. However a more in-depth analysis of the gender lens is required to understand the feelings of belonging, the real respect of women for the organizations' obligations and the ensuing creation of their subjective/objective identities vis-à-vis men. The respondents' marital status did not have any significant association with aspects of seva. This is contrary to findings of faith volunteering studies in the western context which have proposed that single individuals are more prone to volunteer with faith organizations vis-à-vis currently married (e.g. Granqvist & Hagekull, 2000)

Family is a site of formation, maintenance and transmission of seva patterns. But a more important initiating/motivating factor is the teacher charisma and institutional ideology and its publicity. There is a sense that this association will help mitigate existential deprivation (see also Dein & Barlow, 1999). The longer duration of seva performances can be explained by a close association between acts of seva and identity affirmation of the doers (in relation to the faith-based organization). Seva is viewed as a sort of life dedication and prayer commitment. Training though limited is more of an exercise in transcendence and lifelong security of the charismatic grace and less of formal skill inputs. This is different from faith-based organizations in the western context where training is for capacity building to respond to the changing socio-political scenario (Brudney, 1992). Motivation is through an impure altruism of sorts – as it entails a combination of consuming 'clubbiness' with the faith-based organization as a private good and philanthropy as a public good (see Bowman, 2004). These 'stayers' (Namini and Murken's (2009) term) and the way they define personal gains for sustenance/motivation imply a sense of coherence and secure attachment to the guru.

These personal gains are defined by doers of seva in terms of four broad premiums – sense of well-

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[4] See Ecklund and Park (2007) and Eckstein (2001) for discussions on collective style of volunteerism.

[5] See Flere (2007) for explanations on gender differences in Christian religiosity.

being[6], life satisfaction, positive health effects and spiritual connectedness. [7] A further discourse is required on how this moral orientation and virtue ethics in relation to faith-based organizations influences socio-political attitudes of doers of seva. In terms of the perceived implications for society at large, the moral tone dominates. Seva is seen as metaphorically reflecting faith and cultural orientations (obtained from the organizations' ideologies and teachings) onto a perceived technolologized and depersonalized cosmos (Dawson, 2006) which requires change. It is collectively recognized that seva can be instrumental in scripting that change and partnering in larger welfare/ development goals.

For social work profession in general, this formulation of seva is a re-assertion of the culture of faith volunteerism and volitional cultures that effectively contribute to social development. The higher end scores on the self reported altruism scale also affirm the same. The need thus is to recognize these culture patterns as integral to practice of social work in differential contexts. Seva may not be free of ideological baggages[8]– as it combines the needs of interior dispositions of performers and an external orientation based on socio-political needs. The fact nevertheless remains that in the complex Indian social milieu with a range of social issues warranting attention (covering broad domains of education, health and livelihood), faith-based organizations can contribute reasonably in a resource limited setting. Seva done by followers is a means to substantially and tangible contribute to the social welfare and development goals of the organizations. The need is thus also to include this discourse in the social work curriculum so as to develop competence in partnerships, faith incumbent social work and strategic competence in handling it[9]. Although religion and spirituality are not explicitly included in the curriculum of social work in India, references to human diversity and culture and ethnicity are made where there are traditional indigenous knowledge and practices (Gray et al., 2007). Connections of faith-based services and social justice issues remain critical which cannot be ignored in micro or macro practice (Bhagwan, 2013).

The dysfunctional or negative aspects of faith are not discounted and those too must be addressed as challenges [10] (Holloway and Moss, 2010). While at this stage there is no specialized course on faith-based social work, educators can begin to interweave various aspects pertaining to values, ethics, assessment, ethically based intervention, community work and research into education.

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[6] Specifically, drawing from Dierendonck and Krishna Mohan (2006), it can be said that what is experienced is a sense of eudaimonic well-being with a focus on inner resources and the self or true self.

[7] See Krause and Bastida (2009) for an elaboration of the term. Spiritual connectedness is broadly an awareness of a bond that exists between fellow *seva* doers and followers.

[8] There is ample critical discourse which talks about the Hindu nationalist flavour of seva. Scholar's criticisms point to the fact that through these social acts schematic images and mental frameworks of an ideal Hindu defined social order is constructed (e.g. Zavos, 2000).

[9] Several authors in the contexts of US and Britain have emphasized on the inclusion of relevant material in relation to religion and spirituality in the social work curriculum (eg. Patel et. al. 1998; Furness, 2003; Canda et al, 2004, Furness and Gilligan, 2010; Bhagwan, 2010). A similar discourse needs to be developed in the Indian context.

[10] In the Indian context this would have reference to discrimination and the caste system.

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Table 1 : Predictors of Perceived Implication of *Seva* for Self (transcendental benefits or material social benefits): Logistic Regression

Perceived Implications of doing *seva* for self	Odds Ratio	Std. Error	Z	P>|z|	[95% confidence interval]	
Constant	1.7683	0.4289	0.47	0.637	0.2572	2.2948
Age	1.0991	0.1183	0.88	0.050	0.8899	1.3574
Sex	1.0412	0.1107	1.31	0.049	0.6499	1.0887
Marital stat.	0.8723	0.2235	0.89	0.423	0.7628	1.3562
Education	0.9648	0.0784	0.44	0.660	0.8226	1.1316
Occupation	1.0304	0.0720	0.93	0.052	0.7993	1.0829
Ethnicity	0.9434	0.1049	0.52	0.601	0.7586	1.1732
Residence	0.9263	0.1232	0.57	0.056	0.7136	1.2024
Religion	1.0873	0.0308	0.41	0.044	0.9286	1.0497
MPCE	0.9986	0.0511	0.03	0.079	0.9032	1.1042
Initiation	0.8960	0.1035	0.95	0.342	0.7145	1.1237
Seva Type	1.0820	0.0609	1.40	0.062	0.9688	1.2083
Duration	1.0930	0.0708	1.29	0.053	0.8993	1.3409
Training	1.0457	0.0235	1.56	0.037	0.8723	1.6782
Seva View	1.0195	0.0700	0.28	0.078	0.8910	1.1666
Motivation	1.0412	0.0612	0.69	0.049	0.9278	1.1684

Table 2 : Predictors of Perceived Implications of *Seva* for Society (faith proliferation or contribution to social development): Logistic Regression

Perceived Implications of *Seva* for society	Odds Ratio	Std. Error	Z	P>|z|	[95% confidence interval]	
Constant	2.2518	0.1456	2.38	0.017	0.0810	0.7826
Age	1.0182	0.1138	1.16	0.071	0.8178	1.2678
Sex	1.0490	0.1360	0.37	0.012	0.8136	1.3527
Marital stat.	0.7826	0.1235	0.67	0.352	0.7826	1.5627
Education	1.0791	0.0859	0.96	0.039	0.9231	1.2616
Occupation	0.8946	0.0680	1.46	0.143	0.7708	1.0384
Ethnicity	1.0435	0.1093	0.41	0.084	0.8498	1.2814
Residence	1.2031	0.1584	1.40	0.060	0.9294	1.5574
Religion	1.9784	0.0302	0.70	0.482	0.9209	1.0396
MPCE	0.9960	0.0501	0.98	0.037	0.9024	1.0992
Initiation	1.0356	0.1236	0.29	0.069	0.8195	1.3087
Seva Type	0.9969	0.0564	0.05	0.056	0.8921	1.1140

Duration	1.0956	0.0438	0.91	0.032	0.7823	1.6734
Training	1.0672	0.0323	0.78	0.052	0.6243	2.1362
Seva View	1.0225	0.6893	0.33	0.040	0.8960	1.1670
Motivation	1.0290	0.5962	0.49	0.621	0.9185	1.1527
Self Implications	1.0965	0.7988	0.04	0.036	0.8516	1.1660

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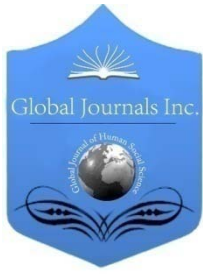
Boko Haram Insurgency and National Security Challenges in Nigeria: An Analysis of a Failed State

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Abstract- This paper examined the activities of the Boko Haram sect and how it has impeded the economic, political and social matrix of the Nigerian polity. The paper argued that the insurgence of the sect would continually be a national security challenge in-spite of the marginal lip-service of the government to curb the heinous activity. The paper relied more on secondary data-journals, magazines newspapers internet and the theoretical framework is Durkheim and Merton Anomie theory etc . The paper concluded that development cannot take place in an atmosphere of insecurity the symptoms of a failed state are made manifest on a daily basis in Nigeria such as poor governance, destruction of lives and properties, population displacement, lack of basic amenities. Hence, the Nigerian government has failed in its social responsibility to secure lives and properties of the populace. It recommends for collective and holistic machinery, not only by the Nigerian state, but also by the entire African nations and United States to curb not only Boko Haram insurgencies, but also any pockets of militia activity threatening the existence of the state. Also, the deployment of neighborhood watch (NW) would be a complimentary effort to the machinery of government to identify and locate the sect for such a time as this.

Keywords: boko haram, insurgents, security, sectarians, development, neighborhood watch.

GJHSS-C Classification : FOR Code: 370199p

BOKOHARAMINSURGENCYANDNATIONALSECURITYCHALLENGESINNIGERIAANANALYSISOFAFAILEDSTATE

Strictly as per the compliance and regulations of:

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Dr. Eze Wosu α & Agwanwo, Destiny E. σ

Abstract- This paper examined the activities of the Boko Haram sect and how it has impeded the economic, political and social matrix of the Nigerian polity. The paper argued that the insurgence of the sect would continually be a national security challenge in-spite of the marginal lip-service of the government to curb the heinous activity. The paper relied more on secondary data-journals, magazines newspapers internet and the theoretical framework is Durkheim and Merton Anomie theory etc . The paper concluded that development cannot take place in an atmosphere of insecurity the symptoms of a failed state are made manifest on a daily basis in Nigeria such as poor governance, destruction of lives and properties, population displacement, lack of basic amenities. Hence, the Nigerian government has failed in its social responsibility to secure lives and properties of the populace. It recommends for collective and holistic machinery, not only by the Nigerian state, but also by the entire African nations and United States to curb not only Boko Haram insurgencies, but also any pockets of militia activity threatening the existence of the state. Also, the deployment of neighborhood watch (NW) would be a complimentary effort to the machinery of government to identify and locate the sect for such a time as this.

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I. Introduction

Globally, the issue of security, peace and development is at the centre stage of local, national and international discourse. States, especially developing ones are constantly in search for security, (Barry, 1983).

Nigeria is post-colonial state in its form and Post – colonial state is tied to the offshoot of imperialism. Over the years, different governments, individuals and institutions in Nigeria have systematically entrenched a culture of marginalization, inequality within the social order. The modern social system has produced widespread violence, arbitrary hierarchies and avoidable deprivation that have snowballed into serious national security challenges, (Philip, 2008).

Since Nigeria was granted flag independence on October 1st 1960, it has not been well with her as a nation. Nigeria is buffeted with economic, political, and social crises, metamorphosing into national insecurity; historically ranging from the coups d' etat of 1960s to 1990s. The civil war (1967-1970) that claimed more than three million lives, the Maitatsine religious riots of the 1980s and early 1990s, the SAP saga and its effects, the 1993 June 12 election and struggle to reclaim mandate, Odi genocide, Sagamu bloody riots of 2000, the Niger Delta perennial crisis, armed robberies, inter and intra communal conflicts, kidnappings and political assassinations among others. These protests are driven for marginalization, resource control, or ethnic conflagration.

Recently, the emergence of the Boko Haram has added to the corpus of violence and insecurity in the country. Boko Haram is an extremist Islamic sect that is said to have a link with the Al Qaeda terrorist group. Its ideology presumably is to Islamize Nigeria. In today's Nigeria, the fear of Boko Haram is the beginning of wisdom, (TELL October 17, 2011), as they have created an atmosphere of violence and insecurity in the minds of Nigerians through actions that have left many dead, property worth billions destroyed and many displaced. Yet, the government does not have the magic wand to stop and/or protect lives and properties of the citizenry. From January till now, Human Right Watch says 425 people have been killed by the sect, (TELL November 21, 2011). The activities of Boko Haram have paralyzed commercial activities particularly in the northern part of the country with waves of threats across the nation. It becomes very dicey to situate the problems or agitation of the sect whether it is a religious agenda or not. Their mayhem cut across religious and non religious persons and institutions.

In a work titled "BOKO HARAM: History, Ideas and Revolt", Shehu Sani traced the emergence of Boko Haram to radical Islamic teachings in Nigeria. He looked at the Maitatsine uprising in Kano in 1980 which claimed 4,177 and left another 8,712 with varying degree of injuries as a watershed of large-

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scale ethno-religious conflict in Nigeria. He went on to examine the emergence and activities of Yobe Talibans and states;

There was confusion as to the true identity of the group that enacted the bestial act that held Yobe hostage for three weeks. Those who seem to know saw them as a reformed Maitatsine sect of the 1980s, while others said the Yobe Talibans could be those sympathetic to the Al-Qaeda Cabal of Osama bin laden, who spilled over to Nigeria in their bid to escape the United State aggression in 2001.

He further states; the self-styled Talibans of Yobe were not Afghans who infiltrated Nigeria,

rather they were Nigerian university undergraduates, former military personnel and professionals. They were easily identified by their Spartan dress code and long beard, reminiscent of Osama bin laden. The Yobe Taliban emerged around 2002. The group, on emergence, decided to call itself Al Sunna Wal Jamma, which in Arabic language is literally translated as "follower of Prophet Mohammed teaching",..... Security report had it that the group was also engaged in covert military training and warfare, (The Guardian, July 6 2011).

Therefore, the paper argued that the activities of the Boko Haram sect have impeded the economic, political and social matrix of the Nigeria state. Its activities has created orgy of destruction of lives and properties and displacement of persons in the country.

II.   The Problem

Security and development are very cardinal to the peace, unity and development of any nation. Every nation does have a security system put in place to unleash the individual and collective potential of its people as a nation. This security system must be holistic, that is, embrace the military and socio-economic, cultural, environmental, political and technological aspects of security. These cardinal elements of security are well encapsulated in Nigeria's Grand Strategy for National Security. It provides that;

The primary objective of national security shall be to strengthen the federal republic of Nigeria and to advance her interests and objectives to contain instability, control crime, eliminate corruption, enhance genuine development, progress and growth, and improve the welfare and wellbeing and quality of life of every citizen, (cited in Dike, 2010).

This, according to Dike (ibid), entails the followings;
1. State security and human security,
2. The preservation of the safety of Nigerians at home and abroad and the protection of the sovereignty of the country and asset.

The perennial and pervasive nature of unemployment, poverty, armed robbery, conflicts-

(Niger Delta, ethno-religious, Jos, pre/post-election) and the menace, seems to have launched a frontal attack on this Grand Strategy and a challenge to Nigerian motto of Unity and Faith, Peace and Progress.

Obviously, the alarming rate of violence and insecurity, among others, prompted a US Security Report in 2000, to predict the disintegration of Nigeria as political entity in 2015, about four years away. And recently, John Campbell, former US ambassador to Nigeria, in his book titled "Dancing on the Brink" warned that Nigeria might fail as a united country. He described Nigeria as tottering at the brink of failure as a result of poverty amidst plenty. He blamed this on a set of dysfunctions: "a weak government and rigged election; a ruling elite who view the state as a dispensary of petro-profits; endemic corruption; bloody sectarian violence between radical Muslims and Christians and the curse of oil wealth, which encourages Nigeria to ignore industrial development and agriculture", (TELL October 17, 2011).

Nigeria has been engulfed with one form of problem or another.   The most reoccurring is the challenge of security. This, no doubt, prompted the dissolution and restructuring of Nigeria's National Security Organization (NSO) by Ibrahim Babangida's administration in 1986 through decree 19. In its place, three other security organs were created. These include the State Security Service (SSS), responsible for domestic intelligence, National Intelligence Agency (NIA), responsible for foreign intelligence and counter Intelligence and Defense Intelligence Agency (DIA) responsible for military intelligence.

The 21st century creeping menace of Islamic sect manifesting into Boko Haram insurgence in Nigeria, has put the nation's security apparatus on the spot; opening to public doubt and scrutiny of an intelligence community that has enjoyed shadow coverage and handling since the nations return to democracy. According to Okujagu (2004) these prevailing era of insecurity to life and property experienced so far cuts across many facets that include political, economic, social and even in the religious arenas. Also, Paul (2008) saw the overwhelming challenge of the internal security in post-colonial Nigeria and averred that;

Nigeria's national security is threatened by the problem of Inefficiency, collusion and despondency of its major institutions and structures as instruments of social action and rectification. This has ensured that the various governments and the state agencies have been unable consistently and institutionally to guarantee the adequate protection, peace and well-being of the citizens. This lapse has occasioned serious   conflicts,   situations   of   uncertainty, helplessness and instability that have compromised the very territorial and national integrity of this nation

and exposed the bulk of the citizens to unnecessary fear, deprivation and chaos. Thus in setting up a framework for the critical and discursive analysis of the national security problem in Nigeria, we are in need of a new idea or vision of security that can effectively ensure the redemption and rectification of the Nigerian situation.

