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Editorial.....

It is heartening to note that our journal is able to sustain the enthusiasm and covering various facets of knowledge. It is our hope that IJMER would continue to live up to its fullest expectations savoring the thoughts of the intellectuals associated with its functioning .Our progress is steady and we are in a position now to receive evaluate and publish as many articles as we can. The response from the academicians and scholars is excellent and we are proud to acknowledge this stimulating aspect.

The writers with their rich research experience in the academic fields are contributing excellently and making IJMER march to progress as envisaged. The interdisciplinary topics bring in a spirit of immense participation enabling us to understand the relations in the growing competitive world. Our endeavour will be to keep IJMER as a perfect tool in making all its participants to work to unity with their thoughts and action.

The Editor thanks one and all for their input towards the growth of the **Knowledge Based Society**. All of us together are making continues efforts to make our predictions true in making IJMER, a Journal of Repute

Dr.K.Victor Babu
Editor-in-Chief

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THE JOURNALISM AND SPREAD OF EDUCATION IN ODISHA 1866 TO 1950 (FROM HISTORICAL PROSPECTIVE)

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Abstract

Journalism is one of the best useful platform of world to motivate the peoples at large with in a short span of life. It helps the people to create consciousness about education because journalism is a weapon which creates the human beings as perfect human. the history of Odisha indicates that the spread of modern education became possible after the establishment of vernacular press in Odisha. The present study is based on a historical prospective of Odisha Journalism. It aims to highlight the impact of Journalism for the spread of education in Odisha.

Introduction

The Journalism in Odisha dazzled like the ray of sun in the sky after 1837. Though there was no printing press. Only hand written manuscript takes the place of Odisha journalism¹. We know the journalism of Odisha through inscriptions and copper plates granted by the then rulers of Odisha in ancient and mediaval periods. The best examples are inscriptions of Dhauli near Bhubaneswar and Jaugada in Ganjam, Hathigumpha inscription in Bhubaneswar. With the entry of Mughals in the political horizon of Odisha the history of journalism slowly changed its form. The rulers of this dynasty maintained a bureau of intelligence with a *Waqia-Navis* who reported a kind of officials *Gazzate* and *Sowanih-Nawis* or a new writer in every district



who compiled a general news sheet relating both the events of that day and rumours which were correct². After Mughals Maratha rulers in Odisha also maintained the system of journalism very systematically through officers and governors . The Maratha governors often issued letters of orders to local chiefs and officers regarding government instructions . Although printing press in Odisha was not avail during that period, a hand written paper named *kujibar patra* was published from village Kugibar of Cuttack by Sadhu Sundar Das babajee on behalf of Maratha rulers³.

To describe the historical prospective of Odisha journalism many historians give opined that *Madala panji* could be taken as the first instance of journalism in Odisha. It recorded chronicled events of Jagarnath temple of Puri⁴. Others believe that Sadhu Sundar Das the *mahanta* of Kujibar matha in Chaudwar who circulated a periodical called *kugibar patra* could deserve that distinction . In fact *kugibar patra* of sadhu sundar das claim to be the first weekly in Odisha. For writing of this manuscript he used 'haritali' which manufactured at Padmapur village near Cuttack. The circulation of *kugibar patra* came to an end with the death of Mahanta Sadhu Sundar Das in 1838⁵. His writings often found in place of Britain's Baptist journals. Missionaries of Odisha sent important portions of *kugibarpatra* to London for publication⁵. Some other hand written papers are believed to be there in Odisha during the Maratha period ,although the names of these papers are not known for certain. These papers are lived for a short time and had little influence on the locality ,where they were published⁶.



On 20th september 1804 for the first time an Odia news letter had been carved and printed in the annual report of the fort william college in calcutta⁷. In 1836, a meeting was held at Lough Borough in England by Christian Missionaries. In the meeting it was decided that a hand managed press was brought from England by Christian Missionary. The press was setup in Cuttack 1837. At that time Srirampure was the main and important center where books were written in Odia language⁸ and published. Important works were also translated into Odia language. The missionaries published and edited several news papers and periodicals in Odisha⁹. The first monthly Odia news paper '*Gyanaruna*' was published in 1849¹⁰. But unfortunately it was not continued for long time due to heavy expenditure which missionary could not afford. By that time another monthly magazine '*Prabodha chndrika*' was published in January 1856¹¹. The first odia weekly paper *Utkal Dipika* was founded by late Gourisankar Ray on 4.8.1866. . It changed the thoughts of people which played a vital role. It marks the beginning of the people of Odisha taking to printing and print journalism continuing to a render significant service to the people of Odisha¹². For seventy one years, it reflected the views and aspirations of the people and did its best to realize their dreams and fulfill their ambitions and desires

Utkal dipika, rightly considered to be the savior and protector of Odia culture, language and civilization . It Played a significant role in the development of Odia nationalism for a period of more than seven decades¹³



Besides these in due course of time the necessity of printing school books come up because of the opening up of a number of English and vernacular schools. Some enterprising local people showed keen interest for the establishment of more printing press. As a result during the last 30 years of the 19th century a number of journalism center came into existence in different parts of the province. In 1873 "*Odisha patriot*" otherwise known as "*Utkal hitaisini*" press was established by the zamindar of Cuttack. In 1815 a journalism center had been setup at Berhampur in Ganjam district. In 1873 *Sikshayaka* and *Dharma bodhini* were published by Madhusudan Rao. That *Sikshayaka* could be taken as the first education focussed publication as it fought for the spread of education in general and for improving the status of the teacher in particular. *Dharma bodhini* was more focussed on religion and spiritual matters¹⁴.

In the last three decades of the 19th century a number of news papers were published in odia from different parts of Odisha. Actually the Odia journalism provides feedback to the people of Odisha, for the growth of education, closer engagement of people with socio political issues and events .Many printing press were established in different parts of Odisha in the last three decades of 19th century some selected printing press was narrated below. In 1868- Balesor Utkal printing company. 1873 Balasore De press, *Ukal Hitaisini* press at Cuttack (1813), Puri Bhaktidayini press 1874, Ganjam press 1875, Mayurbhanja press 1879. Bamanda press 1885, Jagannath ballav press(1887) ,Binod press (1897) ,Puri printing company(1890),Arunodaya press (1893), Raya press, cuttack (1894), Darpanaraj press(1899). Vginod press, Balasore(1899),



Utkal Darpan press(1902) etc. These printing press helped the growth of news papers and journalism in Odisha¹⁵.

For the growth and development of Odia language and culture Odia journalism plays vital role. The first historian of Odisha Pyari Mohan Acharya published *Utkal putra* from Cuttack. Bhagabati charan Das started *Utkalsubhakari*. For the creation of Brahmo faith amonga the people, christian missionaries of Berhampur published *Swadeshi* in 1876. For the creation of love and believes of our own culture and things, an odia fortnightly called *Mayur bhanja prakshika patrika* was published in 1879 farom Baripada. Disseminate poltical matters of Mayurbhanja in simple odia language was the basic objective of that paper. *Purusottam patrika* was published by Harabardhan ghosh at puri in 1880. Another publication titled *Chandrika* was also published from Puri in 1874. Dina Banarjie edited a paper called *Bedeshi* from Cuttack in 1880. *Utkal Bandhu* was published from Talcher in 1896 by Brajabandhu Mishra with patronage of the king of Talcher. In 1899 Pandit Gadadhar Bidyabhusana from Berhampur Ganjam published "*Ganjam Odia Hitabadini*". Several periodicals with mainly literary and religious content were published from, Cuttack. For instance *Utkal Madhupa*(1878) , *Odia* (1879), *Kohinoor*(1880), *Sebaka*(1883), *Sanskara*(1883), *Pradip* (1885) *Sikhyabandhu*(1886), *Samyabadi*(1887), *Samalocha*(1889), *Deepak*(1889) etc. but most of them did not live long. Besides *Utkal Dipika* published from Cuttack, *Sambad Vaikha*, *Utkal Darpan* and *Odiy O Nabasambad* from Baleswar live long. It was *Sambalpur Hiteisini* from Deogarh which made a listing impart on Oldisha¹⁶.



The first real news paper of western Odisha was *Sambalpur Hiteisini* a weekly was published on May 30, 1889 with Nilamani Vdyaratna as the editor from Jaganath Ballav press at Deogarh under the patronage of Sri Basudev Sudhal Deo, Raja of Bhamra. The *Sambalpur Hiteisini* played a stellar role in several fields of that time. It was instrumental in introducing Odia in administrative works instead of Hindi in Sambalpur. It championed the cause of unification of Odia speaking areas. It worked for the development of Odia language and literature probably it was the first Odia paper to lay emphasis on the layout and design of the paper and printing quality. As a good news paper, it used to highlight the problems of the common people and tried to draw the attention of the authorities to those problems. It also tried to analyze issues and events through articles by eminent writers and thinkers of that time. It closed down on March 3, 1923 because of the lack of royal patronage. The other virtual contributors of *Sambalpur Hiteisini* were Fakir Mohan Senapati, Gangadhar Meher, Biswanath Kara, Sasibhusan Rath, Radhanath Ray, Lala Ramnarayan Ray and Dharani Dhar Mishra were the best contributors of journalism gradually created a thirst of news.

In the first part of 20th century, swadeshi movement in Bengal had gained momentum and it had great impact on Odisha's political and social life. Swadeshi movement was strengthened by Odisha journalism particularly both *Oriya O Nava Sambad* and *Utkal Dipika*¹⁷ and several other newspapers and periodicals. The movement for the unification of Odisha, however got more prominence and priority.



Harihar Mardaraj the raja of Khallikote, Ganjam, formed Ganjam Jatiya Samiti, with the guiding inspirations of Pandit Nilamani Vidyaratna a veteran journalist, social reformer and a political leader of that time and demand for the unification of Ganjam, then a part of Madras presidency with other Odia speaking areas. For instance Vidyaratna started an Odia weekly paper *Prajabandhu* from Rambha. The other papers of Ganjam of this period were weekly *Odia Hitavadini* from Berhampur, *Ganjam Guna Darpan* from Digapahandi & *Utkalvasi* from Icchapur(now in A.P). These papers campaigned for the formation of a separate Odisha province based on Odia language and also to advance the cause of the freedom movement.¹⁸

The publication of *Utkal Prabha* a monthly literary magazine, in 1891 is certainly a very significant event in the history of Odia literature and journalism. But papers like *Utkal Putra* (1873)*Bbideshi* (1873). *Sanskarak* played an important role unfortunately the details about the activities of these news papers are not known due. *Sikhyayaka*, edited by Madhusudan rao, discussed the condition of education and carried articles on Oriya literature, *Dharma Mulaka*, *Dharma Boddhini*, (monthly on religion and spirituality, edited by M.S. Rao) and *Utkal Bhakti Pradayini*, *Sanskara Sarvaswa*, *Utkal Sanskaraka*, *Swadeshi* ¹⁹(weekly) *Dhumaketu*(1884), considerably increased the socio-political consciousness of the people by published many social, political and educational matters. *Taraka*²⁰ (1884), and *Subhabarta* were started as an instrument of propagating new religious as well as social ideas among the people, where as papers like *Pradipa*(1885),



Sikhyabandhu(1886), *Samalochana*²¹ (1884). *Asha* etc. took active part in the development of modern Oriya literature.

In 1883 the Cuttack Mission press launched two periodicals *Sevaka* (1883) (monthly) and *Sanskar*(1883)(weekly) and later on two periodicals were merged into one. Among the 13 news papers that were published during the last decade of the 19th century the papers like '*Utkal Parva*' and '*Utkal Sahitya*' deserve special mention. These two papers controversy were born two literary papers, namely "*Indradhanu* & *Bijuli*. *Utkal Prabha* was closed down on 3 march 1923.

Bijuli (the lighting) a monthly was brought out on 16 sept 1893 from Bamra edited by Nilamani Vidyaratna, which supported modern writers like Radhanath Ray and criticized classical poet.

Indradhanu (the rainbow) supported the classical polts including Upendra Bhanja. Which started on 17 aug. 1893.

In 1913, a new phase of journalism began in Odisha under the leadership of Sashibhbusan Rath one of the dazzling star of Odia journalism. On April 13, 1913(odia new years day) he published the weekly *Asha*, which enjoyed support and patronage of stalwarts of that period like Pandit Gopabandhu Das, Pandit Nilakantha Das, Pandit Godavaarish Mishra who were freedom fighters and scholars. Later on they became editors of powerful newspapers. This Satyavadi group used to write for new weekly *Asha*, which kindled new hopes in the minds of the people of odisha and particularly the people of Ganjam who were zealously agaiting for the formation of a separate Odisha province and development of Odia language and literature.



Pandit Gopabandhu Das, the founder of the *Samaj* published his first monthly magazine *Satyavadi* from the Asha press of Berhampur. In 1917 *Samaj Mitra*, another Odia weekly was published from Cuttack. In this same period Gopal chandra Praharaja edited *Satya Samachar*, Madhusudan Das edited the Odia. *Nava Bharat* was edited by Dibyaprassanna Ray Choudhury from Cuttack. Another weekly *Swaraj* was published from Cuttack in 1921. This *Swaraj* became daily in 1932. In 1921 from Sambalpur *Sadhana* weekly was published²².

From very beginning the growth of news papers and journalism was very slow. According to a list prepared by Mrutyunjay Rath and Natabar Samantaray, between 1849 and 1900 (alochana) only 62 publications came out from Odisha. News paper act of 1908 by lord Mintgo and the Press act in 1910 are responsible for a the growth of regional language journalism²³

In the next decades gradually nationalistic ideas and philosophy began to be reflected in news paper and periodicals. The journalism became a formidable force for social reform and political awakening in Odisha. The assert of Odia identity and demand for a separate state in India was the unique feather of Odisha Journalism.

With the appearance of Radhanatha ratha on the sky of Odisha and the publication of *Dainik asha* was a turning point in the history of Odia journalism. It heaped the people of Odisha to launch their struggle more effectively and vigorously to secure the unification of the outlying Odia areas. Under one administration, Sasi Bhusana Ratha published this famous daily *Dainik asha* in 1928 from Berhampur. Generally *Dainik asha* is known as first odia daily Some researchers believe that



Gandhi Samachar edited by Niranjan Pattanaik published in 1927 was the first odia daily. It covers the programme and ideas delivered by Gandhi on a daily basis. But *Daianik asha* on the other hand was a complete news paper.²⁴

Pandit Gopabandhu Das founded the *Samaj* in 1919 as a weekly to highlight the plight of the people of Odisha. It was first published on october 4,1919 from Sakhigopal, about 25 kms from puri . Two years later on july 28,1927, it was shifted to Cuttack. By the help of this paper Gopabandhu Das continued his restless struggle against the British rulers. He continued to edit the paper until 1928. It was one of the first Odia papers which can be termed as mass focused. It objectively published the problems and complains of the people, which the administration should know.

Samaj was handed over to the Servants and to the People of Society in june 1928. On april 6, 1930, it started publishing as a daily ²⁵ . Afgter him Pandit Nilakantha das and Pandit Godabarish Mishra became the editor in 1930 and continued up to 1957. Acharya Harihar Das, Radhanath Ratha, Udayanath Sarangi and Ramachandra Das became the editors temporarily, Sriharsha Mishra became the editor in 1957 and continued up to 1961. Radhanatha Ratha became the editor in 1961 and continued up to 1998. After him, his daughter Manorama Mohapatra became the executive editor. Sarat Mishra a journalist by career became the editor of *Samaj* after Manorama Mohapatra in 2006. Before 2006 he worked as a editor of Anupam Bharat. In the last part of 2010 Chandrabhanu Pattanaik became the editor of *Samaj* for some months. Then Pramod kumar Mohapatra and after him Dr. Satya Ray



took over the editorial responsibilities as managing editors for some months. On may 2011 Gopal krushna Mohapatra became a editor. This *Samaj* paper became synonymous with the national movement and was used as a mouth piece of the indian national congress to invented the talent patriotism of the Odisha.

Prajantra another outstanding newspaper of Odisha played an active role in freedom struggle started its publication as a weekly from Balasore on October 2, 1923 by Harakrushna Mahatab. The main aim and objective of this paper was portraying the condition of people and to carry on the campaign against British Imperialism. Its publication was planned in Swaraj Ashram, Cuttack, which was one of the centres of the freedom movement. *Jatiya Kavi* Birakishore Das was associated with *Prajantra* from planning stage. It started its publication from its own printing press from January 27, 1926. It ceased publication on December 28, 1930 in protest against the press Ordinance of British government. The printing press was seized in 1932. However, after one and a half decade of struggle, it reappeared on August 8, 1947 as a daily with renewed vigor and strength under the fostering care of Dr. Harekrushna Mahatab, the prime minister of independent Odisha. it was one of the important news paper emphasized on feature writing and investigative reporting. It introduced contents on entertainment, business, science and sports, try to provide the readers a whole some editorial content. After Dr. Harekrushna Mahatab Bhairab Chandra Mohanty, Chintamani Panigrahi, Nilamani Rautray, Janaki Ballav Pattnaik, Sriharsa Mishra etc. become the editor. *Prjantra Prachar*



Samiti, a NGO was setup on 5th July, 1947 to published *Prjatantra*, literary magazine *Jhankar* and books.

Besides the 21st century's journalism of Odisha includes a bunch of papers among them some are *Satya samachar* by Biswanath Kara opposed the Laban Satyagraha and in a way supported the British government. Another papers like *Navayuga*, a monthly Odia magazine from Sambulpur, *Pallibasi*, a weekly brought out by Kshetramani Panda in 1928 from Ganjam, *Harijana* by Lokanath Mishra from Puri in 1933. *Prabhat* a daily was published in 1930 from Berhampur. *Swarajya* edited by Raja Kruahna Bose from Cuttack as weekly. *Nababhrata* by Pandit Nilakantha Das (in 1884-1966), *Lokmat* the weekly was published by Pandit Nilakantha Das in 1935. Sankar Prasad Mishra published a weekly *Hirakhand samachar* from Bangalore in 1936²⁶.

Odisha saw attudinal change of journalism after independence. Its role is very significant for the spread of education in Odisha.

It's contribution for the spread of education in Odisha

Regarding the status of education in Odisha W.W Hunter remarks "Throughout the length and breath of the provinces with its population of two and half million of souls, all was darkness and superstitions. Here and there, indeed a *Pandit* taught a few lads Sanskrit in a career of some rich landholders mansion and the larger villages had a short of hedge School. Where half of a dozen boys squatted with the master on the ground. Forming the alphabet in the dust and repeating the multiplication table in a parrot like singsong.



Any one who could write a sentence or two on a palm leaf passed for man of letters”²⁷.

Journalism played vital role for the changing of the indigenous educational system of Odisha. As had been prevailing from Pre British days the educational system consisted of three types i.e the *Chatsalis* or *Patha salas*, *Tols* or *Chatuspathis* and *Maktabas*. By that time the various texts in Odia language were in the shape of palm leaf. Manuscripts which could be read only by a qualified few. For the introduction and spread of the new system of education in Odisha mainly three agencies were played vital role the Christian missionaries, British Government and native intelligentsia.

The journalism in Odisha contributed a lot towards new system of education through Christian missionaries. It made significant contribution to the growth of Odia literature and new education in Odisha.²⁸

In 1822 Missionaries established a vernacular school at Cuttack. By the end of 1823 Missionaries established fifteen Vernaculars School in and around Cuttack²⁹. In October 1823 the Anglo vernacular School at Cuttack. This was the first English School of Odisha with the establishment of press at Cuttack the missionaries brought out three in Odia language. *Jnaruna* in 1849, *Prabodh Chandrikain* 1856 and *Arunoday* in 1861³⁰

In the second half of the ninetieth century, with the conclusion of devastated famine of 1866. The growth of new education and learning, tried to touch the life of modern Odia people, nature and the



spread of socio political consciousness became possible. Due to the emergence of a local intelligentsia class through the efforts of printing Press in Odisha, Publication of journals and text books in Odia language heralded a new chapter in the educational field of Odisha during that time.

Role of Utkal Deepika:

After hunter commission the system of education was gradually changed. The growth of new education and learning, rapid growth of socio political consciousness became possible due to the emergence of local intelligentsia class, establishment of printing journalism through their endless efforts, publication of journals in Odia language and formation of associations. The intellectual awakening was indirectly stimulated by the efforts of some Bengalis to abolish Odia medium of instruction from the Schools of Odisha. Their main argument for the abolition of Odia medium . From the school of Odisha was want to text books in Odia language. Rajendra lal mitra, the famous antiquarian Scholar of Bengal argued that a small population of twenty lacks of Odias could not afford to have a separate language as the medium of instruction. For that purpose in 1869, in a meeting addressed by him at Cuttack. He put forth his views for abolition of the Odia medium instruction . From the schools of Odisha³¹. The efforts of Bengalis to abolish the Odia medium did not fructify because of the sympathy of the Commissioner of Odisha.

In the above controversy the cause of Odia language was taken up by *Utkal Dipika*, the famous weekly, edited by Gouri Shankar Ray who was a domiciled Bengali. Gouri Shankar Ray was the first native of



Odisha to establish a printing press and bringout a journal in Odia language Gouri Shankar Roy formed the cuttack printing company on 1 July 1865 and brought out the first issue of *Utkal Dipika* on 4 August 1866. By the efforts of *Dipika*. The Odia would remain grateful having successfully defended the Odia language. Those were the days when there were no many Odia books published and in most of schools. Bengali books were used as text books after the argument and issues of *Dipika* as more Odia books were written. Books in Both the languages were studied in educational institutions which many Bengali Officials and academicians did not favour.

On the other hand when Mitra babu pointed out that as Owas to be studies by not more than to ten lakh people, it could hardly remain as a separate language³². The Deepika reacted to it very strongly.

Only Mogulbandi areas Ray pointed out that Mitra was wrong in confining Odia speaking region to under direct British rule consisting of a few districts with a population of 20 lakhs, while the odia speaking region as was not smaller then Bengal. If there were not enough Odia books. It was because of the Government had not encouraged their publications as in Bengal. The proposal of Mitra was born of ignorance said the weekly.

After this , steps were taken to increase the publication of Odia books and the Dipika criticized the mixed and corrupt lang uage of text books in Odisha written by Bengal, authors and published by the School Book Society of Calcutta. The government also encouraged publication of Odia books in Odisha for the development of education which affected the interest of Bengal writers.



Again a controversy was aroused when Alatiere was then published in the Cuttack star by Umacharan Haldar. Suggesting that Odia books and journals should be used. Bengali script to the benefit of both Bengalis and Odias as also the British Officials. Gouri Sankar Roy reacted to this with a devastating satirical comment saying that Haldar's main argument was that if Odia could be written with Bengali pen. Bengali paper, and Bengali ink, then why not in Bengali script. If our readers are not aware of origin of paper, pen and ink, they should be reminded that these were from Bengal.

This controversy continued to rage in the then periodicals and Ray published another satire in verse from Dipika, criticized the article published in the Daily mirror of Calcutta in September 1809 with alleged that Odias were not happy at the introduction of Odia in the School and had petitioned to the Government to continue to study in Bengali which was superior. Dipika pointed out that this was an effort to mislead the authorities. The true feeling of Odias had already been intimated by the district collector and the commissioner of the Government if added.

The Lieutenant Governor of Bengal ultimately decreed that generally Odia should be taught in High School and district school and Bengali would be optional³³.

Utkal Deepika got many of its demands fulfilled in the educational field. In 1866 there were only 63 vernacular schools all over Odisha. It pleaded for a normal school (training school) which was established in 1869. It covered the school functions and pleaded for



placement of education odia. It also fought for the establishment of general land technical colleges.³⁴

Bodhadayini O Baleswar Sambad Bahika-

Fakir Mohan Senapati was the second native of Odisha to install a printing press for the growth of education with publishing a number of Books. In his printing Press at Balesore he brought out a periodical, titled *Bodhadayini O Baleswar sambad bahika* in July 1869. This *Bahika* dealt with literature and the latter served news. This paper being busy with the school and the press and it pleaded for expansion of education in Odisha and published List of Primary students who were secured scholarship. One news was published in this paper regarding the results of primary School students. The some times the list of primary students who have secured scholarship placed in the front part of the news³⁵. The *Bahika* demanded the Odia language and pleaded for expansion of education in Odish with creating awareness among the Odia people.

Another journals and News Papers

In the last three decades of the nineteenth century more than thirteen printing presses were installed and fifty-eighty journals were published in Odisha.³⁶ In the establishment of press and publication of journals some princely rulers like Maharaja Sri Ram Chandra Bhanjadeo of Mayurbhanja and Raja Sudhaldev Basudev of Bamanda and Zamindars like Raja Baikuntha Nath De of Balesore played patronizing roles by which the development of press became possible and spread of education became easy.



In 1873 publication of *Utkal Putra* was edited by Pyarimohan Acharya fought for the cause of education in Odisha but wanted Odia doctors to be trained in Calcutta instead of providing medical education in Odisha. Though this paper was not interested in the progress of medical education it played vital role for the progress of basic education in the province.

In the field of education the *Sikshaka* was appeared with great hope and aspiration in April 1874. This paper was edited by Bhakta Kabi Madhusudan Rao and through this periodical he carried his poems. It discussed and condition of education and articles on Odia literature. He also wrote poems relating development of education in Odisha and progress of spirituality among the people.

The *Alochana*, a monthly edited by Jogesh Chandra Das was brought from Deogarh in Bamara. This paper carried essays and criticism which develop the writing capacity of children in school.

Central Province News was published from Nagpur in Odia language. This paper was available to the *Utkal Dipika* in 1876. It was a lithographed journal not easily readable but carried articles on history and education.

Utkal Deepika was the most important journal of Odisha in the nineteenth and early twentieth centuries basically aimed at the all round development of Odisha of all these literary journals of the nineteenth century *utkal Darpan*, *Sambalpur Hitaishini*, *Bijuli*, *Indradhanu*, *Utkal Madhupa*, *Utkal Prabha* and *Utkal Sahitya* etc.



By these journals different news regarding education were published by which *Utkal Bhasa Unnati Bidhayini Sabha* (1866) *Utkal Bhasoddipani Samaj*(1867), *Utkal basini Sabhaa*(1869), *Utkal Sahita Sammilani*(1886), *Cuttack Alochana Sabha* (1893) were organized for the development of Odia literature in schools of Odisha.

In order to provide the book to the students after 1866 the printing presses were established in different parts of Odisha like Cuttack Company in 1865, Balesore Utkal Printing Company in 1868, Balesore De Press in 1873, Puri Bhakti dayini press in 1874, Ganjam Press in 1875, Mayurbhanja Press in 1879, Victoria Press in 1885, Jagannath Ballabh Press in 1893, Ray press in 1894, Darpanaraj Press in 1899, Vinod Press in 1899etc.

In this way the journalism of Odisha contributed a lot in the field of education in Odisha.³⁷ As a result of which the Government felt the need to make education accessible to the wider sections of the population, particularly depressed Classes and Aborigines. In 1917-18 out of 769,763 children of school going age in Orissa Government assured the Legislative Council that the Government was taking all steps with a view to paying the way for free and compulsory education as soon as it became financially possible³⁸. In 1931 the Primary Education Committee of Bihar and Orissa Government resolved that free and compulsory education first for boys and than for girls, should be the objective of the Government in 1937 the Congress ministry of Orissa. Headed by Biswanath Das contemplated the establishment of one school for each village with a population of 500 or more and reorganization of the primary, middle and secondary education. To



eradicate illiteracy the Congress ministry launched a campaign. Financial provisions were made, text books were prepared and special libraries were established to make every male person between 10 and 45 years a literate³⁹. But the above laudable plans could not be practically implemented because of the resignation of Congress ministry in 1939.

No significant progress in the field of higher education took place in Orissa till the foundation of the Utkal University in 1943. By the twenties of the present century the strength of Ravenshaw College rose to a respectable number. In 1922 the strength of the college was 360. In 1927 it rose to 479. In the twenties two brilliant scholars of Odisha Shyama Charan Tripathy and Prana Krushna Parija, after completing their education in England in physics and Botany respectively, joined the teaching staff of the Ravenshaw College. In 1922 M.A class in English were opened in the Ravenshaw College. In 1923 a teacher training college was established at Cuttack. In 1920 Patna University recognized Odia as a Principal Subject⁴⁰. Till 1917 the Ravenshaw College was affiliated to the Calcutta University. In 1917 Patna University was established and the college was then affiliated to the Patna University and thereafter the Oriya students got their certificates and diplomas from Patna University instead of Calcutta University, as Odisha was part of the province of Bihar since 1912. This change of affiliation caused difficulties for the Oriya students, as Patna was more distant from Orissa than Calcutta. The Colleges of Ganjam district remained affiliated to the Madras and Andhra Universities respectively till 1943. The Utkal University Act was passed by the



Orissa Legislative Assembly on 20 June 1943 and the Utkal University started functioning the same year in the Ravenshaw College with five affiliated colleges. In 1947-48 there were twelve colleges in Orissa including one women college and one medical college⁴¹.

During the Gandhian era, as elsewhere in India, in Odisha an experiment was made in national education. During the non-cooperation movement, while the students were asked to boycott Government schools, some national schools were opened in such places as Sambalpur, Cuttack, Jagatsinghpur, Bhadraka and Soro. Gopabandhu Das converted his Satyabadi School at Sakhigopal into a national school. Utkal Swarajya Siksha Parishad (Utkal National Council of Education) was established with Gopabandhu Das as President and Nanda Kishore Das as Secretary to decide the curriculum and conduct of examination for the national schools⁴². The national schools disappeared after the suspension of Non-cooperation movement.

The first Congress ministry made a sincere attempt to work out the Gandhian concept of Basic Education which aimed at inculcating spirit of self help, integrity of character and dignity of labour among the students. The Board of Basic Education was set up by the Government of Odisha with Gopabandhu Choudhury as the Chairman to carry on the experiment in Basic Education. Three educationalists from Orissa were deputed to study the system of Basic Education and six teachers were sent for getting themselves trained in Basic Education at Wardha. The experiment was started with 25 schools in



the Cuttack District. It could not be carried on for a long duration because of the resignation of Congress ministry in 1939 and lack of non congress parties . Interest in Basic Education. The Basic schools founded by the first congress ministry, were abolished in March 1941⁴³. But the second Congress ministry of Harekrushna Mahtab established a Board of Basic Education and opened training schools at Angul land Russelkonda to resume the experiment in Basic Education.

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PRACTICES AND CHALLENGES OF LAND MANAGEMENT: THE CASE OF GERI KEBELE, YAYO WEREDA, ILLUBABOR ZONE, OROMIA REGION, SOUTH WEST ETHIOPIA

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Abstract

Land degradation is inevitable where degradation exceed rehabilitation. This study was aimed to assess practices and challenges of land rehabilitation in yayo wereda. Through purposive sampling method (to select gerikebele) and simple random sampling method a total of 200 respondents were selected from gerikebele. To achieve the objectives of the study both qualitative and quantitative methods of data analysis were used. Descriptive statistics such as percentage distribution, tables, were used. The findings of the study indicated that decrease in productivity of farm land, involvement in off-farm activities, increase in size of human population, lack of full cooperation are challenges encountering the implementation of land rehabilitation practices. The major ongoing practices in the study area include crop rotation, Manures, area closures by residues of crops and agro forestry are the common practices in the study area. The major types of land degradation are soil erosion by rain, over grazing and deforestation. Awareness creation and creating opportunities for alternative means of livelihood and promoting NGOs effort to involve in land rehabilitation practices help solve the problem encountering land rehabilitation practices in the study area.

Keywords: Land Rehabilitation , Land Degradation

1. Introduction

Land is the most important natural resource all over the world. It is a place from which human beings are exploiting a number of resources (Taffa, 2002). Land resources degradation, resulting from different



causes, is threatening long-term productivity. Nowadays, land degradation is reducing yield significantly and it is more acute in some parts of the world than the others. For example in Central America, 75% of cropland is seriously degraded while in Africa, 20% of the total land area is at risk of unrecovered (Sida, 2007) On the other hand, like many other developing countries, Ethiopia is characterized by agrarian economy and about 84 % of its total population derives means of survival from agricultural activities. Moreover, the role of agriculture in the overall economy is quite significant. It contributes 50% of the total GDP and 85% of foreign exchange earnings. Thus, land productivity is one of the key elements for enhancing economic development of the country. In contrast, the level of land degradation has already reached an alarming stage (MoARD/WB, 2007 cited in Desta, 2009:2). This land degradation has been recognized to be one of the chronic problems in Ethiopia and many efforts have been made against it. However, the problem of land degradation is continuing and natural resource base is deteriorating at alarming rate (Yohannes, 1999 ;Genene, 2006). Causes of land degradation in yayowereda are various in responses to heavy land degradation in the country. Understanding the status and causes of land degradation is very important because it indicates the future trend. Therefore, this study is going to assess challenges and prospects of land rehabilitation practices in YayoWoreda particularly in Geri kebele.

Ethiopia livelihood are heavily depends agriculture (Genene, 2006). However, this resource is seriously threatened by land degradation and aggravates the food insecurity problems in the country through its adverse impact on crop yield. The country could not feed its population at present and it will have difficulties doing in the near future partly due to serious land degradation (Kruger et al., 1997; Genene, 2006). Without the proper management of land resources, it becomes very challenging for Ethiopia to feed the increasing population. Different researchers have done studies on land degradation in different parts of



Ethiopia. These researchers have mainly focused on: nature of land degradation; traditional farmers' land management practices, ongoing soil and water conservation by government and other actors; farmers' perception on soil fertility change and on causes of land degradation (Yeraswork, 2000; Eyasu, 2002; Taffa, 2002; Aklilu, 2006; Genene, 2006). Most of these researchers generally found out that there is high degree of land degradation in Ethiopia in general and in the highland areas in particular. However, as far as the researcher's knowledge is concerned, there is a research gap on the issue of what social, economic, and institutional factors determine the rehabilitation of degraded lands. In an attempt to contribute in bridging the above stated gap, the study would focus on assessing challenges and prospects of land rehabilitation practice in the highland of Illu Abba Bora Zone with specific case from Yayoworeda. The reason why this site is selected is that it is among the Ethiopian highlands that are facing problem of land degradation. In addition, in this area, so far no study has been done on issues related to land rehabilitation practices. The study attempted to address the following specific objectives:

- To identify major causes of land degradation in the study area.
- To identify factors that determines the practice of land rehabilitation in the study
- To identify the ongoing practices for the land rehabilitation

Research Questions

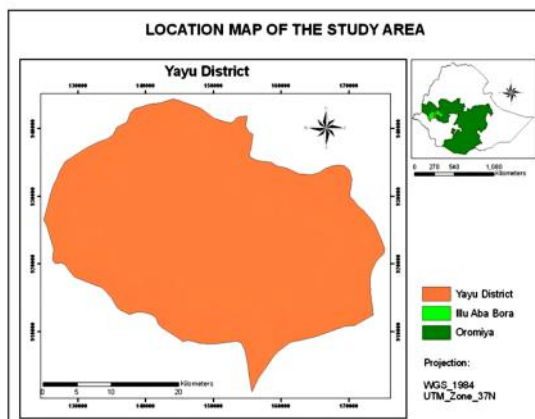
Based on the above specific objectives, the researcher attempted to answer the following question:

- What are the main causes of land degradation in the study area?
- What are the major factors that determine land rehabilitation practices in study area?
- What are the ongoing practices of land rehabilitation practices?

Study Area

The study area is located in Oromia region, Illu Abba Bora Zone, more specifically in YayoWoreda. YayoWoreda is located at about 564 km

southwest of Addis Ababa, the capital of Ethiopia and 38Km from the zonal capital of Mettu town.



Methodology

The undertaken was assessed challenges and prospects of land rehabilitation practices. Hence, the studies command methodological pluralism (i.e. combination of different data collection techniques) whereby both qualitative and quantitative methods of data collection methods are employed. The particular research design employed for this was survey research method. The target population of this study was the population of the gerikeble particularly who engaged in the agriculture activities and DA of the kebele which reaches up to 2 in their number and yayowereda agricultural office and the cabine assigned to the stated kebele.

Sample Size Determination

Head of Households are stratified according to their *goti* to conduct the survey in the area. Accordingly, there are **6gotis** in the gerikebeles total head of the households are 520. The researcher selected 38% Head of Households for the study that is 200 households. The Head of households are selected from each goti by using simple random sampling and by applying the principle of proportional sample selection

method. The sample size in each goti is proportional to the size of stratum. This can be determined by the following formula:

$nh = (Nh / N) \times n$ where, nh = Sample size of the stratum

Nh = Total population of the stratum

N = Total population (i.e. total HHs)

n = Total sample size

Source: (Kothari, 2004)

Kebele	HH size gerikebele	No of HH size in each goti	Sample size in each goti	Sample size in each Kebeles	
		Goti	HH size		
Geri	520	goti-1	71	11	35
		goti-2	89	12	
		goti-3	80	12	
		goti-4	90	23	70
		goti-5	95	24	
		goti-6	95	23	
Total kebele 1	520	6	520	206	206

Source: computed from unpublished document of Yayo Woreda Administration, 2015

Data Sources and collection instruments and Analysis

In order to get reliable and valid data so as to achieve the objectives of the study, the researchers collected data from both primary and secondary sources. The primary data are collected through household survey questionnaire, interview, field observation and Focus Group Discussion (FGD). To supplement the primary data, secondary sources



of data are collected from various documents, books, journals, reports, electronic media (internet), etc. To collect primary data for the study, the researcher used above mentioned data collection instruments for their own advantage one over the other and for the purpose of their complementarities. The data Collected via various methods of data collection instruments are analyzed, summarized, and presented through qualitative and quantitative methods. The data collected through questionnaire are quantitatively tabulated, interpreted and presented by using certain Stastical methods such as percentages and mean. The data collected through interview, personal observations and focus group discussion are analyzed qualitatively. In addition to this, maps, figures will be used.

Result

Demographic and Socio Economic characteristics of sample respondents

Sex composition of the sample respondents

Sex is one of demographic factors which determine land rehabilitation practices as well as the use of land. Gender has a great role in achieving sustainable natural resource management in general and land in particular. Thus, assessing the role of gender in the in land management is very essential. The sex ratio of the sampled households selected for this study is proportional to the total population of the study area. Thus, 66% of the respondents were MHHs and 34% were FHHs.

Sex composition of the sample respondents

Sex	Number	Percent
Male	130	65.0
Female	70	35.0
Total	200	100.0

Source: field survey, 2015

The summary of the sample respondents' background information is presented in Table 4.1 above. The total population of this study is 200. Out of these, 65% were male headed and the rest 35% were female



headed households. As can be clearly seen from the table above, in the study area male headed households by far outnumber the female headed households.

Age structure of sample respondents

Age is also the other demographic factor which affects establishment of participatory forest management and the condition of existing natural resources (Torgler *et al*, 2005). Age structure of the sample respondents' at the time of survey is depicted in the Table 4.2 below.

Age and Education structure of the sample respondents

Age group	Number	Percent	Education Level of the respondents		
				Number	Percent
< =20	5	2.4	No schooling	147	72.3
21-40	65	32.5	Primary (1-8)	39	19.9
41-60	105	51.9	Secondary and above (9-12) & above	14	7.8
> =61	25	13.1	Total	200	100.0
Total	200	100.0			

As can be seen from the above table majority of the households (72%) were no schooling followed by primary which accounts (20%). The rest



household which accounts (8%) were secondary and above. The number of people attended education is decreasing as the grade level increases. In this sense, one could say that in the study area included in the sample, the number of household heads that have no education and low level of education dominates the entire population. This, in turn, could have its own implication in relation to dissemination of new technologies of land conservation practices that could be integrated with local practices.

Types of Land degradation in the study area

As indicated in Table 4.4, land degradation in the study area is high and it is well recognized by the farmers. Almost all of the respondents (99.5 %) show agreement regarding land degradation problem in their surroundings, the common types of land degradation in the study area are soil erosion by water, deforestation, and overgrazing (Table 4.4). About 57.5%, 20 % and 22.5 % of the respondents replied soil erosion by water, deforestation and overgrazing of rangelands as the main forms of land degradation in their locality respectively. FGD participants and professionals in the study area fully agreed on the problem of land degradation. Occurrence of degradation is usually depicted without noticing in the farmland and gradually forms small rills and accumulation of silt on the grass or road side after rain. Consequently, the water ways (rills) are becoming big gullies expanding year after year, to the stage of uncontrolled erosion pattern.

Types of Land degradation in the study area

	Number	Percent
Is there land degradation		
Yes	199	99.5
No	1	0.5
Types of Land degradation		
Soil erosion by water	115	57.5
Soil erosion by wind	0	0



Deforestation	40	20
Overgrazing of range land	45	22.5
Total	200	100

Source: Field survey, 2015

Causes of land degradation in the study area

There are different factors contributing for the existing land degradation problem in the study area. The findings of household survey indicated that heavy rain, over stocking, lack of fallowing, cutting trees for fuel and construction purposes, population growth and others such as limited use of conservation structures are major root causes of land degradation in their order of importance from 1 to 5.

Causes of Land Degradation

Item	Respondents	
	Number	%
Cause of land degradation		
Heavy rainfall	66	33
Over stocking	50	25
Population pressure	21	10.5
Cutting trees for fuel and construction	22	11
Lack of fallowing	32	16
Others (Limited use of conservation structure)	9	4.5
Possibility to minimize land degradation		
Yes	198	99.5%
No	2	0.5

Source: Field Survey, 2015



Respondents were also asked to indicate the underlying causes of land degradation in the area. Accordingly, 33 % of the respondents in the study area attributed heavy rain fall as main underlying causes for land degradation followed by overstocking which account for 25 %. About 16% and 11% of the respondents confirmed that lack of fallowing and cutting tree for fuel and construction is the main underlying cause for land degradation respectively. Others respondents reveals that others such as limited conservation structure are the main cause for land degradation.

Despite the increasing trend of land degradation, participants of FGDs stated, so far it has been possible to halt decline in crop yield through relatively better application of inorganic chemical fertilizer in comparison to past time. But the net income from production is negatively affected by an increment in the price of fertilizer and other agricultural inputs. This is further worsened by the rising price of all other consumption goods that farmers are buying from market.

Table 4.4 indicates the possibility to minimize or halt land degradation in the study area. Accordingly, 99 % replied that it is possible to minimize or halt land degradation problem. About 1% indicated impossibility to minimize land degradation in the study area.

The Ongoing land Rehabilitation Practices in the study area

The current pressure on land is already recognized and land degradation becomes a problem of the people in the study area this part is obtained more by interview and FGD. By considering the problem of land degradation, different land management and rehabilitation practices are undertaken the following section discusses different land management practices in the areas

Rotation system /Rotation of crop

Farmers at individual level practice different land management activities mainly to increase agricultural yields and to conserve the natural environment on their plot of land.



According to the information obtained from FGD, this system is one of the widely practiced systems of soil fertility improvement in the study area which helps to obtain more outputs from the cultivated land. The rotation system mostly consists of cereals, legumes (mainly bean) and root crops like potatoes in the farm land in different seasons and years of cultivation.

Manure

Manure is used to be important input for promoting the fertility status of the soil. Its application to farmland raises the nutrient level of the soil, increases infiltration and reduces soil erosion. Participants of FGDs indicated that fragmentation of farm plots confine the use of manure only for homestead area rather than far away from their home.

In addition, the use of cattle dung as source of fuel for cooking instead of using it as organic fertilizer is another contributing factor for low application of manure for soil fertility improvement practice in the study area.

Traditional ditch

In the study area, as many parts of Ethiopian highlands, farmers have a pool of indigenous knowledge with which they use and manage their land resources. They make efforts to conserve their soils against erosion by applying a range of conservation techniques.

Traditional ditches are the most extensively practiced measures used to conserve soil and water in the study area. The structures are established with the help of oxen-plough deep into the ground. This kind of practice has been used by farmers since longer times. During the field-observation, it was discussed that these structures are usually built when the land is being prepared for sowing to minimize the problem of seed loss after sowing. In addition, it also minimizes water logging problems as well as soil erosion.

Findings from the survey respondents indicated that, hillside terracing and check-dams were among the most frequently used



physical structures used for soil and water conservation in the study area.

Agro-forestry Practices to Stabilize the Structural Measures

Agro-forestry is the practice of planting and management of trees or shrubs in cropland and/or pasture lands to get economic and/or ecological benefits from the integration between crops or livestock and the trees or shrubs. In agro-forestry systems, the trees or shrubs can be grown with crops at the same time and in the same field or in the same field at the different times. In the study area for instance maize can be produced in combination with potato, pepper and cabbage. According to the observation made in the study area, the agro forestry practice was designed to involve planting of shrubs and trees along the soil and water conservation structures, mainly meant to establish the bunds. Edible fruits like saspania which can be used for forage purposes, are used to protect soil from erosion. Planting of trees and shrubs of multi-purpose species on the soil bunds were a component of community based natural resource management activities. This agro forestry and a forestation components involved establishment of nursery.

Factors that Determines the Practice of Land Rehabilitation In the Study area

Socio-Economic Factors Affecting Land Rehabilitation Practices

Productivity of the Farm Land

The productivity of cultivable land can facilitate or deter the involvement of a household in land rehabilitation practices. The majority of the respondents (95%) replied that the productivity of their farm lands is decreasing over time. Only 5% of the respondents agreed that the productivity of land increased.

Productivity of land over time

Productivity of land over time		
	Frequency	%
Decreasing	190	95%



Increasing	10	5%
No change	-	

Source: Field Survey, 2015

Involvement in off-farm Activities

Involvement in off farm activities has its own effect on land rehabilitation practices. As poor farmers generally hold small land, they are more often engaged in off farm activities such as petty trade. This can decrease their interest to invest on soil conservation practices (Ludi 2004).

Increase in size of population

Similarly from the interview results Population growth is one of the important factors, which determine the effort made to rehabilitate degraded areas. The increase in the size of the population can influence land rehabilitation practices either positively or negatively depending on the issue whether it has led to intensive or extensive agricultural practices in the area. As the participants of FGDs indicated, the increase in human population results in:

- No fallowing of agricultural land
- Expansion of cultivation to marginal forest and grazing land and extremely hilly nature of the terrain.
- Increasing demand in forest and forest product.

Assistance /cooperation for Land Rehabilitation Practices

Respondents were also asked to tell the assistance and cooperation of the neighbouring people to land rehabilitation practices. According to FGD respondents indicated that there is cooperation among the societies to rehabilitate degraded areas on their farm plot and community lands. On the other time the assistances decrease.

A number of reasons were indicated by the respondents as to why the assistance gained increase or decrease over time. The sampled household heads who indicated decrease in assistance overtime gave the following reasons:



- People give more attention for short-term benefits rather than working for long-term benefits.
- -The deterioration of the social tradition of helping each other (in some cases). This is due to the fact that many people are trying to focus on their personal gains rather than social benefits.

Conclusion

The findings indicate that the study area has serious land degradation problems as observed in other part on highland Ethiopia. This problem appeared to be one of the major challenges for crop production. Limited use of conservation structures, lack of fallowing, cutting trees for fuel and construction purposes and overstocking are the major immediate root causes of land degradation. The major causes of land degradation as identified by the study are population pressure and erratic rain fall pattern. More than half of the farmers in the study area are practicing crop production in erosion prone areas and still there is an expansion of cultivation in to marginal lands due to population pressure.

Regarding response to land degradation problem, there have been a range of land rehabilitation practices underway in the study area by local communities and government. The activities practiced in the study area include crop rotation system, manure and agro- forestry. The survey results and personal observation indicates that there are a marked change occurred on land rehabilitation practices. However as compared to the magnitude of the problem, these land management and rehabilitation practices are not enough to curb land degradation problem. The study revealed that socioeconomic factors increase in human population, involvement in off-farm activities are the major challenge.

- Economically, the decreased productivity of farm land and involvement in off- farm activities pushes away people from participating in land rehabilitation practices.

Recommendations



The findings of the research indicate that there is increasing trend in land degradation problem in the study area. The interventions can efficiently curb the problem but intervention from non-government is not observed. Therefore, based on the finding of the research, the following actions that are believed to play significant role in solving, at least minimizing problems of land degradation are recommended. Easing population pressure on natural resource dependence needs due attention. This can be achieved by continuous training and awareness creation on family planning, technological improvements in agriculture and development of other sectors of the economy to minimize burdens on natural resource. To improve the productivity of the farmland focus should be given to intensive technique of agricultural system that promote the use of various soil fertility improvement and conservation practices to boost production from small plot of land.

- Women should be encouraged to put manures in farm fields rather than using it for fulfilling fuel wood demand.

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HISTORY OF CONSUMER MOVEMENT IN INDIA (ANCIENT – MODERN)

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INTRODUCTION:

Consumer Movement in the ancient Period:

Consumer protection was part of ancient culture and formed the core of its administration. However, the introduction of boundless commercialization of activities eclipsed the old rich heritage. As in Europe, in India also the origin of the Consumer Movement was in the form of Consumer \ Co-operatives.

India has an ancient history of consumer protection. Consumer protection was part of its ancient culture and formed the core of its administration. Kautilya's 'Arthasasthra' was the basic law of ancient India and the same was strengthened with provisions to protect consumers. Sale of commodities was organised in such a way that general public was not put to any trouble. If high profits (for the ruler) put general public in trouble, then that trade activity was stopped immediately. For traders, profit limit was to be fixed. Even for services timely response was prescribed; e.g. for sculpturist, carpenter, tailor, washerman, rules for the protection of consumer interest were given.

Thus, for a washerman, it was said that he should return washed clothes in a given time period, i.e., light coloured ones in five days, blue dark coloured in 6 days and silken, woolen or embroidered in 7 days. Failing this they had to pay fine. The Superintendent of Commerce was to supervise weights and measures. For shortfall in weighing measuring, sellers were fined heavily. Weights and measures used in trade were manufactured only by the official agency responsible for



standardization and inspected every four months. Sellers passing off inferior products as superior were fined eight times the value of articles thus sold. For adulterated things, the seller was not only fined but also compelled to make good the loss. Indeed, the people in different parts of the country today celebrate in different ways the dates dedicated to the remembrance of ancient periods during which, it is believed, people's welfare was the first concern of the rulers. 'Onam' in Kerala is one such example. The folk songs relating to Onam celebrate the fact that during the rule of King Mahaballi, people were not at all exploited in any manner. It is believed that there were not shortages or malpractices in weights or measures and nor excessive advertisements.

Consumer Movement in the Modern Period:

Consumer movement in the present form came into being only in the 1930's in the West and only in the 60's in India. The basic objectives of consumer movement worldwide are as follows:

- To provide opportunity to the consumers to buy intelligently,
 - Recognition of reasonable consumer requests,
 - Protection against fraud, misrepresentation, unsanitary and unjust products
 - Participation of consumer representatives in management of aspects affecting \ consumers, promoting consumers, interests
- Consumer Movement.

The basic reason for the development of consumer movement in India is different from

those in the West. In western countries, consumer movement was the result of post industrialisation affluence-for more information about the merits of competing products and to influence producers especially for new and more sophisticated products. In India, the basic reasons for the consumers movement have been:



- Shortage of consumer products; inflation of early 1970's Adulteration and the Black Market.
- Lack of product choices due to lack of development in technology
- Trust of consumer movement in India has been on availability, purity and prices

The factors that stimulated the consumer movement in recent years are:

- Increasing consumer awareness
- Declining quality of goods and services
- Increasing consumer ,expectations because of consumer education
- Influence of the pioneers and leaders of the consumer movement Organised effort through consumer societies

STAGES OF DEVELOPMENT OF THE CONSUMER MOVEMENT:

The Consumer Movement today is undergoing a silent revolution. The movement is bringing qualitative and quantitative changes in the lives of people enabling them to organise themselves as an effective force to reckon with. However, the path to reach this stage has not been easy. It has been a struggle against bad business that always put profit before fairness in transactions.

First Stage:

The first stage of movement was more representational in nature, i.e., to make consumers aware of their rights through speeches and articles in newspapers and magazines and holding exhibitions.

Second Stage:

The second stage was direct action based on boycotting of goods, picketing and demonstration. However, direct action had its own limitations that led to the third stage of professionally managed



consumer organizations. From educational activities and handling complaints, it ventured into areas involving lobbying, litigation and laboratory testing. This gave good results. Thus, for instance business sector has started taking notice and cooperating with the movement. It has played a role in hastening the process of passing the Consumer Protection Act, 1986 that has led to the fourth stage. The Act enshrines the consumer rights and provides for setting up of quasi-judicial authorities for redressal of consumer deutes. This act takes justice in the socio-economic sphere a step closer to the common person.

ACHIEVEMENTS OF THE CONSUMER MOVEMENT:

Some interesting developments, which are helping the consumer movement, include, developments taking place in the field of consumer education and some noticeable changes that have Gen place among business organizations and their associations or federations. Consumer Protection is being incorporated in the courses at different levels in schools and colleges. Full-fledged courses have been introduced in management and law courses.

A number of large organizations have set up Consumer Grievance Cells as an in-house redressal mechanism. Life Insurance Corporation of India (LIC) has set up claims review committees at the zonal and central levels. Petroleum Companies, Railways, 20. Banks, Income Tax Departments, have also initiated setting up of public grievance cells. The Government of India has set up a separate Directorate called Directorate of Public Grievances at Sardar Pate1 Bhavan, Sansad Marg, New Delhi. They deal with complaints relating to hawks, railways, insurance, pensions and related matters. In the long run, they will cover all the ministries. The nationalized banks are observing 15th of every month as the 'Customer Grievance Day.' where an aggrieved consumer can walk into the top managers' offices in their respective town, district or zone. The Council of Fair Business Practices, of more



than 20 years standing, is also trying to help in the redressal of complaints against business from individual consumers or groups. Federation of Indian Chambers of Commerce and Industry (ICCI) has set up a Consumer Business Forum, which meets once a quarter in different cities of the country.

All stock exchanges in the country have also set up similar cells. The Advertisement Standard Council of India (ASCI), Confederation of Indian Industry (CII) and FICCI have evolved a code of ethics for their activities. Another significant achievement of the consumer has been the representation given to consumer organizations on the policy-making bodies (regulator machinery) of governments and Advisory Welfare Committees of big business organizations and the service sector. Central and State (Government) Consumer Protection Councils, regulatory departments of Preventions of Food Adulteration, Supplies of Food and Drugs, Weights and Measures Department, Quality Control Institutions like Bureau of Indian Standards (BIS) and AGMARK, Petroleum Product Department, Railway Commuters Welfare Committees, Regional Advisory Committees for Indian Airlines Services all have representatives of the various consumer organizations. Thus, consumers get full opportunity to participate in policy making aspects.

It appears that the time has come when consumers in India can hope to be 'The King' in the market place very soon. The labour of dedicated individuals and groups who have fought relentlessly for consumers rights through the decades has not been in vain after all.

CHALLENGE AHEAD FOR THE FUTURE:

It is now over a decade since the Consumer Protection Act, 1986 was passed after years of lobbying by the various consumer organizations. The redressal machinery, however, is not fully satisfactory. The number of cases pending in the district forums is



piling high. Unless consumer groups take determined action to see that the institutions set up for their protection work effectively, the redressal agencies will go the way of civil courts, where litigants have to wait for years and spend fortunes for the settlements of their disputes. Making the Consumer Protection Act effective is therefore, the first challenge facing the consumer movement in India.

There are now about 1000 organizations of consumers in existence, but not all the cities and towns have been covered. The rural areas where the greater part of our nine hundred million consumers lives are still virtually untouched by the consumer movement.

Though the aim is to have a Consumer Complaints Reprisal Forum in every district, it is not easy for poor rural consumers to go to the forum with complaints, nor do many consumers have an awareness of ways to assert their consumer rights. The solution lies in training rural workers who are already active in the villages. Mass media should be used to penetrate rural houses. Creating consumer awareness in the vast reaches of rural India with its variety of customs, traditions and languages and little formal education is the second challenge for the consumer movement.

The government the likely fall out of the liberalization policy adopts another matter of concern for the consumer. Undoubtedly, liberalization is going to bring us many benefits, notably, up to date technology, more competition and better products, more employment and investment opportunities. However, some possible adverse effects must be taken into account. The export to India of drugs, pesticides and cosmetics, which are sometimes banned in the countries from which they originate, is likely to be much cashier with liberalized import laws. Consumer groups will have to be on their guard against such products and services. For example, obesity treatments, hair restoration treatments and arthritis cures, which were not approved in the



countries of origin, have Consumer Movement. In consumer Movement been brought in here through collaboration and launched with tremendous publicity.

Consumer organisations to take action against them for their misleading and highly exaggerated claim to Laws against cigarette and liquor advertising are being openly flouted through advertising on hoardings and through cable television. Consumer movement needs to be extremely alert regarding dubious or hazardous products entering the country in the wake of liberalization.

Some other emerging areas of consumer protection are environment protection, investor protection and freedom of information. Relentless increase in environmental pollution of all kinds has totally impoverished the quality of our lives and is taking a heavy toll of our health. Consumer groups need to strongly support and work with environmentalists. Every consumer will have to join with others to reduce pollution in his own neighborhood.

Lastly, the concern of consumer movement should also be to discourage racism, communalism, violence, and conspicuous consumption. Violence is today the real hero in most T.V. serials and films. It enters our homes, assaults our senses and influences all of us, specially our children. In the words of Anwar Fazal, Regional Director, United Nations Development Programme for the Asia Pacific Region, "The Consumer Movement should be directed towards service to the people and the Environment instead of just ensuring value for money for consumers." Consumer movement should seek a new vision, which embodies 3 new cultures, i.e., the culture of balance and harmony (so well provided by nature), the culture of trusteeship and stewardship (as we are only guardians of earth) and culture of accountability to the future.



Conclusion:

Consumer protection in India has an ancient history. It was part of our culture and tradition. Generally, there were no shortages and exploitation. Culprits were fined heavily. However, the golden era got over with the invasion of foreigners and modernisation.

The origin of consumer activities can be traced to the emergence of co-operatives at the beginning of the present century. The governments also encouraged the development of Consumer Co-operatives. In general, co-operatives have been successful in halting abuses of the monopolies and improving conditions of the lower income groups. Consumer movement in its present form in India, came into being only in the 1960's with the formation of Consumer Guidance Society of India in 1966 in Bombay. With its success, the consumer movement spread over to fight for availability, purity and standard prices of commodities. At present, there are about 1000 organisations all over the country. One can say that the consumer movement in India has come of age. From simple awareness generation, it took over to direct action and then to testing and litigation. Its contribution to the passing of Consumer Protection Act, 1986, has been a historic achievement. Both business and bureaucrats have started taking consumers seriously. Important organisations and corporations have launched consumer grievance cells. Consumers are represented on a number of consumer welfare committees set up by various organisations. However, with liberalisation and globalisation, there are challenges ahead for the consumer groups.

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EXPLORING FACTORS OF LEARNER'S POOR PERFORMANCE IN WRITING SKILLS CLASSROOM. THE CASE STUDY OF AMBO PREPARATORY SCHOOL, ETHIOPIA

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Abstract

The major purpose of the present study was to investigate problem behind students' poor performance in English writing skill at Ambo preparatory school. In order to achieve the objective of the study, qualitative and quantitative research design was used. Questionnaire and interview were used as the data gathering instruments. The participants were grade 12 students and their English teachers. Among 1500 grade 12 students, 100 students were selected for the study by using simple random sampling technique and six teachers were selected by using availability sampling technique because there are only six teachers who were teaching this grade level. The collected data was analysed and the result was summarized using tables. It was found that the majority of students' poor performance came from lack of students: interest experience, background knowledge on the skill. Furthermore, lack of teachers' commitment to encourage during writing classroom is another shortcoming for the learners' poor academic performance. Finally, it was recommended that teachers and students were the concerned body in order to minimize the stated gaps

Key words: writing skills, qualitative, quantitative, commitment

Introduction

Poor academic performance according is a performance that is evaluated by the examinee and some other significant that shows as falling below an expected standard.(Jordan J.J 1997). Also, Asikhia (2010) described poor academic performance as any performance that falls below a desired standard. Similarly, Anteneh Tsegaye(2004) defines poor academic performance of the individual or candidate in a learning situation as one in which a candidate fails to attain a set standard of performance in a given evaluation



exercise such as a test, an examination or series of continuous assessments.

Writing is one of the most difficult skills for students to acquire knowledge Langan (1987). He added that writing is relatively difficult because it is both more complex and more abstract than speaking

Writing is one of the way in which we explore our understanding of the world and discover the meaning of our experience. The ministry of education of Newzealand (1994) stated that writing is the act of using language to discover meaning in experience and communicate it. Similarly, Hall (1982) advocated that a good writer uses words to discover and to bring that discovery to other people. Basically these similar views on writing relate to experience and discovery of meaning. However, teachers and learners should know some of the criteria to write good essays and become more proficient writers.

On the other hand, writing is an activity that needs a continuous hard work to bring active improvements on and it is developed in academic centres. For instance, elementary schools, high schools, colleges and universities are the different institutions in which learners enhance thought portrayal through written matters. However, even though students get the chance to develop their writing skills in these different academic institutions at different levels the road they go by is not all planes that make them face several problems.

Alongside this facts, having written and/ or any other kind of communication with no purpose is like swimming in the middle of an ocean without a compass. It is text of no or almost no faults that builds up effective communication in life. To avoid communication breakdown, therefore, a well written text plays the melodious symphony meaning and content transmission. Nonetheless, people's need to meet a set of purposes is not always well paved; it is mostly challenged by several factors that hinder effective learning of writing interrupting the serious of steps the process has to go through.

Therefore, the main objective of this study is to investigate students' poor performance in writing in English in west Shoa zone the case of grade 12 students at Ambo Preparatory school.



Objectives of the Study

General Objective

To investigate students' poor performance in writing in English in west Shoa zone the case of grade 12 students at Ambo Preparatory school.

Specific Objectives

Specifically this study aims at:

- To identify some of the factors that affect learners writing performance.
- To distinguish students-teacher related factors for students 'poor performance during teaching writing skills.
- To identify whether or not teachers encourage students to correct their written errors.

Research design and methodology

This chapter explains the research design, methods used, the participants of the study, sampling and sampling techniques, instruments of data collection, procedure of data collection and methods of data analysis.

Research design

To conduct research, descriptive method was employed. The research design used for this study was qualitative. This research design was used in order to identify which factors affect the poor learners' academic performance in the classroom (Creswell, 2014). Slinger and Shohamy (1989) supported the idea that descriptive study sets out to describe and to interpret what events and intents look like.

The present study focuses on high school students' poor academic performance in writing classrooms. Information is obtained from questionnaires and a test needs to be interpreted, described, discussed, and presented in the logical and manageable format, with the data analysis being principally interpretive and descriptive nature.

Participants of the Study

The Sources of data for the study were grade twelve of Ambo preparatory school students and five English teachers who have been teaching the aforementioned grade level.



Sampling Technique

From the secondary schools in West Shoa Zone, Ambo Preparatory School was selected using purposive sampling technique. This is because the researcher had been working in the school, and he observed that students' poor participation in writing sessions. On the one hand, from the total 1,500 grade twelve students only 100 students were selected by using simple random sampling technique. On the other hand, all English teachers, six, who were teaching grade 12 were selected to fill the questionnaire by using availability sampling technique.

Data Gathering Instruments

The researcher used two data gathering instruments. The two data gathering tools used for the present study are questionnaire and interview.

Questionnaire

Questionnaire is one of the data gathering tools employed by the researchers for getting relevant information for the study. Most of the time, Questionnaire is used to collect valid data from sample population when factual and realistic information is eliciting from subjects of the study.

Interview

The second data gathering instrument was interview. The researcher used interview to triangulate the instruments and to get information from the respondents that could not be obtained through questionnaire. For the study, semi structured interview was used.

Sampling procedure

The data collection was conducted according to the following procedures. First, questionnaire questions, and then interview questions were prepared. Then, they were subjected to comments from colleagues for reliability and validity. Following this, the clarity of the contents of the questionnaire was checked in line with the objectives of the study. Finally, interview was conducted after the administration of the questionnaire took place on the spot. **Methods of Data Analysis**

In this study, descriptive survey was employed. In order to analyse the gathered data through questionnaire, first, the quantitatively gathered



data was classified and converted into frequency distribution and percentage. Secondly, the qualitative analysis was carried out to analyse the data gathered through interview and finally the data gathered was indicated in words in short summaries.

PRESENTATION OF FINDINGS

This chapter presents the findings of the study in accordance with the research objectives

The major objective of this study was to explore factors affecting students' performance during writing classrooms particularly in grade twelve of Ambo preparatory school. The main focus was on investigating the way in which students show their performance in writing lesson and teachers' instructional behaviours. For the present study, the researcher used two main research tools. The use of the different tools helped in triangulating the findings obtained.

The presentations and discussions of the research data have been organized in two sections. In the first section the data obtained from the questionnaire are presented and discussed. In the second section the data obtained from interview analysed, interpreted.

Data from Students' Questionnaire

Table 1: students themselves related problems responses

NO	Items	Responses								
		Strongly Agree		Agree		Disagree		Strongly Disagree		Total
		Freq	%	freq	%	Freq	%	freq	%	
1	lack of ability, lack of experience and lack of mastery subject	10	10	35	35	40	40	15	15	100
2	Lack of background knowledge of the students.	70	70	25	25	5	5	-	-	100
3	Lack of interest during writing	-		-	-	-	-	-	-	



	lesson									
4	Lack of necessary materials	50	50	40	40	8	8	2	2	100

Table 1 reveals that the majority of respondents in item two 70% replied that students' related problems occurred because of background knowledge of the learners during writing skills classroom. On the other hand, none of the respondents answered that problems occurred in their poor performance is because of background knowledge of the learners during writing skills classroom. As can be seen from item all of the respondents didn't give any response about whether or not lack of interest by the time of writing classroom affects their performance. However, in item 4, half of the respondents replied that they strongly agree with the idea.

This fact is also forwarded from the interview respondents. Some of the interview respondents replied: *(student 1, "because of lack of sufficient necessary materials, I always commit regular mistake when I do any writing skill activities."*

Student2, I don't like English course in general and writing skill in particular. This is because I do not have back ground knowledge in English.

One can understand from the above table and from the interview that most of the students poor performance comes not only because of the background knowledge of students but also because of lack of necessary materials in their school during writing skills teaching learning process.

Table 2 responses on students' role in writing lessons.

N O	Statement	Response rate								
		Strongly Agree		Agree		Disagree		Strongly Disagree		Total
		Fre q	%	Fr eq	%	Fr eq	%	Fre q	%	
1	I give equal time for all language skills and sub skills	10	10	34	34	46	46	10	10	100
2	I am interested in	-	-	6	6	89	89	5	5	100



	learning writing more than I do reading.									
3	Prefer learning grammar and vocabulary than writing.	80	80	11	11	8	8	1	1	100

As it can be seen in table 2 above, item was intended to provide information about students' role, learning preference and strategy. According to item 1 in the above table, (46%) of the students disagreed if they give equal time for all language skills and sub skills. In the contrary, as it is shown in item 3, 80% the students responded that they do not like writing classes because most of the time the prefer leaning grammar and vocabulary and vocabulary. The table also reveals that none of the respondents replied that they are interested in learning comprehension questions over reading lessons. On the other hand, 89% of the students answered that if they are interested in learning writing than they do in reading.

Table 3 Students' opinion to correct written errors

NO	Statement	Response rate								Total
		Always		sometimes		rarely		Not at all		
		Freq	%	freq	%	freq	%	Freq	%	
1	I afraid of making error.	65	65	30	30	5	5	-	-	100
2	I want my teacher to correct all written errors I committed.	80	80	17	17	3	3	-	-	100
3	When I commit written error, most of the time I correct it myself.	27	27	58	58	10	10	5	5	100
4	I am afraid to ask my teacher to	50	50	21	21	18	18	11	11	100



	correct errors I commit during writing skills.									
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According to table 1, item 1 shows that 65% of the students replied that they always afraid of making errors while the attend writing teaching learning process. On the other hand,30% of the students responded that they sometimes afraid of making errors while the attend writing teaching learning process. Furthermore, item 2 of table 2 reveals that 80% of the respondents answered that they always want their teachers to correct all errors they commit in writing sessions. None of the respondents responded as they do not want any help from their teacher to correct the errors the made during the instruction. As to item 3, 58(58%) of the students forwarded that they sometimes correct the error they commit by themselves. Finally, for the item whether or not they afraid asking their teachers to correct the errors they commit during writing instructions.

The responses obtained from interview show that: *“student 1, I’m shay by my nature. I I’m afraid of asking my teachers to correct errors I made.”*

“Student 2, when I commit errors most of the time I try to correct myself before I show to my teacher. This made me good participant in writing skills classroom.”

As a conclusion, the above table tells as most of the students do not like ask support from their teachers or from their classmate when they commit errors during writing teaching learning on-going.

Data from teachers’ questionnaire

Table: 4 Teachers’ response on factors affecting students’ poor performance in writing sessions..

NO	Question items	Response rate								
		Strongly Agree		Agree		Disagree		Strongly Disagree		Total
		Freq		Freq		Freq		Freq		



1	I encourage students to write a composition focusing on language forms and structures such as spelling, grammar, punctuation etc.	1	16	5	84	-		-		6
2	I encourage students to write their final drafts at once with no steps.	-		2	33	4	67	-		6
3	I encourage students to write individually without peer collaboration.	-				6	100	-		6
4	I correct students' error at the end of the writing practice.	-		6				-		6

From the above table, in responding to item 1, 16% of the respondents strongly agreed to the idea. In addition to this, 84% of them agreed that they encourage students to write a composition focusing on language forms and structures such as: spelling, grammar, punctuation etc. With regard to item 2 above, 33% teachers agreed that, they encourage students to write their final drafts at once with no steps. On the other hand, 67% of them disagreed that they didn't encourage students to write..

As a conclusion, table 4 shows that, teachers usually emphasize on students' accuracy. Similarly, the data obtained from students' interview response asserts supported these idea.



Table 5: Teachers responses on giving feedback in students' written work.

N O	Question items	Response			
		Yes		No	
		Freq	%	Freq	
1	Do you let your students some times to correct themselves?	4	66	2	34
2	Do you encourage your students to correct their own errors by themselves?	6	100	-	
3	Do you correct all errors by yourself?	1	17	5	83
4	Do you give some support to your students when the commit errors?	5	83	1	17

From the above table 5, concerning item 1 on teachers' response about giving feedback on students' written work. 66% of the teachers disagreed to the idea. This showed that they didn't help their students to correct errors. Only 34% respondents responded that they leave students to correct errors themselves. So this item showed teachers didn't give feedback on students' written work. Regard to item 2 above, the majority of teachers responded that they encourage their students to correct the errors they made. In contrary, none of the respondents replied as they do not encourage their students as the students correct their own errors by the selves.