Consequently, this social virus engulfed the South-eastern part of the country where as observed by Agwanwo and Onwukwe (2010) that in the south east, old and young, rich and poor, even little children are kidnapped for ransom ranging from #5,000 to millions of naira. This came to national glare when members of Nigeria Union of Journalist (NUJ), who were on an official assignment, were kidnapped in Abia State. In a recent survey conducted by Campaign for Democracy, a Non-Governmental Organization, states that no fewer than 938 persons were kidnapped in Southeast between January 2008 and August 2012 and a ransom of about N 1.2 billion paid by families whose members were kidnapped, (Okodili n.d).

Boko Haram, an Islamic insurgent sect, whose heinous activities came to the fore when its foremost leader, Mohammed Yusuf was ingloriously killed by the Nigerian Police in 2009. Before his death, Yusuf had pioneered pocket of violence in the north that had its toll on the lives and property of the people. After his death, a number of observers thought that the violence by this radical Islamic fundamentalist would abate. But, later events seem to have proved them wrong. What has happened and still happening is an intense reverberations of orgy of violence in the country particularly in the North. This has threatened the existence of the state and the Federal government does not have the magic wand to control the insurgence.

III. Theoretical Framework and Methodology

The theoretical framework adopted in this paper is the Anomie theory of Durkheim and Merton. Durkheim opted that the source of anomie is the collapse of the social structure caused by rapid social change, (Wosu, 2013). The social structure normally regulates the infinite human drives. If the social structure collapses, these drives are no longer regulated. Thus, valid regulation and norms of behavior lose their function which eventually leads to deviant behavior in one form or another.

While Merton asserted that it is not the breakdown of the social structure that is responsible for anomie but that anomie is an inherent part of a society itself. Anomie emerges when the culture of a society prescribes specific goals to the majority of his members, but the social structures do not provide the legitimate means to achieve these goals to a portion of them. Hence, anomie results from the discrepancy

between goals and means. Therefore, deviant behavior or action (behavior that is considered as illegitimate by the respective society) is caused by social pressure as people are expected to reach certain goals but do not have the means to do so. The predisposition to anomie depends on a person's specific position in a particular society – defined by age, sex, ethnicity, religion etc. Anomie can occur on different systemic levels (i.e in different subsystems to which an individual belongs) and can also be of varying degrees, (Wosu, ibid)

The import of the study is to examine the state of anomie or insurgency caused by Boko Haram sect as a complete breakdown of consensual norms and values of the people. The possession of arms, ammunition and small light weapons by the sect for supposedly to Islamize Nigeria has caused orgy of destruction of lives and properties and so many people displaced. More so, the economic the cultural and economic heritage of the people is destroyed. The terrorist attack which is now a global phenomenon has created tremendous consequences that have destroyed the communities in the North yet is still not abating. Therefore, the relevance of anomie theory has being justified in the research on the emergence and maintenance of non-state armed groups such as the possession of arms and ammunition by the Boko Haram insurgent group.

The methodology of this work is simply hinged on secondary data – literature, journals, magazines, internet etc. The essence of relying on secondary data is due to the complex nature of the sect. the area is unsafe to carry out interview or administer a questionnaire as people are scared and do not know whom to trust. The paper relied more on information from television, radio, newspaper etc. So, in analyzing the data, the study adopted qualitative (descriptive) , rather than quantitative method. The reason is simply because qualitative method does not pose the problem of obscurantism and therefore makes clearer the critical elements contained in the study. In other words, it obviates unwarranted manipulation of figures which sometimes defeats the aim of social researches, (Wosu and Anele, 2010).

IV. Findings

The table below shows the number of persons killed by Boko Haram from 2009 to March 2012

DATE	PLACE OF ATTACK	CIVILIANS	SECURITY AGENTS	BOKO HARAM	INJURED PERSON	PROPERTY DAMAGED
26/7/2009	Dutsen-Jashi Police Station Bauchi State	39	2 policemen & 1 soldier	Police	-	Station
27/7/2009	Divisional police Headquarters potiskum, Yobe State	Unknown	3 policemen & one fire service officer.	39	-	Police station
29/7/2009	Mamudo village Yobe State	-	-	33 members killed.	-	-
29/7/2009	Railway Terminus, Maiduguri, Borno State	Unconfirmed.	-	-	-	Property worth considerable amount
January, 2010	Dala Alenderi ward, Maiduguri Borno State.	4 killed	-	-	-	-
8/9/2010	Jos North Plateau State.	300 killed	-	-	-	Worth – millions
13/3/2010	Jos North Plateau State	300 killed	-	-	-	Worth millions
24/12/2010	Barkin Ladi, Jos plateau State	8 killed	-	-	-	Unconfirmed
31/12/2010	Miogadishu Mammy Market, Abuja	10 killed	-	-	-	Worth millions destroyed
28/1/2011	laBuker ward Maduguri, Borno State	7 killed	-	-	-	Non
2/3/2011	DPO residence, Rigasc Kaduna State.	-	2 policemen	-	-	-
30/3/2011	Damaturn, Yobe State	-	1 policeman	-	-	-
1/4/2011	Police State, Bauchi	-	-	-	Unreguted	Uncomformed
2/4/2011	Dutsen-Tanshi police state			-	2 policemen	-
8/4/2011	INEC office, Suleja Niger State	10 corps members killed	-	1 killed	-	-
9/4/2011	Polling Station, Unguwar Doki, Muduguri, Borno	-	-	1	-	-
15/4/2011	INEC office, Maidugun Borono State	Unconfirmed figure	-	-	Unconfirmed figure	-
20/4/2011	Maiduguri, Borno State	1 killed (Muslim cleric)	Policemen ambushed	-	-	-
21/4/2011	Kadune state	-	-	2 killed (suspected bomb makers)	-	-
22/4/2011	Prison, Yola Adamena State	-	-	-	-	Prison
25/4/2011	Motor park Maiduguri, Borno State	2 killed	-	-	-	-
26/4/2011	London Ciki & Baga roads, Borno State	3 killed	-	-	Second injured	-

5/5/2011	Maduguri Government house Borno State	1 killed	7 killed		1	
9/5/2011	Marri & Bulabulum wards Maiduguri, Borno state and Benchi, State	2 killed (Islamic clerics) 1 killed	-	-	-	-
13/5/2011	Londi chnki, Maiduguri Borno State	2 killed	-	-	-	Unconfirmed
15/5/2011	Maiduguri Borno State		1 policemen killed		5 injured	
29/5/2011	Military barrack, Bauchi State	14 person killed (no identity given)	-	-	-	Unconfirmed
30/5/2011	Baga road, maiduguri Borno State	13 killed			40 injured	
31/5/2011	Borno State	1 killed	-	-	-	-
1/6/2011	Police state, Madiuguri Borno State	5 killed	-	-	-	-
12/6/2011	Bulumkutu Maiduguri, Borno State	4 killed	-	-	Unreprited	Unconfirmed
16/6/2011	Nigeria police headquartes Abuja	-	2 killed	1 killed	-	Many vehicles damaged
20/6/2011	Kankara police station Katsino State	-	7 policemen killed, 2 private security men killed	-	-	-
3/7/2011	Welari police, barack's Mammy market in Maiduguri, Borno State	6 killed	-	-	13 injured	-
9/7/2011	Maiduguri, Borno State	31 person killed			Unconfirmed	Worth millions
	Sulep, Niger State	4 killed	-	-	Many injured	-
11/7/2011	Fokados street, kadune state	-	-	-	-	-
15/7/2011	Maiduguri Borno State	-	-	-	5 injured	-
23/7/2011	Maiduguri, Borno State	-	-	-	3 injured	-
25/7/2011	Maiduguri, Borno State	8 killed	-	-	-	-
26/8/2011	United Nations building Abuja	23 killed			60 injured.	Trel building and cars
5/5/2011	Maiduguri Government House Borno State	I killed	7 killed		1	
9/5/2011	Marri & bulabulum wards Maiduguri, Borno State and Bauchi State	2 killed (Islamic clerics) 1 killed	-	-	-	-
13/5/2011	Londo Chinki, Maiduguri Borno State	2 killed	-	-	-	Unconfirmed
15/5/2011	Maiduguri Borno State		1 policemen killed		5 injured	
29/5/2011	Military barrack, Bauchi State	14 person killed (no identity given)	-	-	-	Unconfirmed
30/5/2011	Baga road, Maiduguri Borno State	13 killed				
31/5/2011	Borno State	1 killed	-	-	-	-
1/6/2011	Police state, Maiduguri	5 killed	-	-	-	-

Date	Location					
	Borno State					
12/6/2011	Bulumkutu Maiduguri Borno State	4 killed	-	-	-	-
16/6/2011	Dambon town, Maiduguri Borno State	4 killed	-	-	Unreprited	Unconfirmed
16/6/2011	Nigeria police headquarter Abuja		2 killed	1 killed	-	Many vehicles damaged
20/6/2011	Kankara police station Katsino state	-	7 policemen killed, 2 private security men killed	-	-	-
3/7/2011	Welari police, Borrack's Mammy market in Maiduguri, Borno State	6 killed	-	-	13 injured	-
9/7/2011	Maiduguri, Borno State	31 persons killed			Unconfirmed	Worth millions
	Sulja, Niger Sttae	4 killed	-	-	-	-
11/7/2011	Fokadrs street, Kaduna state	-	-	-	-	-
12/7/2011	-	-	5 killed (military)	-	-	Vehicle
15/7/2011	Maiduguri, Borno State	-	-	-	5 injured	-
23/7/2011	Maiduguri, Borno State	-	-	-	3 injured	-
25/7/2011	Maiduguri, Borno State	8 killed	-	-	-	-
26/8/2011	United Nations building Abuja	23 killed			60 injured	Ttrel building cars
12/9/2011	Police state, Misan Bauchi State	7 killed	4 policemen killed	-	-	-
13/9/2011	Borno State	-	-	-	4 injured	-
17/9/2011	Borno state	1 killed	-	-	-	-
3/10/2011	Baga market, Maiduguri Borno State	3 killed	-	-	-	-
16/10/2011	Maiduguri Borno State	1 killed	-	-	-	-
22/10/2011	Maiduguri Borno State	1 killed	-	-	-	-
4/11/2011	Yobe State	150 killed	-	-	Many	Unconfirmed
11/11/2011	Bauchi State	-	-	-	5 injured	-
27/11/2011	Geidam, Yobe State	7 killed	-	-	-	-
8/12/2011	Kaduna State	15 killed	-	-	-	-
24/12/2012	Jos, Plataen State	80 killed	-	-	-	-
25/12/2011	Madalla, Niger State	50 killed	-	-	Many injured	Worth millions destroyed
30/12/2011	Maiduym, Borno State	7 killed	-	-	-	-
4/1/2012	Jigawa State	1 killed	-	-	Police station	1 police man
5/1/2012	Gombe State	6 killed	-	-	-	-
6/1/2012	Yola, Adamawa State	37 killed	-	-	-	-
20/1/2012	Kano State	250 killed	-	-	-	-
22/1/12	Bunchi State-	8 killed	2 military personnel	-	Unconfirmed	Two churches, Tafiwn Balewa

			killed and a policeman			Local Government
24/1/2012	Kano	-	-	2 members	Many	Properly worth millions police station
26/1/2012	Sabon-gari, Kano State.	-	-	-	Many injured.	Worth millions destroyed
27/1/2012	Kaduna Mandawan police	-	1 policeman	4 sect member	Many	Police station
28/1/2012	Kaduna	-	1 police		-	-
28/1/2012	Maiduguri	-	-	11	1	-
29/1/2012	Kano	2				
30/1/2012	Bornu	4	2 Airforce	-	Many	With hundreds of thousands
6/2/2012	Bormu/Maiduguri	-	-	12	Few	-
7/2/2012	One division Nigerian Army Kaduna	-	4 soldiers	1	Many	Worth millions
14/2/2012	Kaduna (2 diff attacks)	-	1		2	-
15/2/2012	Kogi, Koton Karfe Prison	-	1 warder	Freed sech members	May	Prison yard
19/2/2012	Niger State	-	-		5 people	3 cars & 2 churches buildings
23/2/2012	Kano /	-	4 policemen		2	-
-	Muna Niger State	-	2		1	
26/2/2012	Jos (COCIN)	8	-	-	38	Church Building
26/2/2012	Adamawa	-	3 police men		4	Police station
27/2/2012	Bauchi State	-	3 police men		Few	Police station & Bank
27/2/2012	Maiduguri	5	1 custom officer	-	Few	Primary school
7/3/2012	Maiduguri	5	-	-	Few	Church building
7/3/2012	Funakaye LGA Gomba State	-	4 policemen	-	-	-
8/3/2012	Sokoto	2 foreigners Briton Italian	-	-	-	-
11/3/2012	Jos	11	-	4	More than 30	Church building & cars
12/3/2012	Adamawa State	2	2	7	Few	
13/3/2012	Kano	-	2	1	-	

The above table is endless and shows the height of mayhem caused by the Boko Haram sect in Northern Nigeria from 2009 to March 2012. No wonder the President of Nigeria alleged that insecurity in the polity creates a difficult situation to accomplish his electioneering promises to the people due to the activities of the Boko Haram sect. The recent and heart aching one is the abduction of Chibok secondary school girls in April 2014. This has left the populace with mixed feelings. Development cannot strive in an atmosphere of insecurity. It is now a daily debate in the media but no concrete solution to the problem.

The Nigerian state has failed in its social responsibility to provide security to the populace. The present situation has witnessed an increasing number of varying degrees of state weakness and ineffectiveness; hence the state is unable to deliver basic public good to the people. Fragile involves weak institutions and poor governance, which threaten their existence and that of their neighbors and global security, PPT Peace building Centre (2005). We may now ask what the characteristics of a fragile state are. They are:

- Weak and declining economic growth – Gross Domestic Product (GDP) and human development Index (HDI);
- Weak governance;
- Volatile security environment ;
- Low level of trust between donor and recipient government ;

- Forced migration and displacement population.

Therefore, a cursory examination of insurgence in the Northern states revealed a tremendous orgy destruction of lives and properties. Millions of people are living on less than $1 a day, high level of child mortality and maternal mortality. It becomes impossible to achieve the Millennium Development Goals (MDGs) in the Northern States, unless progress can be made to restore peace in the fragile states. Otherwise, with this situation we are gradually getting to the state of anarchy and / or disintegration.

Further, the heightening state of insecurity in Nigeria manifesting in shootings, bombings and the destruction of lives and property has been widely acknowledged globally. The sect has as its main targets the police, police stations, prisons, army barracks, churches, mosque, schools, markets and other public places. Nigerians are not safe in their own country, as a lot of people now sleep with one eye open. The activities of this insurgent sect have in no quantifiable proportion undermined the peace, unity and security of the country. One of the attacks of the group that attracted international opprobrium was the bombing of U.N facility in Abuja. According to Scott, (2012)

At first, Boko Haram was involved mostly in fomenting sectarian violence. It's adherents participated in simple attacks on Christians using clubs, machetes and small arms. Boko Haram came to international attention following serious outbreaks of inter-communal violence in 2008 and 2009 that resulted in thousands of deaths. By late 2010, Boko Haram had added Molotov cocktails and simple improvised explosive devices (IEDs) to its tactical repertoire. This tactical advancement was reflected in the series of small IEDs deployed against Christian targets in Jos, Plateau states, on Christmas Eve 2010. Boko Haram conducted a number of armed assaults and small IEDs attacks in early 2011. The IEDs involved in the attacks were either improvised hand grenades constructed by filling soft drinks cans with explosives- which were frequently thrown from motorcycles- or slightly larger device left at the target. This attack had a paradigm shift on June 16,2011, when Boko Haram launched a suicide vehicle-borne improved device (VBIED) attack against the headquarters of the Nigerian national police in Abuja.

He further states that; Boko Haram conducted its second suicide VBIED attack in Abuja on August 26, 2011, this time targeting a U.N. compound in the city's diplomatic district. This attack proved far more deadly because the driver was able to enter the compound and reach a parking garage before detonating his device near the building's entrance. The attack against the U.N. compound also marked a break from Boko Haram's traditional target set of government and Christian facilities. If the intelligence that triggered the warnings of hotel attacks in November 2011 is accurate, it appears the group may also have considered transnational targets at least to the extent of seeking to eliminate involvement by the international community in Nigeria in order to undercut Abuja. This shift in targeting raised concerns that the group's contacts with al Qaeda in the Islamic Maghreb and/or al Shabaab had influenced it.

It also raised fears that due to its rapidly evolving attack capability, Boko Haram now was on a trajectory to become the next jihadist franchise group to become a transnational terrorist threat, following the steps of al Qaeda in the Arabian Peninsula, the Yemen-based al Qaeda franchise group, (p3).

In his stern reaction to the above, the U.N secretary General Ban Ki-moon, opines that the UN agencies operating in Nigeria include the World Health Organization, the UN development programme, the children's organization, UNICEF, the Office of Drug and Crime, the Joint Program on HIV and AIDS and the Development Fund for Women. The building hit by the attack housed 26 UN humanitarian and development agencies. This point to the fact that Nigeria faces development and security challenges as Boko Haram and its attendant collateral damage have ravaged institution enunciated to garner her development. With all these unpalatable events in recent times, Soyinka observed and correctly too that Nigeria is close to breaking up and its leadership has descended into theatre of the absurd. Nigeria is now a "failed state" where ordinary people's anger has peaked with potentially lethal consequences, (TELL, 2010).