One can understand from the above table that most probably English language teachers encourage their students to correct errors they made. Therefore, the problem of learners' poor academic performance is not because teachers but because of students themselves.



Summary

The study attempts investigate factors for students' poor academic performance in English writing classroom .The data gathered through questionnaire from both teachers and students were examined. In addition, ten students and three teacher sample respondents were selected for the interview by simple random and purposive sampling techniques respectively. All the samples were interviewed individually. Descriptive numerical analysis was employed to examine students and teachers' questionnaire.

The overall findings of the study show that the poor learners' academic performance is problems comes from students' interest, students' background on writing skill teachers' commitment during writing instruction and lack of materials.

Conclusion

Depend on the overall findings of the study; the following conclusion could be made.

- ❖ Although the curriculum is designed in the form of communicative language teaching approach, students' related problems made themselves poor academic achievers in writing sessions. This is because students never understand the instruction very well.
- ❖ Although the writing tasks are full of activities much to be given as evaluating the writing text, both teachers and students mentioned that measuring writing was not leads both the teachers and students to develop negative attitude toward writing skill.
- ❖ It is revealed that teachers gave title or no encouragement while they have been teaching writing skill .According to the responses obtained from both students and teachers' lack of authentic materials in the schools left the students behind the instruction.
- ❖ It is regular activity for teachers that they use mother tongue while they teach in English classroom in general and writing skill in particular.

Recommendation

- ❖ Teachers should avoid translation of foreign language to students' first language while teaching the writing skill. Translation has its own impact on students writing ability.



- ❖ Language teachers are expected to build students' self-confidence so as to students should correct errors they commit by themselves while English classrooms. and goal of writing in their students.so they need to give emphasis to the writing in order to improve students writing skill right from lower grades and provide variety exercises and encourage them to write everywhere in the classroom or at home
- ❖ One of the major reasons why learners did not give considerable attention to writing skill when compared to other skills was lack of perception. This shows that unless students have self-perceived needs and goals in the learning process, well designed tasks and effort of teachers did not have as much effort as it is expected to.
- ❖ Teachers should avoid skipping the writing has it has negative impact both on students perception and the curriculum. Students found to perceive that all language skills are not considered equally and they tend to prefer the one and ignore the other.
- ❖ The school administration's pressure on teacher to focus on grammatical items that help students to pass the national exam must be considered.
- ❖ Language department should organize a work shop to share experience and practice to motivate students in the writing classes and on language club so that students share their experience and learn from the other.

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LAND USE/LAND COVER CHANGE BETWEEN 1984 AND 2018 IN MIDEGA TOLE DISTRICT, EASTERN ETHIOPIA

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Abstract

Remote sensing images are suitable for quantifying and analyzing land use/land cover (LULC) dynamics. The main objective of this study was to analyze the land use/cover dynamics of the Midega Tole district, Eastern Ethiopia through the interpretation of two sets of satellite imagery (1984 and 2018) using ERDAS imagine 10 software. The study identified six LULC types: settlement land, cultivated land, shrub/bush land, grass land, forest land and water body. The results also revealed that the proportions of cultivated, forest, water body and grass lands decreased considerably throughout the analysis period. On the other hand, the analysis of land use/land cover change indicated that an increase of settlement and shrub/bush lands by 12.9% and 8.2% respectively. Based on the findings of this study, it can be concluded that there were significant land use land/cover change over the past three decades in the study area. Thus, to address the problems, development of integrated watershed management and soil and water conservation practices are needed.

Keywords: Land use\land cover change, remote sensing, Ethiopia

Introduction

Humans have been altering land cover since pre-history through the use of fire to flush out game and, since the advent of plant and animal domestication, through the clearance of patches of land for agriculture



and livestock (Sherbinin, 2002). In the past two centuries the impact of human activities on the land has grown enormously, altering entire landscapes, and ultimately impacting the earth's nutrient and hydrological cycles as well as climate (Geist, 2002). Land use and land cover changes are local and place specific, occurring incrementally in ways that often escape our attention (Sherbinin, 2002). Studies have shown that there remain only few landscapes on the Earth that is still in their natural state (Messay, 2011). The Earth surface is being significantly altered in some manner and man's presence on the Earth and his use of land has had a profound effect upon the natural environment thus resulting into an observable pattern in the land use/land cover over time (Zubair, 2006).

The land use/land cover pattern of a region is an outcome of natural and socioeconomic factors and their utilization by man in time and space (Messay, 2011). Land is becoming a scarce resource due to immense agricultural and demographic pressure. Land cover is the layer of soil and biomass, including natural vegetation, crops and manmade infrastructures that cover the land surface (Ellis and Pontius, 2011). Land use is the purpose for which human exploit the land cover (Geist, 2002). Land use change is the modification in the purpose of the land, which is not necessarily only the change in land cover but also changes in intensity and management (Verburg et al., 2000). Land use and land cover change are critical issues due to their great influence in global warming, loss of biodiversity, and impact in human life (Girma et al., 2014).

Ethiopia is a country characterized by swift environmental conversions and modifications attributed to various adverse human actions, like expansion of farm plots at the expense of vegetated lands, massive fuel wood and charcoal production, overgrazing and encroachment of farmsteads into vegetated lands (Messay, 2011). In Ethiopia, empirical evidences show that there have been considerable LULC changes in



different parts of the country (Woldeamlak and Solomon, 2013). Similarly, series of LULC changes in the study area has largely occurred over the last three decades. Land use and land cover change has become a central component in current strategies for managing natural resources and monitoring environmental changes (Belay, 2002). The advancement in the concept of vegetation mapping has greatly increased research on land use land cover change thus providing an accurate evaluation of the spread and health of the world's forest, grassland, and agricultural resources has become an important priority (Woldeamlak and Solomon, 2013). Viewing the Earth from space is now crucial to the understanding of the influence of man's activities on his natural resource base over time. In situations of rapid and often unrecorded land use change, observations of the earth from space provide objective information of human utilization of the landscape (Belay, 2002).

The scientific research community called for substantive study of land use and land cover changes during the 1972 Stockholm Conference on the Human Environment, and again 20 years later at the 1992 United Nations Conference on Environment and Development. In the past decade, a major international initiative to study land use and land cover change, the LUCC Project, has gained great momentum in its efforts to understand driving forces of land use change (mainly through comparative case studies), develop diagnostic models of cover change, and produce regionally and globally integrated models (Geist, 2002). The strong interest in land use and land cover results from their direct relationship to many of the planet's fundamental characteristics and processes, including the productivity of the land, the diversity of plant and animal species, and the biochemical and hydrological cycles (Sherbinin, 2002).

Over the past years, data from Earth sensing satellites has become vital in mapping the Earth's features and infrastructures, managing natural



resources and studying environmental change (Zubair, 2006). Hence, information on land use/land cover and possibilities for their optimal use is essential for the selection, planning and implementation of land use schemes to meet the increasing demands for basic human needs and welfare. This information also assists in monitoring the dynamics of land use resulting out of changing demands of increasing population (Belay, 2002). Accurate information on land cover changes and the forces and process behind is essential for designing a sound environmental planning and management. Land cover analysis provides the baseline data required for proper understanding of how land was used in the past and what types of changes are to be expected in the future (Berhe, 2004).

Studies of land-cover changes also yield valuable information for analysis of the environmental impacts of human activities, climate change, and other forces. Such analysis is of great use to the resource manager because it provides information that would help in resolving conflicts between human use of natural resources and the function of natural systems (Belay, 2002). The knowledge of the influence of land use change on watershed will enable local governments and policy makers to formulate and implement effective and appropriate response strategies to minimize the undesirable effects of future land use change or modification. Therefore, the main objective of this study was to analyses the trends and extent of land use/cover changes in the Midega Tole district between 1984 and 2018 using ERDAS imagine 10 software. This study can help better understand the land use/land cover change and provide empirical evidence to policy-makers for sustainable land management in the study area.

Materials and Methods

Research site description

The study was conducted in the Midega Tole district, East Hararhge zone of the Oromia National

Regional State, Ethiopia (Figure 1). The study area has an altitudinal range of 870 to 1635 m above sea level. Rainfall is bimodal, characterized by long and short rainy seasons. The Hararghe highlands lying in the eastern part of the country are generally known for their different landforms such as rugged topography, mountainous landscapes and extensive dissected plateaus. According to the Central Statistical Agency (CSA, 2013), the total population of the district is 90,791, out of which 46,612 are males and 44,179 females. The main economic activities in the district are farming and livestock rearing. Based on the FAO/UNESCO soil classification system, vertic cambisol, eutric regosols and calcic cambisol dominated the study area.

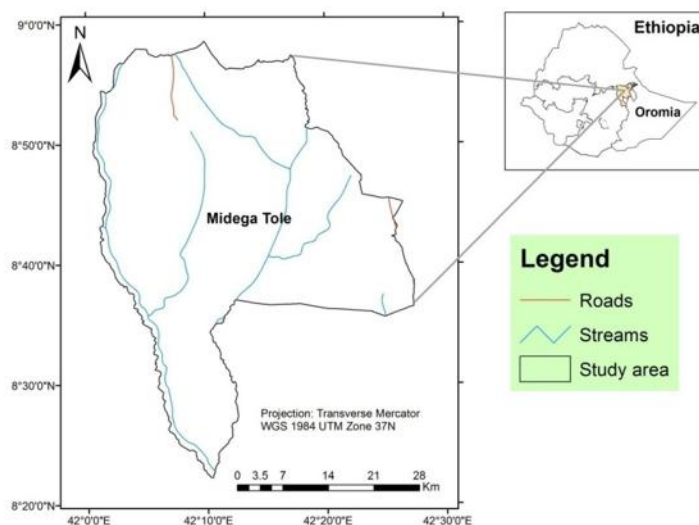


Figure 1. Location map of the study area

Data source and analysis

The main data source for LULC classification and change analysis was a series of landsat imagery data. These include land landsat Thematic



Mapper (TM) and Enhanced Thematic Mapper Plus (ETM+) images of the year 1984 and 2018. These two sets of satellite images were obtained from the Ethiopia Mapping Agency. All landsat images were taken in the same season and nearly free of cloud since they were taken during the dry season. The choice of the study periods was based on the availability of imagery. Remotely sensed data were processed using ERDAS imagine 10 software by applying the basic image preprocessing techniques, starting from image rectification, restoration, enhancement, image classification, and accuracy assessment. Supervised image classification was done using the maximum likelihood classifier algorithm which is one of the most popular and widely used types of image classification techniques in remote sensing. Geographic information system (GIS) software was employed for managing, analyzing, combining and mapping spatial data using Arc GIS 10.3 software package. All GIS data were projected to the Universal Transverse Mercator (UTM) projection system zone 37 N and datum of World Geodetic System 84 (WGS84), ensuring consistency between data-sets during analysis. Altogether, six land use/ land cover types were identified in the study area.

Table 1. Descriptions of land use/land cover types identified in the study area

LULC types	Description
Settlement land	Land dominated by houses and huts
Cultivated land	Land under cultivation
Shrub/bush land	Areas covered with shrubs, bushes and small trees
Grass land	Grassy area used for communal grazing
Forest land	Areas covered by trees both natural and planted
Water body	land completely covered with water bodies



Results

Land use/ land cover change analysis

As evidenced from remotely sensed data, the proportionate spatial coverage of each LULC is summarized and presented in Table 2. The major LULC types identified include: settlement land, cultivated land, shrub/bush land, grass land, forest land and water body. The extent and trends of each LULC type change were calculated for the respective periods of the study (Table 2).

Table 2. Land use/land cover change within the study area from 1984 to 2018

Land use/cover types	1984		2018		Change in (%)
	Area (ha)	(%)	Area (ha)	(%)	% change
Settlement land	34,722	20.0	56,989	32.9	+12.9
Cultivated land	85,956	49.6	56,128	32.4	-17.2
Shrub/bush land	456	0.3	14,578	8.4	+8.2
Grass land	29,294	16.9	28,294	16.3	-0.6
Forest land	5,202	3.0	3,912	2.3	-0.7
Water body	17,622	10.2	13,351	7.7	-2.5
Total	173,252	100	173,252	100	

Based on the above table, throughout the study period cultivated and settlement lands represented the largest LULC category in the study area. Of the total land area in the study district cultivated land had the largest cover of 85,956 ha in 1984 representing 49.6% of total land cover, but it decreased into 56,128 ha presenting 32.4% of total land cover in 2018. The settlement land had the second largest coverage in 1984 and 2018 representing 20% and 32.9% respectively. Open water represented coverage of 10.2%, and 7.7% of total land area for the years



1984 and 2018 respectively. Moreover, between 1984 and 2018, the area under shrub/ bush land was increased by about 8.2% .The Grassland was 29,294 ha of total land area in 1984 and representing about 216.9% but dropped into 16.3% in 2018 to be the third largest land cover in those respective years. Forest land represented coverage of 3% and 2.3% of total land area for the years 1984 and 2018 respectively. In general, the analysis of LULC change for the study area evidenced the modification types of changes over the past three decades.

Settlement land

The area under settlement land showed consistent increase over the study period. The size and position of the settlement had significantly changed over the period of 1984 and 2018. Build up area covered about 20% of the study area in 1984, but increased into about 56,989 ha representing 32.9% in 2018 indicating there are more rural homesteads at present in the study district. The number of rural residence area expanded by 12.9% between 1984 and 2018 years.

Cultivated land

The largest proportion of the total area of the study area had been covered by cultivated land throughout the study period. Cultivated land was the dominant class covering 85,956 ha and representing 49.6% in 1984. However, it was decreased into 56,128 ha representing 32.4% during the study period.

Shrub/bush land

Of the total area of the study area, shrub/bush land covered about 456 ha and representing 0.3 % in 1984. This type of land use and land cover was increased to about 14,578 ha and representing 8.4% in 2018. A continuous decline of shrub/bush land cover was observed over the study period. For instance, the shrub/bush land LULC increased by 8.2% between 1984 and 2018. This increase in shrub/bush land cover



was due to the reforestation efforts initiated by the government over the last two decades.

Forest land

Forest land showed continuous decline in the entire period considered. In 1984, about 3% of the study area was under forest cover, but 34 years later this slightly declined to 2.3%. The area under forest cover also showed a declining over the period under study by 0.7%.

Grass land

The grassland land use /land cover type covered continuously decreased over the 34year analysis period. It covered 29,294 ha (16.9%) in 1984 and 28,294 ha (16.3%) in 2018. This shows a consistent decline of the grassland by about 0.6 over the last three decades in the study area.

Open water

The proportion of open water showed a constant decrease over the analysis period. It was 517,622 ha (10.2%) of the total area of the study area in 1984, but declined in to 13,351 ha (7.7%) in 2018. This implies a decline by about 2.5% between the study periods in the study area.

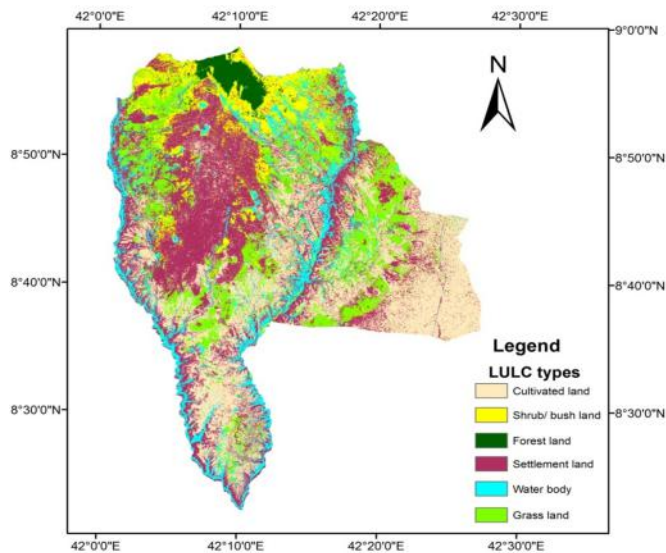


Figure 2. LULC Map of the study area 1984

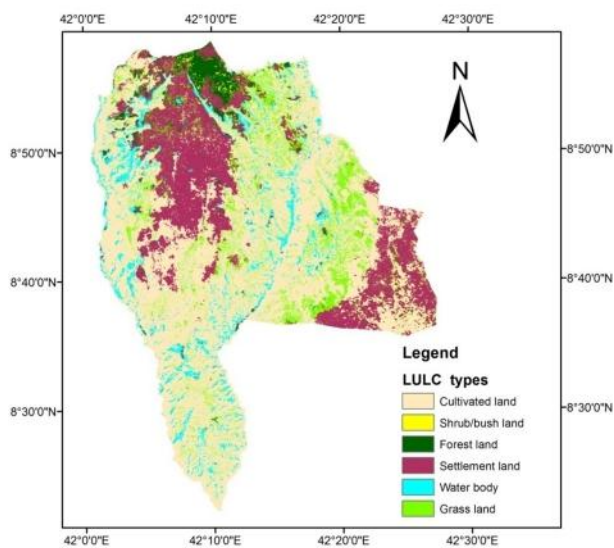


Figure 3. LULC Map of the study area 2018



Conclusions

The study examined the dynamics of land use/land cover in the Midega Tole district, Easter Ethiopia using multitemporal satellite imagery for the period 1984 to 2018 that provides current and historical LULC conditions. The preparation and classification of the images was carried out with ERDAS imagine 10 software package. A supervised classification method was employed to monitor LULC transformations. From the results of this study, it can be found that the study district had experienced a significant dynamism of land use/land over the past three decades. According to the study, six LULC classes such as settlement land, cultivated land, shrub/bush land, grass land, forest land and water body were identified. Analysis of the land use/cover change showed that the major changes occurred at cultivated and settlement land categories over the study period as evidenced by a sharp increase in settlement by 12.9% and cultivated land had decreased by 12.7% within the study area.

Documentation of the land use and land cover change provides information for the better understanding of historical land use practices, current land use patterns and future land use trajectory. Thus, it is crucial to further develop and enhance methods of periodical monitoring and assessment of LULC change in order to promote sustainable land management practices and land use planning with integrated watershed management. The study suggests that the current trends in land use/cover must be improved, towards the resources management and conserving of the existing vegetation and other natural resources in the study area. Finally, further studies of LUCC in the study area should focus on identifying the main drivers of the land use/land cover changes.



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THE SECRET BEHIND SURVIVAL: INDIGENOUS DEFENSE SYSTEMS OF KAFFA, ETHIOPIA

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Abstract

The Kaffa kingdom had unique traditional defense systems which transformed the small state in the late fourteenth century to the powerful kingdom that lasted until its annexation into the Ethiopian empire in the late nineteenth century. Security of the kingdom was as an activity and a way of life among the Kaffa people. The organization of the kingdom shows that the security of the state was the prime responsibility of all state officials since it was surrounded by hostile neighbours. It was these problems that necessitate the need for maintained the border of the kingdom by deep trenches and ditches which locally called hiryo. Hiryo was one of the secrets behind the survival of the Kafficho long history from the repeated attempts of subjugation by the Christian highland kingdom and the rulers of the neighbouring Oromo states. The aim of this paper is, therefore, to explore the various mechanisms in which the Kafficho were employed to maintain both the internal and external security and also highlight the values of hiryo in the survival of the kingdom of Kaffa based on the data obtained through fieldwork, in-depth interviews and secondary material analysis.



Introduction

Before its conquest by the imperial army in 1897, Kaffa was one of the powerful kingdoms in the southwest of Ethiopia. The kingdom from its foundation, was led by hierarchical ruling bodies, the king at the top, and parallel to him was, the state conciliators and others followed him was down to the bottom with the division of powers (Orent 1969:100). This system of government enabled the successive Kaffa kings to secure better internal peace and unity against external aggressions. However, the survival and glory of Kaffa was greatly associated with its defensive system. For ages, up to the annexation into the Ethiopian Empire, the borders of Kaffa were effectively defended by natural and man-made defensive systems. In most Omotic states of medieval Ethiopia, border defense was crucial to their survival and were employed various types of defensive systems to protect their territory against external intruders. For instance, to mention a few, the remarkable dry stone walls fortification commonly found among Dawuro and Wolayta, the monumental earthworks and ditches fortification attached to the people of Anfillo and Bosha, and the Shaka and Enarya states were also fortified in one way or the other (Hailu, 2008). The Kaffa kingdom defensive ditches and trenches were among the most remarkable Omotic fortification in the southwestern Ethiopia. This Kafficho traditional ditch is admired by many scholars such as (Gruhl, 1935), (Mbrock, 1959) and (Lange,1982). Among these scholars Mbrock describes the *hiryo* of Kaffa as" --- with the exception of the Great Wall of China and a few sections of Imperial Rome's frontier defenses, no other known people has lavished such defensive experience like *hiryo* by Kafa people" (Mbrock, 1959:190). This paper examines and appraises how far and to what extent the Kafficho natural and man-made defensive systems were contributed not only to defend of its kingdom, but also to maintain its supremacy over the adjacent regions for many centuries.



2. Defensive Fortification (*Hiryo*) and Its Significance

Hiryo, one of the most peculiar defensive strategies of the Kafficho, had a great contribution to the survival of the Kaffa kingdom. It was dug mainly in border areas where enemies might infringe to the kingdom. *Hiryo* was dug like a ditch bay in a vertical and horizontal trench structure. The type of *hiryo* is determined by the vulnerability of the areas by enemies from the adjacent areas. For instance, places where enemies could enter easily were critically examined and similar vigorous defensive ditches were repeated in a certain interval (Bieber, 1920:57 ; Lange, 1982). The ditches of these border territories were also increased up to six meters depth and eight meters wide which could not easily pass by enemy forces. Except in those sensitive frontier lands, the other *hiryos* were three to four meters depth and five to six meters wide (Solomon, 2015:43).

The tradition of digging ditches and building entrenchments (*hiryo*) might have begun in the late seventeenth century, after the Kaffa-Oromo war. By this time, as part of expansion in the horn of Africa, the Oromo had launched a massive attack against Kaffa and its powerful neighboring kingdom of Enarya. Although the Oromo were successful in subjugating Enarya, they could not break through the stiff resistance made by the Kafficho warriors. Kaffa was the only kingdom in the southwest that successfully drove back the assaults of the Oromo and restricted their expansion beyond the Gojeb River. The confrontation, however, continued in the border to dominate each other until the late nineteenth century. This was because, even if, the Kafficho overwhelmingly defeat the Oromo at the battle of Dincha in the late seventeenth century, the latter persistently threat the border of the former (Bekele, 2010:121-122). It was this relentlessly threat of the Oromo prompted Kaffa war leaders to adopt a unique defense strategy called *hiryo* to protect themselves and their community from arch-enemy. It seems it was since then that the consecutive kings of

Kaffa to fortify the entire boundary of the kingdom both by natural and man-made defensive systems. The largest *hiryo* ditches stretched from the Gojeb River in the north to the Dawuro border in the east which was about 285 Kilometers (KZCTO, 2012). This was the border areas that external intruders frequently breached to the kingdom including the Mecha-Oromo and the Christian highland kingdom.



A view of defensive ditch (Hiryo) of the Kaffa Kingdom (photo by the authors)

The digging was carried out by local peoples in a campaign often with sharpened metal and locally prepared bamboo as handle hoe. Preparation and maintaining of ditches and trenches both inside and at the border of the kingdom were the responsibility of provincial governor, locally known as *worafe rasho*. Each *worafe rasho* would secure his land and position only if he fights the enemy of the kingdom



by mobilizing his people and build deep ditches in the frontier areas to defend his kingdom. To this effect, *worafe rashos* made sure people in their respective areas were sent for frontier defense, dug ditches, and took care of the security of the kingdom. Digging ditches and preparation of trenches were laborious and time consuming (Kochito, 1979 : 9-10; Orent, 1969 : 75).

This deep and wide trench of the *hiryo* fortification was also supplemented by putting in a sharpen bamboo stick and spears facing up and fenced them with other toxic herbs, well fed ants were also dispersed. Then, they camouflaged it to hinder the visibility (Bekele, 2010). This tactic of war was implemented with the hope that an approaching enemy force would unknowingly fall up on it and the Kafficho force would become victorious. The fate of these fallen enemy forces would either death or being injured and captured. Such a war strategy had great contribution for the Kafficho winning in various battles against the enemies. Nevertheless, the border ditches and wolf pits have not been kept up since the conquest and incorporation of Kaffa into the modern Ethiopian empire in 1897. Thus, since then these wars-defense ditches and trenches of the Kafficho have mostly gone to ruin and overgrown by the forest due to lack of protection (Solomon, 2015).

Besides to this strong tradition of digging *Hiryo*, the Kafficho had an effective natural defense system. The land of Kaffa was/is characterized by hilly mountain and dissected plateaus which are predominantly covered by evergreen monotone-forests. This natural phenomenon such as the mountains, forests, large rivers and wide gorges and so on surrounding the kingdom provided good protection against the external invasions for several centuries. In the area where these natural defenses were not found, *hiryo* was built along the frontier of the kingdom. Even the length of the *hiryo* is determined by these natural features of the region since they dug it in the area where



these natural defenses were not found (Gebre Silassie, 1967; Legesse, 1971).

The security of the kingdom was also protected by the gate keepers locally known as *keykello*. Due to the fortification of by man-made and natural defenses, the kingdom of Kaffa was accessible only through its frontier gates called *kellos*. They were nine frontier gates, these border gates were always heavily guarded by armed *keykellos* under the supervision of Kafficho officials. Even though these *kellos* institution used for the collection of custom duty and for maintenance of the regularity of caravan trade, it was established to keep the security of the territory or as part of the national defense system of the kingdom.

Moreover, the *keykellos* were controlled subjects who went out of the kingdom without the permission of the king. Only messengers and merchants were allowed to pass through the *kellos* freely. All other strangers who were not confessed and local people who had no permission to leave the country were turned back by the gatekeepers by force, or were held in the post fence ring until the king had decided their fate (Cerulli, 1932:116). Furthermore, the *keykellos* or the frontier guards were also responsible to check the activities of their immediate neighbouring states. They always remained well informed about what the enemy was doing. They sent and received spies from the enemy territory; and through such double agents who secretly came to them at night with vital information, these frontier officials followed very closely the current activities and future plans of the enemy.

3. War weapons, training and war strategies

In Kaffa, iron smelting knowledge was restricted to some social group of blacksmiths called *Kemo* (Bierber, 1920: 164 ; Gezahagn, 2002 : 75). This clan of craftsmen lived in groups in different parts of the kingdom and made various kinds of iron tool products which were used



by other group of people for cultivating farms and domestic purposes. The availability of rich iron ore especially in the district of Cheta motivated them to develop the skill of iron materials into weapons of war. The weapons produced enabled Kaffa fighters to use different types of traditional and sharp weapons such as lances (*gino*), swords (*kusho*), shield (*wateyo*), bows, arrow and knife. Lance was the oldest of all fighting weapons in Kaffa which was more apt to assault than defense. It was the main weapon equipped both by cavalry and infantry warriors. The lances produced in Kaffa were three types; single, paired and triple. Kafficho fighters also used two kinds of sword- the long and the short - as the chief weapon. Arrows and bows were other important weapons employed by Kafficho fighters in the early days of the kingdom. Shields which are made from the skins of buffalo, pig and hippopotamus and some of these were embroidered with swords or knife (Bulatovich, 2000: 213). The cavalry regiments often carried better quality of shields made of strong buffalo skins and relatively large in size. But, the infantry regiments carried less quality shields made of pigs and hippopotamus skins (Bierber, 1920:171).

Although the warriors had responsibility to own their weapons but in the king's and provincial governors palaces there was a huge iron weapon due to the king's and provincial governors received annual taxes and tributes based on their occupation. In this regard, they received iron weapons such as bows and arrows, swords, spears and other iron tools from *kemo* (blacksmiths), buffalo and other wild animal skins made shields from Manjo (hunters) and the reins of war horses from Mano (tanners) as annual tributes (Dagimawi, 2005; Bieber, 1920). In addition, war booty has been another source of weapons for the kings since after each battle, some of the war plunder including weapons kept in the king's palace (Lange, 1982).

Until the arrival of the northern conquerors, the Kaffa kingdom expanded and maintained its supremacy over the adjacent states



without the aid of modern firearms (Bierber, 1920). As it was, the army and weapons were not the only reasons for the military supremacy of the Kaffa during this period. The war tactics that employed in the battlefield also a principal factor for the success and kept their dominance in the region (Bekele, 2010). Some of the strategies survived include *Guddi yesho* a strategy of encircling the enemy force *Quye koyyo* was a strategy of guerrilla fighting. The *Arichini Shego* was an occasional surprise attack on an enemy force or camp by waiting for a good opportunity. The *warafe-rashos* were responsible for recruiting and training of warriors. He recruited from among the peasants through the offices *worafe-show* (sub-district governors) and *gaffo* (village heads). The peasant who had horses were also identified and organized as cavalry regiments. They were received a series of training either by senior or good horsemen in a place where a very swamp and several encircled pits dug areas often near to the border of the kingdom. The cavalry forces played a significant role in maintaining the security of the borders as well as in the expansion of the kingdom. The most sensitive fronts and the status of *hiryo* were monitored by these trained horsemen (Kaffa-Shaka, 1998:10-11).

4. Organization of the army and means of Mobilization

There was no standing army for the Kaffa kings with the exception of *gepeto* which constituted a permanent force of the palace guard. The main army of the kingdom was recruited and trained by the offices of *Worafe-rasho* to be mobilized at time of national crisis (Lange 1982). But, an overall command was done by the commander-in chief of the army, the Kaffa-*tato*, and war minister, *Katama rasho*. Each province (*worafe*) organized their armies as independent units under its war commander. The governor of the province was often the war commander of his regiment in battle. Each regiment was identified by the name of the province or by the name of a commander of the



regiment. Such names reflected the fighting spirit of the warriors (Kochito, 1979).

Moreover, the *worafe-rasho* should demonstrate the preparation, strength and courage of his regiments to the *Kaffa-tato* (king) and *Katama rasho* before any military marches into the battlefield. In this regard, emphasis was given to war equipments, training, the courage and commitments. These were among the major themes by which the army was to be valued and judged. The *Kaffa-tato* and *Katama-rasho* had a decisive power in making the military decision based on what they had observed during the demonstration. The *Katama-rasho* was the overall commander of the army next to the *Kaffa-tato* (Bekele, 2010:242). This office and the person were important in the administration and the mobilization and organization of the defense of the kingdom (Orent, 1970 : 289). All war and regimental commanders of the kingdom were under his command. It was his duty to formulate the strategy and tactics war, and to ensure physical fitness of the warriors for effective performance on military operations. This position was not hereditary but rewarded by the *Kaffa-tato* to any an outstanding warrior with the exception of occupational castes (Huntingford, 1969 : 89 ; Lange, 1982: 217).

The Kafficho warriors were always bravely fought their enemies on the battlefield. This was primarily done to defend their country, *Kaffa-tato* and people from danger. Expecting rewards on their success in the battlefield was equally important for the Kaffichos vigorously fought. The extent that they resisted the great Oromo expansion and the northern Christian kingdom for many centuries clearly indicated the bravery and loyalty of the Kafficho warriors. Rewards for war heroes, could range from horses or slaves to land alleged to individual heroic deeds in the battlefield. Some valiant fighters were actually able to rise to the rank of *Katama rasho*. As mention earlier, the person who had the title of *Katama rasho* was the close advisor of the king and the war



minister of the kingdom (Gruhl, 1935: 296). All the army commanders and warriors were under him. He had the monopoly of mobilizing soldiers anywhere in the kingdom for war, and in this regard, he was assisted by provincial war commanders or *worafe-rashos*. Kaffa often went to war either to conquer neighbouring peoples and states, or suppress revolts. The aim was to get captives, booty, and enforce the payment of tribute. Payment by the defeated state was evidence of submission and loyalty to the *Kaffa-tato*. This payment was in the form of slaves, traditional weapons and other economic goods. On the contrary, those who ran away from battlefield or who leaked the security systems were met with severe penalty that included among others confiscating of properties and burning home (Kochito, 1979: 12). Similarly the failure in military planning brought ousting of *worafe-rasho* and *katama-rasho* from their position (Lange, 1982 :217).

5. Conclusion

Kaffa was one of the principal historic states of Gonga in the horn of Africa which was not conquered by any neighbouring powers prior to the end of the nineteenth century. This was largely as a result of its defense mechanism. During that period, Kaffa was not only a defender of its kingdom, but also one of the most extensive states in the horn of Africa. This territorial encroachment made possible Kaffa to dominate all the states and chieftains of the area until it was conquered by the well armed imperial forces in 1897. Its conquest by Emperor Menelik's force was part of the maneuvers to expand their sphere of influence and economic role in the south, southeast and southwest of the modern Ethiopia. Kaffa, however, lost all the tributary states and peoples, as reduced it to the small province of the early sixteenth century before the expansion began.



Acknowledgments

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WOMEN EMPOWERMENT PROGRAMMES IN KARNATAKA STATE-A STUDY

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Abstract

Women empowerment assumes a crucial part to draw out the enormous changes and improvements in the general public. To comprehend the ideas and strengthening influences of ladies, one ought to comprehend the privileges of ladies, which unquestionably given by constitution of ladies commission. In this way, the specialists have taken contextual investigations with the aim to find and to dissect the viability of women strengthening programs which has taken by the Mahila Samakhya through organizations. Mahila Samakhya Program is being started by the Ministry of Human Resource Development under the Department of Education. It was resulting from New Education Policy of 1986, and the point was to make sex equity. It thought about instruction as a device for engaging ladies. Training implies proficiency and learning as well as means making mindfulness and giving aptitudes to the all encompassing improvement of ladies. The National Policy for the empowerment of women (2001) states that "The women's movement and a wide spread network of NGOs which have strong grass roots presence and deep in right into women's concerns have contributed in inspiring initiatives for the empowerment of women". Be that as it may, the strategy additionally talks about "a wide hole between the objectives articulated in the constitution, authoritative strategies, plans, programs, and the related systems from one viewpoint and the situational reality of the status of ladies in India, on the other... .. sex fairness shows itself in different structures, the most evident being the pattern of constantly declining female response in the populace over



the most recent couple of decades. Socio choking and brutality at the vote based and societal levels are a portion of alternate appearances".

The idea of strengthening has been the subject of much scholarly talk and examination for the motivations behind this discussion. Empowerment is characterized as the procedures by which ladies take control and responsibility for lives through development of their decisions. Along these lines, it is the way toward getting the capacity to settle on vital life decisions in the setting where this capacity has beforehand been characterized. The center components of strengthening have been characterized as office (the capacity to characterize one's objectives and follow up on them), attention to gendered control structures, self-regard and self-certainty. According to Pillai (1995) "Empowerment is an active multi dimensional process which enables women to realize their full identity and powers in all spheres of life. In recent years the focusing of women in arranging, approach making, government have been actualized viable parts, polices, programs for the advancement and strengthening. Strengthening of ladies and furthermore it will give greater business openings changing their financial, political, instructive, fields of the investigation. The Government of India and Karnataka state has started such huge numbers of projects for ladies strengthening. The Study is Purely Theoretical. The Study depends on auxiliary information sources. The essential data about the Women Empowerment Programs in Karnataka state and its different segments are gathered from Books, Journals, Internet Source or related theme.

The Research Work includes,

1. Notion of Women Empowerment
2. Methodology
3. Empowerment Programmes for Women in Karnataka state.



INTRODUCTION

Empowerment was characterized as a procedure of change of energy connection by which abused people increase some control over their lives and associated with the issues, which influences them straightforwardly. The part of ladies being developed is most personally identified with the objective of exhaustive financial advancement. Strengthening is the re-dispersion of energy that difficulties belief system and male predominance. It is the more prominent change of the structure or organizations that fortifies and sustains sex segregation. Self improvement gatherings have been assuming an essential part in business age and work of ladies. Numerous self improvement gatherings are utilizing the monetary assets benefited to finance interests in resources creation and help monetarily and socially for the oppressed ladies in India. Miniaturized scale - fund is straightforwardly helping poor to enable the states of ladies in India. Ladies from net roots putting resources into self improvement gatherings and connecting with the ladies in social, financial, and political fields. Ladies will have the capacity to get ready for their job through the self improvement gatherings. Minimized ladies gets self improvement gatherings are restoring flashes in their lives. This paper investigates the effect of Self Help bunches in the upliftment of ladies status through their commitment to the enabled society. Self improvement gatherings helped them to defeat dominant part of their own as expert life. This is another wander in the ladies strengthening and social improvement edge. If not full in any event this miniaturized scale financing is an expectation for some ladies who are oppressed segments of the general public. This will be program of mass edification and empowerment.

ISI examines recognized six general zones or spaces in which empowerment of ladies is accepted to happen because of Grameen Bank, BRAC and other credit programs; a feeling of self and vision of



future, portability and perceivability monetary security, status and basic leadership control inside the family, capacity to cooperate adequately in people in general circle and investment in non – family gatherings. In this way, their idea of strengthening can be taken a gander at in a behavioral sense as the capacity to make compelling move.

Another arrangement of indicators, which are more essential, rotates around changing sex relations inside the family. In the field contemplates attempted for the IFAD sexual orientation mainstreaming survey, ladies who created expanded wage through self – help plans detailed that they had increased more prominent regard inside the family unit, frequently with distinguishable attitudinal change. Men have been accounted for to offer little protection towards the upgraded monetary action of ladies in light of the fact that such exercises were viewed as adding to family well – being. Men and more established youngsters have likewise been accounted for to help with family unit obligations and with the pay – creating action. In Bangladesh, ladies and more seasoned youngsters have additionally been accounted for to help with family unit obligations and with the pay – producing movement.

CONCEPT OF WOMEN EMPOWERMENT:

Empowerment is characterized as the procedures by which women take control and responsibility for lives through extension of their decisions. In this manner, it is the way towards gaining the capacity to make, key life decision in a setting which this capacity has already been denied. The core elements of empowerment have been defined as agency, (the ability to define one's goals and act upon them) awareness of gendered power structures, self esteem and self-confident (Kabeer 2001). Empowerment can occur at a chain of importance of various levels – singular, family unit group and societal and is encouraged by giving



empowering factors and expelling restraint factors (e.g. Absence of assets and abilities).

Empowerment is the redistribution of energy that difficulties male centric philosophy and male strength. It implies improving their confidence and self nobility. It implies ladies controlling their assets; it implies ladies winding up financially independent. It implies having the capacity to overlook their tears, uneasiness, their sentiments of absence, inadequacy and so forth.

Three of the first writers to relate systematically to the concept have had a most fundamental influence on the development of its use.

- Barbara Solomon (1976, 1985) emphasized empowerment as a method of social work with oppressed Afro-Americans.
- Peter Berger and Richard Neuhaus (1977) proposed empowerment as a way of improving the welfare services by means of mediating social institutions.
- According to Sushama Sahay (1998), "Empowerment is an active, multi-dimensional process which enables women to realize their full identity and powers in all spheres of life".

CATEGORIZATION OF WOMEN EMPOWERMENT:

Empowerment of women now can be categorized into five main parts – social, educational, economic, political and psychological.

SOCIAL EMPOWERMENT:

Social Empowerment refers to the empowering power that reinforces ladies' social relations and their position in social structures. Social strengthening tends to the social separations existing in the society in view of incapacity, race, ethnicity, religion, or sex.



EDUCATIONAL EMPOWERMENT:

Customary ideas perceive advanced education as an instrument of self-improvement. It helps in growing a person's academic horizons, prosperity and potential for strengthening. P.H. Sethumadhava Rao (2001) considers that, "The most important thing is that they (the women) need to be given free and compulsory education so as to make them aware of the rights and duties and possible free legal aid so that they can fight their cases without spending money."

ECONOMIC EMPOWERMENT

Wage employment means economic power. Through work ladies earn cash and it empowers ladies and young ladies to turn into 'bread workers', contributing individuals from family units with their very own solid feeling monetary freedom. Monetary strengthening is an intense device against poverty.

METHODOLOGY:

The examination depends on the auxiliary information sources. The vital data about the women Empowerment programs in Karnataka and its different parts are gathered from different books, journals, web of related subjects.

WOMEN EMPOWERMENT PROGRAMMES IN KARNATAKA STATE:

The Researcher reviewed The Women Empowerment Programmes conducted by Women and Child Development. The procedure received for the projects in the territories of ladies improvement includes empowerment of ladies through instruction and mindfulness age and more prominent emphasis on professional preparing and business in order to empower them to enter the standard of monetary advancement as equivalent accomplices. The division executes programs in the territories of business, preparing for ladies,



mindfulness age and sexual orientation enhancement. The importance is on helping women to end up independent and financially free with the assistance of preparing and wage producing exercises in order to improve their acquiring limit and to raise their status throughout everyday life.

KARNATAKA MAHILA ABHIVRUDHI YOJANE

Karnataka is the first state in the country to introduce a scheme of inter sectoral allocations for women. The scheme is to earmark one third of resources for women in individual beneficiary oriented schemes and labour intensive schemes of various departments of government.

The department launched Karnataka Mahila Abhivrudhi Yojane (KMAY) during 1995-96 to ensure gender equality and to integrate women in the mainstream of development. KMAY cell was created in the year 2003 in the directorate to function as a nodal department to monitor the KMAY programme.

KITTUR RANI CHANNAMMA AWARD

The State Government has instituted the Kittur Rani Channamma award as a state recognition of voluntary efforts rendered by individuals and institutions working

- i) in the field of development of women welfare.
- ii) protecting women/preventing women from becoming victims of crimes and other social evils in society.

These State Awards in the name of "Kittur Rani Channamma" are presented on the occasion of International Women's Day. The awards are given to a voluntary organisation and an individual working in the field of women welfare for the past 5 years. Awards are also given to women who have excelled in the field of Art, Education, Literature and Sports.



FINANCIAL ASSISTANCE TO WOMEN LAW GRADUATES

Financial assistance is given to women law graduates to undergo on the job training to practice law in the court. Women law graduates whose family income does not exceed Rs. 40,000/- per annum are eligible to avail the assistance. An amount of Rs.1000/- p.m. is given for a period of 4 years. In addition to this, Rs. 500/- is given for purchase of essential books pertaining to law and Rs.460/- is given to register their names in bar council.

STREE SHAKTI

The scheme was launched during 2000-01 with an objective to empower rural women and make them self reliant by inculcating the habit of savings and proper utilization of financial resources.

Anganwadi workers and supervisors are instrumental in organizing rural women in self help groups. About 15 to 20 women who belong to below poverty line families, landless agricultural labourers, SC/ST join together to form one self help group.

OBJECTIVES :

1. To strengthen the process of economic development of rural women and create a conducive environment for social change.
2. To form one lakh Self Help Women Groups based on thrift and credit principles which builds self reliance and enable women to have greater access to control over resources.
3. To create self confidence in rural women by involving them in income generating activities thereby contributing to poverty alleviation.



REVOLVING FUND:

To help SHGs to take up income generating activities, the department has contributed an amount of Rs.-5,000/- as revolving fund to add to the corpus of each group which is used for taking up income generating activities.

KIT MATERIALS:

Each group is given kit materials worth of Rs.600/- consisting of registers and a zinc trunk for keeping the registers and other documents of the group.

SANTHWANA

Women who are victims of various atrocities such as dowry, rape, sexual harassment, domestic violence etc are subjected to physical and mental torture besides having to face social & financial problems. With a view to console these women and rehabilitate them, the scheme of “ Santhwana” was launched during the year 2001-02.

OBJECTIVE:

The scheme not only aims at providing legal assistance, financial relief, temporary shelter, protection to victims of atrocities, but also helps them to be self reliant by providing training in order to empower these women to lead a life like other women in the society.

FINANCIAL ASSISTANCE TO RUN HOSTELS FOR GIRLS FROM RURAL AREAS:

OBJECTIVE: To enable girls from rural areas to avail facilities for higher education.

ELIGIBILITY: Admissions to the hostels are available for students residing in rural areas, whose family income is less than Rs. 10,000 p.a. and studying from 6th Std. Onwards in the institutions run by Government or NGOs recognized by Govt. of Karnataka.



CONCLUSION

Women empowerment is an important aspect. Women Empowerment Programs have taken critical part in the public and society. Women Empowerment is a one of the vital plan of engaging of ladies in Women groups by giving preparing, association the group, offices to the systems administration of Departments and some of critical advancing Govt. programs for advancing ladies enabling by working up social work limit through every one of their systems and techniques executing of ladies strengthening by social work and social aspects. The Govt. of India and in addition Karnataka State Government has started various ventures and projects for socio – monetary strengthening of ladies.

In this manner a large portion of the examinations on ladies related approaches and advancement programs have limited to the general idea of the projects and future that made it achievement or disappointment here Natural arrangement for strengthening of ladies (2001) is effective strategy in India's The investigation endeavored on the effect me creating programs on provincial ladies through one of the points of the program is to inspire rustic ladies through the implantation of the projects. Particularly Women and Child Development has conducted so many programmes for strengthening of Women in Karnataka state.

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STEM CELL THERAPY , COST AND TOP 10 HOSPITALS IN INDIA- A RAY OF HOPE FOR COMMONS AND MIDDLE CLASS PEOPLE

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Why Stem Cell Therapy in India?

If we are in search for safe and reliable treatment for thalassemia, blood cancer, spine injury, degenerative disorder, genetic disorder like cerebral palsy, autism etc then stem cell therapy in India is the right treatment for you. We understand the trauma and helplessness; the patients and their family go through when they are diagnosed with these life-threatening diseases. But, stem cell therapy has given hopes to all of them

Nowadays, stem cell therapy in India is becoming very popular as it treats a variety of life threatening diseases. Stem cell therapy is a revolutionary treatment in medical science that has given hope of survival to terminally ill people. It has opened many avenues of treatment and the best part is that stem cell therapy cost in India is very economical.

we must be wondering what stem cells are?

Actually, Stem cells are obtained from bone marrow, or the blood stream of the human's body & these cells can divide and form new kinds of blood cells like white blood cells which help to fight infections, red blood cells that are used to carry oxygen and platelets for blood clotting Stem cell therapy is relatively a new concept and it is growing slowly and gradually. but, according to research and data the success rates are very high,

Stem Cell Therapy

How does stem cell therapy work?

Stem cell therapy is based on the principle that the damaged cells are removed & new stem cells which are taken from the blood stream are transplanted. You will be surprised to know that stem cell therapy in India is succeeding day by day and thousands of patients from around the globe are coming to India to get their treatment done.



India is affiliated with leading hospitals in the world and we have highly qualified doctors who have the requisite knowledge and they are providing best results of stem cell therapy in India.

STEM CELL THERAPY COST IN INDIA

Just so that you know, the stem cell therapy cost in India ranges from Rs. 801420 to Rs. 3392500 (\$12000 - \$500000). You can see that the cost for this therapy is very reasonable in India, as it provides with the best option to the people who are looking for this treatment. The treatment is very advanced and not all the countries have requisite knowledge to provide it. Other than this the cost of this treatment is very high in the developed countries like UK and US.

The stem cell therapy cost in India is bifurcated according to the treatment :

- For Cancer, stem cell therapy costs in India vary from Rs. 700000- Rs. 1000000 (\$10479 - \$149700)
- For Spine Cord, stem cell therapy costs in India vary from Rs. 442000- Rs. 650000 (\$6616 - \$9730)
- For knee replacement in India, stem cell therapy cost varies from Rs. 442000 - Rs. 550000 (\$6616- \$8233)
- For Hair loss, cost of stem cell therapy in India varies from Rs 780000 – Rs. 900000 (\$11676 -\$13473)
- For Eye sight, stem cell therapy cost in India varies from Rs 320000 – Rs. 448000 (\$5000 - \$7000)

Why is the stem cell therapy cost in India less?

Key factors for choosing India :

1. Basically, the cost of living in India is much lower than the developed countries. Because of this stem cell therapy cost in India is much lower
2. In India doctors are available at lower cost as the economies of scale is large the cost & time involved to meet the doctors is less.
3. The accommodation facilities are very much convenient here & the travelling cost is also very low.
4. The technology is advance & the quality of doctors which India has is amazing,
5. Because of advance use of technology, the results drawn from stem cell therapy in India is 100%.



6. Apart from this the dollar has a higher conversion rate to Indian rupees.

Therefore, because of these reasons India is becoming the hub for stem cell therapy.

Now for treating various diseases through stem cell transplant we have several hospitals in India. these hospitals have state of the art infrastructure and many of them have international accreditations. Because, of the emergence of new technology stem cell transplant is succeeding at a faster pace. Here in India, stem cell therapy cost in India is affordable & many hospitals in India are providing stem cell treatment at pocket friendly prices. Therefore, for your reference we have listed some of the best hospitals for stem cell therapy in India which assures good results.

Free online consultation

Fill the form below and our expert will call you back, so you can ask your question one to one.

WHICH ARE THE 10 BEST HOSPITALS FOR STEM CELL THERAPY IN INDIA?

Here are some of the best hospitals for stem cell therapy in India. You can call clinicspots or fill the form above to know stem cell therapy cost in India or to understand stem cell therapy procedure in India.

NANAVATI HOSPITAL

NANAVATI HOSPITAL, MUMBAI

The foundation stone of Dr. Balabhai Nanavati Hospital was laid by the Prime Minister Mr. Jawaharlal Nehru in November 1950, and the hospital opened its doors to its first patient in May 1951. Here in this hospital stem cell therapy cost is also very low. This is among one of the best hospital for bone marrow & stem cell therapy in India. they have a facility of 350-bed facility & 65 specialists.

Key features :

1. Best stem cell transplant hospital
2. High tech radiology & liver biopsy machine are available there



Location : The Hospital is located at Swami Vivekananda Marg, Vile Parle, West Mumbai, Maharashtra 400056

APOLLO HOSPITAL

APOLLO HOSPITAL, MUMBAI

Apollo Institute, Mumbai is the first certified hospital for stem cell therapy which ranks among the top hospitals in the country. The 300-bed hospital is manned by renowned internationally trained specialists who provide comprehensive treatment for stem cell therapy. This hospital is equipped with the latest and advanced equipment and offers treatment of high class international standards to its patients. Currently Apollo has 41 hospitals available in India and abroad.

Key features :

1. Is the first hospital in Asia to get PET-CT Scan.
2. It is a master in setting up Radiosurgery.

Location : Parsik hill road opp. Nerul Wonder Park, CBD Belapur, Navi Mumbai, Maharashtra 410210

FORTIS HOSPITAL

FORTIS HOSPITAL, GURGAON

Fortis Hospital, Gurgaon is a renowned 300-bed multi-specialty hospital which is famous for stem cell therapy in India, it provides diagnosed treatment through advance technology and with the help of highly experienced surgeons. Fortis Group of Hospitals is at present operating more than 50 hospitals across India. The haematology department provides cancer & thalassemia patients with comprehensive stem cell treatment by following international medical standards.

Key features :

1. It is internationally recognized by JCI and NABH for its quality service
2. Specializes in the field of Medical Oncology, Radiation Oncology, Oncosurgery and Bone Marrow Transplant in India.

Location : Fortis Hospital, sector 44, Opposite HUDA City centre, Gurgaon Haryana 122002



BLK SUPER SPECIALITY HOSPITAL

BLK SUPER SPECIALITY HOSPITAL, NEW DELHI

BLK Hospital is one of the top stem cell treatment care centres in India which was established with the motive to provide comprehensive and personalized stem cell transplant in India. It offers state-of-art procedures like chemotherapy, radiation therapy and targeted therapy. Patient care is optimized with the help of combined management approach. It has a dedicated and experienced team of doctors, nurses and healthcare staff.

Key features :

1. The hospital has cutting-edge techniques for accurate diagnosis and treatment such as PET-CT Scan, Cyber-knife, IMRT, Trilogy TX Linear Accelerator, etc.
2. Advanced imaging techniques used to treat biopsy.

Location : BLK Super Speciality Hospital, Pusa Road, New Delhi 110005, India

MEDANTA THE MEDICITY

MEDANTA THE MEDICITY, GURGAON

Medanta is a super-speciality hospital in Delhi NCR, which provides world class treatment including heart, liver, kidney transplants, cancer surgeries and radiation therapy, and minimally invasive robotic surgeries. It is one of the best hospitals for stem cell therapy in India It Includes many specialties, Electrophysiology and Pacing, Clinical and Preventive, and is backed by latest technologies.

Key features:

1. Latest technology of CT SCAN, MRI & other tools
2. Best doctors with great experience.

Location : Medanta the medicity, CH Baktawar Singh Road, Sector 38, Guru gram, Haryana 122001

SIR GANGARAM HOSPITAL

SIR GANGARAM HOSPITAL, DELHI



This hospital is a 675-bed multi-speciality hospital in Rajendra nagar delhi. It provides comprehensive medical services to patients from all over the world. Stem cell transplant in India this treatment is very useful with less complication and riskiness and because of this the number of patients visit to this hospital is maximum. Cost involved to treat this is also very affordable.

Key features :

- 1.It is the very old and best hospital for stem cell transplant in india
- 2.This hospital is awarded as best healthcare brand for multispeciality hospital in India

Location : Sir Ganga Ram Hospital, Rajendra nagar, New Delhi, India 110060

LILAVATI HOSPITAL

LILAVATI HOSPITAL, MUMBAI

The hospital was established in 1978 by the Lilavati Kirtilal Mehta Medical Trust. In 1997, the hospital has 314 beds, 12 operating theatres', 300 consultants, intensive care units (ICUs), and 1,800 staff members to provide care for 300 in-patients and 1,500 out-patients daily. It is the best hospital for stem cell therapy in India, as it uses advance technology to cure various diseases at affordable cost.

Key features :

- 1.JCI and NABH has accredited lilavati hospital
- 2.Best hospital for stem cell therapy and bone marrow transplant in Mumbai.

Location : Bandra reclamation, Bandra west, Mumbai Maharashtra ,400050

MAX HOSPITAL

MAX HOSPITAL, DELHI

Max Healthcare Institute is a healthcare centre which is located in New Delhi, India. the first Max healthcare centre was opened as Max Multi Speciality Centre in Panchsheel Park, New Delhi with OPD facilities and day care surgeries in 2000.It is one of the best hospitals for stem cell transplant which is provided with advance technology.



Key features :

1. Accredited with a Centre of Excellence in Emergency Medicine.
2. It has been Green OT certification by Bureau Veritas (BV), a European Standards organisation

Location : N110 Panchsheel Park, New Delhi, Delhi 110017

NARAYANA HOSPITAL

NARAYANA HOSPITAL, KOLKATA

Narayana Health one of the pioneers in stem cell therapy in India has completed more than 950 stem cell transplants which was mostly allogenic stem cell including HLA matched siblings, matched unrelated, cord blood as well as Haplo-Identical transplants.

Key features :

1. Best Hospital to Work for honour which was given by Association of Healthcare Providers India (AHPI).
2. Rabindranath Tagore International Institute of Cardiac Sciences (RTIICS) was recognized as the Outstanding Teaching Hospital by Association of Healthcare Providers India (AHPI).

Location : Andul Rd, Near Nabanna, Shibpur, Howrah, West Bengal 711103 Narayana hospital Kolkata

CHRISTIAN MEDIACAL HOSPITAL

CHRISTIAN MEDIACAL HOSPITAL, VELLORE

It is one among the largest hospital in India in terms of number of patient visit the hospital. Each and every day almost 8000 patients visit the hospital. It is a government hospital which is located near Bangalore and provides most affordable care. This hospital is most affordable stem cell therapy cost in as it is funded by the government.

Key features :

1. Best hospital for stem cell transplant in India having world class technology and specialised team
2. JCI and NABH accredited hospital.

Location : Christian Medical College, Ida Scudder Road, Vellore – 632004, Tamil Nadu, India



STEPS NEED TO BE FOLLOWED TO HAVE STEM CELL THERAPY

STEP 1 - CONSULTATION : This is the first step where you meet the doctor and chart out your treatment plan to take a stem cell therapy in India

For international patients: They need to prepare their document for travel. For example, passport, medical visa. This phase is of utmost importance because if the patient is going for allogenic stem cell therapy they should have a donor ready. After this they can proceed for booking their accommodation. They will also require to collect the cash needed for the treatment. Here all the carry all the prior tests reports related to your treatment. In case of autologous stem cell therapy the patient should be ready with all the necessary tests which are to done before coming.

For domestic patients: They have to decide the type of therapy they are going for and also carry out the various test related to the treatment.

STEP 2 - SURGERY PREPARATION : In this phase you need to decide the hospital in which you will be taking the treatment. After this decision one needs to prepare the donors as well as patient, there are certain procedures that need to be followed by the patient which will be instructed by the doctor.

After this they need to take a break for some time & get ready for fresh start.

For domestic patients they need to be ready for the treatment as prescribed by the doctor & they need to avail all the test which are prescribed by the doctor.

STEP 3 - INITIAL PRACTISE : Before the stem cell therapy takes place, the doctor will give chemotherapy to patients to destroy the diseased cells. This is done to clean & purify from your body so that all the diseased cells are disposed of. Here at this point your body's immune system weakens.

STEP 4 - STEM CELL TRANSPLANT : After all this finally stem cell therapy takes place wherein the doctors inject the preserved stem cells into the patient's body. It takes about 2-4 hours to inject.



This is where the main operation takes place. If in case donors stem cell are used, then donor has to go through the process of mobilization and then only the cells are transplanted into patient's body.

STEP 5 - RECOVERY : After all the above procedure, the patient is observed and on daily basis check-ups takes place to know the condition of the body, whether it is recovering or not. If not then some the doctor may change the plan of action. This is the most crucial part of the treatment as the patient is prone to side effects. That's why doctors make regular check-ups

STEP 6 - FOLLOW UP : for domestic as well international patients they are moved to nearby accommodation for follow ups. This takes about 15-20 days. At this time the patient will be under observation and will be provided with some medication for fast recovery.

TO IMPLEMENT THE ABOVE STEPS SOME PREPARATION IS NEEDED

1. To determine that you are a good patient the doctor will check the following things :

- Patient's age
- Physical condition of the patient
- Comfortability in travelling
- In case of allogenic transplant HLA match of donor's cell

2. Following test which are necessary to decide whether the patient is a right candidate or not :

- A MUGA scan EKG
- Liver biopsy
- X-rays & CT scan
- Various blood tests & urine test
- In past any exposure to infection was there needs to be checked

3. For foreign patients :

- Requirement of visa
- Bookings related hospitals
- Accommodation
- They must ensure they have sufficient amount of cash



WHAT IS THE SUCCESS RATE OF STEM CELL THERAPY IN INDIA?

In India, the current success rate of stem cell therapy is 65%- 85% on an average. This depends upon the type of disease they are treating. Like for example, the success rate for cancer ranges from 50% - 75%. But if we talk about knee replacement till now is 100%. However, it is a new concept and many people are unaware of this treatment and also only 3-5% of knee replacement are done using this treatment.

WHILE STEM CELL THERAPY IS IN PROGRESS.....

- Earlier only one technique was used to cure the diseases but stem cell therapy has increased the engagement of people.
- The technique earlier which was used to cure only one disease now curing many diseases.
- If we talk about technology which is used for stem cell therapy in India it is becoming more advance because a lot of costs is incurred for curing various diseases.

LET'S HAVE A GLIMPSE AT THE 2 TYPES OF STEM CELL THERAPY IN INDIA

1. Autologous stem cell therapy : In This therapy doctor uses patients own stem cells which are obtained from the patient's own bloodstream. Basically, this type of stem cell therapy is used to cure type 1 diabetes, brain injuries & other cardiac diseases.

2. Allogenic stem cell therapy : In this type of therapy doctor uses donors stem cells but, in this there are high chances of rejection of donor's cell. Allogenic stem cell therapy cost in India is comparatively higher than autologous therapy.

Commonly to cure various diseases like cancer & thalassemia, allogeneic stem cell therapy is used.

Autologous & Allogenic Stem cell therapy

WHY PEOPLE CHOOSE INDIA FOR STEM CELL THERAPY?

People prefer India for stem cell therapy because it is more economical in terms of affordability of the treatment & the cost of living for those people who come to India for stem cell therapy is reasonable.



Basically, this therapy is done to make new tissues in the body. These tissues can be taken from blood stream or from the Umbilical cord and also from adult stem cell.

Stem cell therapy in India is showing unbelievable results. This therapy is new in India but currently doing wonders.

4 REASONS WHY YOU SHOULD CHOOSE INDIA OVER OTHER COUNTRIES

Briefly we have discussed why people prefer stem cell therapy in India

Cost of the treatment :

Stem cell therapy cost in India is more economical & affordable as compared to other countries. you can get this treatment for around \$12000 where as in other countries the starting price is \$50000

Waiting period for consultation :

The waiting period for consultation is minimum 10 days & it can extend up to 20 days depending upon the availability of doctor & also because of the required test report.

Conversion period :

The conversion period (from the date of the therapy till your recovery) in India is minimum because we have the best doctors and advanced technology. The Conversion period for stem cell transplant is less than 30 days however, it varies from patient to patient.

Advanced technology :

The hospitals providing stem cell therapy in India have excellent infrastructure and cutting edge medical equipment Technology like our diagnostic centres and labs are on par with the best in the world.

SOME OF THE DISEASES WHICH CAN BE CURED BY STEM CELL THERAPY ARE :

- BLOOD CANCER
- SPINAL CORD INJURY
- EYE SIGHT
- KNEE INJURY
- AUTISM
- CEREBRAL PALSY



- MUSCULAR DYSTROPHY
- NEUROMASCULAR DISORDER
- GENETIC DISORDER
- DEGENERATIVE DISORDER

From where you can procure the stem cells for treatment :

- Patient itself
- From your close blood relative like your siblings
- Or any other person who possess same blood steam

WHAT ARE THE COMPLICATIONS RELATED TO STEM CELL THERAPY?

Complications from transplants using your own stem cells (For Autologous) :

- Bleeding and Anaemia
- Infections
- Interstitial Peumonia (Inflammation of the tissue that supports the lungs)
- Liver Damage and Disease
- Dry and damaged mouth, oesophagus, lungs, and other organs

Complications while transplanting donors stem cells (For Allogenic) :

- Rashes, itching and scaly skin tone
- Hair fall
- Gastrointestinal symptoms (nausea, diarrhoea, vomiting, abdominal cramps)
- Liver damage (which may be jaundice)
- Dry mouth, oesophagus, lungs, and another organs damage

Tips for starting Stem Cell Therapy

Fill the Enquiry Form

medical counsellor will get in touch with you

Send your test reports

Based on reports Specialists will provide you online consultation

Start your Stem Cell Therapy Treatment at best suitable hospitals in India



Watch Videos of Stem Cell Therapy

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LEGALIZATION OF COMMON AND MIDDLE CLASS PEOPLE CENTRIC MANIFESTOS AT LEAST BY 2019 ELECTIONS- NEED FOR SUPREME COURT LENS

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Lets look at how a day is spent by a common person in India. Get up in the morning. First problem faced early in the morning is related to water. With rivers and lakes filled in most part of India and high raised buildings coming up into picture scarcity of water is major problem.

With limited stock of water a person gets ready for work. Next problem is related to traveling. If the person is owning a car then we will be stuck in traffic for long duration. If they are using public transport then they would be traveling in a packed local train, local bus or metro. There might also be situation that someone stamps the foot.

Finally after reaching at work it is all about projects and deadlines. Once work is over and person is ready to leave the same morning struggle will be there. However evenings could add challenge of inhaling bad odor of bodies which are sticking around during the evening.

Somehow after managing to reach home there could be power cut leading to a candle lit dinner. Post dinner one is so tired that there is no stamina left to do anything other than spending time over smart phones, laptops, or tablets.

One problem that we hate in India is the nakhras of all government office staffs. They are there, not to serve people but to grab Bribe. Its a unwritten rule here in India that to get any work done in these government offices, by default you end up paying Bribe.



The RTO office, Zilla panchayat office, Pension office, Judicial department and the list is never ending. Some how all these people really don't have a zest in them to serve people, to earn a good name. All they want is to be rich & treat people like bonded labor if they don't pay Bribe.

Here ministers of cabinet are allotted with luxurious cars with the money allotted for local development funds

1. **Pollution:** Definitely a huge problem with not many viable solutions at present. Almost every Indian faces this issue, mostly in metropolitan cities.
2. **Over Population:** I am sure anybody and everybody will relate to it. Due to the increasing population, we have lack of opportunities too almost at all levels. It affects employment options the most.
3. **Increasing Crime Rate:** I am not just saddened by the increasing crimes against women ranging from molestation to dowry deaths to rapes. I am equally concerned about the increasing number of thefts, murders, and cybercrime.
4. **Poverty:** Another curse to our developing economy. There are so many people out there who do not even have access to basic civic amenities.
5. **Corruption:** From the grassroots to the top level, corruption is prevalent everywhere. It is so deep-rooted in the system that you can't even think of eradicating it completely.
6. **Westernisation:** Yes, westernisation and modernisation go hand in hand, but we cannot negate the negative impact of westernisation on us. It has affected our lifestyle, language, dressing sense, and choice of food as well.

Dealing with Auto drivers is the day to day problem everybody faces.. like..



- They will charge you Double if the place you are going won't have much passengers for them - Ok understood.
- They will stuff up a 3 seater auto-rickshaw like a stuffed Samosa, putting in 4 people at back, and 4 at front - two on each side of driver - Totally Not understandable!!
- They will even charge extra for your luggage, 20-50 per suitcase you have - Understood!
- They are the most witty persons i tell you. If you are in city where you don't know the local language, you will fall into the trap. They will analyze and in 2 mins, get that you are not a localite. And there you are my friend, paying 150-200 in addition of the actual cost!!! I myself paid 150 when i went pune for first time, for a distance of 20 rs. at max.... - Totally Not understandable!!
- Even if they are going the exact route, they won't take you, just to get a more Profitable passenger.
- Sometimes you ask them for a location, they will agree and in somewhere middle of the journey they will burst up the suspense that they just knew till here, rest route we need to show them!!! And if you don't have Google maps, you will end up fighting and debating with him in middle of the road.

Load shedding (Power Cuts): Specially in the summers. Sometimes there are scheduled power cuts sometimes you have no clue why power has been cut. Though it was fun when I was a kid. We were allowed to play in open during power-cuts as it was impossible to stay inside the home.

- **Traffic:** If you are in metro and some tier II cities, specially during office hours there are long lines of cars and motorcycles at crossings.
- **Rush in Public transport:** In a country with a population of 1.4 billion. This is quite obvious. This happens most during



office rush hours. Optimism helps you get vacant seat sometimes.

- **Going on date or meeting the one you love:** There are very few place where you can go on a date. Amid your romantic thoughts you worry somebody will see you and tell your parents. If you are in metros you its tough to find a pocket friendly place where you can sit peacefully. Moreover, there's always a fear of moral policing by some groups
- **Filth:** You can find garbage thrown on the corners. However, this is slowly changing and there is less filth thrown around as compared to some years ago. People are slowly changing (good sign).

There are lots of problem common man faces. But we learn to live. We either change ourselves or slowly solve the problem. But, let's relive the last time you took a domestic flight irrespective of the city. You get a fixed seat and a boarding pass which ensures that you'll get the same seat no matter you board the flight first or last. But what we do ?

We make a long queue with bags just to go pass the airline personnel who'll strip your pass. There are chairs where we can wait till we get our turn, but NO! You take off and you're crusing in the clouds. It's time for landing to your destination. And again, what we do ?

We all get up and get our luggages to make a queue on the isle. The captain is yet to announce the exit. We can take our seat till passengers ahead of you can leave comfortably, but NO!

Everyone has to go to his/her work place. And during the peak hours there is problem of traffic.A normal person gets so disturbed and mentally tired when he/she reaches the office, that there is no desire left to do work.And the same thing happens when we reach home, hopelessly tired.



Crime and Corruption.

1. Crime - We see a lot of crime daily and I was also victim of the same on several occasions. We don't prefer to go out to whatever the place I want and whatever the time it might be. I have to take security precautions every time I go out of the house.
2. Corruption: Its rampant in India as we know. Getting the work done by govt. authorities without giving corruption is not easy and a very time taking process. So, am surrounded by it.

Issues a Common Middle Class Man faces in Daily Life

Outside a shop in a high-end mall, there's a regular looking guy standing and staring at the expensive clothes on the mannequins through the glass. The clerk inside the shop doesn't even flinch and continues to ignore him. The guy looks as if he wants to come in but hesitates a bit. He looks for a while more, then walks away looking a bit sad. The store clerk doesn't even give the man another thought and rushes to assist another slick looking customer. Why should he bother with someone like that, he had thought before. After all, it's not like that the guy could afford to buy something at a place like this. Everything about him, from his plain clothes to the jhola in his hands and the chipped glass of specs, screamed "Average". Middle Class. What the clerk didn't know was how much will power it had taken for the guy he had just called average not to spend his salary on something nice for a change on his wife and kids. And that's what something average special. Here are the top 10 issues a common middle class man faces almost every day in his life:

10. Monetary problems:

This is one of the most common problems a middle class man has to deal with. With the slumping economy and the ever increasing costs of everything from groceries to petrol, how can one expect



something different? With a modest salary that can hardly even cover electricity bills and taxes, the middle class man faces roadblocks every step of the way because there's just no money left, no money to save, and no money to buy anything. Interest rates on loans are going through the ceiling; insurance premiums had never before been so costly; so now the middle class man finds himself knee deep in debts, mortgages and loans. When some rich kid is going around spending his money on a date, a middle class man is counting every penny he earned that day.

9. Quality education:

Along with everything today, education too has caught up in terms of cost. A decent education for their kids is something all parents think about. But maybe the middle class man cannot even afford to think about it. Most children who go to esteemed colleges and universities think renowned private schools, tuition, coaching classes, et al., are a must. But most middle class children have to do with Government schools and maybe no tuition, unless it's very cheap. Sometimes even with an excellent academic record, the best colleges are out of reach without a scholarship due to financial constraints. Parents have to live with the knowledge that they couldn't give their children good, if not the best, education.

8. Health related and Medical Problems:

Most middle class people don't have medical insurance. Not every doctor is kind, not every clinic is going to waive charges. What happens then if an unfortunate accident takes place or if someone has a medical condition and the treatment costs are way beyond their means? What happens is that they don't go to the best hospitals and clinics, they don't get the best treatments and operations, and they're not in the best hands. Can you even imagine the risks attached to situations like that? Can you deal with it if you can't get the best treatment for your sick child? That's what a common man faces every day.