V. Conclusion

Now, the seamless spate of bombings, killing and other violent act since the second quarter of 2011 in the Northern part of the country seems to suggest that Nigeria and Nigerians are faced with an insurmountable challenge of insecurity. What started like a childish play has dovetailed into serious national security concern and the government is cut in the web of dilemma on how to deal with the issues.

The paper, therefore, collaborate with Ogunyemi (2012) who opted that to fix the security challenges would require, at the barest minimum that we demonstrate a strong commitment to transparency and accountability in the political process, embrace a vibrant social security programme, and remove safety nets for corrupt and corruptible state officials. The take-off point is demystifying a slogan which is gaining increased popularity within and outside government circles; if you fight corruption, corruption will fight back. But, it may be asked; is there a Nigerian leader yet who can take corruption headlong to free resources that go the bottomless pit in this country?

So, the emerging threats of violence and potentials for violent attack become more threatening these days because, as a nation, it appears we do not have adequate, meaningful and enduring response. Or is it that Nigeria cannot afford a social security regime or that the Nigerian Leadership does not see the need for it? Imagine the trillions and billions of naira that the elite class swindles in the name of petroleum subsidy on a yearly basis. Think of the scam fraud that goes on in our banks, ministries, universities, agencies on a daily basis.

It is on this note the paper advocates for a holistic approach for our leaders to have a change of attitude towards governance and restore the dignity and glory of this nation. We have advocated elsewhere the following panacea; first, the revenue from oil should be channeled into maximum utilization by creating job opportunities for the large unemployed youths. This will address the saying that an idle mind is the devils workshop. Second, socio-economic, political and religious issues should be addressed timely as soon as they arise to forestall their escalation and degeneration beyond control. This view seemed important because the state security agencies claimed they gave early warnings on the formation of Boko Haram but no action; hence, the manifestations of destruction of lives and property. Third, the use of dialogue cannot be undermined if the parties are identified. Meaningful dialogue will lead to positive results. Fourth, the fight against terrorism should be a collective responsibility between African nations, Middle East, European Union and America. This is key because terrorism is a global phenomenon, with modern sophisticated technology for mass destruction, Chuku, Wosu & Amugo (2013). Lastly, the deployment of an effective organized neighborhood watch (NW) in conjunction with the state apparatus will not only acts as a panacea, but will complement the effort of the government in curbing the menace of terrorism.

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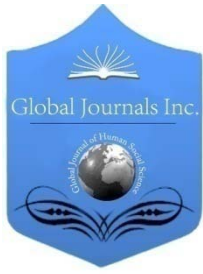
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Lost of Civilization Heritage: A Sociological Study of Baghmatian Society, Sheohar

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Introduction- Any river in the world has very high environmental value. The environmental status of any river anywhere in the world indicates environmental status of that region. River Baghmati considered as a holy river for both Hindus and Buddhist in India and Nepal. In Nepal the Ministry of Physical Planning and Works has drafted a bill to form the existing `High Powered Committee for Integrated Development of the Bagmati Civilization (http://www.ngoforum.net/index.php?option=com_content&task=view&id=7105&Itemid=6). During last election in Nepal, issues of river Bagmati were listed in their election manifesto. So many holy temples are situated on the banks of river Baghmati. One ancient temple is also in Sheohar in Dekuli one km away from the bank of river Baghmati. Baghmati River enters Indian territory in Bihar in village Shorwatia in Sitamarhi district, nearly 2.5 Km north of Dheng railway station. Total length of river Baghmati is about 589 Km. It traverses nearly 195 Km in Nepal and rest 394 Km in Bihar.It outfalls in river kosi at Badlaghat in Bihar (http://fmis.bih.nic.in/Riverbasin.html#Bagmati).

The social and cultural practices around the bank of river Baghmati is called Baghmatian society. In Baghmatian society many religious and cultural practices are just because of river and its seasonal flow. It may not be an exaggeration to say that river Baghmati has immense influence in developing the life style of people. In context of Nepal and Bihar Baghmati River not only have environmental value but also have high social, cultural and historical value.

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LOSTOFCIVILIZATIONHERITAGEASOCIOLOGICALSTUDYOFBAGHMATIANSOCIETYSHEOHAR

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Dr. Md Ehtesham Akhtar

I. Introduction

Any river in the world has very high environmental value. The environmental status of any river anywhere in the world indicates environmental status of that region. River Baghmati considered as a holy river for both Hindus and Buddhist in India and Nepal. In Nepal the Ministry of Physical Planning and Works has drafted a bill to form the existing `High Powered Committee for Integrated Development of the Bagmati Civilization (http://www.ngoforum.net/index. php?option=com_content&task=view&id=7105&Itemid =6). During last election in Nepal, issues of river Bagmati were listed in their election manifesto. So many holy temples are situated on the banks of river Baghmati. One ancient temple is also in Sheohar in Dekuli one km away from the bank of river Baghmati. Baghmati River enters Indian territory in Bihar in village Shorwatia in Sitamarhi district, nearly 2.5 Km north of Dheng railway station. Total length of river Baghmati is about 589 Km. It traverses nearly 195 Km in Nepal and rest 394 Km in Bihar.It outfalls in river kosi at Badlaghat in Bihar (http://fmis.bih.nic.in/Riverbasin.html#Bagmati).

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Methodology: The present study conducted in Sheohar District of Bihar in India. Study is first hand attempt to preserve historical memories of the place for future research. Due to low literacy and high flood affected region no sociologist, historian, researcher and media person attempted to preserve the natural occurrences, cultural and religious practices of the place. For the study participant observation and in-depth interviews were conducted. For in-depth interview elderly people of above 75 years of age were selected who born there and never migrated in search of jobs from Baghmatian society to other parts of India and the world. Other section of society selected for study was elite classes,

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got their education just after independence of India. 117 Villages were chosen for the study out of 207 villages in Sheohar. The data from census 2001 has been taken according to the needs of the study.

The study had covered a broad spectrum of social relations, customs, traditions, of Hindus and Muslims in Baghmatian society. The study also looks into the causes of marginalization of Muslims in post-partition era and attempted to know existing infrastructure and difficulties of the region. It specifically examines discourse of change and continuity of century old traditions, cultural practices and social values.

The study attempted to search available data on Social, Cultural and Religious practices of Sheohar in different libraries of Bihar and also over the internet but nothing available. Thus study rotates towards preservation of cultural and religious practices of Sheohar for knowledge and better research.

II. Socio-Economic and Demographic Profile of the Area: Sheohar

Sheohar District Map

Sheohar is an administrative district in the state of Bihar. Situated around 150 km in the north and east from Patna the capital of Bihar, headquarter of the district is Sheohar and the district is a part of Tirhut Division whether the 2nd majority of Bihar Muslim population exists. Sheohar is connected to the adjoining districts of East Champaran, Muzaffarpur and Sitamarhi by road. The district carved out from Sitamarhi on 06-10-1994. Sheohar occupies an area of 443 Sq.km and has a population of 514,288 (census 2001). The district is mixed population of Hindus and Muslims, no other religion exists there (http://joshuaproject.net/states_

districts/IN/IN34/IN3403). Agriculture is the mainstay of the people. It is one of the flood affected districts in Bihar, due to over flow of river Baghmati. The appropriate season for tourist are October to March. Dekuli (Dhancoul) is a holy place popular for its ancient temple of Lord Shiva. All types of crops produced. Varieties of rice, wheat, and a number of rabbi crops produced. No railway connectivity with adjoin districts. The nearest airports are Jaiprakash Narayan International Airport, Patna (174 km) and Gaya International Airport, Gaya (244 km). Local Transport of the area is Auto-rickshaws, Cycle-Rickshaws, Tangas, Jeeps and Buses. Locals use bicycles, and motor cycles. Important festivals of the district are: Chaat, Durga Puja, Holi , Eid and Muharram. Sheohar have five blocks- Sheohar, Taryani, Piprahi, Dumri-Katsari and Purnahia .

Table 1 : Demographic Structure of Sheohar (Census 2001)

Total Population	Urban Population	Rural Population	Growth Rate	Density
515961	21262	494699	36.16%	1279

Table 2 : Banks in Sheohar

Lead Bank	Nationalised Bank	Rural Bank	Co-Operative Bank	Land Dev. Bank
Bank of Baroda	10	12	02	01

Table 3 : Administrative Division

Sub-Divison	Block	Police Station	Panchayat	Rev. Village
01	05	05	53	207

Table 4 : Muslim dominated villages in the District

S.No	Name of blocks	Total No of village	Total no of Muslim dominated village	% of Muslim village
1	Dumri Katsari	20	13	65 %
2	Piprarhi	21	11	52.38 %
3	Purnahiya	23	9	39.23 %
4	Sheohar	42	14	30.33 %
5	Tariani	71	29	40.85 %

Sheohar district have 207 villages out of which above 177 villages chosen for the study. The above table shows total number of villages selected for the study in the block and out of which total number of Muslim dominated village in the block. The study find only 76 villages have Muslims domination that is 43 % of total village of the districts.

Table 5 : Schools in the district

Primary School (Hindi)	Primary school (Urdu)	Middle School Hindi	Middle School Urdu	High School Co-Ed and boys	High school (girls)	Madarsa	Sanskrit School	Teacher Training Collage
286	28	84	9	10	2	04	04	01

Table 6 : Male and female literacy

Male population	Female population	Sex ratio	Literate male	Literate Female
273680	242281	885	98775	45669

Table 7 : Literacy Rates 1991-2001 (Bihar & India)In (%age) Census Bihar All India

Years	Bihar			All India		
	Total	Male	Female	Total	Male	Female
1991	38.48	52.49	22.89	52.19	64.20	39.19
2001	47.0	59.7	33.1	64.8	75.3	53.7

Table 8 : Literacy Rates for sheohar and its adjoining Districts Census-2001 (In %age)

Sl.NO	Adjoining district	Total		Male		Female	
		1999	2001	1999	2001	1999	2001
1	Sheohar	26.18	37.01	36.36	45.54	14.34	27.43
2	East- Champaran	27.59	38.14	39.69	50.14	13.69	24.65
3	Sitamarhi	28.49	39.38	39.86	51.02	15.49	26.35
4	Muzaffarpur	36.11	48.15	48.44	60.19	22.33	35.02
Total	Bihar	37.49	47.53	51.37	60.32	21.99	33.57

According to 2001 census Bihar has lowest literacy rate in education that is 47 percent of the country's literacy rate and Sheohar had 37.1%. The conditions of the schools in Sheohar are extremely unsatisfactory. The infrastructure of most of them is in a rundown condition, the basic facilities which are essential for a good school for better functioning are not seen in most of the schools. In most of the schools visited in Muslim dominated villages, the presence of students was less than 50 percent of the enrolled. Sheohar had a total number of 314 Primary schools out of which 28 had primary Urdu schools that's very less for the Muslim population. Out of 93 middle schools only 9 schools are Urdu medium schools that is also less for requirement rate. Most of the Urdu medium schools have shortage of teachers. The basic education which is the right of every citizen of India is not provided by the Government. Teachers are not timely paid by the Government. Due to late payment so many teachers are not in a position to send their children for higher education. Teachers get their salary four or six month late. This is also a new cause of drop out of children from schools and colleges. Late payment may decrease the literacy rate of Sheohar. Lesser number of Muslim students goes for higher education due to the economical backwardness and unawareness about education.

Girls literacy rate are low in comparison to boys .government have provided only two girl's high schools in the Baghmatian society that is also less. In village dominated District where caste system is very rigid, to send young girls out of home is a shame for parent and society. If any young girl is going to school or college no one will be ready to marry her easily. Early girl marriage system are in practice, in such harsh condition more girls school are needed . Even Muslims doesn't feel safe to send their daughter to school and colleges. Anyone who wants to educate their daughter has to send her out of the district, he could not teach her daughter in the same district. He has to send them either to Patna or other places of Bihar and India which is more expensive. The common voice in the area is to educate a girl is tough. The Muslim women in Sheohar are still deprived of many benefits. The muslin leadership should awake itself to this alarming situation and try to arrange the avenues of education to these "poor" women.But one thing which may be clarified here that it is not the "purdah" which is the reason for Muslim women's backwardness in different sphere of life. Lesser number of women wear purdha or vail in Sheohar as compare to the other parts of Bihar that may be .1or .2 percent. To educate more boys and girls school are needed.

III. Muslim Villages and Health Infrastructure

Table 9 : Health Center

District Hospital	Sub-divisional Hospital	Referral Hospital	Primary Health Centre	A P H C	Health sub- Centre
01	01	01	02	07	34

Muslim villages are suffering from lots of problems like health facilities, electricity, drinking water, roads and communication. One of the major issues in Baghmatian society is of health. The above data shows the worst heath facilities available in the districts. Health facilities available from the government are in miserable conditions. All types of health facilities not available in baghmatian society, Sheohar district have only three lady doctors out of 242281 women population. Sheohar have only 34 sub- centers out of 207 villages which is basically for immunization purposes and no one prefer to go there . In all sub-centers Government provide

vaccine free of cost but health worker charged 5 rupees each. Vaccines are not monitored by the Government staff frequently. All Muslim dominated villages have less facilities in comparison to Hindu dominated villages. A serious patient has to go to Patna or Muzaffar pur no option in Sheohar . So many serious patients died in Sheohar due to lack of emergency facilities.

Table 10 : Electricity Available in Blocks

S.No	Name of blocks	Total No of village	Total no of Electricity in village	% of electricity available
1	Dumri Katsari	20	9	45 %
2	Piprarhi	21	14	66.67 %
3	Purnahiya	23	9	39.23 %
4	Sheohar	42	21	50 %

The condition of electricity in Sheohar is worse only few hours of electricity is available. Sometimes weeks pass without electricity if a transformer is burned by electric fault, people have to wait for months for a new transformer. The above data is directly taken from the field, which shows the worst condition of electricity. In purnahia blocks only 39.23 % village have electricity, dumri katsari , tariani and Sheohar also have worst conditions of electricity as per figure shows . Still only 48.59 % villages in Sheohar have electricity. On the other hand electricity poles are seen in few villages but flow of electricity is never seen. One Muslim dominated village named Sugia katsari in Sheohar Block, villagers were using electricity in government record but the village has no single electricity pole. Village is more than 900 years old. Recently a survey was made where the government allowed for electricity poles and wires for sugia katsari village but the contractor started working on the other side where Muslims were less in numbers. All facilities provided by government are given first to Hindu dominated villages and in lastly to Muslim dominated villages. At present some parts of Muslim dominated side of Sugia Katsari village are using electricity. On the other hand almost all villages of Sheohar have a private generator who provides electricity in the evening around 5 hours and charged 80 rupees in a month and allows only two bulbs to use. This is a good business in villages. Roads of all Muslim dominated villages are in Worst condition but these days Government are working to improve the transportation system of the district to connect Sheohar to muzaffarpur hardly 35 to 40 km and takes 5 hours by bus .flood is not only the reason of poor quality of road . Construction of roads is so poor that it cannot work more than a year.

IV.   Sheohar, Muslim Society and its Uniqueness

Before going in detail first we should   know; how old the Baghmatian civilization is? No one answer suffices the origination of the Baghmatian society.

Around 15 people who were above hundred years of age were interviewed but no one could figure out how old the Babhmatian society is. Nothing is available in the history books of Bihar, India and the world. Not even a single book of history is available on

the Baghmatian Civilization in any visited library. Villagers have the opinion that his/ her forefather came from the particular area of Bhiar, but doesn't know the origin of the village, society, religion and culture of Baghmatian society. Baghmatian society is as old as civilization itself. The birth place of Sita, wife of the Hindu lord Rama is around 30 km to 35 km from Sheohar. Despite nearby holy places of Hinduism there is less migration in Baghmatian society. Majority of the migration are in- migration which is easily seen in Sheohar. As it is a backward area in all spheres of life and highly flood prone zone from centuries. Both Hindus and Muslims are co-operative towards each other, both communities have soft corner for each other, sharing each other's happiness and sorrow from centuries.

During the British period Muslims were less in number but economically strong as compare to their Hindus counterparts. Muslim's way of living looks very simple near to sunnah .The Ulema of Baghmatian society have strong influence over Muslims. Majority of Muslims in Sheohar districts belong to the Deobandi – School of thought. Muslim marriages and exchange of goods are very close to sunnah. Non-Islamic practices are exceptionally seen in Baghmatian society for example – lesser number of graveyards are made up of bricks and stones etc.   Muslims of the baghmatian society have good faith in their ulemas. Most conflicts within Muslims are solved according to the Islamic teaching within the village by influential people of the village. Besides that Sheohar district have only four Madrasas which are not in a good condition these days. Around 90 % of school teachers in government primary, upper primary, Middle and high School are from the madrasa background. Madrasa educated are more in number in comparison to school educated. Percentage of madrasa going students is increasing in comparison to school going student. All Muslim dominated villages are found well cleaned in comparison to Hindu dominated Villages. Such type of awareness is seldom seen in other Muslim dominated areas of Bihar and other states of India. 95 % Muslims of baghmatian society Comes under BPL (below Poverty line). The practice of biradri and caste system doesn't look rigid in Muslim society. The Dominant caste groups within the Muslim society are Saikh and Rajput amongst the Hindus. But today Rajputs strongly dominate Sheohar both in culture and in numbers. 90 % of the Muslims in

sheohar live in groups not for fear of Communal conflicts and economic reason but for the safety of their religion and culture. Inter religious marriages is not witnessed. Hindu Muslim conflicts never occurred. During the British period some anti-social element tried to attack on a Muslim village named mahuawa but they could not succeed in their mission to spread hatred and conflict. At their instance approx thirty Hindu villagers gathered to attack the village (Mahuawa) but could not succeed in their mission. Books were published on this issue but today not available in the market or any library of India. Only elderly people quote examples which are around hundred years of age. Muslims started to migrate outside Sheohar after 1985 in search of jobs. 90 % Muslims migrated to metropolitan cities like, Delhi, Mumbai and Calcutta. Today the world is changing, society is progressing but the culture of baghmatian society seems intact and static. Both communities share each other happiness and sorrow, respect their religious festivals. But they don't accept the religious and cultural practices of others. Every village has a uniqueness and history in itself.