7. Catching up with technology:

We know what a computer is, right? A laptop, a smart phone? Yeah, you're smirking now, thinking what type of a question is that? I'll tell you it's a very complicated one. Especially for someone who doesn't own one and maybe hasn't even seen one. You think every guy owns a mobile just because you do? That's not true. Yeah gadgets and mobiles are affordable now, every sabzi wala, chai wala has a mobile, you've seen it, but have you seen of what kind. Sure a middle class guy will own cell phone, but it'll be a plain one. Not Android, not Windows and definitely not Apple. The cheap variety, may be even in monochrome. And I'll tell you this: most probably, he'll be the only guy in his family who owns a cell phone. And don't even get me started on hi-fi laptops, pads, television sets, microwaves, ovens, toasters and the internet. The world goes on moving forward and it doesn't bother to wait for a middle class man.

6. Socializing

We get invited to parties and receptions and marriage ceremonies and you don't worry except maybe about what color your dress is going to be or how you'll wear your hair. If a middle class man gets an invitation to an event, he won't be happy I'll tell you that. Even if he's looking forward to it there'll be millions of headaches: nice clothes, there'll only be a pair or two, and most probably someone's seen him in that before; his only means of transport is his scooter, how to drive the whole family there and if the venue is quite far, what a waste of petrol, and a cab ride you say? Yeah, right; money or gift for the occasion, that's another problem. From the carefully saved money, taking something out to buy something nice for someone else stings when you can't even wear something nice to their party in the first place. And let's not think about what will happen when his children are going to get married.



5. Tension is a constant companion:

we know how it feels to live every day, every moment worrying about how you're going to get through the month or the week?; whether you're going to get the promised raise soon?; whether your children are getting enough food to eat?; how you're going to repay a loan or maybe two or three?; how the man in the slick suit who just arrived was welcomed into the store you were waiting outside for what felt like hours? The list will go on. And if you do know how it feels, you're probably a middle class man. It will be a continuous process, this worry. It'll start in the morning and when he's finally oblivious to everything around him, it'll finally end. But I think sometimes, maybe this worry is a part of his dreams too. Maybe when you're middle class, dreams are costly too.

4. Can't afford to dream:

The last point brought something to mind. I'm not talking here about the dreams that we see when we're up in seventh heaven. Nah, the dreams I speak of are the ones all of us have about our future: our ambitions, our goals, what and where we want to be someday. A middle class man can't do that because if he does, there will be a lot of disappointments, heartbreaks and ego bruising things to deal with, or so they think.

3. Stuck in the middle:

This is a really big problem for a middle class guy. He's not a rich or upper class businessman with a chauffeur who doesn't care that the price of petrol went up for the third time in the month, nor is he a member of a poor downtrodden family which gets Government aid and has hundreds of NGOs to support them. No, he's the guy who's stuck in the middle. He can't imagine the things that come with so much ease to powerful people, and his pride won't let him beg someone to help him out. The Government doesn't care about him, they care about vote banks and that lies within the unprivileged community. All the



Government wants from him are taxes which he can barely afford to pay. Oh yeah, and they say he belongs to the 'cattle' class.

2. Attention deficit:

No one takes notice of an average, middle class guy. He's overlooked, ignored, sometime even spoken to and treated badly. Even if he has a million buck solution to a world threatening problem, his opinion will not be asked and certainly no one will bother to listen even if he tries to speak without permission. I wonder why most people think that if someone is middle class then his ideas, his thoughts, his answers and solutions will also be middle class? People have no faith in the amazing ideas a common man can have and even if they see a miracle being performed by him, they'll say it was a fluke or maybe they were hallucinating.

The 'Middle Class' tag:

We hate the term 'class'. Upper, middle, lower, backward, not backward, who decides? Why do they get to decide? Calling someone backward, isn't that almost racist? When you call someone backward, they start believing in that term too. The same way when you call a guy middle class, he believes he's middle class, ordinary, plain, and nothing special. And herein lies the biggest hurdle, the biggest problem a middle class man faces every single moment of his life. Even if he tries to forget it, and starts thinking that he's not ordinary; there will be someone, some stupid person who'll remind him that very minute where he comes from. The problems a middle class man faces lie within so many others, middle class or not, and in himself. Everyone's special and extraordinary. He just needs to start with a little confidence in himself. Until we do away with tags like these, the problems a 'middle class' man faces will never cease to exist. There are many reasons to look forward to being a middle class man too, but that's another story.

we must laud an initiative being taken to compile a citizens' manifesto, out of which the most popularly rated points were to be forwarded to the major political parties –



<http://www.youthkiawaaz.com/campaigns/unmanifesto/>. As someone who has made a study of some of India's public policy and foreign policy issues, here are some of the pointers we could think of in this connection –

1. Reforms to speed up the functioning of the judiciary in the light of former law minister Veerappa Moily's vision statement, announced back in 2009,
2. An autonomous Lokpal's office that will have powers to investigate all MPs (including the prime minister), Govt. officers and even NGOs and sports federations for allegations of corruption, but not the judiciary, and a separate legislation to ensure judicial accountability.
3. Coming out with a statute to regulate efficient and fair allocation of natural resources (e.g. 2G waves, 3G waves, coal blocks).
4. A central legislation to govern the National Midday Meal Scheme, which has been in the pipeline and something for which the HRD Ministry had even contacted the Centre for Food Security at my university, Gujarat National Law University (GNLU), had been engaged, and even I had been a part of the project back in 2011-2012. In the light of the tragedy in rural Bihar, this becomes all the more important.
5. Ensuring better implementation of the Forest Rights Act, 2006, that gives tribals and other forest-dwellers rights over forest lands and forest produce, and the usage of GPS technology for the same, as has been the case in Gujarat, thanks to the NGO, ARCH, and the Gujarat High Court (not the Gujarat government, which was dragged to court over this issue),
6. This will go a long way in helping curb Naxalism and even secessionist insurgencies in the north-east. Also, legal literacy camps for tribals in their local languages must be conducted and a statutory body must be created to partner with NGOs and



other interested private individuals to document the traditional knowledge of the tribals and facilitate, if the tribals so desire, benefit-sharing agreements with corporate agencies to market their traditional medicines and other products or cultural facets, and monitor that there is no violation of the agreements. This would be in addition to the already existing Traditional Knowledge Digital Library (TKDL) that is looking for traditional knowledge contained in ancient texts.

7. Taking more steps for improving agriculture, and employing the precautionary principle in the context of genetically modified foods, and modifying our patent laws as would suit our farmers in this context.
8. Replacing the present draft of the Land Acquisition Bill with a new one. The present one is quite a farce. To read more about the same, Taking steps to encourage more investment in India, given the depreciating value of the Indian rupee.
9. Doing more to promote scientific research so that India has a strong indigenous R&D base and abrogating sovereign immunity in patent infringement cases.
10. Punishment by castration for rapists (for if the death penalty is introduced, the rapist would murder the rape victim to reduce chances of being arrested in the first place), increasing patrolling vans in cities, the use of GPS technology and CCTV cameras where possible in all public transport and mandatory police verification of public transport personnel.
11. Ensuring better implementation of the statutes governing the differently abled, and making sure that they get all the necessary facilities like ramps and elevators in government buildings as also places of public recreation.
12. Sensitizing people to the rights of third gender people to eventually integrate them in mainstream society.



13. Doing away with all caste-based reservations and there being no question of introducing religion-based reservations.
14. .Amendments in the Right to Education (RTE) Act by way of –
 - (a) Scrapping the provision of no detention till Class VIII.
 - (b) Giving the National Commission for the Protection for Child Rights (NCPCR) powers to implement the RTE Act by way of giving it authority to slam fines on Govt. officers for non-compliance and inclusion of the same in their confidential reports.
 - (c) Using the Gujarat model to give more precedence to learning outcomes than infrastructure norms for recognition of schools, which would come as a relief to the very many low budget private schools in this country.
15. Opening cases against the militants responsible for the killings of Kashmiri Hindus whose relatives would still be interested in pursuing them (trials for other major massacres, like the 2002 Gujarat riots and the 1984 anti-Sikh riots are on, and the judicial reforms suggested in the first point should help the victims of these get justice faster) with an official apology to them and all other victims of communal violence.
- 16 Amending the AFSPA to give it a more humane face and make it clear from the language of the statute that it would not apply in rape and murder cases, as the Supreme Court has already held in a landmark verdict, with an official apology by the Indian state to victims of human rights violations in Kashmir and the north-east.
- 17 Incorporating much more about the north-east in history/EVS curricula and even include their literature translated in English, in English textbooks.
- 18 Including chapters in social science textbooks that directly address and dispel communal prejudices, and this is not to say only prejudices against Muslims but even Hindus, Christians and Jews.
- 19 Doing away with all expenses incurred by the State on religious matters, such as the existing subsidies for the Haj and Mansarovar



Yatra and introducing a uniform civil code. Secularism in its true sense, i.e. the State having little to do with religion, should be the norm.

- 20 Reaching out to Kashmiris not only by way of economic development, but by countering the 'azadi' narrative in a non-jingoistic manner and reaching out to victims of human rights violations by Indian military and paramilitary personnel as also Jihadist militants (Jihadism is not to be equated with the true Islamic conception of Jihad). Here is a series of articles by me that suggests a broad ideological framework of the same (it's noteworthy that this was written before the hanging of the terrorist Afzal Guru and the conflagration it created in the valley)
–
- 21 Taking steps to curb infiltration from Pakistan and Bangladesh into our borders and dragging the Pakistani state to the International Court of Justice (ICJ) for firings from across the Line of Control, and given the current scenario, severing trade ties with Pakistan. For more on this, please see –
<http://www.youthkiawaaz.com/2013/01/this-is-what-our-answer-should-be-to-shame-and-blame-the-pakistani-state/>. (And if anyone is mistaken into thinking that I am just an anti-Pakistan hate-monger.
- 22 Negotiating with the Chinese establishment to legalize the status quo position of Aksai Chin being a part of China and Arunachal Pradesh being a part of India (as Zhao en Lai had sensibly proposed in 1960), for which the UAPA would need to be amended. This is the only practical and feasible solution, and one that is not unfair either, if one impartially examines the history of the Sino-Indian border dispute.
- 23 Repealing (not amending) Section 66A of the Information Technology Act..



- 24 Issuing an official apology to the Indians of Chinese origin for the maltreatment their community (to which the Indian Idol singer and Bollywood actor Chang belongs) was meted out in the wake of the 1962 war (to know more about this, please see – icucik.blogspot.com – it's a compilation of media reports on the same) and introducing one nominated seat for them in the West Bengal Legislative Assembly and two in the Lok Sabha, like there are for Anglo-Indians.
- 25 Amending Section 13 of the Cinematograph Act to prevent arbitrary bans of films by state governments, as was the case with Aarakshan and Vishwaroopam.
- 26 Amending Section 377 of the IPC such that the language explicitly clarifies that homosexuality is not a crime.
- 27 Amending the Domestic Violence Act and dowry provision in the IPC to reduce chances of misuse.
- 28 Doing more to tap India's rich cultural and natural heritage for purposes of tourism, which can help bring much needed foreign exchange.
- 29 Privatizing all loss-making public sector undertakings that don't serve any public welfare function for the less well off, like Air India.
- 30 Stringent monitoring of animal experimentation in laboratories and working towards their phasing out.

We know that some of the points raised may seem very trivial, and there are other more pressing issues (e.g. police reforms) for which I could not make suggestions owing to lack of sufficient knowledge, and there are some points which are too utopian to expect given our contemporary political scenario, but it is in terms of issues like these (irrespective of whether you agree or disagree with the stand I have taken viz-a-viz them) that we should define our political discourse, and indeed, the media should help play a key role in this direction.



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ECONOMIC IMPORTANCE OF CHAT AND ITS DETERMINANTS: THE CASE OF CHEHA WOREDA, GURAGHE ZONE, SOUTHERN ETHIOPIA

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ABSTRACT

The objective of this paper is to investigate the economic importance of chat and its impact on subsistence crop production in the case of cheha woreda. The study used both primary and secondary data. The primary data were collected from 30 sample households using structured questionnaire whereas, the secondary data was collected from published and unpublished sources (woreda offices and bureau of agricultural and rural development) of cheha woreda. The obtained data were analyzed using descriptive statistics tools such as percentages, tables, graphs, figures and, charts for presentation and comparison purpose. Chat production was an important cash crop in Ethiopia, especially in the present time it is important to increase competition, integration in national market and farmers used to gain foreign currency. The result indicates that there is a limitation of access to education, training and extension programs for farmers for the production of chat. Therefore, most important policy implication for the economic importance of chat must be highly enabled to overcome this problem.

Key words:-chat, crop, cheha, determinants.



1. INTRODUCTION

1.1. Background of the Study

Chat or khat is a plant grown mainly in Ethiopia, Yemen and Kenya, (Baack, 2013). It is a green flourish tree that contains a psychoactive substance which produces central stimulation analogous amphetamine. Especially during the chat session, it is chewed habitually by many people for its stimulating effect and psychosocial interaction of the consumers. In Ethiopia the history of chat dates back to the 13th century, the original and source of chat seem to be observed and dimensioned in Ethiopia. Currently, it is abundant commodity and widely produced in different parts of the country and widely consumed (anomalously chewed). Therefore, there is the general agreement that, it's used was prevent in Ethiopian and flow theirs around the 1st century. Sir Richer Burton suggested that chat was introduced to Yemen from Ethiopia in 15th and 16th century. It has different names in a different language in East Africa, south and in Arabian Peninsula. (Andualem Mossie, 2000).

As different writers cited the origin and use of chat, the same of that of coffee, was first dimensioned in Ethiopia and from its origin. Ethiopia speed to a different part of the country and Ethiopia is the leading country in chat uses and its chewing tradition was only limited to the eastern and southern of Ethiopia. Ethiopia is the leading chat producer and chat production. The trade and chewing are not illegal in the country. Chat is chewed for different purposes. For example, for religious, recreational and other social reasons with a meaning of collective identity (Dessie G, 2013). According to (Kandari LS, Yadav HR, Thakur AK, Kandari T, 2014), chat consumption costs \$1.5USD per day (one day's local full time labor) and takes 3 to 8 hours per session. Some of the study shows that, chat chewers substituted and converted their land holdings (crop farm, backyard, pastoral or other plots) for chat plantation. The main reasons for converting this land holding for chat farming were for better income generation. And also,



cultivation chat is good for soil fertility for food crops production. According to the agricultural survey of Ethiopia 2008/2009, over 2(3.1%) million Ethiopian farmers cultivate chat on their land holdings (Dessie G, 2013). According to Cochrane L, O'Regan D, (2016), from 2001/02 to 2014/15 land for allocated for chat farming increased by 160% spreading out to many regions of Ethiopia. According to the agricultural survey of Ethiopia 2008/2009, over 2(3.1%) million Ethiopian farmers cultivate chat on their land holdings (Dessie G, 2013). The higher varieties of crop producers were also chat consumers and producers. The main determinants for chat producers and consumers to own more land for crop production and grow variety of crops could be, chat is harvested at a regular interval (up to six harvests per annum) and the income derived from chat could help to rent additional farm lots for seasonal cropping (Kandari LS, Yadav HR, Thakur AK, Kandari T, 2014). Chat production and its sale have a long-standing history in Ethiopia. Thought to be originated from Harar, and it became popular in Oromo and other tribal regions of Ethiopia. However, the volume of the exported chat was small at that time due to the lack of rapid means of delivery. Large quantities of chat were imported from Ethiopia to Aden only after the air route was set up across the Red Sea in 1949. (World, 2000).

In Southern nation nationalities and People's Republic, chat is an important and potentially lucrative cash crop. The employment created through the cultivation of chat is high in that large numbers of people who are involved in growing, harvesting, sorting, packing, transporting, loading and unloading the commodity. Researchers showed that production of chat leaf is profitable as an alternative to other crops supplementing household income and bridges the lean season in the food calendar (Cochrane and O'Regan, 2016). When land for food crops is substituted for Khat farming, food production could be reduced (Megerssa B, Esayas A, Mohamed, 2014). A case study done in one of the major chat producer area expressed farmers' livelihoods



vulnerability with chat cultivation/consumption through household food security threat, market fluctuation, addiction and idleness spending 3 to 6 hours of session per day-by chewing chat at homes, work places, markets, public areas and walk sides (Kandari LS, Yadav HR, Thakur AK, Kandari T, 2014). Guraghe zone was also introduced chat about 50 years ago. Nowadays, almost every ones in their commodity grow it and most of the households generate a cash income from selling it. Like the other woreda's of Guraghe zone, cheha woreda is also known for its production of chat. So this study was conducted to determine the economic importance of chat and its impact on the subsistence of crop production in cheha woreda.

1.2. Statement of the Problem

The study was conducted in Cheha chat producer woredas of Guraghe zone. Most of the rural household income generated from agricultural production. The problem of chat production in the study area is exacerbated by; low soil fertility, low local variety, shortage of rain, and also lack of credit access and saving habits. Due to this, it is difficult to expand the production of chat. Farmers were affected in transporting chat to the main chat market in Guraghe town, due to lack of infrastructure and also chat has influenced by different factors that related to trading activities, tariff, and non-tariff barriers. In the study area, the chat was the most income generation for the farmers. However, any research does not conduct in this area before. Therefore, this study was carried out to determine the economic importance of chat and its impact on subsistence crop production.

1.3. Objectives of the study

1.3.1. General objective

The general objective of this study was to assess “the economic importance of chat and its impact on subsistence crop productions” in cheha woreda of Guraghe zone.

1.3.2. Specific objectives



The specific objectives of the study are:

- To analyze the economic significance of chat in the study area and
- To identify the impact of chat on subsistence crop production in the study area

1.4. Significance of the Study

The researchers expect that this study will have some important contribution in the following area. The fact that the study is launched in one of the agro-ecological regions where chat cultivation cultures were widely spread, it may help in capturing the vegetable details concerning chat as a cash crop. It will help to increase awareness regarding the impact of chat and it may help to bring behavioral changes for the producers. It may also use as an aspiring board to conduct a well-defined research on similar areas. Generally, it avails information on the economic importance of chat and its impact on subsistence crop production in the study area to researchers, policymakers, and other concerned bodies.

1.5. Scope and Limitations of the Study

The study was conducted in only one purposively selected woreda and was undertaken, based on cross-sectional data. The study used descriptive statistics to analyze the data. The scope of the study will be limited on the economic importance of chat and its impact on the subsistence of crop production in cheha woreda. However, the result and conclusions drawn from the study will be useful to understand the situation in neighboring areas of the woreda. The characteristics of this study will have a certain limitation in the applicability of the findings. First, a more detailed questionnaire with more specific questions could be more helpful to gain a better description of the economic importance of chat and its impact on subsistence crop production. Second, related to time, funds, infrastructure and logistics constraint, which limited the intensity of the spread and area of coverage study. Third, since the



researcher chooses the participants for the purpose of the interview. This may have biased the data in such a way that only the view of the individual in the population is represented and ignores the views of other members. Some respondents may fail to complete questionnaire given to them and this limits the number of respondents who were involved in the study despite the researcher's efforts and approaches to explain the potential benefits of the study to them. However, the research aims to overcome this limitation to a great extent by supplementing interviews with focus group discussion and observation.

2. RESEARCH METHODOLOGY

This section presents the materials used; techniques applied during the data collection process, the physical features of the study area and how the collected data was analyzed for the study.

2.1. Description of the Study Area

2.1.1. Physical and demographic characteristics

Southern Nations, Nationalities, and Peoples Republic (SNNPR) is one of the largest regions in Ethiopia, accounting for more than 10% of country land areas. The mid-2008 population is estimated at nearly 15,745,000 all most a fifth (5th) of the country populations, with less than one in ten of its population living in urban area. The region is divided into 13 administrative zones, 133 woreda and 3512 kebeles and its capital city are Awassa. SNNPR is a very culturally diverse region of Ethiopia occupied by more than 80 ethnic groups.

Guraghe is also one of the 13 zones of SNNPR and it inhabits a semi-fertile, semi-mountains regions in south-west Ethiopia, about 150 miles southwest of capital city Addis Ababa. Homeland extends to the Awash River in the north, the Gibe river attributes of Omos to the south-west and to Lake Zuway in the east. And it has 13 woredas and its capital city is Wolkite.

Cheha woreda is one of the 13 woredas of Guraghe zone which is situated in 10km from Wolkite (center of Gurage zone town) and 174

km south west of Addis Ababa. Geographically, SNNPR is located between 7.8-8.5 north latitude and 37.5°-38.7° east latitude of the equator. Cheha woreda the area of sea level is found to be from 1710-2800 meter a.s.l. It has 25792 ha, cultivated lands, 1465ha, grazing land, miscellaneous land 5163 and average land holding (0.75) ha. The woreda, bounded by at north Abeshga woreda, at south Geta woreda and Enemor woreda, at the east Ezha woreda and Gumer woreda, at the west yem special woreda and Oromia regions. According to the recent zonal population projection made on national census of 2006/2007, the total woreda household of the total 41 kebele is 145702. Out of these, 71441 (49.04%) are men and 74261 (50.96%) are women.

2.1.2. Agricultural production and resource endowment

Chat is a perennial crop which is the dominant farming system of the study area. Farmers in the study area engaged both in the crop as well as livestock production activities.

Crop production

About 25,792 ha, was cultivated from the estimated total land area of 57315ha, in the study area. In this zone, the main products are Enset and coffee for both consumption and commercial purposes. Out of the total area of the study district, cultivated land comprises about 25,792ha of which annual and perennial crops respectively, comprise 13106 ha and 12686ha. From the perennial crops, chat covers 3600 ha out of 7291 ha. The remaining 5877ha, 1465ha, 2504 ha and 757 ha are allocated for grazing land, forest land for uncultivated land and shrubs respectively.

Livestock resources

The farming system in the distinct as in the region as a whole is mixed farming of crop production and livestock. In the study area, cattle contribute the product; like food and cash income. Livestock also has an implication on the wealth position of the farmers. From the study area total population of Animals that represent 110280 cattle, 2227 equine,

goat and sheep's are 12672, from this woreda total population of animals are 125379.

2.1.3. Climate and topography

Cheha woreda has an agro-ecology of 20% dega and 80% weynadega. So, it has to agro-climatic zone and seasons of rains from Belge rains from March to May, winter rain from June to September mid and average rainfall in mm are from 900-1500 and the average daily temperature is maximum 27°C and minimum 18°C. The topography of this woreda is the gentle slope to level land on the 22036 ha in 50%, medium slope to the level of land on 4407.2 ha in 10% and undulating land to the level of land on 17628.8% le in 40%. So, Cheha woreda has three topographical areas.

2.1.4. Economic activity

The main economic activity in Cheha woreda is a commercial activity (trading, catering services, manufacture enterprise) and agricultural products (Animal production and annual perennial crops; like chat, enset, potatoes and barely).

The local urban-rural exchange in Cheha woreda its surroundings has contributed significant business activity. This is because of the commercial orientation of farmers in who have consumption pattern similar to that of urban. And also that main crops in this woreda. So, chat has a positive contribution to the town as well as for chat traders as a source of income. The town receives income from chat traders in the form of tax.

2.2. Sampling Procedures and Sample Size

The study was conducted in Cheha woreda which is purposively selected due to its accessibility. In the first stage, one kebele (yedeba) is selected purposively due to its high potential in chat production. In the second stage sample, respondents were selected randomly. And the study considers 30 sample respondents in yedeba kebele

Table 1: Distribution of sample respondents by Sex



Sex	Sample respondent	
	Frequency	Percent
Male	26	86.67%
Female	4	13.33%
Total	30	100

Source: field survey, 2015

According to table1, 86.67% of sample respondents were men that means 26 of the respondent was Males and remaining 13.33% of the sample respondent was females.

2.3. Types of Data and Methods of Data Collection

For this study, both primary and secondary data from different sources were used basically. The primary data is collected from the sample households using structured questionnaire and the secondary data was collected from kebele development center, woreda agricultural and rural development office and other published and unpublished sources.

2.4. Methods of Data Analysis

Data were analyzed using descriptive statistics tools such as frequency, percentage and descriptive.

3. RESULT AND DISCUSION

3.1. Background of the Sample Respondents

3.1.1. Age composition

Table 2: Distribution of sample respondent by age level

Age of sample respondents	Chat producers		Non-chat producers	
	Frequency	Percent	Frequency	percent
20-29	2	8.70%	3	42.85%
30-39	5	21.74%	2	28.57%
40-49	7	30.43%	1	14.29%
>50	9	39.13%	1	14.29%
Total	23	100	7	100

Source: field survey, 2015

The age composition of sample respondents in the study area is necessary to determine in which age category and composition were



motivated to involve in chat cultivation activity. Table 2, shows that 8.70% of the sample respondent were lies between the age group of 20-29, 21.74% chat producers of the sample respondent were lies between the age of 30-39, 30.43% of the sample respondents were lies between in age 40-49,39 and 39.13% of the sample respondent were lies on 50 and above. While among the sample respondents grouped under no-chat producers 42.85% of the sample respondent were lies between 20-29 and 28.57% of the sample respondent lies between 30-39 and the remaining 14.29% of sample respondent was lies between, 40-49 and above 50. The above table shows that more the sample respondent was chat producers. In the study area, the maximum age of the sample respondent was 64, and the minimum age of the sample respondent was 20, from this the average age of sample respondent was 42. So, most of the sample respondents are at the working age.

3.1.2. Marital status

Table 3: Distribution of sample respondents by marital status

Marital status	Frequency	Percent
Married	22	73.33%
Un married	3	10%
Windowed	3	10%
Divorced	2	6.67%
Total	30	100

Source: field survey, 2015

From the above table 73.33% of the sample respondents were married, 10% of the sample respondents were unmarried and windowed, and 6.67% of the sample respondents were divorced. Therefore, the majority of the sample respondents were married. This shows that, more of the producers were married and they were carried out cultivation of chat with their families, and this increases the production of chat in the study area.



3.1.3. Family size

Table 4: Distribution of sample respondent by family size

Family	Frequency	Percent
1-3	13	43.33%
4-6	9	30%
7-9	8	26.67%
Total	30	100

Source: field survey, 2015

Table 4 represents the sample respondent's family size. The farmers' Household size play a significant role for the land size used for chat production. The evidence supports family size positively association with the amount of land cultivated for chat production (D, Schwartz M, Kam M, Degen AA, 2015) and the 'stylized facts' about developing countries, that large families tend to be poorer is debatable (Frelat R, Lopez-Ridaura S, Giller KE, Herrero M, Douchamps S, Djurfeldt, 2016).

Accordingly, 43.33% of the sample respondent's have a family size of 1-3, 30% of the sample respondent's have a family size of 4-6 and the last 26.67% of the sample respondent were included in the interval of the family size 7-9. From these figures, most of the chat producers have a family size of 1-3, which is 43.33%.

3.1.4. Educational status

Table 5 distribution of sample respondent by educational status

Education status	Frequency	Percent
Literate	19	63.33%
Illiterate	11	36.67%
Total	30	100

Source; Own survey, 2015

Education is one of the basic determinants of the technical progress. Education status of household head which represents whether the farmer is able to read and write is statistically significant and positive



to manage the economic activity of farmers in study areas. As shown in table 5 above, 63.33% of the sample respondents were literate and the remaining 36.67% of the sample respondent were illiterate. Regarding these, most of the chat cultivators in these woredas are literate from which majority of the respondents are below the secondary education level; that means they are at primary education level. So this situation is better for chat cultivator in different aspects of living for the cultivation chat with the appropriate time and to manage and construes the profits of chat in marketing activity.

3.2. The Effect of Chat Production on Subsistence Crop Production

Chat as a cash crop gets special attention by many of the farmers of Cheha woreda. It has been grown at more than that of Enset and other crops such as beans and teff. Chat farming is intensifying at the expense of food staple crops (cereals, pulses) and can reduce household food consumption with potential implications of livelihood shortage; transformation of money from cash crops to other non-household food items and Men`s control on cash crops income (jiru N, Muluvi A, Owuor G, Langat J, 2013). Similarly, a farmer in the study area also seems to understand its economic importance and thus have been devoted their land to chat production. Among the sample respondents, about 76.67% of the respondents were cultivating chat as a potential source of the income and 23.33% of the respondents were cultivating subsistence crops like teff, potatoes, coffee, and others.

Table 6: Distribution of sample respondent based on chat and subsistence crop production

Agriculture products	Frequency	Percent
Chat	23	76.67%
Subsistence crop	7	23.33%
Total	30	100

Source: filed survey 2015



Table 7: Distribution of sample respondent to expand chat production by reducing other crops

Types of crop	Number of sample respondent	
	Frequency	Percent
From Enset	6	26.09%
From coffee	2	8.69%
From potatoes	4	17.39%
From teff	7	30.44%
From grazing	4	17.39%
Total	23	100

Source: filed survey 2015

According to above Table7, most of the sample respondent expanding the chat production for the future by reducing other crops; 26.09% of sample respondent expands chat production by reducing enset, 8.69% of sample respondent by reducing coffee crops, and 17.39% of the sample respondent by reducing each potato and grazing lands and the last 30.44% of sample respondent expand chat production by reducing teff croplands. So chat production is affecting the production of subsistence crops in terms of their expansion in different times. This indicates that most of the farmers in the study area prefer production of chat to other subsistence crops.

3.3. Reasons for Chat Cultivation

In Ethiopia chat is used as a commercial crop for local sales, consumption and exports (next to coffee 60%, and skin and hide 12%). It estimated that about 85-90% of chat production transported to different parts of the country and the rest is used to consumption. (Dechassa 2001,)

Similarly, in the study area, the sample respondents had a different aspect for their production of chat both for commercial and consumption purpose. In 2004 the proportion chat producers for mercial gains was about 65.22% and the rest 34.78% of the sample



respondents produce chat for consumption and commercial gains, but in 2005 production for commercial gains increases to 78.26% and 21.74% of the respondent involves for both consumption and Commercial gains. 86.96% of the sample respondent involved in commercial gain and also 13.04% of the sample respondent engage in the commercial gain and consumption in 2006. However in 2007 most of the sample respondent involves in the commercial gains that represent in 91.30% and the remaining 8.70% the sample respondent engage in the consumption and commercial gain. (Woreda Census report). While from table 7, most of the sample respondent involves in commercial gain rather than both consumption and commercial gain because of the highly economic significant of chat in present time.

Table 8: Distribution of sample respondents by reasons for chat cultivation

Reasons for chat cultivation	2004		2005		2006		2007	
	Fre q.	Perce nt	Fre q.	Perce nt	Fre q.	Perce nt	Fre q.	Perce nt
commercial gain	15	65.22 %	18	78.26 %	20	86.96 %	21	91.3%
Consump&commerci gain	8	34.78 %	5	21.74 %	3	13.04 %	2	8.70%
Total	23	100	23	100	23	100	23	100

Source: field survey, 2015

3.4. Motive behind Farmers Preference for Chat Cultivation

Many of the sample respondents in the study area were converted there previously subsistence crop farming lands into chat cultivation. This might be due to many reasons. However, the primary reason for shifted from producing subsistence crops to chat production is that chat price in the present times is higher than the price of subsistence crops. Therefore, a large number of farmers were highly motivated by the price of chat and changes their farmland from the production of subsistence crop into chat production.



Table 9: Distribution of sample respondents by income from chat and subsistence crop production

Income level	From chat		From other crop	
	frequency	Percent	Frequency	percent
500-15000	13	43.33%	22	73.33%
15001-25000	5	16.67%	7	23.33%
25001-35000	12	40%	1	3.34%
Total	30	100	30	100

Source: field survey 2015

According to the sample respondents above, the income level of the farmers in the study area was maximum for chat producers and especially it represents about 40% for (25001-35000) household income level. Therefore, the result indicated that there was a large income gap difference between chat producers and subsistence crop producers. Table 10: Distribution of sample respondents by income from chat, animals and subsistence crops

Income groups	Animal		Crops		Chat	
	frequency	percent	frequency	Percent	frequency	Percent
500-15000	22	73.33%	22	73.33%	13	43.33%
15001-25000	6	20%	7	23.33%	5	16.67%
25001-35000	2	6.67%	1	3.34%	12	40%
Total	30	100	30	100	30	100

Source: field survey 2015

From the above table, most of the sample respondent incur income especially; from 500-15000 and 250001-35000 are from chat. So income of the producers economically depends and advanced from chat production with respect to other.



3.5. Farmers Attitude towards Expanding Chat Cultivation

Table 11: Distribution of sample respondent by attitude towards expanding chat cultivation

Attitude	Frequency	Percent
Positive	25	83.33%
Negative	5	16.67%
Total	30	100

Source: Field survey 2015

In the study area chat, cultivation was considered as the best agro-forestry practiced. As indicated in the table above the majority of the sample respondent in the study area i.e. about 83.33% of the respondent had the positive attitude towards expanding chat cultivation.

Reasons for positive attitude

Many of the sample respondent in the study area seems to had positive attitude to expand chat cultivation due to its lucrative source of income and growing market result in the table 11 below which shows that about 33.33% of the sample respondent expand that they developed positive attitude because of the chat increases higher income from compared to other crops and 40% of the sample respondent also have positive attitude become of the higher chat demand of the market and lost 26.67% of the sample respondent have also positive attitudes because of gaining the additional income, compared with that of the subsistence crops. Table 12: Distribution of the sample respondent by reasons to have positive attitudes

Reason	frequency	Percent
Because chat provide higher income compared to other crops	10	33.33%
Because of higher chat demand at the market.	12	40%
To gain additional income	8	26.67%
Total	30	100

Source: field survey, 2015



3.7. Credit and Extension Services

The extension service of the woreda provides credit to individual's farmer by the cooperative (people who works together for their common purpose and works together and gains credit from the government), promotion through service cooperative to PA under group collateral system. This credit access integrated with extension program and input supply enhanced the use of input technology (fertilizers and improved varieties) on major crops. And also gains financial service to starts or creates employment.

3.8. Saving Habits

In the study area most of the farmers have better saving habits, and saves in different forms; like formal ways, banks and informal ways; iqub, idirs and also buying animals and crops to spend and save their money for the future. Most of the sample respondent in the study area have better income from Chat production and saves from it.

3.9. Major Constraints in Chat Production

In the study area lack of improved technology and input was the bottleneck problem to expand the subsistence crop production and chat production for the respondents.

Table13: Distribution of the sample respondent by problems encountered in subsistence crop and chat production

Problems	Frequency	percent
Lack of fertilizer	5	16.67%
Market failure	5	16.67%
Insect invasion	4	13.33%
Lack of capital	6	20%
Shortage of water	2	6.67%
Other problem	8	26.67%
Total	30	100

Source; filed survey, 2015

As indicated in table 13, most of the sample respondent encountered other problems like poor soil type to produce chat production that represents 26.67%. And other factors like lack of capital which is 20%,



lack of fertilizer and market failure which constitutes 16.67% each, insect damage and the problem of the shortage of water which constitutes 13.3% and 6.6% are the major constraints respectively.

4. CONCLUSION AND RECOMMENDATIONS

4.1. Summary and Conclusion

This study set out to analyze the economic importance of chat and its impact on subsistence crop production of a district of the Guraghe zone in SNNPR. The study has also made attempts to look into chat from the point of view of its contribution to the growth of national economy. It was those found out those farmers in the study area have taken recognizance of the benefit they get out of chat production and have become to best exports of the stuff thereby earning a substantial finances income of its sale.

In the summary, the result shows that farmer production in economic importance of chat and its impact on subsistence crop production and for this paper researcher uses different variables entered into the model; education status, family size, livestock, land size and credit saving habit to analysis economic importance of chat and its impact on subsistence crop production. And also the data obtained from 30 sample farmers in the production years, from this 76.67% of the farmers engage in chat production and the remaining 23.33% of the farmer's participates in other crop production. The aforementioned factors have important policy implication in that to mitigate the existing farmers to improve production of chat. Therefore, the following important policy recommendation is given based on the result of the study discussed above.



4.2. Recommendations

Based on the result of the study some recommendations are suggested to be addressed either by the government or by any other concerned body. These are;

- Based on this study, the first thing that should be given by the policymakers to mitigate farmers to improve chat production.
- Critical reflection on the result also enables as to recommend local grouping of farmers, since the result indicates that membership in the importance of chat.
- Encouraging farmers to have especially programs and tasks for chat cultivation
- Provide access to education, training and extension programs to women for the production of chat.
- Reducing different problems that related to agricultural product especially mainly in chat production.

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THE PROMINENT INDIAN PAINTING STYLES AND THEIR STRUGGLE FOR SURVIVAL

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Painting is very easy when you do not know, but very hard when you know . Edgar Degas.

Around the 1st century BC the *Shadanga* or Six Limbs of Indian Painting, were evolved, a series of canons laying down the main principles of the art. Vatsyayana, who lived during the third century A.D., enumerates these in his *Kamasutra* having extracted them from still more ancient works. These Six limbs have been translated as follows:

- 1.*Rupabheda* , The knowledge of appearances.
- 2.*Pramanam* , Correct perception, measure and structure.
- 3.*Bhava*, Action of feelings on forms.
- 4.*Lavanya Yojanam* , Infusion of grace, artistic representation.
- 5.*Sadrisyam*, Similitude.
- 6.*Varnikabhanga* , Artistic manner of using the brush and colours.

India has a very long tradition for art in terms of paintings. India's Buddhist literature is replete with examples of texts which describe palaces of the army and the aristocratic class embellished with paintings, but the paintings of the Ajanta Caves are the most significant of the few survivals. Smaller scale painting in manuscripts was probably also practised in this period, though the earliest survivals are from the medieval period.

Mughal painting represented a fusion of the Persian miniature with older Indian traditions, and from the 17th century its style was diffused across Indian princely courts of all religions, each developing a local style. Company paintings were made for British



clients under the British raj, which from the 19th century also introduced art schools along the Western lines, leading to modern Indian painting, which is increasingly returning to its Indian roots.

Indian paintings provide an aesthetic continuum that extends from the early civilisation to the present day. From being essentially religious in purpose in the beginning, Indian painting has evolved over the years to become a fusion of various cultures and traditions. The subsequent development of painting by the Buddhists indicates that these Six Limbs were put into practice by Indian artists, and are the basic principles on which their art was founded.

Various Styles of Indian paintings:

Indian paintings can be broadly classified as murals and miniatures. Murals are large works executed on the walls of solid structures, as in the Ajanta Caves and the Kailashnatha temple. Miniature paintings are executed on a very small scale for books or albums on perishable material such as paper and cloth. The Palas of Bengal were the pioneers of miniature painting in India. The art of miniature painting reached its glory during the Mughal period. The tradition of miniature paintings was carried forward by the painters of different Rajasthani schools of painting like the Bundi, Kishangarh, Jaipur, Marwar and Mewar. The Ragamala paintings also belong to this school, as does the Company painting produced for British clients under the British Raj.

Ancient Indian art has seen the rise of the Bengal School of art in 1930s followed by many forms of experimentations in European and Indian styles. In the aftermath of India's independence, many new genres of art developed by important artists like Jamini Roy, M. F. Husain, Francis Newton Souza, and Vasudeo S. Gaitonde. With the progress of the economy the forms and styles of art also underwent many changes. In the 1990s, Indian economy was liberalised and integrated to the world economy leading to the free flow of cultural information within and without. Artists include Subodh Gupta, Atul



Dodiya, Devajyoti Ray, Bose Krishnamachari and Jitish Kallat whose works went for auction in international markets. Bharti Dayal has chosen to handle the traditional Mithila painting in most contemporary way and created her own style through the exercises of her own imagination, they appear fresh and unusual.

The history of Indian murals starts in ancient and early medieval times, from the 2nd century BC to 8th – 10th century AD. There are known more than 20 locations around India containing murals from this period, mainly natural caves and rock-cut chambers. The highest achievements of this time are the caves of Ajanta, Bagh, Sittanavasal, Armamalai Cave, Ravan Chhaya rock shelter, Kailasanatha temple in Ellora Caves.

Murals from this period depict mainly religious themes of Buddhist, Jain and Hindu religions. There are though also locations where paintings were made to adorn mundane premises, like the ancient theatre room in Jogimara Cave and possible royal hunting lodge circa 7th-century AD – Ravan Chhaya rock shelter.

The pattern of large scale wall painting which had dominated the scene, witnessed the advent of miniature paintings during the 11th and 12th centuries. This new style figured first in the form of illustrations etched on palm-leaf manuscripts. The contents of these manuscripts included literature on Buddhism and Jainism. In eastern India, the principal centres of artistic and intellectual activities of the Buddhist religion were Nalanda, Dantapuri, Vikramshila and Somarpura situated in the Pala kingdom.

Eastern Indian style of paintings :

Miniature painting of pala and Sena styles developed in the 10th century A.D. These miniatures, depicting Buddhist divinities and scenes from the life of Buddha were painted on the leaves of the palm-leaf manuscripts as well as their wooden covers. Most common Buddhist illustrated manuscripts include the texts *Asta sahasrika*, *Prajna paramita*, *Pancharaksa*, *Karanda yuha* and *Kalachakra*



Tantra. The earliest extant miniatures are found in a manuscript of the *Astasahasrika Prajnaparamita* dated in the sixth regal year of Mahipala A.D. 993, presently in the possession of The Asiatic Society, Kolkata.

This style disappeared from India in the late 12th century. The earliest examples of Bengal painting are the twelve extant miniatures delineated on the palm-leaves of a manuscript of the Buddhist text. Many more manuscripts with paintings, belonging to the following two centuries, have come to light. Since they were painted in a period when the kings of the Pala dynasty were ruling the region, they are also known as Pala-miniatures. Technically, these miniatures are so well done that it is impossible to believe that they are the earliest expression of the art in Bengal. They represent a mature style that could only have evolved through generations. But, lamentably, since painting is a very fragile medium, no extant specimen of it ascribable to a date earlier than that of the Palas has so far been discovered in Eastern India. There is, however, a story in the Vitashokavadana section of the Buddhist text, Divya vadana, indicating that painting was practised in Bengal as early as the third century B.C.

According to it, the Nirgranthi-upasakas of Pundravardhana, a city in North Bengal, drew a painting showing Buddha deva as prostrating before the feet of Nirgrantha (Gosala). For the audacious acts of the Ajivikas of the city, they were totally annihilated by Ashoka. Whatever may be the historical value of the narrative, it suggests the prevalence of the art of painting in Bengal even in the pre-Christian period.

The Pala rule in eastern India, which continued for about four hundred years (750-1200 A.D), saw the first consolidation of Bengal culture. In this period Bengali genius expressed itself in various creative mediums - architecture, sculpture and painting. Since no painting of any earlier periods has been discovered, and since the practice of miniature persisted throughout the Pala period, and



continued in a diluted style even after the fall of the dynasty, Pala painting is considered to be virtually synonymous with early Bengal painting.

The Pala kings were Buddhists, and remarkably liberal in their attitude to other faiths. In the days of the Palas the Mahayana cult of the faith developed its Tantrayana-Vajrayana-Kalachakra yana aspects. The Pala miniatures are in a sense visual expression of these cults. Surprisingly, even after a thousand of years, quite a number of illustrated Pala manuscripts have survived. This fact itself provides an idea about the strength and productivity of the art during the Pala rule, which is well known for bountiful creation of images in stone and metal. For an estimate of the quantum of painting so far found it would suffice to state that the number of miniatures delineated on dated manuscripts alone comes to three hundred and more. If paintings of undated manuscripts are added the number increases further.

The manuscripts were written and painted on palm-leaf pages. Palm-leaf is fragile, and therefore many of them are now in a brittle state. In comparison with later palm-leaf manuscripts those of the Pala period, however, are better preserved. This is because they were made of the best quality of palm-leaves obtained from a variety of palms known as Shritada. The leaves are thin and elastic, and therefore less susceptible to breakage.

They were processed for about a month by being kept under water and then dried up, then made smooth by abrading a conch on them, and cut into size. After holes were perforated for the binding cord, they were written on and painted. Most painted manuscripts of the Pala period are of the authentic Mahayanist Buddhist text, Astasahasrika-Prajnaparamita. The other manuscripts with paintings are of the Vajrayanist cult, namely, Pancharaksa, Karandavyuha, Kalachakrayana-tantra, etc. What is extremely interesting is that there is no thematic connection between the texts and their paintings. The paintings are not the illustrations of the texts of the manuscripts. They



are, on the contrary, independent of the content of the texts and, as such, autonomous in the selection of their forms. Irrespective of the texts, the subjects treated in paintings are chiefly from the life of the Gautam Buddha, and depict the events known as his miracles.

The eight miracles represented are: (1) Birth at Lumbini garden; (2) Attainment of Bodhihood at Bodhgaya; (3) First sermon at Sarnath; (4) Passing away at Kushinagara; (5) Miracle at Shravasti; (6) Descent from heaven at Sankishya; (7) Suppression of the elephant Nalagiri at Rajagriha; and (8) Acceptance of honey from a monkey at Vaishali.

A relevant question is: who patronized the preparation of the painted manuscripts, and why? Foodgrain It is not difficult to answer the first question, as some light on it is thrown by the dedicatory verses of the manuscripts known as Dana-puspika. The manuscripts were prepared under the patronage and close supervision of Buddhist monks, who are mentioned as Sthavira, Upasaka and Bhiksu. In some texts Buddhist followers such as a feudal lord and high state officials are mentioned as donors. The purpose of the patronage was to gain virtue, not only for himself, but also for parents, teachers and preceptors.

Western Indian Style of Miniature Painting:

The paintings of the western Indian are known as kalpa sutra paintings. They narrate about the life of Jains and their mythology. Many paintings are from Sanskrit and folk literature. It is on the subject of love stories. Some paintings from Vaishnav sect of Hindu religion and some are from Jain sect. The Paintings of Vaishnav sect are regarding various occasions of the life of Lord Krishna and Gopies. Vaishnav paintings of Gita Govinda is about Lord Krishna. The paintings of Jain sect is concerning to Jain Lords and religious subjects. These paintings were created on Tala patra that means the leaf of the palm tree, and Paper. During that period earlier manuscripts were created from the leaf of the palm tree and later on from the paper.

In these paintings there are very few human characters with front face are seen. Most of the human characters are seen with side



profile. Big eyes, pointed nose and slim waist are the features of these paintings. The skin colours of human being are brown and fair. The skin colour of the Lord Krishna is Blue. The colour of the hair and eyes is black. Women characters have long hair. Human characters have worn jewellery on the hand, nose, neck, hair, waist and ankles. Men and women wear the traditional Indian dress, slippers and shoes. Men wear turbans on their head. In these paintings trees, rivers, flowers, birds, the land, the sky, houses, traditional chairs, cushions, curtains, lamps, and human characters have been painted.

Mostly Natural colours have been used in these paintings. Black, red, white, brown, blue, and yellow colours are used to decorate the paintings. The Kings, Courtiers of the kings, wealthy businessmen, and religious leaders of the time were the promoters of these miniature paintings. painters of these pictures were from the local society. Vachhaka was the famous painter of the time. Painters tried to make the subject of the manuscript live by these pictures so that the readers of the manuscript can enjoy reading.

Mughal Style of painting:

Mughal paintings of 16th and 19th were a unique blend of Indian, Persian and Islamic styles. Because the Mughal kings wanted visual records of their deeds as hunters and conquerors, their artists accompanied them on military expeditions or missions of state, or recorded their prowess as animal slayers, or depicted them in the great dynastic ceremonies of marriages.

Akbar's reign (1556–1605) ushered a new era in Indian miniature painting. After he had consolidated his political power, he built a new capital at Fatehpur Sikri where he collected artists from India and Persia. He was the first monarch who established in India an atelier under the supervision of two Persian master artists, Mir Sayyed Ali and Abdus Samad. Earlier, both of them had served under the patronage of Humayun in Kabul and accompanied him to India when he regained his throne in 1555. More than a hundred painters were



employed, most of whom were Hindus from Gujarat, Gwalior and Kashmir, who gave a birth to a new school of painting, popularly known as the Mughal School of miniature Paintings. One of the first productions of that school of miniature painting was the Hamzanama series, which according to the court historian, Badayuni, was started in 1567 and completed in 1582. The Hamzanama, stories of Amir Hamza, an uncle of the Prophet, were illustrated by Mir Sayyid Ali. The paintings of the Hamzanama are of large size, 20 x 27" and were painted on cloth. They are in the Persian safavi style. Brilliant red, blue and green colours predominate; the pink, eroded rocks and the vegetation, planes and blossoming plum and peach trees are reminiscent of Persia. However, Indian tones appear in later work, when Indian artists were employed.

Jahangir encouraged artists to paint portraits and durbar scenes. His most talented portrait painters were Ustad Mansur, Abul Hasan and Bishandas. Shah Jahan (1627–1658) continued the patronage of painting. Some of the famous artists of the period were Mohammad Faqirullah Khan, Mir Hashim, Muhammad Nadir, Bichitr, Chitarman, Anupchhatar, Manohar .

Aurangzeb had no taste for fine arts. Due to lack of patronage artists migrated to Hyderabad in the Deccan and to the Hindu states of Rajasthan in search of new patrons. This art of painting developed as a blending of Persian and Indian ideas. There was already a Muslim tradition of miniature painting under the Turko-Afghan Sultanate of Delhi which the Mughals overthrew, and like the Mughals, and the very earliest of Central Asian invaders into the subcontinent, patronized foreign culture. Although the first surviving manuscripts are from Mandu in the years either side of 1500, there were very likely earlier ones which are either lost, or perhaps now attributed to southern Persia, as later manuscripts can be hard to distinguish from these by style alone, and some remain the subject of debate among specialists. By the time of the Mughal invasion, the tradition had



abandoned the high view point typical of the Persian style, and adopted a more realistic style for animals and plants.

No miniatures survive from the reign of the founder of the dynasty, Babur, nor does he mention commissioning any in his diaries, the *Babur -nama*. Copies of this were illustrated by his descendents, Akbar in particular, with many portraits of the many new animals Babur encountered when he invaded India, which are carefully described. However some surviving un-illustrated manuscripts may have been commissioned by him, and he comments on the style of some famous past Persian masters. Some older illustrated manuscripts have his seal on them; the Mughals came from a long line stretching back to Timur and were fully assimilated into Persianate culture, and expected to patronize literature and the arts.

Mughal painting immediately took a much greater interest in realistic portraiture than was typical of Persian miniatures. Animals and plants were also more realistically shown. Although many classic works of Persian literature continued to be illustrated, as well as Indian works, the taste of the Mughal emperors for writing memoirs or diaries, begun by Babur, provided some of the most lavishly decorated texts, such as the *Padshah nama* genre of official histories. Subjects are rich in variety and include portraits, events and scenes from court life, wild life and hunting scenes, and illustrations of battles. The Persian tradition of richly decorated borders framing the central image was continued.

The style of the Mughal school developed within the royal atelier. Knowledge was primarily transmitted through familial and apprenticeship relationships, and the system of joint manuscript production which brought multiple artists together for single works. During the reign of Humayun's son Akbar (A.D. 1556-1605), the imperial court, apart from being the centre of administrative authority to manage and rule the vast Mughal empire, also emerged as a centre of cultural excellence. Akbar inherited and expanded his father's library



and atelier of court painters, and paid close personal attention to its output. He had studied painting in his youth under Abd as-Samad, though it is not clear how far these studies went. Between the years of 1570 to 1585 Akbar hired over a one hundred painters to practice Mughal style painting.

Jahangir had an artistic inclination and during his reign Mughal painting developed further. Brushwork became finer and the colors lighter. Jahangir was also deeply influenced by European painting. During his reign he came into direct contact with the English Crown and was sent gifts of oil paintings, which included portraits of the King and Queen. He encouraged his royal atelier to take up the single point perspective favoured by European artists, unlike the flattened multi-layered style used in traditional miniatures. He particularly encouraged paintings depicting events of his own life, individual portraits, and studies of birds, flowers and animals.

Rajput Style of painting :

This style of Indian painting, evolved and flourished, during the 18th century, in the royal courts of Rajputana, India. Each Rajput kingdom evolved a distinct style, but with certain common features. Rajput paintings depict a number of themes, events of epics like the Ramayana and the Mahabharata, Krishna's life, beautiful landscapes, and humans.

The colours were extracted from certain minerals, plant sources, conch shells, and were even derived by processing precious stones. Gold and silver were used. The preparation of desired colours was a lengthy process, sometimes taking two weeks. Brushes used were very fine. Here there exist a plethora of themes in Rajput paintings, a common motif found throughout Rajput works is the purposeful manipulation of space. In particular, the inclusion of fuller spaces is meant to emphasize the lack of boundaries and inseparability of characters and landscapes. In this way, the individuality of physical characters is almost rejected,



allowing both the depicted backgrounds and human figures to be equally expressive.

Outside of a purely artistic standpoint, Rajput paintings were often politically charged and commented on social values of the time. Mewar's rulers wanted these painting to portray their ambitions and establish their legacy. Therefore, paintings were often indicative of a ruler's legacy or their changes made to better society.

Both of these factors clearly distinguish Rajput paintings from Mughal works. While, from a chronological standpoint, both of these cultures clashed with one another, Rajput paintings only superficially adopted Mughal fashion and cultural standards. Elements, such as distinct portraiture, utilized by popular Mughal artists, Govardhan, Hashim, etc. are not found in Rajput works. Likewise, Rajput techniques are not predominantly seen in Mughal paintings. In the late 16th Century, Rajput art schools began to develop distinctive styles, combining indigenous as well as foreign influences such as Persian, Mughal, Chinese and European. Rajasthani painting consists of four principal schools that have within them several artistic styles and substyles that can be traced to the various princely states that patronised these artists. The Kangra and Kullu schools of art are also part of Rajput painting. Nainsukh is a famous artist of Pahari painting, working for Rajput princes who then ruled that far north.

Kangra Style of painting

The pictorial art of Kangra, named after Kangra, Himachal Pradesh, a former princely state, which patronized the art. It became prevalent with the fading of Basohli school of painting in mid-18th century, and soon produced such a magnitude in paintings both in content as well as volume, that the Pahari painting school, came to be known as Kangra paintings.

Though the main centres of Kangra were Guler, Basohli, Chamba, Nurpur, Bilaspur, Kangra. Later on this style also reached Mandi, Suket, Kulu, Arki, Nalagarh and Tehri



Garhwal (represented by Mola Ram), and now are collectively known as Pahari painting, covering the style that was patronized by Rajput rulers between the 17th and 19th centuries.

Pahari paintings, as the name suggests, were paintings executed in the hilly regions of India, in the sub-Himalayan state of Himachal Pradesh. It is in the development and modification of Pahari paintings, that the Kangra School features. Under the patronage of Maharaja Sansar Chand (c.1765-1823), it became the most important center of Pahari painting. To see some of these master pieces one can visit the Maharaja Sansar Chand Museum, adjoining the Kangra Fort in Kangra Himachal. This museum has been founded by the erst-while Royal Family of Kangra. This great art originated in Guler State, a small hill state in the Lower Himalayas in the first half of the 18th century when a family of Kashmiri painters trained in Mughal painting Style sought shelter at the court of Raja Dalip Singh (r. 1695-1741) of Guler. The rise of Guler Paintings started in what is known as the Early phase of Kangra Kalam. The new arrivals mingled with the local artists and were greatly influenced by the atmosphere of the hills. Instead of painting flattering portraits of their masters and love scenes, the artistes adopted themes of eternal love between Radha and Krishna. The paintings were naturalistic and employed cool, fresh colors. The colors were extracted from minerals, vegetables and possessed enamel-like luster. Verdant greenery of the landscape, brooks, springs were the recurrent images on the miniatures. Nainsukh (1710-1778), succeeded by two generations of his family workshop, introduced a distinctive style which combined Mughal elements with personal innovations.

The focal theme of Kangra painting is Shringar . The subjects seen in Kangra painting exhibit the taste and the traits of the life style of the society of that period. Bhakti cult was the driving force and the love story of Radha and Krishna was the main source of spiritual experience, which was also the base for the visual expression. Bhagavata Purana and the love poems Gita

Govinda by Jayadeva were the most popular subjects dealing with the legends and the amorous plays of Radha and Krishna symbolising soul's devotion to God. In some miniatures, the blue-god Krishna is seen dancing in the lush woodlands and every maiden's eye are drawn to him. Krishna subjects, known commonly as Krishna-lila predominate, while the themes of love, inspired by the nayaks and nayikas and baramasa enjoyed great favour.

Features of Kangra painting:

The striking feature of Kangra paintings is the verdant greenery it depicts. The style is naturalistic, and great attention is paid to detail. The foliage depicted is vast and varied. This is made noticeable by using multiple shades of green. The Kangra paintings feature flowering plants and creepers, leafless trees, rivulets and brooks.

The Kangra artists adopted various shades of the primary colors and used delicate and fresher hues. For instance, they used a light pink on the upper hills to indicate distance. Kangra paintings depict the feminine charm in a very graceful manner. Facial features are soft and refined. The female figures are exceptionally beautiful.

Later Kangra paintings also depicted nocturnal scenes, and storms and lightning. The paintings were often large and had complex compositions of many figures and elaborate landscapes. Towns and house clusters were often depicted in the distance. The Kangra painters used colors made of vegetable and mineral extracts. They employed cool and fresh colors. Kangra paintings are known for the lyrical blending of form and color.

The Kangra Arts Promotion Societ at Dharamshala ,Himachal Pradesh is working for the promotion of this art which is at the verge of extinction today. One NGO is running a school to train young boys and girls in this art. It also runs a workshop where genuine Kangra Paintings are made on traditional handmade paper using only mineral and vegetable colours.



Bengal school of Art

This influential style of art that flourished in India during the British Raj in the early 20th century. It was associated with Indian nationalism, but was also promoted and supported by many British arts administrators.

The Bengal school arose as an avant garde and nationalist movement reacting against the academic art styles previously promoted in India, both by Indian artists such as Ravi Varma and in British art schools. Following the widespread influence of Indian spiritual ideas in the West, the British art teacher Ernest Binfield Havel attempted to reform the teaching methods at the Calcutta School of Art by encouraging students to imitate Mughal miniatures. This caused immense controversy, leading to a strike by students and complaints from the local press, including from nationalists who considered it to be a retrogressive move. Havel was supported by the artist Abanindranath Tagore, a nephew of the poet Rabindranath Tagore. Tagore painted a number of works influenced by Mughal art, a style that he and Havel believed to be expressive of India's distinct spiritual qualities, as opposed to the materialism of the West. Abanindranath Tagore's best-known painting, *Bharat Mata* (Mother India), depicted a young woman, portrayed with four arms in the manner of Hindu deities, holding objects symbolic of India's national aspirations. Tagore later attempted to develop links with Far-Eastern artists as part of an aspiration to construct a pan-Asianist model of art. Those associated with this Indo-FarEastern model included Nandalal Bose, Mukul Dey, Kalipada Ghoshal, Benode Behari Mukherjee, Vinayak Shivaram Masoji, B.C. Sanyal, Beohar Rammanohar Sinha, and subsequently their students A. Ramachandran, Tan Yuan Chameli, Ramananda Bandopadhyay and a few others.



Pata chitra art style :

The painting the 'pattachitra' resemble the old murals of Odisha especially religious centres

of Puri, Konark and Bhubaneswar region, dating back to the 5th century BC. The best work is found in and around Puri, especially in the village of Raghurajpur.

The pat chitra art style is known for its excellent play of colour. It is a traditional folk art form of rural Bengal. There are some controversial opinions about the dates of ancient Patas. But it has been suggested on the basis of historical themes connected with the accompanied songs. Pattachitra style of painting is one of the oldest and most popular art forms of Odisha. The name Pattachitra has evolved from the Sanskrit words patta, meaning canvas, and chitra, meaning picture. Pattachitra is thus a painting done on canvas, and is manifested by rich colourful application, creative motifs and designs, and portrayal of simple themes, mostly mythological in depiction. The traditions of pattachitra paintings are more than thousand years old

This old tradition of Odia painting still survives in the places like Puri, Raghurajpur, Paralakhemundi, Chikiti and Sonepur. In the past professionerise, there was no distinct separation between the master painters and master sculptors; so the possibility of a simultaneous origin of painting and sculptural art in Odisha can not be ruled out. Even today in Odisha, these two crafts are combined in one and these artists and known as Chitrakaras, their title remains mostly Mohapatra or Maharana. Strangely enough, painting appeared in Odisha rather later, several centuries after the construction of the great temples of Bhubaneswar, Puri and Konark. here exists a good number of paintings from 18th century onwards in many temples and Mathas especially in the southern districts of Odisha. Lord



Jagannath in the present form is being taken as the origin of the Patta style. The colour schemes of the deities of Puri are quite similar to those of the Patta style. The oldest record of Patta Paintings does not probably go beyond the establishment of the present shrine of Shri Jagannath at Puri. It may be due to the fact that paintings do not survive like sculptures. The paints inside the shrines of Lord Jagannath at Puri make the date probable. The oldest classical marble paintings of Sitabanji at Keonjhar do not conform to the present style of Patta painting wholly. The wooden statues of the three deities are also covered with cloth and then overlaid with glue mixed with chalk, and then given paint only with four limited colours of red, yellow, white and black. The deities who are held in high esteem by the Oriyas and who inspire religion, life and activity of the people also carry with them a tradition of art and painting which is as old as the deities themselves.

The theme of Oriya painting centres round the Jagannath and the Vaishnava sect. Since beginning of Pattachitra culture, Lord Jagannath who was an incarnation of Lord Krishna has been the major source of inspiration. The subject matter of Patta Chitra is mostly mythological, religious stories and folk lore.

The individual paintings of gods and goddesses are also being painted. The Pattachitra style are mix of both folk and classical elements but leanings more towards folk forms. views. All the incidents are seen in close juxtaposition. The background on which the figures are represented, is delineated with decorations of flowers and foliages and is mostly painted in red colour. All the paintings are given decorative borders. The whole painting is conceived in the form of a design on a given canvas.



The contextual modern Style of India :

According to R. Siva Kumar ,the Santiniketan artists were one of the first who consciously challenged this idea of modernism by opting out of both internationalist modernism and historicist indigenouslyness and tried to create a context sensitive modernism. He had been studying the work of the Santiniketan masters and thinking about their approach to art since the early 80s. The practice of subsuming Nandalal Bose, Rabindranath Tagore, Ram Kinker Baij and Benode Behari Mukherjee under the Bengal School of Art was, according to Siva Kumar, misleading.

The literary critic Ranjit Hoskote while reviewing the works of contemporary artist Atul Dodiya writes, The exposure to Santiniketan, through a literary detour, opened Dodiya's eyes to the historical circumstances of what the art historian R Siva Kumar has called a "contextual modernism" developed in eastern India in the 1930s and '40s during the turbulent decades of the global Depression, the Gandhian liberation struggle, the Tagorean cultural renaissance and World War II.

During the colonial era, Western influences started to make an impact on Indian art. Some artists developed a style that used Western ideas of composition, perspective and realism to illustrate Indian themes. Others, like Jamini Roy, consciously drew inspiration from folk art. Bharti Dayal has chosen to handle the traditional Mithila Painting in most contemporary way and uses both realism as well as abstractionism in her work with a lot of fantasy mixed in to both. Her work has an impeccable sense of balance, harmony and grace.

By the time of Independence in 1947, several schools of art in India provided access to modern techniques and ideas. Galleries were established to showcase these artists. Modern Indian art typically shows the influence of Western styles, but is often inspired by Indian themes and images. Major artists are beginning to gain international



recognition, initially among the Indian diaspora, but also among non-Indian audiences.

The Progressive Artists' Group, established shortly after India became independent in 1947, was intended to establish new ways of expressing India in the post-colonial era. The founders were six eminent artists – K. H. Ara, S. K. Bakre, H. A. Gade, M.F. Husain, S.H. Raza and F. N. Souza, though the group was dissolved in 1956, it was profoundly influential in changing the idiom of Indian art. Almost all India's major artists in the 1950s were associated with the group. Some of those who are well-known today are Bal Chabda, Manishi Dey, V. S. Gaitonde, Krishen Khanna, Ram Kumar, Tyeb Mehta, Beohar Rammanohar Sinha and Akbar Padamsee. Other famous painters like Jahar Dasgupta, Prokash Karmakar, John Wilkins, and Bijon Choudhuri enriched the art culture of India. They have become the icon of modern Indian art. Art historians like Prof. Rai Anand Krishna have also referred to those works of modern artistes that reflect Indian ethos.

Also, the increase in the discourse about Indian art, in English as well as vernacular Indian languages, appropriated the way art was perceived in the art schools. Critical approach became rigorous, critics like Geeta Kapur R . Siva Kumar, contributed to re-thinking contemporary art practice in India. Their voices represented Indian art not only in India but across the world. The critics also had an important role as curators of important exhibitions, re-defining modernism and Indian-art.

Indian Art got a boost with the economic liberalisation of the country since the early 1990s. Artists from various fields now started bringing in varied styles of work. Post-liberalisation Indian art thus works not only within the confines of academic traditions but also outside it. In this phase, artists have introduced even newer concepts which have hitherto not been seen in Indian art. Devajyoti Ray has introduced a new genre of art called Pseudorealism. Pseudorealist Art



is an original art style that has been developed entirely on the Indian soil. Pseudorealism takes into account the Indian concept of abstraction and uses it to transform regular scenes of Indian life into a fantastic images.

Andhra Pradesh painting styles:

Andhra Pradesh just like other states of India has rich culture which is portrayed by its arts and crafts. It seems more appealing through the paintings found in this city. This interesting form of art is thought to be an age old tradition of Andhra Pradesh. The paintings showcase an impeccable craftsmanship skill together with the dexterity of adroit artists. The conventional art of painting uses natural colors on the specific canvas. Some of the well known paintings of Andhra Pradesh include – Nirmal, Kalamkari and Cherial paintings. One more feature about these paintings is that these generally depict mythological characters and themes. Many times the exquisiteness of nature is even portrayed through these paintings.

Cherial Painting Style :

Presenting exquisite work of art, Cherial folk paintings express the narrative format through the rich color schemes. Based on the themes of great epics, these paintings use traditional techniques. The Cherial paintings are made on cloth which may run to meters in its length. Kako padagollu is a main community which uses these paintings as one of the visual means to recite stories from Mahabharata and Ramayana. Now days the artists even make scroll paintings or Cherial paintings in smaller sizes on paper, plywood, cardboard and cloth.

Nirmal Painting Style :

Nirmal paintings showcase an assortment of expressions by means of subtle use of different colors. The expressions in such paintings seem sparkling and real. Nirmal is basically a place in Alidabad district and so these paintings were named following their



native place. Basically this work of art was extensively practiced by a troupe of artisans who are known as Nagash. In the 14th century, it is said that the Mughal rulers supported this form of art as they were greatly mesmerized with the charm of these paintings, Nirmal paintings are specifically based on assorted themes, which suggest a sharp influence from the Indian schools that included Mughla, Ajanta, and Kangra miniatures.

Kalamkari Painting Style :

An exceptional art of painting the fabrics with pen (kalam), Kalamkari painting is very popular in Andhra Pradesh. This kalam is not any ordinary pen however is a sharp pointed pierced bamboo which controls the flow of color on the cloth. The enticing mix of colors on cloth generally depicts characters from Indian mythology. At the times of 17th and 18th centuries, this art of Kalamkari was very famous and it was famous to such an extent that it spread its fame all across the country. Kalamkari is very much present in Machilipatnam and Kalahasti. The colors used for shading these paintings were extracted from vegetables. Apart from the mythological themes, these paintings even showcased different forms of lotus flower, some attractive designs of leaves and flowers, cart wheel and parrots.

In spite of lot of hurdles brought by the globalization all these style are struggling for survival, competing with one another and with the world , expecting some one to uplift the artists in the form of an N.G.O. or with the help from the cultural wings of the government.

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JA.J⁻ⁱ. 2^{AP}Mo[±]UEq^g «g^hv^l '¥^hÁ¥^hg^hz^hÁ^aÁ

|.J^{Ei}. V^Áv^ÁÁ^aÁ^tÁ

JA.J., ©.Eqⁱ, JA. |^üi,

¥^Áz^Á¥^Pg^Á, (P^Eq^Á «[·]ÁU)

CP^PÁ[°]Á^zÁ« «[±]z^ÁÁ[®]Ái^Á

«dÁi^Á¥^gÁ ©.°^EÁ^Eg^Á P^Áz^ÁÁ

'1',

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 P^EÁ[·]Á^aÁ^Ár^zP^gÁ. E^EÁ^U w¹z^Á ^aÁⁿÁ^U M^PÁ[°] U^gÁ d^EÁÁU^zP[°] ^è ¥^Áz^gÁz^Á
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^aÁ^ÁP^EÁ^Á MA^zÁ °^EÁ[·]Á[¥]Á[¥]Áⁱ ^aÁ^EÁ^Á v^Áz^Á P^Eq^ÁÁ^PÁz^Á C^ag^Á
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 ÁÁÁÁV, ÁÁÁÉÁPÁ ÁÁÁUÉ MÁÁUÁVÁUÉ ÁÁUÁZÁ ÉÁÁ ÁÁÁÁj ÁiÁ
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gÁÉÁÁVÁ ÁÁÁUÁ µÁPÁiÁ ÁiÁgÉÁ ÁÁÁPÁi PÁÁqÁZÉ
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 dÁiÁ¹Á°ÉÁVZÁÉÉ ÁÁÁÁPÁi, ZÁZÉPÉ DVZÁVÁÉ

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1A PAAZÁAiCZA oEgU½AiAvAUÉ

JA.J-ī. 2^ā C^agĀ MAZĀ , PĀĀFPĀ PĀĀiĀEĀB EĒEBAZĀ
CxPĀ vĒB , PĀĀdzĀ PĀĀiĀEĀV ¥j^a wō¹ zĀGĒ JA.J-ī.2^ā C^aj ŪE
μĀPīi| AiĀgi PĀ^aĀĒEĀZĀ ¥Ē^aĀvĀ^a PĀ^aĀ w½CgĀ ĀPĀC⁻Āe C^aj ŪE
CgPĀEĀiĀ «zĀPĀĀEĀMĀ JgPĀ^aĀMĀEĀB ¥Ā±NĀj AzĀ ¥bĀiĀ[·]ĀPĀS
C^aĀiĀiō EgP[®] PĀgĀt JA.J-ī.2^ā C^aj ŪE^aĒ^a MegĀ CgPĀEĀiĀ
MqĒĀi , CgPĀEĀiĀ «zĀPĀĀEĀMĀ vĀĀ[·]Ā S[®]gĀVzĒgĀ. D PĀgĀt
CgPĀEĀiĀ , A^aĒw^o ĀUKE gĀdQĀiĀĀ CĒEĒĒĀZĀ , ĀSazPĒEĀB
[·]Ē^aĒĀ “¥Ā¥ĀZĒZĀ^aK ĒĀi PĒEĀB SgĒZĒgĀ. “¥Ā¥ĀZĒZĀ^aK
vĀZĒiĀ ĒAvĒgĀ ¥Ā PĒ SazĀ ĒĀi PĀZĀ ĒĀiĀPĒĒĀVĀĒĒ ĒZĀ ¥Ē^aĀvĀZĀ
^oĀCĀiĀEĀB vĒĀBzĀV , Ā^aĵ ĀwĀiĀ^o ĒĒĒĒĒ ĒĀi PĀCĀVĀ«ZĒ

M^aāē M½vā PqĀPĀUMĒĀB gME | 1 °Ā½gā PĀGāt ēĀI PĀĒĀB
 ēĒĒqĀ^a Ā CxP Ā NzĀUĀUĒ fĀ^a kkgĒĒZā x®Ā^a ĀUMĒĀB vĒ®V, ĀvĒē D
 GzĀ^a PĒĀB °ĀUME μĀPi; ĀiĀgiĒĀ D²wĀ^a Ā^a PĒĀB | ĀtĀiĀĀV, ĀB
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"7"

μΆPι¹ΆAιΆgi Pκ, ΆgΑ·ΈªΆEΈgÉÁ, ΆAªA ZAZZª®. Ά
yΆPυΆOI PÀ··ΆμÁiA··EÁÚVª ²PÁOªAZÉ| gÀ.....