V. Hindu Muslim Relations: Pre and Post-Partition Scenario

Before and after the partition Sheohar is still a Hindu dominated district of Bihar besides the fact that both Muslims and Hindus have good cultural relations for centuries. Before partition Sheohar was ruled by a king named Sheohar Raja (Sheohar king). The history of Sheohar raja is also not available in any literature. Territory of Sheohar king was not vast. It had limited territorial spread. During Mughal and the British rule Muslims felt more safe according to elderly people of the region.

Before partition all Muslims in Sheohar were highly supportive and influenced by the thought of Muslim league but in the adjoining districts Muslims were highly supportive and influenced by the thought of Indian National congress. Besides that even a single person did not migrate to Bangladesh or Pakistan. People love their birth land and culture. Both Hindus and Muslims are highly religious in practices. They don't belong to atheist and communist ideology. The study observes single person in Sheohar is not an atheist or communist. Indian part of Baghmatian society never experienced the effect of communist thought despite the fact that there is communist ruling state of West Bengal and presence of such groups in nearby state of Nepal. Lot of changes occurred in the world but no drastic change witnessed in Indian landscape of Baghmatian society. Following the major incidents that occurred in the world events like the Partition of India , Demolition of the Babri Masjid , Communal rights in Sitamarhi, WTC attack ,the recent Taj episode in Bombay, wars between India and Pakistan , Emergency during Indira Gandhi's

period. After the 9/11 attack the situation of Muslims all over the world changed. Muslims started to feel unsafe within their own territory. No scene of mutual hatred, suspecion and conflict witnessed in the Baghmatian society. Both the communities in the area have no time and reason to fight on the basis of religion and culture. One of the major reasons of their peaceful coexistence is the havoc created by flood conditions of river Baghmati. Perhaps this makes them to cooperate each other and share their grievances in time of need. Even during the British Period all villages of Sheohar districts were controlled by the kings affiliated to their respective religions; (Sheohar Raza and Parsauni raza) One Hindu King and another Muslim King. Buildings of both kings are still available. Both the kings belongs to Sheohar (insider king) by birth. The king never attacked any other king nor tried to capture other regime. Raja had lost his power after partition of India. Before and after partition till 1995 people used wood made wheel cart to go from one place to another. Majority of buildings were made up of bamboo, wood and soil made. Despite of changes happening in the world Baghmatian society is still has so many memories of its old civlisational heritage and intermix culture of Hindus and Muslims. Though there have been some changes, but these do not show a complete rupture between past and present. Present is still deeply rooted in its old heritage.

VI. Work and Workers

Sheohar is a developing district in Bihar. Infrastructure is very poor; Pakka buildings are less in numbers especially in villages. 80 to 90 % populations live under BPL (below Poverty lines). Heavy migration witnessed from Baghmatian society due to unavailability of industries and jobs. Large numbers of people permanently shifted to Delhi and other parts of India. It is found that workers condition are not good in Delhi and other parts of India too. Labour cost consists same in sheohar, Delhi and other metropolitan cities. On the other hand it could be said that migration is a fashion in some ways. Labour class doesn't like to work in his native land and feel shame to work in field in village. But working environment for laborers are found miserable in cities, no respect and proper living conditions are given by the owners of the factory etc in cities. They are misbehaved, badly treated, abused and some time even beaten up by their lords or 'thekedars'. But in villages of Baghmatian society proletariats provide much respect, never abuses, beats and misbehaves. Working hours are flexible, paid in time besides that laborer doesn't prefer to work in native place. In other parts of India like Haryana and western UP women are seen working in the field in large numbers, but in Baghmatian society, women are rarely seen in the field especially Muslim women in Muslim dominated villages.

At present the area has no beggars, no one begs. Almost fifteen years ago beggars were seen in large numbers. 10 to 12 beggars come daily for begging in a village, sometimes in a group but today no beggars are seen. Almost after three to five months one or two beggars have seen, mostly Hindu beggars, Muslim beggars rarely seen in the area. All have migrated outside baghmatian society or they are in a better position. In a baghmatian society anyone who wants to give some money to a beggar they have to wait for a month or above. Another option is to send that money to Madrasa. The workers working outside the state mostly come to village on a particular occasion. When they return to their village, they spend their money in useless things and after a period of time they finish off their money, take debt on interest and book tickets to come back to their cities and then free themselves from the burden of debt. Most of them don't think about their better future, they don't know how to save money. This is one of the measure reasons to not stop the poverty of the area. I could strongly say that above reason is the main causes of large number of people living below poverty line. The main problem in sheohar is labour problem. Farming is affected due to shortage of labourer, labourers prefer to work in Punjab, Haryana, and other states in the field but doesn't prefer to work in field in his own village and town.

VII. Parrot and Timing: Lost Civilization Heritage

As Haralambos writes in his book Sociology, Man learns his behavior and uses his intelligence, where as animals simply acts on instincts. The regimented society of social instincts such as ant and bees is an object of lesson in order and organization. Every member has clearly defined task in cooperative enterprises. Haralambos quoted the examples of organized order of ant, bees and chimpanzees. Here I want to add one thing new which disappeared from society around 20 years ago that is the parrot arrange mental life style . Parrot lives in a group, thousand and thousand of groups of parrot were seen. One group of parrot consists of more than five hundred parrots in a large group, smaller groups range within 50 to 100. All groups have their own time to reach to their proposed place and leave their job place in time and henceforth reach their place in time. Parrot flies in a row, arrangement of rows looks like an NCC cadets doing parade in an order. All parrot fly at equal distances. They have three to four long horizontal lines and rest smaller vertical lines. By viewing the arrangement pattern of parrot any one can say that some military person have trained them. They had fixed time to leave their places in the morning before sunrise and also fixed time to reach their home places before sunset. parrot fly not silently but by speaking and making noises , people

know the time of parrots flying, which group will come first by hearing the sound of parrot . People of Sheohar left his bed in the morning to hear the sound of the group time . I heard some of the elderly people saying wake up for namaz the parrots have started to come. Before sunrise parrots fly in a group, just after sunset parrots stop flying in a group, they fly individually. In the evening one hour before sunset all parrot start to return in his group, before sunset all reach to their places. A farmer could forget his time to come home in time but parrots never.

VIII. Baghmati River: Awar and its Lost Significance

Awar is a local term which was used for fish. In Bagmati river during floods one Variety of fish will come in the same day no other fish will come that day for example - suppose rohu fish is coming today whole day rohu will come no other fish will come that day . Fish started to come in night in large numbers but in the day time their speed slows down fishermen put their nets in the night. Different day have different types of fish coming from time to time in the river. It seems that someone has trained them and fixed his days and time to move. Such types of similar miracles occurred in bani-esrail (Quran quoted). Elderly people recollect that around 90 years ago fishes move in the water and insect flies in the air just above the fish , by viewing the insects people know where the fish is moving that helps the fishermen to pour net in the water . All these miracles disappeared from the society around 20 to 25 years ago.

IX. Language and Identity

As mentioned above Hindus and Muslims are living together for centuries. Both community have their own local dialects .Hindu dialects are known as Hinduana Boli (spoken by Hindus), Muslim dialects are known as Musalmani Bhasa (spoken by Muslims). In Sheohar Sixty villages out of 173 having both Hindu - Muslim community, out of sixty villages 35 are of Muslim dominant population. Baghmatian civilization shows both communities exchanging their goods, participating in sorrow and happiness, sitting together, eating together, working in the same field but never exchanged their local dialects (mathly), no one likes to speak others dialects , both community prefer to speak their own local religious dialects. They never have conflicts on issues like whose language is superior or the best. On the basis of languages they easily trace their religion and community .If we talk about Urdu majority of Indian population knows that Urdu is the language of Muslims but Muslim scholar opine that, Urdu is not only the language of Muslims it is the language of all Indians (Chairman Urdu Academy Delhi). Lots of Hindus and Sikh prefer to speak Urdu, examples

available in Lucknow and Delhi. No one claim Urdu is the language of Muslims alone. But Muslims and Hindus in Sheohar say proudly that they have their own dialects on the basis of religion .World is changing; languages are merging in one languages to another languages. Lots of local dialects merged in major speaking dialects but effect of changing world and globalization are not seen on the culture and language of baghmatian society. It is surprising that both communities are living together from centuries but not accepting the dialects of others, really it is a miracle. I could say that baghmatian society is the only society in the world where both Hindu and Muslim live together but have separate language.

X. Baghmatian Society: Emerging Disruptions

I found in Urdu literature about the Ganga-Yamuna ki tehjeeb, that shows a particular culture, society and a limited area. Like Ganga-Yamuna Ki tehjeeb I could say that the society of Sheohar is like baghmatian society that also occupies a limited area and a unique culture and society. Hindu Muslim relation looks like brother and sister. Till 1999 baghmatian society was a peaceful society in the world, people having no fear, but today the whole area has gone under the influence of Maoist. Youth joining Maoist and supporting the thought and actions of Maoist. Not only the Hindus are joining the Maoist but Muslims also. General public have started feeling unsafe in the region. Late night no one could travel. Insecurity and unsafe conditions are more prevalent. The word Maowadi (Maoist) is a terrible word for a child and adolescence. No company or organization wants to work in that area due to lack of facilities like electricity, road, market and fear of Maoist etc.   In local dialects Baghmatian society is also called Dhab elaqa (Flood effected area) .

The study shows the causes of illiteracy and total failure of governing system in Sheohar; a flood prone region of Bihar. The study went into the details of causes of marginalization of Muslims. It reflects upon the peaceful coexistence of Hindu-Muslim identity and life styles. The firsthand account on the details of the ways of time recording, fishing is recorded. With tools of participant observation and in-depth interviews, the story of the marginalized workers shows the presence of chronic poverty, unemployment and hopelessness in the study area. The study also dwells on the issues of existing infrastructure which shows the plight of the region. It seems that government and the policy making had neglected the region's development and progress.

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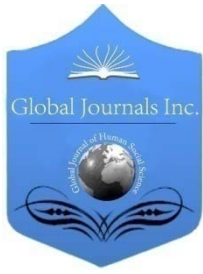
Roots and Manifestations of Marginalization: An Exploration of Socio-Economic and Political Facets of Minority Group in Woliatta Zone, Southern Ethiopia

By Akalework Mengesha

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Abstract- This paper is primarily concerned to explore wide-range of socio-economic and political dimensions of marginalization that characterizes Ayille minority group in Woliatta zone, Southern Ethiopia. It investigates the overall living condition of Ayilles in terms of economic, social and political aspects within the socio-cultural endeavors of the host society. The study has been carried out in three purposely identified areas in Woliatta zone. Across sectional qualitative method was employed (in-depth interview and Focus Group Discussion) involving a total of 37 in-depth informants, 6 Focus group discussions comprising of 6 individuals in each group through purposive and snowball sampling techniques. Traditionally, this group lost the rights and privileges in the society at large and did not get equal treatment similar to other people. In the years before 1974 revolution, some of them did not own essential resources like land and livestock of any kind. They were restricted in social interaction and prohibited from participating in social activities collectively with the dominant groups. However, after 1974 revolution the living condition of Ayilles generally improved since they gained access to land. Accompanied with this, the social relationship they had with the host society enhanced.

Keywords: marginalization, minority, stratification, social relationships.

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Strictly as per the compliance and regulations of:

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Keywords: marginalization, minority, stratification, social relationships.

I. Introduction

In application to the framework of majority-minority relationship, marginalization is a definite form of inter group relation between subordinate minorities and dominant majority. The notion of marginalization, thus understood as the social process of becoming or being made relegated or to confine to a lower social standing. In other words, it is a form of social distance which defines the boundaries between groups, locates the groups in the hierarchy and regulates their interaction. In

its extreme form marginalization can exterminate groups (Mullaly 2007). Marginalization is well thought-out to be the feature of all human society and universal as regards to minority groups. It has been indicated that the relationship of minority and majority is mainly characterized by social distance and negative attitude. Thus, prejudice, discrimination, and relegation are important concepts in understanding the pattern of group relationship (Schaefer 1993). Ethiopia was not an exception to this range, with its domestic slavery and engagement in slave trade (Ibid). Hence, there were groups of people (Ayilles) that held the bottom in the social arrangement and seen as commodities to be sold in the market. This is due to the mere fact that they lack power and wealth in particular community. Even though, such phenomena have been abolished legally, it has not yet affected the values and attitudes of the community at large, which is apparent in the different socio-economic endeavors of a given society.

The Wolaitta society appears as a uniform cultural group without ethnic minorities; all people sharing common language, cosmos, socio-political, organization, economy, technology and values (Altaye 1982). Nevertheless, it is one of the zones in the Southern Nations, Nationalities and Peoples National State where social inequality, violation of human rights and poverty of minorities are most prominent. The 'Ayilles', for instance in Damot Gale, are one of the underprivileged and detested in the area.

In relation to the socio-political structure of Wolaitta, the Ayilles were denied the rights and privileges shared by other Wolaitta members (such as Tigre, Wolitamala, Gudareta, Amhara and others) of the society and were not treated in the same way as other people.

Traditionally, they lived under very obnoxious conditions and their psychological burden was often heavier than the manual work, especially if they had not been born free individuals. They were deprived of possessions of land and property. The Ayilles are currently residing on the lands of their previous Goddas and hold small farming land provided by them originally, which in turn resulted in poor living conditions of the

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group. Thus, their economic and social life is still subjected to marginalization and relegation. This is manifested most starkly in restrictions on production activities, social interaction and commensality, submissive greetings and stereotypic image about this group. In other words, the marginalization of Ayille minority group could be revealed simply since they are economically disadvantaged, politically disempowered, and socially excluded. Therefore, this study is an attempt to offer comprehensive material on the current condition of Ayilles in line with a range of features of marginalization that characterizes them.

II.   Methodology of the Study

a) Design of the study

The study has employed descriptive research design due to the fact that it is appropriate to come across the prevailing social, economic and political dimensions of marginalization that characterizes the Ayille minority group. Consequently, 84 study participants were selected based on their willingness and seniority in the community. The necessary materials were collected through in-depth interview and Focus Group Discussion (FGD) tools. The data collected through these tools were analyzed qualitatively.

b) Description of the research setting

Wolaytta is the name of both the people and area in Southern Nations, Nationalities and Peoples' Regional State (SNNPRS) located   between 6º51" and 7º35" North Longitude; and 37º46" and 38º1" East Latitude. It is located at about 328 km south west of Addis Ababa, and 160 km from Hawassa, the Southern regional capital. Wolaitta is one of the thirteen zones of the Southern Nations, Nationalities and Peoples' Regional State (SNNPRS), which also has fourteen special Weredas. The main occupation of people is agriculture. About 92% population lives in rural areas engaged in subsistence farming. The agricultural activities are practiced using archaic and backward hand tools. Food consumption comes from 50% agriculture, 40% market purchase and 10% animal products and other means.

c) Subjects of the study

The primary study subjects of this study are the Ayille minority groups living various parts of Woliatta zone. Due to financial and other constraints, the study carried out in three villages involving 84 individuals as study participants.

d) Sampling Procedure

For this study, the researcher used purposive sampling technique in order to select 84 individuals from three villages. Hence, 37 individuals were selected for in-depth interview based their willingness and seniority, both from Ayille and dominant group, who can provide rich information on the existing socio-economic marginalization of Ayille minority group. The researcher also conducted 6 FGDs constituting 6 individuals in each group with the aim of obtaining information on their social network, the view of themselves, attitude towards the dominant groups and factors of their marginalization. A total of 36 participants, that were not included in interview, involved in 6 focus group discussion held at each of the research areas.

e) Tools of data collection

Considering the research objectives, the researcher used different qualitative data collection tools which enable to obtain rich data in this regard. These tools include: in-depth interview and Focus Group Discussion

f) Data analysis

The qualitative information collected from the field through qualitative data collection methods was analyzed manually through careful interpretation of meanings and contents, organizing and transcribing and summarizing in accordance with the issue under investigation.

III.   Results and Discussion

The marginalization and inequality of the Ayilles can be examined in terms of different dimensions that exemplify their low status. These are the economic, social and political exclusions which the marginalization and inequality of Ayilles are manifested. Thus, efforts were made to explore the marginalization of Ayilles by integrating such components.

a) Economic segregation

The Ayilles are barred from the broader economic system in various contexts and thus, exhibit poorest economic stipulations. In looking at the condition of Ayilles before the 1974 land reform, one can discover the fact that they lived in a terrible economic intricacy which resulted from their limited access to resources like land ownership and livestock production. In other words, the economic dimension of marginalization is most undoubtedly evidenced in restriction on land and livestock ownership. They tended to subsist on the lands of patrons and could be evicted at any moment, forcing them to seek new patrons. They were also subjected to labor exploitation by their Goddas (lords) in which they were compelled to carry out any kind of activities in the Goqqas' family. However, the revolution gave them a light of hope and brought relative step up at least by securing land possession rights and shifting long lasted patron- client relationship in which patrons exercised absolute power. As a result, the Ayilles had the opening to own land in different ways to the ownership system before the reform and begun to enjoy the privilege of ownership rights. Conversely, land holdings of the Ayilles remained smaller than average and also of shoddier in quality.

Their economic convolution deemed to be more intimidating than other minority groups in the locality in that they only depend on the small plot of land formerly given by their Goddas for their subsistence. There are no well known alternative economic endeavors that Ayilles are betrothed to generate income and support their family rather than subsistence agriculture at narrow farm land. This made them economically more vulnerable than other despised groups in the area.

In addition to restricted access to land, the Ayilles generally have few or no livestock ownership which is even more worrisome than their fear of cultivating land. However, they are beginning to rear livestock though their ownership remains generally small. Some of them sought to get hold of more livestock through share-rearing arrangements with the Goqqa groups. One in-depth interview informant at Buge area describes his experience as:

"It is hardly possible for people like me to own livestock of any kind given that we have been ruled out from using indispensable resources in the community mainly land. I did not own any till last year but now I have 1 ox and 2 sheep that I managed to obtain from share-rearing accord with my neighbor from the Guderata clan. With the help of the almighty God I am planning to own more through this technique so as to enhance family living status."

The Ayille houses, in most cases, are ramshackle; ill constructed and ragged as compared to the Goqqas houses. The parapet of their houses are completed from stalk of crops like sorghum and other reed types that have no sturdiness in that it upholds for short period of time. Such coarsely built houses of Ayilles are the reflection of their low status and the combined effect of poverty of them in general though few Ayilles are managed to construct corrugated iron roofed houses. One informant indicated his situation as follows:

Tunga Araro, an Ayille man aged 45, is living in Mokonisa village. He has affianced in share cropping arrangement with four individuals from the dominant groups. Though he did not gain what he actually deserves he indicated that he benefited a lot. Tunga told me that he earned 1000 birr last year and 1250 birr this year from potato production. He has seven children helping him, three of them attending school, three milk cows and one pair of oxen. In the interview, he also pointed out that he has changed his grass roofed house into ribbed iron covered house three months ago.

Tunga's aptitude to work with the neighboring Goqqa people and his vigorous involvement in income generating tricks made him as one of awe-inspiring farmers in the community.

Additionally, the Ayille children are often considered as malnourished and physically fragile. In most instances, they are stereotyped as emaciated and weary in that it is familiar to heed expressions like shufurona'ye, ayilliya na'aadane guxxa- appears as Ayille's children in situations where they meet whitish children.

The income of Ayille households is generated from share cropping, charcoal production along with farming. Share cropping and rearing is done by both men and women but rearing activity predominantly accomplished by wives of an Ayille family. However, charcoal production is usually well thought-out to be a specialization of men in addition to farming and providing fire wood. Apart from these, some Ayilles produce honey and practice trade in the local market. They usually trade tambuwa-baked tobacco and some other items.

In general, the economic condition of Ayilles in each of the research sites is of the same breed and there is no momentous difference in this regard. Moreover, as indicated by interviewees, the local government did not made any attempts in order to enhance the economic status of Ayilles in the mentioned research areas.

b) *The social aspect of exclusion*

The social marginalization of minorities could be examined in terms of the features of segregation and non-reciprocal relations. The life and status of Ayilles in Wolaitta society is at lower level and often distinguished by exclusions which articulated in the occasions of the social life of Ayille and the Goqqas such as at greetings, at meal time (commensality), joint labor, membership of associations, burial practices and most sturdily in choice of spouses. In most instances, the Ayilles are considered as sub-human and people who are ham-fisted of having social and spiritual traits to conform the norms and values of the host society of Wolaitta.

In the early periods in history, principally during imperial regime, the minority groups in general and the Ayille in particular were not permitted to be involved in widespread social institutions like idirya- local entombment associations and shufuwaa(equbiya)- local money saving association. It has to be renowned here that Ayilles were not allowed to take part in such associations but they still compelled to work for them when the need arises.

In other words, their involvement was only limited to hand round the association rather than benefiting from it. Moreover, they were also barred from village level work groups like daguwa-communal work groups of differing members as beneficiaries.

Yet they every so often come into Kotta (share) arrangement with the dominant groups where they find a prospect to own sheep, goat, cow and share broods with the owners. Some of them also enter in to share cropping agreement in which the Ayilles collect their fraction, more often than not, given by the Goqqa. Some of the in-depth interview informants indicated their experiences in this regard as follows:

"In my village I have witnessed such a stern prohibition that undermined the status of me as if I am not a human, more than ever in the past. It was barely allowed to take part in the local associations like idiriya and shufuwa [local entombment and money saving associations respectively].I even remember the day that the organizer of the association of idiriya slighted me in front of my neighbor by aphorism 'kana uraye'-little dog when I asked to become a member. Though few individuals from our group become part of their associations as waiters in time of their gathering [attributable to reasons like poor living conditions] still many of us have formed our own idriya and shufuwa institutions on account of their forestalling."

"It was on the age of 19 that I have experienced abhorrence and prohibition from the dominant groups when I naively tried to take part in daguwa[communal work groups]. Some of them showed a sort of contempt and compelling me to work for them while others doughtily insisted to stay away from them thinking that their status would be lowered to mine. Immediately from that incident I instigated to develop such a feeling to never partake with them in the locality at any events."

In a similar fashion, one FGD participant narrates his experience by pointing out the instances where they allow them to partake and times they show disregard. In particular conditions when one wants the help of others at the individual level in terms of share cropping and rearing, the Goqqas willingly engage and work with them. Otherwise, they completely pin down such affiliation. The FGD participant presents his experience in his own words as:

"I am living in a small plot of land with my seven children at Gacheno village. I always look for supplementary means of survival since I could not assure the needs of my family with that narrow farm production. However, everything around our neighborhood is tricky. The Goqqas do not want to work with us. They only appeal to us if and only if they sought to do so. For instances, those Goqqas with lack of man power to work on their huge farm land are urged to take up in share cropping arrangement with us and also those who want to show their domination. Evidently, though we are strictly restricted in our interaction with them, many of us have been engaged in such share cropping and rearing arrangements with them."

Before the Derg period, the Goqqas discrimination against the Ayilles was far more barefaced. According to both the Goqqas and Ayille informants who lived at the time, when an Ayille happened to come across a Goqqa it was unusual for the Ayille to be trodden by the Goqqa.

In some instances where the Ayille happened to wear the same clothes and shoes that the Goqqa wore, the Ayille was, frequently, beaten and forced to take

them off. Moreover, when an Ayille encountered the Goqqa on the road side, the Ayille was expected to humiliate himself, stepping aside, bowing and greeting the Goqqa with the phrase 'ta goddawu,or goddatu na'awu' literally meaning, 'you my lord for ever'. Even today, as portrayed by informants, the Ayilles use such phrases when they meet the Goqqas and it seems to be inevitable. As the Ayille man states,

"Sometimes I watch people working for Gaqqas and even bowing under their knees; welcoming them in awfully reverent manner in order to show the fact that they still admit their position as servants".

The denial of commensality is one of the most pervasive forms of marginalization of the Ayille. According to the informants, it was common for an Ayille man to be served separately at different social events in the community mainly in the past. They are often being expected to take a seat on the back corner of the house and eat poor quality foods from broken earthenware or from their own bare hands.

The Goqqa people try not to have meals with the Ayilles or to utilize the same tableware.

This is due to stereotyped image of Ayilles as being unclean and the assumption that their status would be subordinated to the status of Ayilles. Complaining about this kind of behavior, one of the informants said 'why the Ayilles considered in such way since they are not different from them except living condition?'

Social exclusions experienced by the Ayilles are also evident in some service giving centers like schools and medical institutions. For instance, the Ayille children seldom attend schools due to family's low economic condition and in some instances, because of continuous abuses, a feeling of contempt which keeps them abandoned. Every so often, they are gravely flattened and subjected to agonizing physical injuries in a few schools they attend. As to the informants, the neglect and foul language they experience at school setting considered more throbbing than the physical injuries in other social contexts. Wudenesh Loha, 17 year old Ayille girl, described her experiences in this regard as follows:

"I am 8th grade student at Buge primary school. I have been witnessing various kinds of prohibiting like whipping, refusal to hang out together, repeated insults and slur in the school. Moreover, I also elucidated that the Goqqa children often show their hatred and disapproval by using foul languages and laughing at our act and dialogue."

For the most part, the Ayilles do not have common burial places shared with the Goqqas.

This was also another mechanism through which the social status of the Ayilles had been characterized. In view of that, the corpse of Ayilles usually never obscured in common place with the dominant Goqqas in the past. It was expected to bury on the separate places though such exclusions come

up to an end. Conversely, it has to be noted that even at this time the bodies of Ayille in the research areas are entombed in one compound but still in detached plot of land within the compound. In other words, the Ayilles have the same burial places with the Goqqas other than they are allowed to use separate graveyard within the common burial compound. The grave yard allocated for Ayilles in the burial compound is positioned at the back of the Goqqa's in such a way that it signifies the lower social status of the Ayilles in their real life.

The Ayille family is repeatedly exemplified by off-putting stereotype including the physical appearances as well. As to the informants, the Goqqas viewed them as different from them in terms of physical characteristics. The Ayilles are considered to be short and have stoutly curled hair. Their noses are low and wide. It has also been indicated by some informants from the Goqqa groups that the Ayilles do not care about their cleanliness in that they do not wash their bodies and clothes, and so, give off unpleasing smell, in cases rooted by a skin infection.

Moreover, the Ayilles are viewed to be shameless, wicked, and full of complaints, extravagant and a family which has no respect to others. They are not fascinated in education and are ill-mannered and sluggish. For instance, the following saying of Wolaitta usually articulated to designate one of these characteristics:

Ayilliya duliyane shiyaye xayide erena
An Ayille man has never been hygienic of grimy physique

In such aphorism the Goqqas commonly stereotype the Ayilles as people who always convey disgruntlement, indolent, full of grievances and quick to complaints.

The most insidious and enduring form of marginalization is, however, is the rule not in favor of intermarriage. Individuals from the Goqqas and Ayille are not allowed to engage in marital attachment and such involvement would result in a severe condemnations and disapproval by the host society.

In recent times, there are some Ayilles who attempt to refuse to give in to all the cited sort of discrimination, predominantly regarding forced endogamy. As indicated by the informants, mostly the young and educated men try to persuade the Goqqas to treat the Ayilles in human way but it is more daunting principally when it comes to martial affiliation. In some cases, the Ayilles with recovered economic condition retort more violently to the nuisance and forestalling by the Goqqas. 45 year old man at Mokonisa area recounted his observation of such relentless dispute as follows:

"It was happened few months ago in our adjacent village. A woman from the local Guderata clan married an Ayille man and her family knew nothing about her relation till she left home. When her family heeded about it, they brought her back and terrified her husband not to try it all over again. She stayed only for one week with her husband. However, her husband came viciously and took her back; then her family and some individuals from her lineage group open a raid on his family and killed three of them. In the mean time, they made an effort to appeal for the court but it seems that they did not succeed."

In connection to this, some individuals from the Goqqa groups denoted the underlying cause for such conflict as it lies on the fact that the Ayilles are organizing themselves in terms of alliances where they assemble and confer about their stipulations. In such gatherings, for instance, they initiate their members to go for marital attachments so as to get rid of all other forms of discrimination, which the Goqqas will never accept even the educated and religious ones'.

In summing up, the degree of social exclusion and marginalization differs from place to place in that it is altogether contingent on the size of the Ayille residents living in the locality. In other words, the extent of marginalization seems to be less significant in areas where there is comparatively larger population of the Ayilles. On the contrary, social exclusion is more recurrent and unsympathetic in places where the Ayilles are numerically less and sparsely inhabited. As one Goqqa informant sates:

"In our neighborhood they are numerically hardly any as compared to other places and this in turn uncovered them by far to assail and exclusion by dominant groups. As to me, this might not be the case in other places like Achura [area located at Gacheno research site] where one can find huge residents of Ayilles."

c) The political dimension of marginalization

As to the in-depth informants, the kuaka Ayilles had prominent places of duty in the traditional political offices of Wolaitta. For instance, as avowed by one of the Ayille elders, the kuaka Ayilles had worked as an agent of kawo (kings) and counselor in the traditional kingdom of Wolaitta. Among such personalities well known in the area, a kauka Ayille Fitaurari Bakaloo is the most stupendous and famous in all three research sites. Man like Bakaloo and other kuaka Ayilles had good political reputation in the years before the imperial regime.

As the Goqqa officials of indistinguishable designation, the kauka Ayilles in the office were in charge for the customary compilation of royal taxes and then in turn given a fief for their quick collection of taxes. Consequently, those who have good quality in organizing and coordinating the public under their authority were endorsed to more significant place of duty and cherished with resources like cattle. This did not mean that all Ayilles had improved place in that period since the majority of them (Goqqatu Ayille)

experienced grave domination and could not aspire the positions of leadership.

For most part, in a political sense, the marginalization and discrimination of minorities in Wolaitta in general and the Ayilles in particular, is manifested vividly at the peasant/ kebele association level more than ever in the past. They had very limited political and judicial rights. In most recent times the Ayille minorities have been excluded from village level political institutions, such as the peasant association or service cooperative, and even when they were permitted to take part, they never obtained leadership position. As indicated by the informants, even today, in most instances, the Goqqas do not entertain the idea of giving the minorities the leadership place and representing them. Even if they acquire such opportunity in kebele offices, they would stay only for limited time due to the opposition and disapproval of the host community. The man from the local Hizia clan narrated such phenomenon as follows:

"It was two years ago that a man from an Ayille group attained a position as kebele administrator at Gacheno village. He was elected by the village representatives and the first man from Ayille minority group to achieve such position. However, he stayed in the position for only two and half months due to severe condemnation by the Goqqas and refusal to attend the gathering organized by the office. Even in few meeting they took part they strappingly showed their resentment and some of them terrorized the man as they would take his life if he repudiates. Hence, the man vehemently left his office and expelled from such political activities."

As mentioned by the informants, the Ayilles are not considered to have the quality like Goqqas to play such leading roles and habitually deemed to be dominated. Such image of Ayilles regarding their part in political activities of the community has been uttered in the following saying:

Ayese byana sagayoy na'ese kushiya mentase

A Mother has hardly any ring but it shatters her daughter's finger

The essential connotation put across by means of the above saying witnesses to a sort of rigidly stereotyped image of Ayille social groups by the dominant groups in the face of changing socio-cultural endeavors of the community.

It is also discovered in the field that marginalized groups like Ayille have been ruled out from the existing political organizations established along clan ties and other features of different social groups. In some cases they have endured from discrimination, for instances, by being embattled for conscription. Almost all individuals occupying the leading position in the villages are from the Goqqa who are in most instances biased against the marginalized groups. They are deprived from political offices and not treated equally

with the Goqqas. As to the information obtained from the informants, no Ayille is acquiring government authority either as a chair man at peasant association level or other high ranking positions in the village.

Conversely, few Ayilles are serving as militias at village levels in the areas. Conceivably, it seems that this is the widely entertained political status by the young Ayilles in wolaitta.

In relation to their legal shield and human rights, the Ayilles are at the rim in that they are subjected to various sorts of abuses and afflicts. The Ayille social group usually faces grave breed of physical and mental nuisances that extends from severe distress to injury upon their body that ends in death.

IV. Conclusions and Recommendations

a) Conclusion

Based on the analysis and discussion as regards the socio-economic and political aspects of marginalization that characterizes the Ayille minority group, the following conclusions have been made;

- The socio-cultural aspects have been the most persuasive means of ensuring exclusion by the Goqqas in confining the minorities not to take part in various social contexts. It is found that some of the restrictions are still as definitely established as they were in the couple of decades ago. Martial relationship with other social groups is usually prohibited and unthinkable given that they are firmly restricted to marry from their own Ayille groups. The instances like submissive greetings, commensality and intricacy of participating in various associations are the channel in the course of which social inequality of Ayilles are articulated.

- In terms of the economy, the 1974 land reform established justifiable equality regarding access to land and thus, the Ayilles have had land. Accordingly, the Ayilles have become ever more concerned in agricultural production albeit the narrow size of the cultivating land. Conversely, accompanied with lack of other important possessions like oxen and necessary agricultural tools, restricted the Ayilles' greater involvement in production activities.