“AIAUPNAJ MAZA, AA, MPACZAAIAEA

|.JEI. VAVAAATA

‘AIAUA^aNAj’ DgA, AFAI UMAB M¹UEAqA MAZA a^oAPA^aa
 2A S_{PA} ZA^{DEPA}aA 12EA ±MPAAEZP è ZAJ vAIA C^oDAE_{PA}AA
 ,A»vA °AUKE ,AAAFPA PAV^{UE}UE MAZA jAwAIA PAawAIA
 C⁻AIAB °EAV. PAAFPZAA«AOPA gAd^{AWAIA} a^{IE}UM¹AEgi
 «a²0¹ZA PA^aZA. ,A«gAgA ±gAtA aAj CUE C^oPA CP
 S_{PA}TEP_{PA} ,Ag^{UE}UE MAZA SUIA aEZAJ PA PAawAIAEA
 °EAV.

F PA^oZE^{UE} «AEUM «AAZE °EAZA P^aA ±gAtgA EMEgAgA
 PkUM °AUKE ,A^{UE}PA ¥SAZPAGPA EAI PPAGPA ,EwOIA
 ,EIAAVZAgE S_{PA}TEP_{PA} °AU^{PA}gAZPA JAS EA^oPE-AAZA
 aAAZPE aZEA ,A»vA EEQA^aAZA ,AYAZE ±gAtgA aZEU¹A
 PAj vA nAPA n^{UE}AIAB EEQA^{AV}aE

20EA ±MPAAEZ^{UE} °E_{PE}qZA EA^oAI WA UMPAIA,
 aZEA^{UE} v^{UE}EA^oZA a^{IE}UM¹ «ZAGUMAB EP^{CA}ZIA EP
 ¥E. ZA SAQAIA ,A»vA WA U¹A UA^t °P^{UE}UE CEIA^aUA^aAVÉ
 ,A»v^{UE} v^{UE}qM¹PEArZAgE

CAVPA ¥AIAVUM¹ è aAgA ¥AIAV^{AS}AVÉ qA. ¥EAYI
 PA^aAgI °E^{AI}a_{PA} ‘S_{PA}TEP_{PA} fA^aEA °AUKE ,AZEIA
 Cr¥AAIAZP è S^oMi “AIAUPNAJ” JAS a^oAPA^aEA gE¹
 S_{PA}EA SZAPEAB D⁻EEZE aAVEE C^aEA °A^{AB} ‘ZP^o,AA



“AŁEŁ PAŁ AAS °AUKE MAZŁ „A„WAIŁ C«‘‘AdŁ CAUŁ F
 aŁEŁIŁ „gŁEŁPŁEŁŁ PŁaŁZŁEŁŁEŁ »AŁEŁ PŁtŁVŁaŁ

“dUPŁ aŁr°EŁEŁEŁ F aŁEŁIŁ °dŁEŁŁ S„PŁEŁ

“ZŁn ZŁaŁrŁIŁEŁ; MŁSgŁwgŁaŁVŁ EPŁC °gŁPŁEŁrZŁ
 «±Á® PŁEŁUŁMŁgŁŁ °EŁCPŁEŁqŁVŁ ZPŁ : aŁŁrgŁŁ PŁEŁUŁMŁEŁŁ :
 ŁŁAŁUŁŁ ; °EŁgŁ : „ŁŁAŁŁŁ ; aŁ°Ł ; aŁnŁPŁ ; Qj zŁZŁ VŁEŁŁ ;
 H Ł ZPŁEŁ »AŁEŁ

2) ČĀPĚ / ZÁĚĀ°Ā/ CEĀ‘‘PĀUĚĀŦ»-

F Łj ‘‘ĀŦ °AUKE DZgŁUŁIŁ „A„WAIŁEŁŁ aŁE°ĀPj „aŁ
 CA±UŁŁŁ:

°AUŁ ČĀPĚ ‘ČĀPĚ JAS Łj ‘‘ĀPŁIŁŁ ZŁ«ĀĀPŁ Łj ‘‘ĀPĚ eŁEŁ
 ‘‘EŁŁ ZPŁĀĀUŁŁP ŁPŁĀVŁaŁ

“ČĀPŁIŁŁZŁEŁ EgŁŁŁ PÁEŁEŁ

Gj aŁ „ŁŁŁ ŁŁŁw”

ČĀPĚ – ZPŁĀ DZÁgŁ aŁŁqŁaŁ ŁŁŁw JASZPŁEŁ CZŁ
 CAVŁAUPEŁ „ŠACŁŁ aŁE°Pj Ā„ĀĀZŁ

ZŁĚĀ°Ā F PŁaŁZŁEŁŁEŁ aŁVŁEŁZŁ „A„WAIŁEŁŁ aŁE°ĀPj „aŁ
 CA±Ł

“ZŁĚĀ°PĚ aŁPŁVgŁPŁ ±ŁŁŁŁŁ PŁ„Ār¹ J-ŁÁQ
 GŁZŁj „PŁ Šr„PŁ aŁVŁ aŁgŁgŁ.



DwxÁiÁiÁ EÁPÁ½ °ÁUKE aÁiÁiÁ UÁtZPÁðªEÁB C¼ÁiÁEÁB
 aÁÁqÁªÁ C¼ÁUÁEÁ-ÁVZÉ dAUPÁj AZÁ F DwxÁ JAS ¥j PÁEÉ °EÁÁ
 aÁÁgUÁ ŠAÇvÁ.

“HI JAZgÁªÁ aÁÁµÁEÁ ÁEÁd JAZÉt, Áj

ªÁªÁEÁ, ÁÁZÉªÁ wÁÁgÁAvPÁEÁ ¥ÁÁZPÁZÁ

JZÁiÁ °ÁªÁEÁ GZgÁªÁ ¥ÁÁZPÁZÁ”

EZÁ aÁ°ÁªÁEÁiÁ®E PÁªÁZÉ¼ÁE ±Á, Á °Á °j ÇEÁUÁÁ,
 aÁZÁªÁ G¥EÁiÁ »ÁUÉ EÁEÁ, ÁPÁªÁZPÁEÁ gÁPÁÁV, ægÁE, vPÁVZÉ
 aÁwÁEÁw:

F PÁªÁZÉ¼ÁE EÁEÁ G¥PÁÁŠÁUÁEÁB UÁgÁw, ÁVªÁE D
 aÁwÁUÁÁ D eÁwÁiÁEÁB æZÁj, ÁªÁ ŠUÁiÁEÁB EÁEÁqÁVªÁE

vÁAvÁiÁÁ “GZgÁ ¥ÇÁµÁUÉ EÁ°gªÁEÁ N-Új UÁÁ
 aÁÁEgÁ«PÁiÁEÁ”

PÁVÁiÁÁ “°ZgÁ PÉ, ÁZPÁEÁEÁ PÁVÁiÁÁ JÉBªÁgÁ
 ŠÁnªÁÁÁqÁªÁPÁ

ZÁZÁiÁÁ “°ÁÁ °EÁÁiÁªÁPÁ

EÁÁÁZÁj: “ŠqÁ PÉ, PÁ

vÁPÁgZÉÁ “¹ArUÁEÁªÁ, PÁÁÁgÁªÁªÁªÁ °ÁÁZÁ °ÁÁZÁ °ÁÁt”

gÁd/aÁÁwæ



PÁ^aIZÉ¼JÉ ©d¼À °ÁUME S₃PÁTEPÁgÁ ‘‘ÁAZPÁEÁB
 «±ÁµPÁV ©A©₃ÁVÁÉÉ gÁD¥ÉÁVÁ ¥ÁÁÁ CAPÁgÁÉ w½₃ÁVÉÉ

“VÁAiÁ^aPÉ UÉÉZÁÁÁiÁÁZÁVÉ

aÁµUÉ ¢^aÁÁ^aÁÁVÁUMÉ₃ÁFÁ«AiÁÉB

‘‘ÁZÉÚÉ

2PÁt /₃Á»VÁ

F PÁ^aIZÉ¼JÉ S₃PÁUÁUÁUMÁ 2PÁt SZPÁEÁB «^aJ₃ÁÁ^aÁÁÉ®PÁ
 2PÁt₃gÁE¥PÁEÁB UÁgÁw₃IS°ÁZÁ.

2PÁt ZÉ¼JÉ M¼Á¥ÁÁÁ «µAiÁUMÁ ±ÉÁPÁ ¥ÁtPÁKUMÁ,
 gÁ^aÁÁAiÁt, ‘‘ÁgÁ G¥ÁµÁVÁ ¥ÁZÁVÁVÁPÁKUMÁ

2PÁt^aÁ UÁgÁ«ÉÁ^aÁÁSÁÉÁ ZDÍ¹PÉ¼ÁÁÁPÁ °ÁUÁiÁÁ
 AiÁEÁÁÁÁVÉÉÁB 2PÁt ZDÍ¹PÉ¼ÁÁÁPÁ. DZgÉ F DZÁgÁUÉ
 S₃PÁTEPÁgÁZÁ wÁ^aÁgÉÁZÁkÁVÉÉ

“AiÁEÁÁÁVÁ d^aÁgÁk®ÉÉ

Cjw°ÉÁ ÉÁEgÁgÁ «µAiÁ^aÉB”

JAZÁ °Á¼ÁÁÁ^aÁÁÉ®PÁ CACÉÁ DZÁUÁiÁEÁB ¢gÁÉ¹,
 PÁ AiÁÁ^aÁ «ZÁUME d^aÁgÁ±Á₃PÁEÍ₃Á‘‘ÁZÁk®ÉÁZÁ w½AiÁ¥Á¹ZÉ

CPÁ ÉÁUPÁ AiÁEÁÉÁ G¥ÁÁVÁ ÉÉÁqÁPÁ S₃PÁtÚ °Á¼ÁÁÁ^a
 ÁÁÉ®PÁ¹Á ¥ÁÁÁ₃ÁÁÉÁB °ÉgZÁ®ÁÉ ¥ÁÁÁwB¹ZÉ

“°ÉÁÚ^aÁPÁÁÁ^aÁZÁ ¥ÁgÁVÁgÁ FUA



„ÁàÀÀÇ ¥Àrvà; »j AiÀ „ÈÀÀ¥ÁZÀiÀ; PÀ¼ÈÀ¥ÁZÀiÀ;
 gÀ Pk wÀPÈÀÀÀ Ò eÈÀ ¥Àrvà G-ÀR F PÀiÈÀ¼ÈÀ „À»vÀ
 2ÀÀÀAwPÀiÀÈÀ JvÀvÈÀj 1 zÉ

gÁdÀw/DqÀvÀ

gÁd gÁd¥ÈÀvÀ „ÈZÀ ¥ÁÀPÀvÉ ±ÀÀÀÀ ¥ÁÀPÀ AiÀZÀ
 „ÀPÀÀÀ CÀÇÈÀ gÁdgÀ gÁdÀ „ÀÀwAiÀ SUE w½AiÀ ¥qÀwzÉ

“AiÀZÀPÀgÀ UÀÈÀrÈÀ è ÇÀqÀ ÇngÀÀÀUA

UÀÀ¥UÀhgÀÀÀ DEÉ „ÀÀ „À-ÀVÀÀ PÀÉ

°ÈAPj „ÀÀ C±À °ÉÒ °ÉÒ ÀÀ-ÈÀv

ÀÀ-ÈÀ

ÀAwÀÀ PÀ-À¼ÀZÀÀÀ

‘gÀt «À¼À; ‘gÀt WÈÀ±À, ‘UÀ¥ÀÇÜ ‘UÀqÀZÀj ‘ AiÀZÀ ¥j ÀÀµÉ
 PÀtSÀÀZÀ.

±ÀÀÀÀÀÀÀ UÈÀv SÀZÀj UÉ ¥Áj vÈÀµPÀ PÈqÀÀÀ ¥ZÀwAiÀ
 G-ÀR«zÉ

SÀPÀÀ¥ÀiÀt:

„AUPÀ PÀAqÀÈÈÀUÉ SÀPÀ 2À±È®ZÀÈÈÀUÉ ¥ÀiÀt zÈÈÀUÉ
 ÇZÀÈÈ CÇPÀj PÀÀÀÀÀÀÀ DwÀÀ ÀgÀPj „ÀSUE

“MAZgÀÀ vÀ „AUAZÀ gÁdÀAZÀ

ÀgÀ¥À SÀÇgÀÀ ÀÀÀÀÀ ÀÀqÀÀ

°ÈgÀ ÀÀ



აიღავეთ ვიუნიტის ქვეყნის პრაქტიკა

უნიტის პრაქტიკის 1-2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-12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SATELLITE CLOUD IMAGE RETRIEVAL USING TEXTURE FEATURES BY CONTENT BASED

D.Chandra Prakash
Ramathpur, Hyderabad

ABSTRACT

This paper proposes, the retrieving satellite cloud images from satellite cloud database images using the texture features. The traditional image retrieval technique is inefficient in retrieving these images. Content-based image retrieval is an approach from data mining community which provides the solution of managing this huge quantity of data. In this research, a Content-Based Image Retrieval (CBIR) system has been developed using texture features from the satellite image repository. The system allows the user to search for an image on the basis of any texture features. The texture features are extracted using gray level co-occurrence matrix method and Euclidean distance metric is used to compute the similarity between the images.

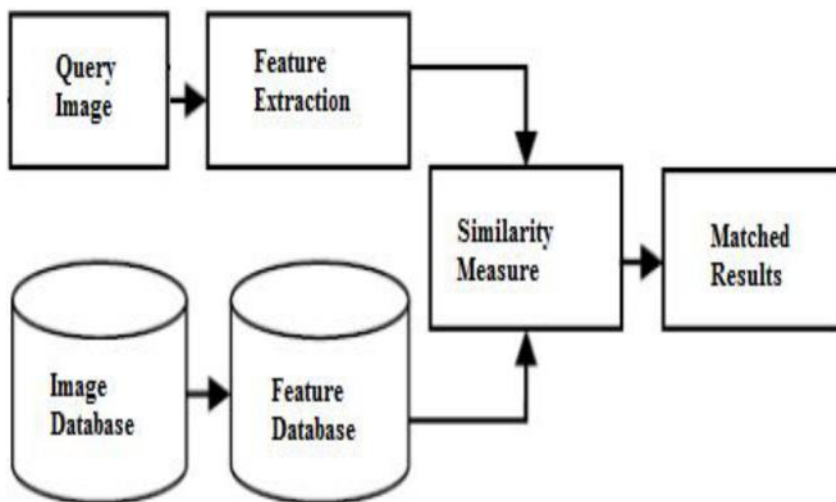
Keywords: Image retrieval, texture feature , similarity, Euclidean distance, Content-based image retrieval

INTRODUCTION

Motivation and overview

For this purpose, many image retrieval systems have been developed. That's why, now a days researchers paying their attention on a very interesting system which is nothing but the Content-based image retrieval technique. In IRCB technique, image retrieval is based on similarities in their lower level features, which are textures, colours, shapes, etc. CBIR is the computer vision application to the difficulty in finding of images from large databases. Content Based Image Retrieval (CBIR) is techniques that allow us to access the digital images from a large collection of image databases by using the image features. The increasing number of digital images requires new methods to access.

The images can be retrieved using the image features color, texture and shape. Image retrieval approaches are based on the computation of the similarity between the users query and images. Figure 1 shows the Architecture of CBIR system, each image is stored in the large image database and its features are extracted, compared to the features of the query image. Evaluation of retrieval performance is a crucial problem in content based image retrieval (IRCB) [1]. The most common evaluation measures used in CBIR are precision and recall.



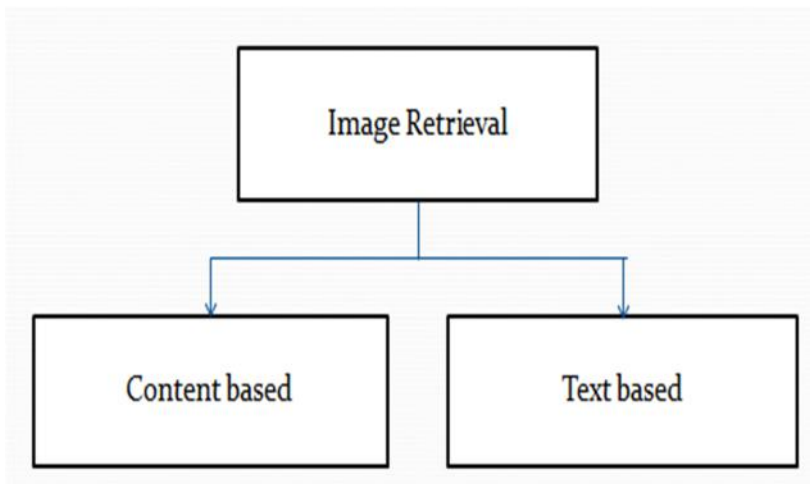
Architecture of IRCB system

REVIEW OF LITERATURE

Image retrieval

There is new image and video content appearing every second through multiple competing television and internet channels, Manual interaction with this large volume of data is becoming more and more inappropriate, which creates an urgent need for automatic treatment to store, organize and retrieve this content. These images are georeferenced images; this means that all images form in reality a huge continuous image covering the entire earth surface. It is not always

proper to deal with such content as isolated images. Retrieval of data means to get desired data from the database and to reduce the semantic gap. It may image, text , audio or video as per requirement of user



Types of image retrievals

Content based image retrieval

The technique used three main technologies of: pattern recognition, signal processing, and computer vision. In content-based image retrieval (CBIR), the image databases are indexed with descriptors derived from the visual content of the images. Most of the CBIR systems are concerned with approximate queries where the aim is to find images visually similar to a specified target image.

Feature Extraction

The features further can be classified as low-level and high-level features. In this stage visual information is extracts from the image and saves them as features vectors in a features database. The color histogram several other color feature representation like color moments and color sets have been applied . Ruetal proposed a modified



Fourier descriptor which is robust to noise and invariant to geometric transformation

Similarity Matching

This step involves the matching of the above stated features to yield a result that is visually similar with the use of similarity measure method called as Distance method.

There are various distances methods available such as Euclidean distance, City Block Distance, and Canberra Distance.

Resultant Retrieved images

It is the process that searches the previously maintained information to find the matched images from database.

TEXTURE FEATURE EXTRACTION

We all know about the term texture but for defining it is a hard time. One can differentiate the two different textures by recognizing the similarities and differences. We can reproduce textures by producing the descriptions. The texture can be analyzed in three different ways

STATISTICAL

Suppose in a region we construct the histogram of the intensities then the moment of the 1-D (one dimension) histogram can be computed. The mean intensity which we have discussed is the first moment the variance describes how similar the intensities are within the region then this variance is second central moment Skew describes the symmetry of the intensity distribution about the mean then this skew is the third central moment.



METHODOLOGY

1	1	5	6	8
2	3	5	7	1
4	5	7	1	2
8	5	1	1	5

1	2	0	0	1	0	0	0
0	1	0	0	1	0	0	0
0	0	0	0	1	0	0	0
0	0	0	0	1	0	0	0
1	0	0	0	0	0	2	0
0	0	0	0	0	1	0	1
2	1	1	0	0	0	0	0
0	0	0	1	1	0	0	0

gray level co-occurrence matrix

1	1	5	6	8
2	3	5	7	1
4	5	7	1	2
8	5	1	1	5

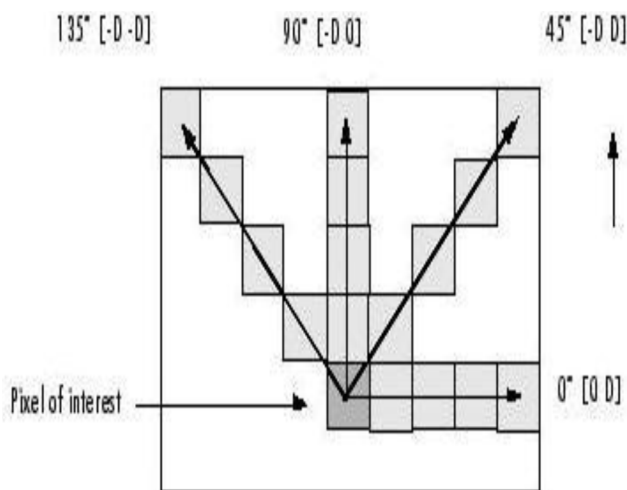
1	2	0	0	1	0	0	0
0	1	0	0	1	0	0	0
0	0	0	0	1	0	0	0
0	0	0	0	1	0	0	0
1	0	0	0	0	0	2	0
0	0	0	0	0	1	0	1
2	1	1	0	0	0	0	0
0	0	0	1	1	0	0	0

Process used to create the GLCM

Specifying the offsets: By default, a single GLCM with a spatial relationship, or offset, define as two horizontally adjacent pixels created by the gray co matrix function. For example, you can define an array of offsets that specify four directions (horizontal, vertical, and two diagonals) and four distances in this case, the input image is represented by 16 GLCMS. When you calculate statistics from these GLCMS, you can take the average.

These offsets can be specified as a p-by-2 array of integers. Each row in the array is a two element vector. And it is represented in the form of the [Row_offset,column_offset]. Row_offset specifies the number of rows between the pixel of interest and its neighbor. colum_offset specifies the number of columns between the pixel of interest and its neighbour.

Offsets = [01;02;03;04;.....
 -11;-22;-33;-44;.....
 -10;-20;-30;-40;.....
 -1-1;-2-2;-3-3;-4-4];





Spatial relationships of pixels

Deriving statistics from a GLCM

After treating the GLCMS gray co props function may be used to derive several statistics from them. These derived statistics gives information about the texture of an image. By calling the gray props function you can specify the statistics you want. The following table illustrates the statistics you have been derived. Then the Table 1 is as follows:

Statistics	Description
Homogeneity	It measures the closeness of the distribution of elements between the GLCM and GLCM diagnol.
Energy	It is known as the uniformity or the angular second moment .it provides the sum of the squares of the elements of the GLCM.
Contrast	In the gray level co-occurrence matrix it measures the local variations.

Determining the pixel values in the range filtered output image

The stdfilt and entropyfilt functions operate similarly, defining a neighborhood around the pixel of interest and calculating the statistic for the neighborhood to determine the pixel value in the output image. The stdfilt function calculates the standard deviation of all the values in the neighborhood.

The entropyfilt function calculates the entropy of the neighborhood and assigns that value to the output pixel. Note that, by default, the entropyfilt function defines a 9-by-9 neighborhood around the pixel of interest. To calculate the entropy of an entire image, use the entropy function



CO-OCCURRENCE MATRIX

The matrix that is defined over an image to be the distribution of the co-occurring values at a given offset. A co-occurrence matrix can also be defined mathematically over an image from $(m \times n)$. and in this now the offset is parameterized as $(\Delta x, \Delta y)$,

The co-occurrence matrix will provide you the second order method for generating the texture features. This probability is also termed as the special gray level dependency represents the conditional joint probabilities of all gray levels in the pair wise combination in the spatial window. There are the two parameters illustrated below they are the inter pixel distance and the orientation angles and they are represented by the terms 'd' for the inter pixel distance and the orientation or the angles is represented by 'θ'

Therefore the probability measure can be taken into the consideration as follows:

$$Pr(x) = \{C_{ij} | (d, \theta)\}$$

Where C_{ij} (the co-occurrence probability between gray levels i and j) is defined as

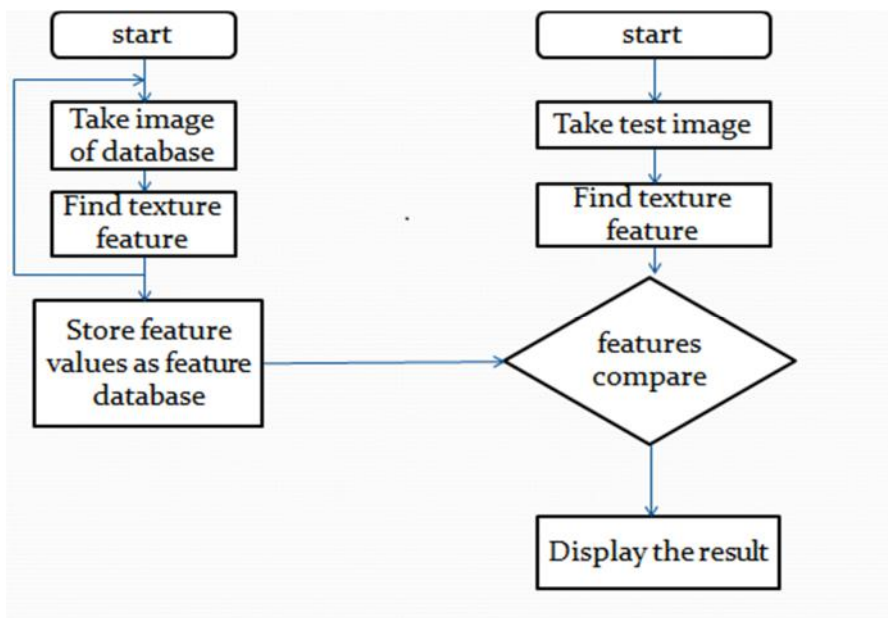
$$C_{ij} = (P_{ij}) / (\sum_{l,j=1 \dots to G} p_{ij})$$

Implementation

Algorithm

In this project, experimental data set contains 1000 images from MOSDAC database of images. experimental images of satellite cloud images for testing. In section 3, we study two kinds of feature extraction techniques: feature extraction techniques based on the HSV color space and texture feature extraction technology. At texture feature extraction techniques, we introduces two different extraction methods the gray co-occurrence matrix and CCM. texture are just in

part describing the characteristics of images. image database varies some images dramatic ups and downs in gray level, showing a very strong texture characteristics, and some images from a number of smooth but the colors are different regional composition.



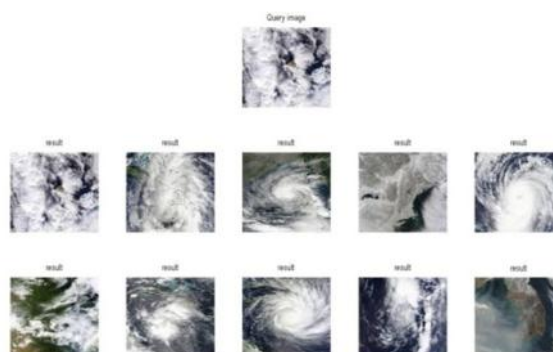
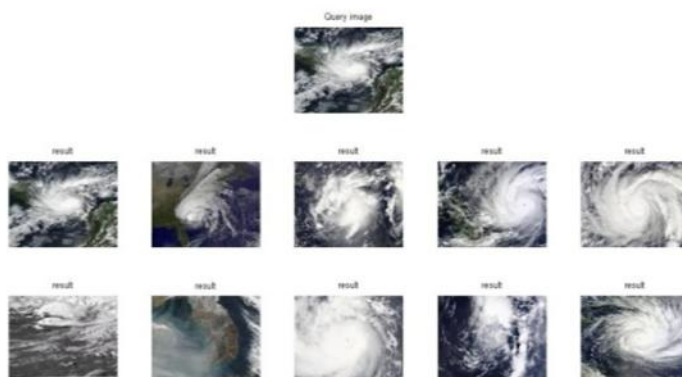
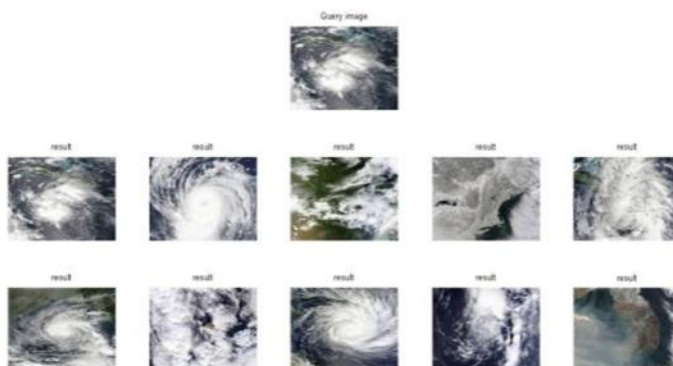
Flow chart of texture based satellite cloud image retrieval

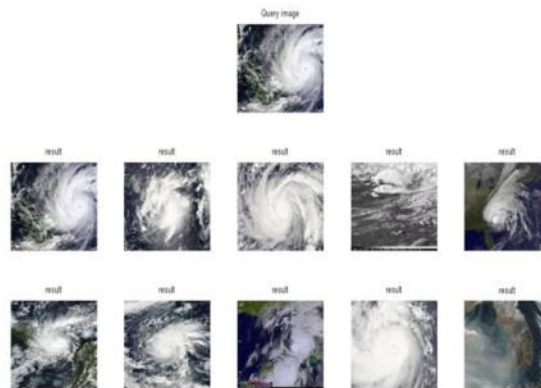
Texture feature extraction

The texture feature vector is computed by taking average of all the values of texture descriptors contrast, correlation, homogeneity and energy, computed from the 4 GLCMs. The texture feature vector of the infrared satellite image is presented in the Table 2.

Table2: Texture feature vector

	contrast	correlation	Homogeneity	Energy
Average value	12.256	2.45	1.256	313.456





Retrieval of Top 10 similar satellite images for different query images

CONCLUSION & FUTURE SCOPE

In this paper, presented the retrieving satellite cloud images from the database using the texture based image retrieval. similar images can be retrieved quickly and accurately by inputting an image. GLCM has been used in various areas to improve the performance of the system and to achieve better results in different applications.

In future work, we hope to build a generalized query method which increases the system searching ability and provide more accurate content descriptions of places of interest. This work can be further extended to some domain-based applications such as finger print recognition, retina identification, and object detection etc for large image database

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IMPACT ANALYSIS OF GLOBALIZATION ON OROMO CULTURE: THE CASE OF WESTERN OROMIA

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Abstract

This research was aimed to analyze the impact of globalization on Oromo culture of Western Oromia. Depending on this general objective, it was intended to canalize the basic questions and the specific objectives respectively. To achieve the goal, qualitative research method was applied. Five zones were purposively selected. These are Ilu Abba Bor, Bunno Bedelle, Eastern Wollega, Kellem Wollega and Western Shewa. The raw data collected were critically analyzed using qualitative data analysis. The finding of the research reveals that globalization has affecting the culture of the Oromo of the study area positively and broadly negatively. This is because this generation has been using the product of technology and globalization without analyzing the merits and the demerits of it as a whole. This is due to lack of awareness and inappropriate utilization of the concept and the process of globalization. Though the expansion of globalization is inevitable, the study recommended that the generation has to consume the fruit of global market in a way that sustain their cultural identities and values without escaping from the existing international conditions.

Key words: *globalization, analysis, impact, culture, norm*



1.1. Background of the Study

There are ups and downs in human life for which human beings have been trying to facilitate their way of life. Thus, there are things that are exposed to be changed from time to time. In the same way, it is inevitable for this world to be exposed for the change.

In life of the society change may come because of different reasons. But, the main reason for this change is globalization. Thus, the process of globalization is the result of the social interaction between different society and societies with different cultures, institutions, governments & etc. Accordingly, the values, customs, traditions, products and cultures have been shared between different countries. These processes have been taken place through trade, investment and through information technology. And this change has been brought events, experiences and materials to one common experience or common value that have been taking place in different parts of the world. Thus it pushes the world to one common society (homogeneity). Hence, globalization influences the culture of the world to be one in different directions (Hofstede 1980, Adler 1983).

Culture is not something unchangeable. As the life of human beings develop or change from time to time, culture and norms can also be increasingly changed and change the values, norms and views etc of a given society. According to Fridah (1998:39), "It identifies a continuous process of change but in spite of the change, culture continues to give a community a sense of identity, dignity, and continuity, security and binds society together,". This development shows the continuous process of change; nevertheless, culture is continually the sign through which the emotion of the society can be reflected_ nationalism, continuity, peace & connect societies together. In other way round, culture is used to inherit and study the complex values of culture in independent way in addition to adopting in order to address the interest of invader (Jean, 2002).



According to Nsibambi (2001) the process of globalization & developmental change of technology, communication, political power & war, knowledge & art is the place where values, cultures, rituals & customs can be met & shared. Generally speaking, globalization is the chain of politics, economy, societal issues & invading culture(s).

But, culture includes different values & norms that controls the way of life of the society. According to Diribi (2009:17),

Ilaalchi yookiin dhugeeffannoon uummata tokkoo eenyummaa tokkoo agarsiisa. Dhugaafi soba, gaariifi yaraa, seeraafi heera uummataa saniifi akkaataa itti uummanni sun uumaafi uumama ilaalee hubatu calaqqisiisa. Dhugeeffannoon uummata tokkoo yeroo dheera booda seenaa, aadaafi amantii uummata sanaa ta'a. Uummanni tokko ammoo, dhugeeffannoofi safuu ofii irratti hundaa'eetu seera bulmaataa tumata.

From this we conclude that, the view of the society portray their identity. It depicts true & false, good & bad, rule & regulations of the society & shows the way the society observes & analyzes the nature & creator. Through time, this can be taken as history, culture and belief of a given society. So, a given society can set rule & regulation based on the view & norm that has been experiencing.

Nonetheless, studies reveal that globalization is invading culture & cultural values. Therefore, globalization negatively affects to decide the rule & regulation of the society & on the norm/ culture of the society too. So, the study is to analyze the impact of globalization in Western Oromia.

1.2. Stat

1.3. ement of the Problem

Globalization is the events happened in different directions like in politics, economy and social issues. It is also the way through which

customs & social lives of different societies can be restructured. Thus, it has merits & demerits for the cultural values of the society.