- The Ayilles have also been prohibited from the village level political associations such as the peasant/ kebele associations or service cooperatives and in instances when they are allowed to take part, they never acquired leadership positions. They have very constrained political and judicial rights.

b) Recommendations

Based on the research findings, the following recommendations have been made;

- There should be comprehensive ways of dealing with the problems faced by the Ayille minority group

by challenging societal attitude and taken for granted belief systems in host society

- The Ayilles themselves should also work to evade such discriminating and stereotypic tendencies rather accepting and conforming to it
- There should be away to help the Ayille social groups to be economically enhanced by developing different technique of owning rural land and looking closely the political participation of them
- The media outlets and centers should work to challenge the peoples believes and values which are conventional and, above all an impediment for the socio economic advancement of the minorities in particular and the entire Wolaitta society in broader-spectrum

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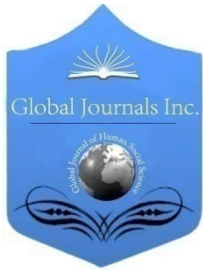
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Exploring Human Trafficking in Four Selected Woredas of Jimma Zone, Ethiopia

By Tariku Ayele & Gudina Abashula

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Abstract- The concern of human trafficking has been growing both at global, national and local level. However, it has become a major social problem in Jimma Zone, South West Ethiopia. The Problem is widespread in the Zone. A cross-sectional survey was conducted in four woredas of Jimma Zone between June and July 2013 to assess the main factors/causes, consequences, the process, and people's awareness of human trafficking to fill knowledge gap on the area. Survey questionnaires were used to collect data from 382 randomly selected respondents. Furthermore, Case studies, in-depth and key informant interviews were used to collect qualitative data. Descriptive statistics, thematic analysis and case descriptions were used to analyze the data. The findings of the study showed that 377 (98.7%) were aware of the existence of human trafficking. They stated that deceiving and motivating people to migrate specifically to Middle East is widely practiced by brokers in hidden ways. 46 (12 %) of the respondents revealed that they themselves had become victims of human trafficking and illegal migration. Case studies indicated that most of the victims have lost their money, suffered from long distance travelling, various forms of abuse, labor exploitation, exposure to disease, lack of water and food.

Key terms: human trafficking, illegal migration, smuggling, hawala.

GJHSS-C Classification : FOR Code: 370199p

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Strictly as per the compliance and regulations of:

Exploring Human Trafficking in Four Selected Woredas of Jimma Zone, Ethiopia

Tariku Ayele [α] & Gudina Abashula [σ]

Abstract- The concern of human trafficking has been growing both at global, national and local level. However, it has become a major social problem in Jimma Zone, South West Ethiopia. The Problem is widespread in the Zone. A cross-sectional survey was conducted in four woredas of Jimma Zone between June and July 2013 to assess the main factors/causes, consequences, the process, and people's awareness of human trafficking to fill knowledge gap on the area. Survey questionnaires were used to collect data from 382 randomly selected respondents. Furthermore, Case studies, in-depth and key informant interviews were used to collect qualitative data. Descriptive statistics, thematic analysis and case descriptions were used to analyze the data. The findings of the study showed that 377 (98.7%) were aware of the existence of human trafficking. They stated that deceiving and motivating people to migrate specifically to Middle East is widely practiced by brokers in hidden ways. 46 (12 %) of the respondents revealed that they themselves had become victims of human trafficking and illegal migration. Case studies indicated that most of the victims have lost their money, suffered from long distance travelling, various forms of abuse, labor exploitation, exposure to disease, lack of water and food. Only two of them mentioned that they have come up with some money and started small business. Unemployment, limited land for farming as a result of high population growth, poverty, families'/relatives' and friends' influence, brokers' initiation, success history of some returnees, long process and high costs required to migrate legally were the major factors identified for the widespread of human trafficking in the area. Traffickers use initially persuasive mechanisms and then force immediately after the victims left their area and cross borders of Ethiopia. Despite the challenges associated with s human trafficking, 155 (40.6%) respondents still tended to migrate be whatever the mode of the migration because they were disappointed with their local situations. Human trafficking and illegal migration is a widely practiced by brokers in the studied area and almost all people are aware of the phenomenon. Despite government restriction, it remains challenging since many people have still the intention to move.

Key terms: human trafficking, illegal migration, smuggling, hawala.

I. Background of the Study

Human trafficking is the growing concern at international, national and local levels. It has become a global challenge. According to the United Nations Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (UN 2002), human trafficking is the recruitment, transportation, transfer, harboring or the receipt of persons by means of threat or use of force or other form of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payment or benefit to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, sexual exploitation (including for involuntary prostitutions and others forms of sexual exploitation), forced labor or services, slavery, or practices similar to slavery, servitude or the removal of organs. The consent of a victim of trafficking in persons to the intended exploitation set forth shall be irrelevant where any of the means set forth have been used (UN 2000).

There is difference and overlapping in human trafficking and smuggling. Both smuggling and human trafficking are parts of illegal movement of persons and are crime. In addition, both involve recruitment, movement, and delivery of migrants from origin to destination. The difference between the two lies on the relationship between victims and brokers/traffickers. Human smuggling is the facilitation, transportation, attempted transportation, or illegal entry of a person across an international border, in violation of one or more countries' laws, either clandestinely or through deception, such as the use of fraudulent documents (Iselin, 2003). Unlike smuggling that is illegal commercial transaction between two willing parties who go their separate ways once their business is complete, trafficking specifically targets the trafficked person as an object of criminal exploitation. Smuggling is consensual while trafficking is by force. The purpose of human trafficking from the beginning is to get profit from the exploitation of the victim (DOS, 2006) as cited in (Jermy M., and Dalton, 2007).

The term human trafficking was first used in the mid 20th century in phrases such as "white slave traffic" and "the trafficking in women and children" to refer to forcing women and children into prostitution but in recent years the scourge of trafficking, or what many people call modern-day slavery, has exponentially increased due to globalization, the magnitude of poverty, organized crime, government corruption and the growth of the global commercial sex industry (Cullen-DuPont, 2009).

The historical root of human trafficking can be traced back to the history of slavery and the slave trade

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(Iselin, 2003). However, it has got a special attention since the beginning of the twentieth century. While slavery and the slave trade were commonly associated with transporting African slaves to Europe and North America, trafficking was initially understood to take place for prostitution and sexual exploitation of white women and girls within Europe (Onuoha, B, 2011).

Although human trafficking has long history, much attention was not given to the problem by the international, national and local community until 1980s. The feminist movement, new thinking on migration, the spread of AIDS, child prostitution and sex tourism are the main factors for growing concern of international community about human trafficking (Wijers and Chew, 1997; Doezema, 1998). Human trafficking is the major agenda of the world community today because it has become a growing criminal activity throughout the world (Miko, 2002). Men, women, and children have become victims of trafficking. Today, almost every country in the world is affected by trafficking for sexual exploitation, forced labor and other forms of exploitation.

The magnitude of the problem is not known exactly. Different countries and different nongovernmental organizations provide different figure reports. At global level various estimates on the size of the problem have been released recently by the United States Government States' Department, International Labor Organizations (ILO), International Organization of Migration (IOM) and the United Nations Office on Drugs and Crime (UNODC). Of these organizations, the United States Government and the ILO estimate the global number of victims, while IOM collects data on assisted victims and UNODC traces the major international trafficking routes of the victims. However, there is a consensus that trafficking of human beings has become a widespread practice in the modern world. It has been estimated that between 600,000 and 800,000 people, mainly women and children are trafficked worldwide each year (US Department of State, 2005).

According to ILO, the number of people became victims of human trafficking in 2005 was estimated to be 2.5 million. Of this number, 1.4 million were in Asia and the Pacific, 270,000 in industrialized countries, 250,000 in Latin America and the Caribbean, 230,000 in the Middle East and Northern Africa, 200,000 in countries with economies in transition and 130,000 in sub-Saharan countries (ILO,2005). Likewise, a report by the United States of America States Department in 2007 revealed that excluding millions trafficked within their own countries; approximately 800,000 people were trafficked across national borders annually (US States Department, 2007). The UNODC (2012) report indicated that at least 136 different nationalities were trafficked and found in 118 different countries between 2007 and 2010.

Of the 5,498 trafficked victims assisted by the International Organization for Migration (IOM) in 2011, more than half of or 62 percent were adults aged 18 and above and two thirds 62 percent of them were female. Of the victims, 53 percent of them were trafficked for forced labor, 27 percent for sexual exploitation and 7 percent for forced marriage and organ trafficking. Moreover, the report revealed that 64 percent of these victims were trafficked across borders while 31 percent of them were trafficked within their own countries (IOM, 2011). The United Nations Office of Drug and Crime (UNODC) report, on the other hand, indicated that between 2007 and 2010, women constituted the majority of victims of trafficking in persons detected globally. Women account for 55-60 percent of all trafficked victims detected globally of which women and girls account for 75 percent. Traffickers for sexual exploitation and forced labor also account for 58 percent and 36 percent respectively (UNODC, 2012).According to UNODC report, 79% of the trafficked women were for sexual exploitation and 18% of them were for forced labor. Women and girls are mainly trafficked for sexual exploitation. Throughout the world, 20% of the victims of trafficking are children. In Africa, however, children constitute the majority of the victims of human trafficking (UNODC Report, 2009). IOM data, on the other hand, showed that 53% of persons were trafficked for forced labor, 27% for sexual exploitation, 7% for other purposes such as forced marriage and organ trafficking, 5% for begging, 5% for combined sexual and forced labor, 3% unknown purpose and 0.1% for forced labor and other as well as for low level criminal activities (IOM, 2012).

However, such estimate concerning magnitude and purpose of trafficking is unavailable in Ethiopia. And there is limitation of data on both international and local trafficking. However, media and some fragmented reports showed that human trafficking and smuggling is widespread in Ethiopia. For instance, during the Spring of 2006, the Punt land authorities reported that each day between 200 to 300 Ethiopian were arriving in the town of Bossaso to attempt to sea voyage to Yemen and then to Gulf states, Europe and other countries (UNODC, 2006). The ILO (2011) study report indicated that there is high prevalence of human trafficking in Ethiopia, especially, in Addis Ababa, the capital city of the country, and other towns such as Adama, Dire Dawa, Shashamanne, Jimma and Dessie. The United States Department of State 2012 trafficking in person report indicated that of the 20,000 to 80,000 of Ethiopians applied to work overseas in 2011, 60 to 70 percent of the labor migration is facilitated by illegal brokers that increase migrants' vulnerability. Ethiopia is a source country for men, women, and children who are subjected to forced labor and sex trafficking. (http://www.refworld.org/docid/4fe30ccb32.html).

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The constitution of Ethiopia allows the free movement of people from place to place and prohibits human trafficking. For instance, article 18 of the constitution states that "no one shall be required to perform a forced or compulsory labor (Federal Democratic Republic of Ethiopian constitution, 1995). In Ethiopia, human trafficking for labor and sex results in punishment that ranges from five to twenty years. However, this couldn't prevent human trafficking in the country. As it is one of the poorest countries of the world, Ethiopia is a source country for human trafficking. Especially young women and men migrate voluntarily or involuntarily within and across the country in search of job opportunity and better life. Many Ethiopians trafficked each year from different parts of the country to Middle East, Sudan, South Africa, Egypt, and even to European countries (USAID, 2009). Within the country, women and children were trafficked from rural areas to major cities for forced labor and sexual activity.

Although data is unavailable, Jimma Zone is one the Zones in Oromia National Regional State (located at south west Ethiopia) where human trafficking is more prevalent. Comments given on meetings suggest that the Zone is the first in the country in human trafficking. This needs deep investigation about its factors, process and consequences toward which this study is aimed at.

II. The Oretical Framework

This research is guided by integrating various sociological theories—rational choice theory, Conflict perspective, structural functionalism and symbolic internationalism. Each theory provided explanations for human trafficking. For instance, rational choice theory rooted the issue to rational decision by actors. According to rational choice theory, people make decision on the basis of calculation and free will. Conflict theorists root to capitalist economic system. Demand theory; on the other hand, relate the cause of human trafficking to demand of people for prostitution, labor and other purposes. Thus, concepts from rational choice theory, conflict perspective, structural functionalism, symbolic interactionism, victimology and demand theory were integrated with other sociological theories to explain and guide the research on human trafficking. The main reason for this is that human trafficking is an outcome of various interacting factors. Lanier and Henry (2004) stated that integrative framework better explains chain of events.

III. Statement of the Problem

It has become common to hear news about human trafficking and the suffrage of the victims in Ethiopia. Various Medias and concerned bodies also report that each day a number of people travel tiresome journey on foot across deserts to reach destination countries and many lives are lost on ways as a result.

According to the US Department of state 2012 Trafficking in Persons Report, a number of Ethiopians have become victims of human trafficking and exposed to various forms of exploitation. Ethiopian girls are forced into domestic servitude and prostitution outside of Ethiopia, primarily in Djibouti and South Sudan – particularly in Juba, Bor, and Bentiu while Ethiopian boys are subjected to forced labor in Djibouti as shop assistants, errand boys, domestic workers, thieves, and street beggars. Young women, most with only primary education, are subjected to domestic servitude throughout the Middle East, as well as in Sudan and South Sudan, and many transit through Djibouti, Egypt, Somalia, Sudan, or Yemen as they emigrate seeking work. Some women become stranded and exploited in these transit countries, unable to reach their intended destinations. Many of the Ethiopian women working in domestic service in the Middle East face severe abuses, including physical and sexual assault, denial of salary, sleep deprivation, withholding of passports, confinement, and murder. Many are also driven to despair and experience psychological problem, with some committing suicide (http://www.refworld.org/docid/4fe30ccb32.html).

The International Organization of Migration (2010) study report also indicated those Ethiopians become victims of external trafficking to the Middle East face labor exploitation, physical and emotional abuse, as well as sexual abuse and exploitation. The most recurrent forms of abuse are overworking, confinement, denial of wages, emotional abuse, beatings, sexual harassment and rape. The recurrent perpetrators of abuse are employers, agents and the police. Death, physical disability, psychological and health problems as well as imprisonment are the prevalent documented effects of abuse and exploitation. Likewise, the International Labor Organization (2011) study result revealed that trafficking of Ethiopians as domestic workers for labor exploitation is highly prevalent in Ethiopia. The research indicated that the practice has increased recently and the youths are deceived and sometimes coerced into migrating to the Middle East countries and the Sudan without adequate protection from abuse and exploitation.

Despite these, many people have been preparing, deciding and moving from Ethiopia to Gulf States, Saud Arabia, Europe, Sudan and South Africa by traffickers/brokers. Jimma Zone has become one of the most known sources for human trafficking. Even relatives, neighbors, friends and families are facilitating the process by selling their precious properties to pay for the fees required for the brokers as heard from public discussions made at different times regarding the issue.

There must be pressing factors from the source communities that contribute to this widespread problem of human trafficking. This needs further comprehensive study regarding its factors for, the process, consequences and public awareness of the issue. The previous reports and studies by various concerned bodies were based on qualitative interviews of few victims, their families and concerned bodies. Their coverage was so limited and could not address the awareness of the grass-root source communities about the existence of the issue and its extent, the contextually unique socio-economic and cultural factors for human trafficking, the process and its consequences. Therefore, this study is intended to fill the gap based on survey and other qualitative methods with special emphasis on the four woredas in Jimma Zone namely Omo Nada, Kersa, Dedo and Manna. Furthermore, this study is aimed at suggesting policy recommendations to alleviate the problem based on grass root level empirical evidences.

IV. General Objective of the Study

The general objective of the study is to explore the factors, process and consequences of human trafficking in the four selected woredas of Jimma Zone and to offer policy recommendation to alleviate the problem.

a) Specific Objectives
- The specific objectives of the research are:
- To identify the awareness of the source community about the existence of human trafficking
- To investigate the process/mechanisms of human trafficking;
- To identify the socio-economic factors that make people to become vulnerable to human trafficking;
- To point out the consequences of human trafficking on victims
- To explore the cultural outlook of people towards human trafficking and perception of place of destination;
- To assess the attempts made by governmental and non-governmental organizations to overcome the problem of human trafficking;
- To offer policy recommendation on how to alleviate human trafficking

V. Research Method and Design

a) Research Design
Cross-sectional study was conducted from June 2013 to July 2013 in the four selected woredas in Jimma zone. The researchers employed both qualitative and quantitative research methods. Qualitative research method was used to collect the process of human trafficking and opinions about human trafficking. Quantitative data were collected to know the extent of young people's trafficking and knowledge of residents about human trafficking.

b) Study area and population
The study was conducted in four woredas of Jimma zone. Jimma Zone is located in Oromia National Regional State. Jimma Zone is one of the 17 zones of Oromia Regional State and it is located in the Southwest of the Region and the country as well. The zone has 18 administrative woredas having their own capital towns. The zone is predominantly inhabited by Islamic religion followers. Jimma Zone is among the known coffee growing areas in the region and the country. The administrative seat of the zone is Jimma town which is located at 350 km away from the capital of the country, Addis Ababa.

c) Source of Data
The researchers collected both primary and secondary data. This is to obtain full information about human trafficking. Primary data was collected directly from sampled respondents such as elders, victims, police officers, experts, families of victims and the community using various research methods. Secondary data was collected from concerned relevant documents such as IOM, government reports, police records, other international organizations reports, journals and books.

d) Sampling technique and Sample size
Jimma Zone is vast in terms of area and population. It is very difficult to collect data from such vast area with limited resources in a short period of time. Hence, four woredas were selected. The four Woredas selected for this study are Mana, Dedo, Kersa and Omo Nada. These four woredas were purposively selected for this study based on the prior information obtained from the zonal administrative office regarding the situation of human trafficking in the zones. These sites were known for the widespread of human trafficking according to the information. People involved in trafficking are not known or they are hidden populations. They perform all their activities in illegal and hidden way. This is because trafficking is criminal both at national and international level. Thus, this research targets this hidden population and organizations that work to combat the problem. Generally, the target populations of the study were victims, families of victims, elders, and the community, the governmental and non-governmental organizations involved in combating human trafficking.

To assess the awareness and cultural outlook of the community towards human trafficking, multi stage sampling technique was applied. That means, two kebeles were randomly selected from each woredas first. Then two Gotes(the smallest grass-root level administrative unit under the kebeles) were selected from each kebeles. Accordingly, a total of 16 Gote were randomly selected from 8 kebeles. Finally, 384 households were randomly selected and persons above

fifteen years from the households in the Gotes were included in the sample. The sample size was determined using the following formula.

$$n = Z^2 p (1-p)/d^2$$

Where "n" is the sample size,

- ❖ "Z" is a standard score corresponding to 95% confidence interval (1.96)
- ❖ "p" estimate of Proportion, we took 50% since there is no previous data.
- ❖ "d" is the margin of error of 5%
- ❖ Thus, the required; $n = (1.96)^2 \times 0.5 \ (1-.0.5)/0.05^2 = 384.16$

VI. METHODS OF DATA COLLECTION

The researchers employed both qualitative and quantitative research methods. As far as quantitative method is concerned, survey was conducted. Regarding qualitative methods, in-depth interview, key informant interview and case studies were used.

e) Data Collection instruments

The researchers used different data collection instruments to obtain data required to meet the objective of the research. Research instruments used by the researchers were:

Questionnaire (Survey): Open and closed ended questionnaires were prepared and survey was conducted in order to gather information on communities awareness and factors for human trafficking.Questionnaires were employed to collect data from 384 sample respondents taken from the population of the four woredas whose age is above 15. Survey research was conducted to check whether the public believes that human trafficking exists at the study areas, whether human trafficking is criminal or not and the attitude of the public towards human trafficking.

Key Informant/In-depth interview: These helped to obtain data in detail. In-depth interviews were held with brokers, victims (both returnees and in the process), families of victims, police officers and the elders. Interview guides were used to collect the data. The interview guides were prepared in English and translated to Afaan Oromoo, the official and vernacular languages of the people's in the study sites. Then researchers themselves conducted the interviews and collected the data from the informants.

f) Case Studies

Case study also helps to show the clear picture of the human trafficking, victim's experiences and the process. Victims of human trafficking (especially the returnees) were approached and their human trafficking experiences were explored.

g) Data Analysis

The data collected using different data collection instruments were analyzed and presented.

Quantitative data was analyzed using SPSS version 20.0 and descriptive statistics such as percentages and frequencies. The quantitative data collected were presented in frequency tables. Qualitative data, on the other hand, was analyzed using case descriptions and thematic analysis.

h) Ethical Consideration

This research was conducted on people who run the business in a hidden way. Thus, it is important to follow research ethics. Accordingly, the objective of the research was explained for participants and informed consent was obtained orally. Moreover, the confidentiality of the respondents was kept. To this end, their names were not mentioned in any part of the report in order to maintain anonymity.

VII. RESULT AND DISCUSSION

The survey was planned to collect data from 384 randomly selected individuals. However, it was impossible to get two of them and hence, the data was collected from 382 of them. This part of the study deals with the analysis of the data collected from the survey, the key informant and in-depth interviews.

a) Public awareness about the existence of human trafficking in the study areas

One of the objectives of this study is to identify the grassroot level communities and concerned government bodies' awareness about the existence of human trafficking in the study area. Information obtained from the interviews, the survey and the document of the respective woredas revealed that the existence of human trafficking in the studied areas is unquestionable. The Labor and Social Affairs Office is the concerned government body that gathers information related to illegal migration and human trafficking at woredas level in Jimma zone. According to the information obtained from the Labor and Social Affairs Offices of the four respective woredas covered under this study, a number of people moved from their woredas to other countries through human trafficking and illegal migration in the past four years.

Table 1 : Total number of people trafficked from the woredas

Woreda	Total number of people trafficked				
	2009/10	2010/11	2011/12	2012/13	Remark
Dedo	-	403	976	48	Includes data of people illegally migrated from those woredas
Kersa	-	-	328	`909	
Omo Nada	52	115	80	92	
Mana	-	267	178	77	

Source: Document of Labor and Social Affairs Offices of the respective woredas

Although the data is incomplete, table 1 indicates that each year many people are trafficked or illegally migrated to abroad. Although the figure shows some decrease in number of people either trafficked or illegally migrated, it still reflects the prevalence of the problem of human trafficking at the study sites. During data collection for this study too, cases of human trafficking returned back to their home from Yemen and Saudi Arabia through the assistance offered by IOM and other organizations were also interviewed in Omo Nada and Manna Woredas. The other issue emphasized under this study was to identify the awareness of the source community about the existence of the phenomenon.

Table 2 : Respondent's awareness about the existence of human trafficking

		Frequency	Percent	Valid Percent	Cumulative Percent
	Yes	377	98.7	98.7	98.7
Valid	No	5	1.3	1.3	100.0
	Total	382	100.0	100.0	

Source: Own survey, 2013

As table 2 above shows, data collected from 382 individuals from the four studied woredas of Jimma Zone revealed that 377(98.7%) had information about human trafficking and stated that it is widely practiced. A number of people have been moved from the study area to particularly Arab countries through trafficking and illegal migration. However, the community couldn't distinguish between illegal migration and human trafficking since decision to move and transportations in both cases are initiated and facilitated by brokers who have links with brokers at other countries. The result of the survey reveals that human trafficking exists and it was the major problem of the study sites. Furthermore, interviews made with women and children Affairs offices, Labor and Social affairs offices, the returnees from Middle East, Sudan and Elders in the respective studied woredas show that human trafficking is widespread in the study areas.

VIII. Mechanisms used and the Process of Human Trafficking

Information obtained employing various research method revealed that human trafficking is a complex process in Jimma Zone. Respondents claimed that the brokers use various strategies that influence people to decide to move. They stated that deceiving, motivating, indirect forcing and facilitating conditions for people to move to other places are widely practiced in hidden ways by brokers. Chains of brokers linked from the study area to the place of destination facilitate the process by accepting broking fees as understood from case studies of the returnees too. In the survey, respondents were asked whether they have already experienced of moving out of their place of origin or not. The following table depicts this situation.

Table 3 : Respondent's experience of human trafficking.

		Frequency	Percent	Valid Percent	Cumulative Percent
	Yes	46	12.0	12.0	12.0
Valid	No	336	88.0	88.0	100.0
	Total	382	100.0	100.0	

Source: Own survey, 2013

Result obtained showed that 46(12 %) of the respondents had experienced illegal migration and human trafficking through brokers from their place of origin to Sudan, Middle East and South Africa and other parts of the world. However, the rest, 336(88 %) didn't experience such movement. The majority of the people were moved by brokers crossing long deserts on foot via Gonder/Umera to Sudan, Diredawa to Djibouti and

then to Yeman/Saud Arabia, as well as from Jijiga to Somaliland and from Borena Kenya to Tanzania and then to South Africa. This indicates that there are four known routes out of Ethiopia to neighboring countries and to final destination places.

The information obtained from case studies also witnessed this reality. A 22 years old male returnee from Saud Arabia currently living in Omo Nada town expressed how he illegally became victims of human trafficking as follows.

Case 1: "I was moved by brokers from my place of origin in Omo Nada district through Addis Ababa, Dire Daw, Djibouti, Yeman and finally reached Saud Arabia after two months".

An 18 years old female returnee from Sudan currently living in Yabu town of Manna woredas also revealed that she was deceived by the brokers to move from her place of origin via the following routes.

Case 2: "I moved from Yebu via Addis Ababa, Bahir Dar, Gondar/Umera and Galabat to reach Sudan in order to get employment opportunity."

Recruitment, selection, harboring and transportation are very complex in the studied areas and the brokers undertake it in hidden way. Elders and victims stated that extreme cares are taken to avoid their possibility to be detained by police. They use various techniques and strategies for this purpose. One of the techniques they use is integrating themselves with the community. Traffickers or brokers are hidden in the community and they live, eat and married to the daughters and sons of the community. Thus, their activity cannot be easily detected. The other is using various deceptive strategies. Brokers use economic hardship at the study area as an opportunity to persuade people, especially youth, to decide for movement. Respondents were asked whether they know the various techniques used by the brokers.

Table 4 : Respondents' knowledge of the various mechanisms used by brokers/traffickers

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	298	78.0	78.0	78.0
	No	84	22.0	22.0	100.0
	Total	382	100.0	100.0	

Source: Own survey, 2013

The survey conducted depicted that 298(78%) respondents know that traffickers use various strategies in the selection and transportation of victims. However, 22% (84) claimed that there is no strategy they know that traffickers use. Interview made with various experts and office holders of women and child affairs, Labor and Social Affairs, returnees and elders and religious leaders revealed that the strategies they use are very complex and change over time.

The main strategies used are telling about good opportunities available abroad, telling success stories of some friends or individuals went abroad and the socioeconomic and political problems found in the country (Ethiopia). The persuasion and discussion are made at chat chewing and different social or friendship gatherings. Peers and same sex groups play a pivotal role in persuading the people. The discussion continues for long and repeatedly until the group or individuals from the group decides to migrate. The discussion involves the purpose for travel, how to travel, transfer money and the amount of money required to travel to different parts of the world.

Brokers influenced families and made them to dream about Arab world's life. According to the key informants, the family members, particularly the youths, always discuss reach Middle East and enjoy the economic opportunities found there. Moreover, brokers make influence on the youths by deceiving and

presenting false promises that their lives will become better in a short period of time if they migrate rather than staying in miserable situation.

Another widely used recruitment technique is false promises that potential migrants cannot refuse. These include helping them to reach places of destination and getting employment in a short period of time, changing employers if they would not be happy with the working conditions, and facilitating for them movement on credit basis. Since illegal brokers do not follow the official or legal procedures required for foreign employment, they can usually facilitate beginning of travel within a short period of time

the illegal migration on credit usually leads to debt bondage as migrants generally do not know how much is owed to the broker or what the payment modality is. A 20 years old female returnee from Sudan has revealed her experience as follows.

"I did not have money when I decided to move to Sudan. The broker promised me that he would cover all of my travelling and other costs which I would pay him back when I get employment. However, he indirectly negotiated with my potential employee that my salary should not be paid me directly until I return his 6000 birr costs he said expended to facilitate my travelling. Hence, I worked for six months without payment. The employee was directly paying my salary to the broker. It

was after I paid back all debt of the broker that I start to get my salary from my employee."

Transportation starts after money required be ready and all preparations are completed. The victims are expected to put their money in the hands of what they locally call 'hawalas' or persons acted as money transferors. The 'hawalas' are small shop owners found in various cities, such as Jimma, Addis Ababa, Dire Dewa, Gonder and many other towns as understood from the in-depth interviews with the returnees. They run small business and the facilitation of human trafficking side by side. Victims do not know by face whom the "hawalas' or the money transferors are. They give the money through their representatives and only the representatives contact them.

Traffickers orient them to be careful in their entire journey since there is possibility to be detained by police for questions and investigations in case suspected. This suspicion is common especially for people travelling with children. Hence, the victims stay somewhere on the road, especially in Kersa woredas or other forests nearby Jimma town. Then the journey starts to Addis Ababa or Nekemte or Gambela and other routes.

When arrived at Addis Ababa, one individual represented by victims goes to 'hawala' and receive some amount of money required in their journey to Dire Dawa or Gonder (Humera). The journey from Addis Ababa to Dire Dawa has been by bus. At each city victims are not allowed to travel on the straights of the cities, especially in groups.

IX. Factors for the Human Trafficking

The law of Ethiopia gives people the freedom to move either within or out of the country (FDRE, 1995). Despite this, many citizens of the country especially the youths become victims of human trafficking as information obtained from various sources cited in the background part of this study. The survey, the in-depth interviews and key informant interviews reveal that there are many reasons for the widespread of illegal migration and human trafficking in the study areas. These include unemployment and limited employment opportunity, high population growth, poverty/low living conditions, slow growth of income and improvement of living conditions, family/relatives and friends influence, brokers' initiation, rumors about the improvement of life of those who arrived at the place of destination and the long bureaucracy of legal conditions for movement of people from Ethiopia to abroad.

A returnee from Yemen said that "land is limited and family size is increasing. The land is subdivided repeatedly and became a small plot which its production is not sufficient for the consumption of family members. There are no other employment opportunities for rural uses other than agriculture. Even if available, they are tiresome ones with little gains. The best opportunity is to migrate through any available means". Another returnee from Saud Arabia stated that "youths have even no opportunities to get the small plot of land from their parents until they are married". Two of the elderly interviewed also stated that most of the rural families in their kebeles have small plots of land and the productivity of the land is decreased as it is exhausted from continuous farming for a long period of time.

High population growth, limited land for agriculture and other opportunities are the mainfactors emphasized by respondents. Each year large proportion of people enters into adulthood age. They said that land for agricultural production is the same in the past, present and future. In addition, opportunities in urban areas and small towns are not in a position to integrate the growing population in the area. Increase in population created stress and competition over scare resources. Migration, be it legally or illegally, is a way out of the competition and a limited livelihood system. Traffickers/brokers know this situation.

Traffickers/brokers initiation is very high. They always tell to the youths and even to the public about easy improvement of life of the person and his/her families' within short period of time in abroad to where they are trafficked to. The dark side of living within their country of origin is magnified and the beautiful aspects of the place of destination are exaggeratedly propagated. These initiate the family, relatives and the person himself to decide to choose human trafficking as an option to escape the stressful living situations at their place of origin. Females are easily persuaded by looking at the limited opportunity available in the country. Hence, many people do not have even adequate food for consumption and this is the reason for many youths to migrate legally or illegally by brokers or traffickers in order to support themselves and their families.

Despite the government's efforts to create employment opportunities for youths, unemployment (large proportion of rural youth work on small plots of land) is still one of the major reasons for the wide spread of illegal migration and human trafficking in their woredas as stated by the experts in the respective woredas of Labor and Social Affairs Offices. The influence of brokers, families, relatives and friends are also the fueling factors for illegal migration and created conducive environment for human traffickers.

The other issue that forces people to become victims of human trafficking is the long process and high costs required to migrate to abroad legally. The place of destination cannot process legal entry into their country especially for males for works like camel and cattle keeping and lower level jobs found in rural areas of those countries. Males who have driving license are only wanted and the others are not welcomed as such in

Middle East. The only option, according to them, is going through illegal ways. This made them victims of traffickers.

Moreover, an attempt was made to identify whether the respondents have intentions to migrate in future and mechanisms they prefer to do so. Accordingly, 155(40.6%) respondents have replied that they have interest to migrate and prefer travel facilitated by brokers. Hopelessness to bring change/improvement within their area within short period of time, miserable life conditions prevalent in the area and information about few cases of migrants able to bring change within a short period of time are the main reasons for their desire to move as understood from the study.

The rest 227(59.4 %) of the respondents reported that they do not have interest to migrate to abroad and even if they want they prefer the legal way. The following table shows the fact.

Table 5 : Respondent's intention to migrate through brokers.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	155	40.6	40.6	40.6
	No	227	59.4	59.4	100.0
	Total	382	100.0	100.0	

Source: Own survey, 2013

X. The Cultural Outlook of People towards Human Trafficking

According to the interviewees with the elders, key informants and the returnees, people in the studied area have positive outlook for migration of their family members to abroad particularly to Arab countries be whatever the form of the movement. Those families who have children abroad are respected and considered rich by the community because they earn remittance. The mother or the father who is unable to send his son/daughter to Arab countries has no equal social status within the community as the others able to do so. People also consider that entering Middle East, especially Saudi Arabia is culturally valuable as it has religious significance. As the elders interviewed briefed, the historical movement of many people from Jimma to Saud Arabia is started as a religious movement though its purposes have become changing over time. Hence, the religious and economic gain of entering Saudi Arabia has become the dream and day to day point of discussion for families, relatives, peers and the community. Due to these, most families initiate and facilitate conditions for their children to go to Arab countries. Brokers also present Arab countries as land of plenty in order to motivate and win the potential migrants' decision to move.

XI. The Advantages and Disadvantages of Human Trafficking

Human trafficking and illegal migration have various consequences on the families and the victims. Attempt was made to explore the advantages and disadvantages on the victims in this study. One of the returnees in Nada town whose journey to Saud Arabia was aborted by the Yeman police revealed that "if one is lucky to reach the destination country, it is possible to get employment opportunity and change one's life within a short period of time". Another returnee living in the same town said that "if you successfully arrive at Saudi Arabia, you can pay back the money you borrowed for broking services and travelling expenses and start to send back a lot of money to your family within three to six months. He said that his friend safely arrived at Saudi Arabia and sent 6000 birr within three months to his family." Two of the returnees, in Yabu and Dedo town of Manna woredas interviewed also described their gains from illegal migration by brokers as follows.

Case 3: "I was in Beirut for the last four years. I was a house servant for a rich family earning a monthly salary of 120 USD. I was supporting my families with part of my salary. After four years, I have come back to my country, Yabu town, with a sum of 85,000 ETB and started my boutique. I am now running my own business. If you are lucky to reach there and get good employers, you can get really life changing money within three to five years. Contrary to this, many people come back with nothing after being exploited for a long time. Of course, having a relative who have been there for a long time helped me too a lot. Thanks Allah"

Case 4: "I returned from Saud Arabia. I was able to reach there through chains of brokers. Then I was employed as house servant. I served there for three years. I was working from dawn to night and the work was backbreaking. However, I have accumulated 63,000ETB and came back to Dedo,sheik town. I renovated my families' dilapidated house with part of the money and opened beauty salon with the rest.

However, most of the people migrate through brokers and illegal ways face various types of challenges as understood from the survey and the interviews. Victims' suffrage starts ones they cross Ethiopian border towns. Deception and persuasion strategies employed at place of origin changed to force,

rape and harassment. The problem aggravates as they move from the boundary of Ethiopia to other countries. As they join new brokers in the chain of the relationship for human trafficking at different places especially abroad, the travelers are requested to pay unjustifiable payment. If they resist paying, they are assaulted, robbed and abandoned in deserts. In extreme cases, females are raped and males are even killed or they droned into seas or oceans. Those unable to pay are forced to work for the brokers/traffickers for three to six months even more without any payment.

Brokers request payment to facilitate travel. The amount of payment varies according to place of destination. It is small if the place of destination is Sudan and increases if the Journey is to Middle East or Europe. This does not include payment for food and other required things. The amount of money requested by the brokers/traffickers varies from 3000 to 20000 birr and sometimes goes up to 60,000 birr as understood from the in-depth interviews and case studies. 360(94.2%) of the survey respondents also revealed that people pay to the brokers/traffickers before they move while 22(5.8%) said that they do not have information related to payment. Regarding the mode of the payment, the case studied revealed that the money is not directly paid to the brokers/traffickers within the boundaries of Ethiopia. Rather one person from the potential travelers collects the money and submits to "hawala" (serve as money transferor) in Ethiopia in cash. Then the "hawalas" reduce their commission from the total paid money and transfer the rest to the brokers in Djibouti or give in cash to victims. The sequential "hawalas" in Djibouti, Sudan, Yemen and other countries also do the same thing until the person reaches the final destination. A returnee stated that Brokers in Djibouti and Yemen request payment by cash. Traffickers operating with Ethiopian boundary are citizens of Ethiopia. Internal traffickers pass the victims to other countries traffickers.

In the survey the respondents were also asked whether there are domestic investment possibilities to invest the money instead of paying it for brokers. Data collected from respondents indicated that 235(61.5%) claimed that it is possible to invest the money paid to the brokers/traffickers in the country and improve one's own life while 147(38.5%) said the money paid to brokers are too small to invest in the country. In-depth interview conducted also indicated that the money paid to is very small to start business in the country. However, the case of two of the returnees started their business in Dedo and Yebu mentioned above shows that the money paid for brokers is really adequate to start small business. Some of the individuals interviewed claimed that the majority of victims are from rural areas. However, land for agricultural productions (crop cultivation, forestry and animal husbandry) is limited. The informants indicated that what is limited is not only money to start business but also the skills, experiences required and market for the goods and services produced. Moreover, there are very few skill training, saving and credit facilitating organizations in remote rural areas. Even if such exist, they have also less capacity to serve the existing needs and require tight bureaucracies to avail their services especially for unemployed youths.

XII. Susceptibility to Human Trafficking

Both sex and people from all socioeconomic background can be victims of human trafficking. However, there are some groups more susceptible to trafficking than others. The findings of this research revealed that youth, children and women are the target of traffickers.

Table 6 : People Vulnerable to Human trafficking in terms of Sex

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Male	52	13.6	13.6	13.6
	Female	204	53.4	53.4	67.0
	Both Male and Female Equally	126	33.0	33.0	100.0
	Total	382	100.0	100.0	

Source: Own survey, 2013

As table above shows, 204(53.4%) said female, 126(33%), said both male and female equally and 52(13.6%) said male were more exposed to trafficking. The main question here is why traffickers focus more on those groups than others. Interview with the victims, the elders and key informants also indicate that females in the studied area have little employment opportunities compared with males and they constitute the largest proportion of the segments of community affected by unemployment.

Table 7 : People Vulnerable to human trafficking in terms of their socio-economic status

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Poor	269	70.4	70.4	70.4
	Middle income groups	64	16.8	16.8	87.2
	Upper income groups	10	2.6	2.6	89.8
	All income groups	34	8.9	8.9	98.7
	Poor and middle class	5	1.3	1.3	100.0
	Total	382	100.0	100.0	

Source: Own survey, 2013

Regarding the socio-economic background, the survey result revealed that 269(70.4%) claimed the poor, 64(16.8%) stated the middle income groups, 34(8.9%) said all income groups, 10(2.6 %) said upper income groups and 1.3% (5) said both poor and middle income groups are vulnerable to human trafficking as depicted by table 7 above. In-depth interview conducted also showed the same thing. These indicate that women, children and the poor are the main targets of traffickers. These categories are easy to persuade for travel decision. The majority of these groups are unemployed and poverty stricken groups. In addition, for their lower orientation and education, particularly women do not expose the issue to legal bodies. Once selected, they are easily driven by the brokers/traffickers to everywhere. In other word, the brokers/traffickers use the vulnerability of the groups to target them.

XIII. Community Knowledge about the Criminality of Human Trafficking and Measures Ever Taken by Government

Human trafficking is a crime against humanity. It is one of the crimes that the international community pays attention to it. According to the Ethiopian constitution and law, human trafficking is crime and forbidden. Violating the law has a consequence of punishment in either imprisonment or fine. But do people really know the criminality of human trafficking was one of the issues investigated in this study.

Table 8 : Respondents' knowledge about the criminality of human trafficking

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	352	92.1	92.1	92.1
	No	30	7.9	7.9	100.0
	Total	382	100.0	100.0	

Source: Own survey, 2013

As table 8 shows, 352(92.1) of the respondents said that they know the criminality of human trafficking while 30(7.9%) said that they do not know the fact that this phenomenon is criminal.

Concerning measures ever taken, the government started a kind of operation at central level and imprisons some individuals suspected to traffic (brokers) people and tried to work some programs on human trafficking and aired using media in 2012/13 after horrific news heard repeatedly about people trafficked from Ethiopia. A technical committee was also established up to the grass-root level to follow up and control human trafficking according to the key informant interview with experts in Labor and Social Affairs Offices. However, there is no specific policy adopted to deal with the growing problem yet.

Table 9 : Respondents' awareness of measures ever taken by government regarding human trafficking

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Yes	239	62.6	62.6	62.6
	No	143	37.4	37.4	100.0
	Total	382	100.0	100.0	

Source: Own survey, 2013

Survey conducted in the four woredas of Jimma zone revealed that 239(62.6%) of respondents said that measures have been taken while 143(37.4%) said that there is no measure taken to alleviate the problem of human trafficking. In-depth interview made with experts and official from labor and social affairs office and

women and children affairs office of respected woredas indicated that they are using one in five grouping introduced by government to curb the problem of human trafficking. The police have been taking some measures for long period of time although it lacks consistence and sustainability. The police also sometimes inspect people who travel by public transports from Jjmma bus station to either Nekemte or Addis Ababa and detain suspected individuals moving illegally for further investigation, however, this is not done regularly. Thus, the brokers or traffickers have designed a system to escape from such kind of sudden police detentions and investigations. The system is that the brokers or the traffickers make the people stay in forests out of Jimma town, book a bus ticket for them and transport them easily according to the information obtained from the in-depth interview with returnees.

XIV. People More Involved in Trafficking

In-depth interview conducted indicated that brokers, families, relatives, friends and local community are active participants in selection and transportation of persons. The result of survey revealed that brokers were key players in human trafficking. 66.2% (253) said brokers, 15.4% (59) claimed brokers, Relatives, non-relatives and NGOs together, 7.3% (28) said relatives and 4.2% (16) said non-relatives are active participants in human trafficking. There are also respondents who believe the existence of NGOs (1%/4) participation in human trafficking. 1% (4) said that people trafficked by their own will and interest.

XV. Discussion

Human movement from Jimma Zone to Middle East, especially Saudi Arabia has long history and related with a number of factors (religious affiliation, trade, and historical linkage). The result of the study showed that residents of Jimma Zone have positive outlook towards travel to Middle East both for religious purpose and employment. The socioeconomic problems and attitude of people towards local conditions made people migrate in large numbers from Jimma Zone to abroad. This created fertile ground for traffickers and brokers to operate widely in the study areas and made children, youth, women and men susceptible to human traffickers and trafficking.

The finding of the study indicated that human trafficking is the most wide spread social problem in Jimma Zone. The residents of the studied woredas have awareness and knowledge about the existence of the problem of human trafficking and its criminality. Limited data and official report of local governments also indicate this.

There are many outlets that traffickers manipulate to transfer victims from Jimma Zone. The main ones are Jimma—Addis Ababa—Dire Dewa—Djibouti—Yemen—via Middle East and other areas,

Jimma—Addis Ababa—Jigjiga—Somali Land—Yemen or Kenya—via Middle East or South Africa, Jimma—Addis Ababa—Gonder—Humera—Sudan—vi Middle East and other areas, Jimma—Gambella—South Sudan, and Jimma—Addis Ababa/Hossana/ Shasham ane/Hawasa—Borena—Kenya—Tanzania—South Africa. Traffickers change their travel route within the country or abroad on foot on the basis of information about security to avoid detention.

The findings of the study showed that causes of human trafficking range from personal factors to structural factors. The causes are many and interrelated. Individuals motives and beliefs, socio-economic hardship, limited employment opportunity, family/ relatives and peer influence, positive attitude towards Middle East and European countries, success stories of some individuals reached place of destination, religious influences, historical attachment to middle east, bureaucratic nature of legal procedure to migrate to abroad, restriction of entering of people legally by governments of destination countries and high population growth accompanied by shortage of land for agriculture are the factors that influence people decisions to migrate. Traffickers use the opportunity created by these factors and even initiates people to decide by integrating themselves with the community in the way it is difficult to detect and get information to detain them. They magnify socio-economic hardship of local conditions and approach people as important people in helping them solve themselves and their families' poor living conditions. Traffickers involve a number of groups—families, peers, brokers and various categories of the population. This made trafficking in the area seen as smuggling. Their persuasion strategies are deep rooted and complex.

The strategies traffickers use in influencing people decision to move and start travel varies and complex. They removed the conceptual demarcation of trafficking and smuggling. They use persuasive mechanisms to initiate people to decide for migration. They made people to discuss the issue on social grasping and at household level, use hardship as an instrument to persuade people and propagate about lucrative living conditions at the place of destination. Persuasive instruments were replaced by force after they left their area and worsened when they crossed boundaries of the country. Exploitation, rape and longtime working for traffickers are the main problems that victims suffer at transit areas (Djibouti, Somaliland and Yemen). They change their strategies from time to time and the changing strategies made people to see victims as they rationally decided to go and hide the activities of traffickers.

Traffickers know also the group they easily persuade. As researches and UN reports revealed children and women, the poor and the youths are more targeted by traffickers (UNODO 2012; ILO 2006; IOM

2012). For instance, IOM offered assistance to 5498 trafficked persons worldwide in 2011 of which females and males constitute 62%) and 37% respectively (IOM, 2012). The findings of this research come up with similar findings. Traffickers target poor, women and youth more than other categories of the population. This is to avoid the probability of detention and reduce efforts to persuade them.

The most important thing in this research is they way traffickers designed to transfer money and payment mechanisms. They open small shops and seen by government as retail traders/merchants. However, they are known by victims as 'hawalas', a term used to represent companies that transfer money from one part of the world to another or country to country or within country. The victims are not allowed to travel in the city of transit areas in groups and even sometimes individually.

The other issue that is seen is measures taken to combat human trafficking. Survey result reveals that government has been taking measures that range from awareness raising to detention and prosecution. However, there is question on sustainability of measures and inability of government to change strategies with the changing strategies of traffickers. In addition, although the constitution and criminal code of the country criminalizes human trafficking, specific police is lacked to deal with the problem.

XVI. Conclusions and Recommendations

a) Conclusions

From the study it is concluded that human trafficking is widely practiced in the study area and people are aware of the fact that many people have become victims. It is the major challenging social problem of the study area as many people have also the intention to move in this way despite its negative consequences and government's attempts to stop it .

Females and the poor are the major targets and more vulnerable to the problem than anybody else. The majority of the people are moved by brokers crossing long deserts on foot via Gonder/Umera to Sudan, Diredawa to Djibouti and then to Yeman/Saud Arabia, as well as to other Arab countries and south Africa.

Unemployment, limited employment opportunity, high population growth and associated land shortage, poverty/low living conditions, hopelessness to work and be improved in place of origin, family's/relatives' and friends' influence, brokers' initiation, rumors about the success histories of those arrived at the place of destination, long process and high costs required to migrate to abroad legally and the bureaucracy of legal conditions and restrictions from destination countries are the major factors identified to force many people especially youths to become victims of human trafficking and illegal migration.

XVII. Recommendations

Poverty, unemployment, increase in population and decrease in farm land size from time to time, and lack of confidence to work and improve their socio-economic status are the major reasons for many people particularly the youths to become victims of human trafficking. Therefore, it is important to focus on provision of marketable skill trainings on off-farm activities and facilitating conditions so that they can get access to credits and saving facilities. Availability of credit service by itself is not sufficient. Accessibility to women and poor with entrepreneurial skill is necessary.

The police have been taking some measures for long period of time although it lacks consistence and sustainability. For instance, sometimes they inspect people who are ready to travel from Jjmma bus station to either Nekemte or Addis Ababa and hold the travelling of mostly females. However, this cannot be undertaken each day and time and outside the city of Jimma. Thus, regular follow up is required.

According to the Ethiopian constitution and law, human trafficking is crime and forbidden. Violating the law has a consequence of punishment in either imprisonment or fine. However, there is no specific policy adopted to deal with the growing problem. The government started kind of operation at central level and imprison some individuals suspected of trafficking people. A technical committee was also established at various levels starting from the federal to the grass-root levels. However, measures ever taken on traffickers and brokers up to now are not adequate due to lack of evidences as they operate in hidden ways. Therefore, it is important to design strategies and techniques of investigating and detecting these traffickers and brokers. In addition, a separate institutions/department that works purely on trafficking and that coordinate activities is essential in dealing with the problem.

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(d) An Introduction, giving necessary background excluding subheadings; objectives must be clearly declared.

(e) Resources and techniques with sufficient complete experimental details (wherever possible by reference) to permit repetition; sources of information must be given and numerical methods must be specified by reference, unless non-standard.

(f) Results should be presented concisely, by well-designed tables and/or figures; the same data may not be used in both; suitable statistical data should be given. All data must be obtained with attention to numerical detail in the planning stage. As reproduced design has been recognized to be important to experiments for a considerable time, the Editor has decided that any paper that appears not to have adequate numerical treatments of the data will be returned un-refereed;

(g) Discussion should cover the implications and consequences, not just recapitulating the results; conclusions should be summarizing.

(h) Brief Acknowledgements.

(i) References in the proper form.

Authors should very cautiously consider the preparation of papers to ensure that they communicate efficiently. Papers are much more likely to be accepted, if they are cautiously designed and laid out, contain few or no errors, are summarizing, and be conventional to the approach and instructions. They will in addition, be published with much less delays than those that require much technical and editorial correction.

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Format

Language: The language of publication is UK English. Authors, for whom English is a second language, must have their manuscript efficiently edited by an English-speaking person before submission to make sure that, the English is of high excellence. It is preferable, that manuscripts should be professionally edited.

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- One should start brainstorming lists of possible keywords before even begin searching. Think about the most important concepts related to research work. Ask, "What words would a source have to include to be truly valuable in research paper?" Then consider synonyms for the important words.
- It may take the discovery of only one relevant paper to let steer in the right keyword direction because in most databases, the keywords under which a research paper is abstracted are listed with the paper.
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Acknowledgements: Please make these as concise as possible.

References

References follow the Harvard scheme of referencing. References in the text should cite the authors' names followed by the time of their publication, unless there are three or more authors when simply the first author's name is quoted followed by et al. unpublished work has to only be cited where necessary, and only in the text. Copies of references in press in other journals have to be supplied with submitted typescripts. It is necessary that all citations and references be carefully checked before submission, as mistakes or omissions will cause delays.

References to information on the World Wide Web can be given, but only if the information is available without charge to readers on an official site. Wikipedia and Similar websites are not allowed where anyone can change the information. Authors will be asked to make available electronic copies of the cited information for inclusion on the Global Journals Inc. (US) homepage at the judgment of the Editorial Board.

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

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

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· Present your points in sound order

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Methods and Procedures	Clear and to the point with well arranged paragraph, precision and accuracy of facts and figures, well organized subheads	Difficult to comprehend with embarrassed text, too much explanation but completed	Incorrect and unorganized structure with hazy meaning
Result	Well organized, Clear and specific, Correct units with precision, correct data, well structuring of paragraph, no grammar and spelling mistake	Complete and embarrassed text, difficult to comprehend	Irregular format with wrong facts and figures
Discussion	Well organized, meaningful specification, sound conclusion, logical and concise explanation, highly structured paragraph reference cited	Wordy, unclear conclusion, spurious	Conclusion is not cited, unorganized, difficult to comprehend
References	Complete and correct format, well organized	Beside the point, Incomplete	Wrong format and structuring

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