Like societies living in other parts of the world, Oromos have their own culture & norms and/or customs & they have their own way of life they follow. Besides, the way of life that one can follow affects positively or negatively on once culture. But, influence is not visible & it broadens its state line from time to time. It may also destroy culture of a society through time. Thus, it is mandatory to conduct a research & analyze to see what has been brought to Oromo culture by globalization. Therefore, this study is intended to analyze & elaborate the impact of globalization on the culture and/or norm of Oromo society. This is to say that the study was conducted on the impact of globalization on culture/norm of Oromo society these days.

As far as the knowledge of the researchers concerned, no research has been conducted on this title. But, there are few studies conducted on influence of information technology on Check Republic, Florida & Japanese Language. Thus, these studies have no direct relation with the studies conducted before. And no research has been conducted on the impact of globalization on Oromo culture/norm. Besides, this study is to fill the gap between globalization & norm of the Oromo society weather they go in line with one another or not. Therefore, this study was conducted on the impact of globalization on Oromo culture in Western Oromia.

This study is going to answer the following questions. These are:

- ☞ Does the norm of Oromo society & globalization have a relation?
- ☞ What impacts does globalization bring to Oromo norm/culture?
- ☞ What are the solutions to alleviate the impacts?

1.4. Objectives of the Research

1.4.1. General Objective

The general objective of the study is to analyze the impact of globalization on Oromo culture especially in Western Oromia.

1.4.2. Specific Objectives

The study is going to be conducted to address the following objectives. These are:

- ☞ To identify the relationship between norm/culture & globalization
- ☞ To elaborate the positive impact of globalization on norm of Oromo society
- ☞ To explain the negative impact that globalization brings to the norm of Oromo society
- ☞ To list the solutions for the impact of globalization on norm of Oromo society

2. Methods of the Research

This study was conducted to analyze the impact of globalization on Oromo culture/norm especially in Western Oromia. Thus, to analyze the raw data collected through data collecting tools qualitative research method was applied. Because, this method is appropriate for cultural studies.

To make the study result consistent & acceptable source of data is determinant. Thus, primary & secondary sources were employed to collect the data. Accordingly, *Abba Gadas* and elders were employed as a primary source & written materials were reviewed & analyzed as a secondary source.

The study analyzed the impact of globalization on Oromo norm/culture of the Oromos living in nine zones of Western Oromia without extinguishing based on sex, religion, economic and academic status. Additionally, from the zones in the study area only five zones were selected purposively. Thus, the zones are Ilu Abba Bor, Jimma, Kellem Wollega, Eastern Wollega and Western Shewa. This sampling technique was used since the geographical locations of the areas are far from one another & the situations are quite different.

Hence, purposive sampling technique was also used to select two districts. This method was also employed to select experts from each



district & folklore experts. Besides, snowball sampling technique was utilized to select elders from each district that have best experience in exercising the norm or culture.

To conduct this research two data gathering tools were used. Thus, semi-structured interview were used to collect data from experts (from district, zone and folklore experts) and elders. In addition to this, tangible evidences that can be seen with necked eye like material cultures, clothes, foods etc people had been using in their life had been analyzed compared to the present day.

3. Discussion and Analysis of Data

3.1. Culture

The Oromo people, like that of other Society have its own way of life. According to the informants, the concept of 'culture' includes the entire way of life of the Oromo people. The evidence obtained from the data, revealed that, the culture of the Oromo that include every system that can be expressed and described using folk performing art and using different actions. In addition, the informant describe that their culture is the way of life through which the Oromo people can help each other during sorrow, quest each other, respect each other, advise each other, led each other, arrange marriage, develop its economy and used to keep peaceful co-existence. In spite of having very wide meaning, the culture of the Oromo has been exposed to different influence to be changed from time to time. As a result some of the traits and values of the Oromo culture has been losing (*Malekian, 2016*). Therefore, the informant of this research has observed that the young generation has been totally ignoring their society's way of life due to the interaction with other culture(s).

3.2. Relation of the Oromo Culture with Globalization

In the History of the world globalization had started long years ago with the interaction of the peoples of different continents. However, recently globalization has been achieved very intensively. This intensity



is mainly because of the influence of the transformed culture of the developed nations and also transformation of technology has been influencing. Now days, the idea which has been propagated by the world community is, bringing the world in to a single village. This would be facilitated using technology. Globalization is an evitable. Hence, no society (one) can escape from the influence it brings directly and indirectly. Similarly, having its own culture, the Oromo people have the opportunity to introduce the culture to the world society.

The informant of this research indicated that, globalization has its own relation with the Oromo culture in different ways. Generally speaking, this relationship can be described in two broad ways. Though the concept of globalization is supplying the resource, we have to introduce to the world market. The relations that the Oromo culture has conducting with other culture may have advantage or disadvantage.

3.3. Significance of Globalization for Oromo Culture

Globalization is a must for all of the society of the world. Any given society can influence the world and also it can be influenced in reverse by the interaction with the other people. This is mainly because, the life of this world has been forced the people to share what they possess. Sharing the traits of culture and introducing once own culture, civilization and philosophy would be possible through day to day communication using facility of technology which is one way globalizing the world's society. The advancement of technology may be one of the opportunities that the Oromo able to supply the material culture so as to benefit from it. According to the data of this study, globalization has contributed the following benefit for the Oromo culture:

- Help to bring modern education to conduct research on culture and literature
- Dissemination of the societies' culture using media
- Linkage of culture due to trade interaction
- Disseminating values of culture using websites and internets



3.3.1. Economic Significance of Globalization

According to the informants, the Oromo people have their own mechanisms of developing their economy. In the Oromo *Gada* System/an egalitarian traditional democratic governance of the Oromo *Abba Sa'aa/owner of cow* had the role of leading the economy of the society. The creation of currency because of globalization helped the Oromo people in particular and the world people supply and sell their productions. The creation of currency helped the Oromo society so as to supply and sell their productions such as Coffee (one of the commodity originated in Ethiopia and become the world commodity), butter, honey, crops, minerals and animals. In addition to the above significance, globalization may also help to increase tourists so as to earn income for the society in particular and to the government of Ethiopia in general.

3.3.2. Political Significance of Globalization

The nations having similar policies and made diplomatic relations may help to exchange and share experiences in different ways. In addition, through their administrative structure collaborating each other on different sectors and they can make relationship on creating common markets of their commodity.

3.3.3. Social Significance of Globalization

According to the informants, the international relation helped the expansion of modern education to the Oromo people of the study area. In addition to the expansion of education, globalization helped to increase attention of the society on the health issues. In other ways, the international relation contributed on expansion of different infrastructures and on the side of technology that could help in sharing experience. Similarly, it helped the society to make facilitated for their common goods. On the other hand, globalization creates conducive conditions for the expansion of modern transportation system and created means of distribution of information through radio,



telecommunication, television, computer and internet are the result of internationalization.

3.4. The Impact of Globalization

Now days, the globalization which has been intensifying because of the expansion of technology has various significances. Nevertheless, there are also various impacts on Oromo culture. The evidence conveyed from the informants reveled that particularly, in developing countries like Ethiopia, the impact that globalization has influencing is very significant. The people of the study area in their relation with other nations tried to change in to practice the experiences they took from developed world. The experience they have taking from abroad is not taken in to consideration the cultural context of the society, rather all the experiences which has been received has been regarded as civilization.

The Oromo people in general and Oromo of the study area in particular like that of other society have their own beautiful cultures/norms. It has a capability of involving in the cultural integration of the world. However, informants confirmed that currently the attention that the young generation has been providing for their cultural values of the Oromo of the study area is reducing. Therefore, the values of this culture are mixing with other traits of culture and changing as a result of this interaction. This is mainly because of the impact of globalization.

The interaction may encourage or discourage the cultural values of the interacted cultures due to many factors. According to the informants, the Oromo of the study areas have their own art, philosophy and civilization that have been transferred from generation to generation which encourage accepted behavior and reject unaccepted behavior.

3.4.1. The Impact of Globalization on Oromo Culture

In life every society uses their culture and language. Economically developed and developing societies have their own way of controlling and ruling their way of life. Hence, it is inevitable for the culture to be



changed. Now days, because of the impact of modern education, expansion of globalization in the world and science and technology a culture has a connection with any other culture. This connection of culture may consolidate or influence one another positively or negatively. The data of the research reveals that the early Oromo passed their arts, philosophy, skills, culture etc to the recent generation. Using these they consolidate the good and criticize the bad behaviors. Besides, they use the knowledge they inherit to escape from different situations in life. However, the study shows that because of the emerging globalization many Oromo cultural values have negatively been influenced (Adedimeji, 2006).

3.4.2. The Impact of Globalization on Oromo Customs

In the Oromo tradition *Safuu*/norm has significant role in its entire way of life. The data of this research revealed that *Safuu*/norms have been regarded as the divine gift. Therefore, *safuu* is the link that relates human being (creature) and creator. Hence, the Oromo believe that "*Safuun kan Waaqaati*" which is to mean, norm belongs to God. In Oromo tradition everything has its own limitation and this limitation is its rules. This norm includes what is expected to be done or not to be done, touched or not to be touched, what to talk or what is not to be talked. Therefore, the measurement of this rules are the norms of the society. The norms and customs have been respected them for so long. However, now days as a result of globalization, preserving those norms become difficult. The norms of the Oromo may not be similar with the norms of others culture. Though there are universally shared traits of culture, in most cases culture is specific. Presently, because of globalization immense (enormous) relationship has been made among cultures and languages of the world societies. If the balance has not well managed, any given culture may negatively influence the norm(s) of the other society. Likewise, because of the expansion of globalization the norms of the Oromo culture has been affected and some rules have been violated. The violated norms are as follows:



1. The Norms of Elders and Youngsters/ *Safuu Obo fi Choral*

In the tradition of Oromo culture the norms of elders and youngsters had been respected for many centuries. In previous years, the leader of a family and the leader of a clan was *Oboo*/elder, whereas, the *Choral*/youngster was expected to respect his every elder. Based on the norms of the society the senior clan has been regarded as *Oboo*/elder and from the sub-clan the senior is regarded as elder. According to informants of the research, the following are the norms that have been respected between the relationship of the elders and youngsters:

- ⇒ According to the norms Blessing ritual is usually made by the elder. To conduct Blessing ritual always identifying the existence of elder clan is a must.
- ⇒ The first seat has to be provided for the elder.
- ⇒ The elder should walk in front of the younger and the elder should speak before the youngsters.
- ⇒ There is norm between mother and daughter. Daughter should always accept the advice of her mother. There is a respected proverb in the norm of the Oromo, which says 'daughter would not teach how her mother gives birth to'. This shows that there was a respected norm between the two. According to the norm if the daughter wants marriage, she would tell to her grandmother than her mother to respect the norms.
- ⇒ The son usually expected to respect his father. Father of a son is always accepted as knowledgeable person than his son. The first speaking should be given for father, whereas, the son expected to listen his father. However, this relationship has been deteriorating because of the interaction with other culture. The new generation perceived himself as modern son. Hence, ignoring the norms of society that has been respected for many centuries.
- ⇒ Generally, as a result of the expansion of internationalization, the entire traditions respected norms between father and son,



mother and son, customs, and values of the Oromo of the study area to a large extent has been deteriorating mainly due to the influence of international medias. The young generation has accepted all the information and actions disseminating through media as sign of civilization and trying to imitate and practice (Fischer, 2001).

2. Norms of Clothing

The informants of the research confirmed that the culture and norms of clothing of Oromo tradition has been affected because of internationalization process. The main objectives of using cloth are to prevent from sunlight, giving heat, to protect from cold weather condition and to protect from different injuries. The other use of close is to protect human health and serve for beauty. Furthermore, the other purpose of cloth is covering the respected body of human being.

The wearing style of the Oromo, like that of other society has been respected for a long period of time. According to the informants, the Oromo of the study area clothing style for elders, women and youth is based on the norms of their society. The young generation, particularly in urban areas, ignoring the closing style of their family and they began to use the clothing style which exposes their body parts. In the tradition of the Oromo particularly according to the norms of the society exposing one's own body is strictly forbidden.

Now days, because of borrowed culture women began to wear men's trousers. But, in the Oromo tradition, women are not allowed to wear men's clothing style. On the other side, men began to wear trousers without belt. As a result, their trousers are unfastened and inappropriate in the eyes of the society. The proverb which says "*Abalu irraa surreen bu'uu ga'e'*" which means 'the trousers are about to drop from someone'. The people perceive such wearing style as the sign of poverty, hunger and fear. Hence, for the society, such wearing style is the symptom of problem; rather it is not civilization for them. The new



wearing style which violates the norm of the Oromo is the result of inappropriate utilization of the features of globalization.

In addition, women began to dress very thin clothes which expose parts of body such as breasts, bodies around umbilical cord and their female organ. This wearing style is taboo (prohibited) in the culture of the Oromo.

Generally, in Oromo culture, the wearing style and hair style of both men and women are not the same. Hair style of young boy and young girl is different. But, now days, because of borrowed style, their tradition of clothing and hair have been changed. This has been regarded as gender role exchange.

3. Norm Between Male and Female Relationship

According to the culture of the Oromo, the relationship between '*qeerroofi qarree*'/ unmarried youngsters/unmarried girls is limited by the existing norms. The youth never allowed making sexual intercourse before marriage. If the young boy arrives at the age of marriage and economically rich enough, he is supposed to inform to his boy friend or to his uncle (brother of his mother). Because of the norm he would not tell to his father. Also a girl is supposed to inform to her grandmother or to her mother. However, the present youth start making sexual intercourses before marriage which shows the changing trends of norms as a result of the expansion of global film industry. The changing behavior of the youth has been resulted the following challenges:

I. Dispute Between Families

In the Oromo culture marriage was/is not the union between men and women; rather, it is/was a union of the clan. Particularly, the marriage of the youth was expected to be arranged by the families of both youth (male and female). Currently, by ignoring such arrangements the youth began to get married each other without the consent of their family. The violation of the marriage rules of the society and family has making disputes on both sides of the married couple. The disagreement in some cases lead to disobedience and youth get in to unwanted



marriage and unsafe sex which finally leads to social problems such as rap, early pregnancy and exposed to sexually transmitted diseases such as HIV/AIDS.

II. Divorce

The marriage conducted without the consent of parents may not be accepted in the family and within the society. Because of the borrowed practices of other cultures the present youth make marriage within short period of time without examining the culture, their ability and their behavior. Therefore, the marriage may not sustain for long period of time. As a result, divorce affected the psychology of their children; the babies may start to live on the street. This problem by itself has been affecting the life of the society.

In addition, the violation of *safuu*/norms on relations of female and male has influenced the economy of the society. The society, examine the economic capability of youth before accepting the marriage arrangement. Before marriage, the young boy is expected to produce crops for food and to full fill other material needed and also constructing residential house. Besides, economy is very crucial for the future social life of the couple. However, the informants of this research informed that, students are making marriage without having the necessary conditions. These marriage faces resistance from the side of their family. Because they are forced to cover all the expenses and all the necessary basic needs for the couple. These burdens also expose the family to increase their poverty. This poverty also leads to disagreement between the families.

4. On the Language

As can be elaborated by cultural professionalisms, language carries culture and it is an instrument that human beings used to transmit their ideas and has its own characteristics. Among these characteristics - language may be borne, developed or died by different factors. The other one is borrowing and to be borrowed. Therefore, this is to mean borrowed or borrowing culture influences once own language. These



days mixing words from different languages have been accustomed and lead the language users to forget words from their native languages. Naming of words that come through technology in English language and came/added to *Afaan Oromoo* (Oromo language which is spoken by more than 50 million people in Ethiopia) is ever-increasing from time to time. Borrowing in language is not like borrowing of other materials that could be returned. Because, borrowed words are considered like that of the words in the language and uttered as if it were in the culture (language). For example, words like *interneetii* (internet), *fees buukii* (facebook), *miiskoolii* (missed call), *imeelii* (email), *televizhiinii* (television), *kompitara* (computer) ... are words named in English and disseminated to other languages through technology.

In other way round, even if there are words in *Afaan Oromoo* (Oromo Language) to substitute the given concept, individuals are using or putting irregular vocabularies that are not familiar in the language by considering them as if they were used as apices. For example, words like '*kilaasiin qaba* (I have a class), '*faazarii kooti* (He is my father), '*fireendiidha*' (S/he is a friend), '*muudii hinqabu* (has no mood) etc. This illustrates that, this is because of the impact of borrowed culture on the language of the society.

5. On the Societies Artifacts

By using their own indigenous knowledge every society has been producing different materials and has been using it for so long. As evidences of the study shows, previously the Oromo people had been using different materials by producing it from trees (wood), clay soil, horns, skins etc. And these materials were also used as folk medicine or as materials too. The materials include agricultural tools, domestic materials used for cooking and ornament etc. However, now days these materials have been deteriorating and substituted by contemporary industry and technology products. Thus, instead of using their own artifacts, the society has been using different plastic & metal industry products which are available on the market by considering the material



cultures as if they were back warded. Sharing knowledge of art, creating and widening the experience has been left aside and following the footsteps of others. These may lead to destruction of societies common good.

In other ways, cultural foods are the results of society's art. In Western Oromia many cultural foods are well known and still few have been used. However, since this emerging generation hasn't been using it, emphasis has not been given to it. Especially, around urban areas people has not been using the artifacts in their daily life. Thereby, foods that are well known in the society is now going to be demolished and instead they have been using foods like pasta, rice , macaroni etc.

6. Culture of Cooperativeness

Instead of wondering here and there alone the Oromos are well known in living together and working cooperatively. As to the Oromo a single individual is worrying about rain. By understanding the concern of such individuals the God stopped or forbid the rain from us so that they built a home for them. This is to mean, they don't see the poor or poor mother living in their neighbor while they are in a severe problem. They are enthusiastic or keen in cooperating to solve different social problems.

- ✎ They buy oxen or they come together & plough (*daboo*) for the person who has no oxen
- ✎ They give from what they have for the poor & borrow them to solve others problems
- ✎ They borrow money for the poor to solve their problem
- ✎ They think for one another and they are passionate about one another
- ✎ They call once kid and to be served with them; cooperatively brought up the children

But these days, cultural cooperation has been deteriorating and leading individual life becomes accustomed in a wide range. Finally, now days globalization pave the way for communications and all events to be



simply and rapidly heard and seen, and has merits & demerits. Thus, the demerits are the following.

- ☞ Marriage system leaves its right track and leads to economic, societal and psychological problems. Counting the sub-clan till seven to study (pre-marriage study) has been depreciated and 'araamuu' (kinship marriages & committing sexual relations with kin) has been taking place.
- ☞ Since mixing of words from other languages has been taking place, oral literatures that have been used like proverbs, sayings and figurative speeches haven't been getting prominence. Instead words used for insulting and which break the norm become familiar. As the study reveals that, even for elders youngsters have been using words like 'Faazukkaa' (father), 'Jalasee' (jealous), 'Muud algabbaashim' (hasn't understood the mood).
- ☞ The well known respecting norm in the society become deteriorating and disappearing from time to time;
 - ⇒ Youngsters are not giving priority for elders to take seats and path ways.
 - ⇒ Taking off caps or clothes from heads, climb down from horse's back to greet elders is ignored.
 - ⇒ Now days quarrelling, insulting and nagging one another in the presence of elders is becoming usual; but, this has been a norm for so long.
 - ⇒ Since elders (aged men and women) have been respected, youngsters should help them in taking and carrying what they have at hand or on shoulder; but, these days these norm is on the verge on dying.
- ☞ Respecting one another or elders has been forgotten.
- ☞ Leaving their own way life is ignored and practicing others way of life. Early culture and norm is suppressed; because, they think as if their own culture and norm is back warded, lacking



civilization so that they are admiring and giving emphasis for the borrowed norm or culture. Therefore, ignoring societies early norm/culture and employing the borrowed one may lead to:

- ✓ Clothing culture or norm has been leaving its right path so that they are wearing clothes which expose their sexual (reproducers) organ to be seen or visible.
 - ✓ Speech norm is deteriorating.
 - ✓ Working culture is changed.
 - ✓ Male and female relationship is out of the norm of the society (has been changed its right direction).
- ☞ Early artifacts that the society formulates from trees (wood), clay, horns, skin etc has been forgotten and using industry products have been expanding.
- ☞ Unless the society understands the positive and negative impact to employ the product of globalization, it is like a donkey lost in the donkey market which means it is too difficult for an individual to identify his/her own. Especially, developing countries are exposed to the impact so that they forget their own and take others culture and norm as it is.

4. Conclusion and Recommendations

4.1. Conclusion

From the data analyzed and discussed the following points are extracted as the main points. These are:

- ⇒ Culture and globalization have a relationship. Because globalization movement or the relation of globalization is not only in the areas of politics and trade but also it has a connection with language and culture. Through globalization sharing and/or interchanging culture and language took place. Thus, it has positive or negative impact. In globalization, if the society doesn't adopt & preserve his language and culture, it



has its own impact because of the fact that people are leaving their own and imitating others.

- ⇒ In other way round, this study reveals that, since many things are interchanging in this global world, norm of Oromo elders & youngsters (*safuun oboofi cooraa Oromoo*) become deteriorating through time. Through globalization this generation would like to see & hear about culture or other social issues and thereby they have a vast opportunity for that. It was better to analyze, evaluate and compare others cultures with their own before they took & imitate others as it is. Because it forces them to leave their golden norm & culture through which the society restructure generations. Now days since putting down their own & imitating others norm & culture have been coming to reality, the norm & culture of elders & youngsters have been deteriorating. Because, youngsters have not been respecting elders; instead they are ignoring the idea of elders.
- ⇒ In addition, in Oromo culture wearing or clothing have their own norm. Norm is the early custom and culture of the Oromo. And male and female have their well known clothing style. But this study reveals that now days because of the impact of globalization, the Oromo youth have been copying & imitating the wearing style of foreigners and left their own aside.
- ⇒ Besides, the relationship of male & female in the Oromo has its own limit. Thus, the study demonstrates that imitating or following the culture of the others is due to the enforcement of emotions deepened in side. In addition to this, the norm of mother & daughter and the norm of father & son known in the society have been neglected and practiced without limit.
- ⇒ Finally, the study proves that globalization influences the folkloric values that the society has been preserved. These days



the youth has been using and has been dependent on contemporary industry products instead of the folkloric values.

4.2. Recommendations

Norm is base for the culture of Oromo society. Therefore, preserving this norm is mandatory to keep the balance of life in different aspects. No society can live unaccompanied by escaping from globalization. This is to say, social life is a visible relationship and what one faces in life. Nevertheless, copying and imitating others culture, custom & norm by leaving our own norm and culture leads to disappear it. Because practicing others norm or culture leads to leaving once own culture, breaking once own norm and forgetting once own identity. So, to consolidate once own early norm frequently concerned bodies should take their share to mobilize the society and also it is better to aware this new generation about their culture, norm and language.

- ❖ Experts of culture and tourism working on different office structures should give due attention to aware the society and give weight for their culture and adapt to the existing reality without leaving its originality or the core value.
- ❖ Language teachers and experts of syllabus ought to consider issues about culture and norm of the society while designing the syllabus to teach them about their value.
- ❖ Elders and *Abba Gadas* (Gada Leaders- the leaders of the an egalitarian tradition Oromo governance) should play their role in different rituals in awaking and advising this generation about the early culture and norm of the Oromo people so as to make them respect and follow. In other way round, it better to make them aware about the impact of globalization on Oromo culture and norm & adapt it with the existing situation.
- ❖ Imitation of the marriage system of other countries has lead to divorce and this has been leading to societal, economic and psychological problems. To alleviate these problems the



'jaarsummaa' in Oromo (court of elders) and the family law ought to give emphasis for it in detail.

- ❖ To make the generation not to ignore their culture and thereby not to forget their identity, before the youth imitate the custom and culture of others, the families be supposed to advice and teach them. Because the way the youth understand the wide world's culture (universal culture) begins from their local culture. Here after, it is better to aware about the universal culture through time.
- ❖ Also it is better for this generation to give value and consolidate their culture and norm to the global market in globalization than accepting others language and culture without analyzing the consequence.
- ❖ Medias should play their vital role in awaking the emerging generation to make them know about the issue of culture and also has to have programs which consolidate and teach about the culture, language and norm of the Oromo.

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INDIA'S JOURNEY TOWARDS REGULATION OF SURROGACY AS FERTILITY TREATMENT : AN OVERVIEW

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The word 'surrogate' has its origin in Latin word 'surrogatus' (past participle of 'surrogare'), meaning a substitute, that is, a person appointed to act in the place of another. Thus a surrogate mother is a woman who bears a child on behalf of another woman, either from her own egg or from the implantation in her womb of a fertilized egg from other woman. According to the Black's Law Dictionary, surrogacy means the process of carrying and delivering a child for another person.

The New Encyclopaedia Britannica defines 'surrogate motherhood' 'as the practice in which a woman bears a child for a couple unable to produce children in the usual way'.

The Report of the Committee of Inquiry into Human Fertilization and Embryology or the Warnock Report (1984) defines surrogacy as the practice whereby one woman carries a child for another with the intention that the child should be handed over after birth.¹

The Assisted Reproductive Technologies (Regulation) Bill, 2014 defines surrogacy as "surrogacy" means an arrangement in which a woman agrees to a pregnancy, achieved through assisted reproductive technology, in which neither of the gametes belong to her or her

¹ The Report of the Committee of Inquiry into Human Fertilization and Embryology or the Warnock Report (1984).

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http://www.hfea.gov.uk/docs/Warnock_Report_of_the_Committee_of_Inquiry_into_Human_Fertilisation_and_Embryology_1984.pdf



husband, with the intention to carry it and hand over the child to the commissioning couple for whom she is acting as a surrogate;²

From above one can understand that there are two main types in surrogacy they are traditional or straight and host or gestational.

a. Traditional or Straight Surrogacy

This type is usually the less costly form, however is also less common. The surrogate mother is impregnated with semen from the intended father or sperm donor and uses her own eggs. This means that the surrogate mother is genetically related to the child. The insemination procedure can be conducted at home, using an insemination kit, or can be performed by a fertility clinic.

b. Host or Gestational Surrogacy

The more popular and effective method, this procedure involves in vitro fertilization (IVF) with the eggs of the intended mother or those of an egg donor. This means that the surrogate mother is not genetically related to the child. Because this method is more complicated medically, it tends to be more expensive than traditional surrogacy. There are three stages to gestational surrogacy:

- Egg donation—either the intended mother or the egg donor undergoes an egg retrieval procedure.
- Fertilization—the egg is fertilized with semen in the laboratory to create embryos.
- Transfer—the fertilized egg, or embryo, is implanted into the surrogate mother's womb. This is often referred to as an embryo transfer, or just transfer.

A fertilized egg may be transferred to the surrogate either when it is freshly fertilized, or after it has been taken from cryogenic storage and thawed. In order to prepare for a fresh embryo transfer, the intended mother or egg donor and the surrogate must take hormone pills at the same time to synchronize their cycles. In a situation where

² Sec 2(zq)



the embryos have been thawed, some fertility clinics recommend that the surrogate take hormone medication to prepare the lining of her uterus for the transfer. The Assisted reproductive technology (Regulation) Bill, 2014 says “surrogate mother” means a woman who is a citizen of India and is resident of India, who agrees to have an embryo generated from the sperm of a man who is not her husband and the oocyte of another woman, implanted in her to carry the pregnancy to viability and deliver the child to the commissioning couple that had asked for surrogacy;³

The success rate of IVF depends on a number of factors such as the age and health of the woman providing the eggs. Both types of surrogacy are just as safe as traditional pregnancy providing that the surrogate mother undergoes a thorough health screening. These people are called as Surrogates or Gestational Carriers.

Surrogacy recognized as infertility treatment in India:

In India since 2002, Assisted Reproductive Technology (ART) has been recognized as infertility treatment under the Government of India Ministry of Tourism Policy⁴ in which surrogacy is also one method. In the year 2005 for the first time Indian Council of Medical Research (ICMR) and National Academy of Medical Sciences (NAMS) by the order of the Ministry of Health and Family Welfare, Government of India, have come out with National Guidelines for accreditation, supervision and regulation of ART clinics in India, which are non-statutory provisions.⁵ After this, it came out with a draft on Assisted Reproductive Technology (Regulation) Bill and Rules 2008, which later replaced by 2010, 2013 and 2014 bills.

³ Sec.2 (zr)

⁴ Available at: <http://lawzmag.com/2015/08/28/commissioning-surrogacy-in-india/>

⁵ Available at: http://icmr.nic.in/art/art_clinics.htm



On 5th August, 2009 the 18th Law Commission of India submitted its report⁶ on “Need for Legislation to regulate Assisted Reproductive Technology Clinics as well as Rights and Obligations of parties to a Surrogacy” to the Union Minister of Law and Justice, Government of India. This commission supported surrogacy in India.

Law Commission recommendations for surrogacy and ART regulation Act:

On 5th of August, 2009 the 18th Law Commission of India submitted the 228th Law Commission Report titled “Need for Legislation to regulate Assisted Reproductive Technology Clinics as well as Rights and Obligations of parties to a Surrogacy” to the Union Minister of Law and Justice, Government of India. By this commission supported surrogacy in India. But it is not favourable towards commercial surrogacy. It said that Infertility is seen as a major problem as kinship and family ties are dependent on pregnancy. Herein surrogacy comes as a supreme saviour.⁷

The Law Commission of India Report on surrogacy has taken into consideration several areas of Surrogacy in India, the prevailing scenario of surrogacy and also recommended standards for the same. The report has regarded that the laws related to surrogacy are highly complex and advised a pragmatic approach while legislating on this issue.

Commission viewed that India become a reproductive tourism destination because of surrogacy agreements. As per commission “In commercial surrogacy agreements, the surrogate mother enters into an agreement with the commissioning couple or a single parent to bear the

⁶ 228th Law Commission Report submitted by the 18th Law commission of India, in the year 2009.

⁷ 18th LAW COMMISSION OF INDIA (REPORT NO. 228), August, 2009. (lost lines of 3rd paragraph from attached letter to report to the then Union Minister of Law and Justice of India, Dr M. Veerappa Moily by law commission)



burden of pregnancy. In return of her agreeing to carry the term of the pregnancy, she is paid by the commissioning agent for that. The usual fee is around \$25,000 to \$30,000 in India which is around 1/3rd of that in developed countries like the USA. This has made India a favourable destination for foreign couples who look for a cost-effective treatment for infertility and a whole branch of medical tourism has flourished on the surrogate practice. ART industry is now a 25,000 crore rupee pot of gold. Anand, a small town in Gujarat, has acquired a distinct reputation as a place for outsourcing commercial surrogacy. It seems that wombs in India are on rent which translates into babies for foreigners and dollars for Indian surrogate mothers".⁸

Commission stressed on Constitutional validity and legality of Surrogacy:

Commission also submitted in its report that "As far as the legality of the concept of surrogacy is concerned it would be worthwhile to mention that Article 16.1 of the Universal 11 Declaration of Human Rights 1948 says, inter alia, that "men and women of full age without any limitation due to race, nationality or religion have the right to marry and found a family". The Judiciary in India too has recognized the reproductive right of humans as a basic right. For instance, in *B. K. Parthasarathi v. Government of Andhra Pradesh*⁹, the Andhra Pradesh High Court upheld "the right of reproductive autonomy" of an individual as a facet of his "right to privacy" and agreed with the decision of the US Supreme Court in *Jack T. Skinner v. State of Oklahoma*¹⁰, which characterised the right to reproduce as "one of the basic civil rights of man". Even in *Javed v. State of Haryana*¹¹, though the Supreme Court upheld the two living children norm to debar a

⁸ Paragraph 1.7 of the 228th Report of the law commission of India.

⁹ AIR 2000 A. P. 156

¹⁰ 316 US 535

¹¹ (2003) 8 SCC 369



person from contesting a Panchayati Raj election it refrained from stating that the right to procreation is not a basic human right.¹²

Commission also held that infertile couple has constitutional protection by saying “Now, if reproductive right gets constitutional protection, surrogacy which allows an infertile couple to exercise that right also gets the same constitutional protection. However, jurisdictions in various countries have held different views regarding the legalization of surrogacy. In England, surrogacy arrangements are legal and the Surrogacy Arrangements Act 1985 prohibits advertising and other aspects of commercial surrogacy. In the US also, commercial surrogacy seems prohibited in many states. In the famous Baby M case¹³, the New Jersey Supreme Court, though allowed custody to commissioning parents in the “best interest of the child”, came to the conclusion that surrogacy contract is against public policy. It must be noted that in the US, surrogacy laws are different in different states.¹⁴

Commission also held that different countries have taken different stands to address this issue. And finally it said that “In India, according to the National Guidelines for Accreditation, Supervision and Regulation of ART Clinics, evolved in 2005 by the Indian Council of Medical Research (ICMR) and the National Academy of Medical Sciences (NAMS), the surrogate mother is not considered to be the legal mother. The birth certificate is made in the name of the genetic parents. The US position as per the Gestational Surrogacy Act 2004 is pretty similar to that of India.¹⁵

Here it is so necessary to have a brief knowledge about different countries stand on surrogacy.

Legal status of surrogacy in different countries:

¹² Paragraph 1.9 of the 228th Report of the law commission of India.

¹³ 537 A.2d 1227

¹⁴ Paragraph 1.10 of the 228th Report of the law commission of India.

¹⁵ Paragraph 1.14 of the 228th Report of the law commission of India.



Australia

In all the states of Australia, the surrogate mother is regarded/considered by the law to be the legal mother of the child and any surrogacy agreement giving custody to others is void and unenforceable in the courts of Law. In addition in all states and the Australian Capital Territory arranging commercial surrogacy is a criminal offence, although the Northern Territory has no legislation governing surrogacy at all and there are seems no near future plans to introduce laws on surrogacy into the NT Legislative Assembly.

Usually couples who make surrogacy arrangements in Australia must adopt the child rather than being recognized as birth parents, particularly if the surrogate mother is married. After the announcement, Victoria changed their legislation since January 1st, 2010, under the Assisted Reproductive Treatment Act, 2008, to make altruistic surrogacy within the state legal, however commercial surrogacy is still illegal.

Since June 1st, 2010 in Queensland, altruistic surrogacy became legal under the Surrogacy Act, 2010. Recently North South Wales (NSW) has come up with Surrogacy Bill, with it being passed by the Legislation but the Proclamation of the same is yet to take effect and it seems that the same will happen by February, 2011 thereby prohibiting commercial surrogacy and making Altruistic Surrogacy the Law of the day.

Canada

Commercial Surrogacy is prohibited under the Assisted Human Reproduction Act, 2004. Altruistic surrogacy remains legal.

In the province of Quebec, contracts that involve surrogacy are unenforceable.

France

In France, since 1994 any surrogacy arrangement whether it is commercial or altruistic is illegal, unlawful and prohibited by the law.



Hungary

Commercial surrogacy is illegal in Hungary.

Israel

Israel the first country in the world to implement a form of state-controlled surrogacy in which each and every contract must be approved directly by the state. In March 1996, the Israeli government legalized gestational surrogacy under the "Embryo Carrying Agreements Law." Surrogacy arrangements are permitted only to Israeli citizens who share the same religion. Surrogates must be single, widowed or divorced and only infertile heterosexual couples are allowed to hire surrogates. Due to the numerous restrictions on surrogacy under Israeli law, the Israeli intended parents have turned to International Surrogacy. India is the preferred destination because of its low costs. Then Intended Parents also turn to US surrogates where an added bonus is an automatic US citizenship for the newborn.

Japan

In March 2008, the Science Council of Japan proposed a ban on surrogacy and said that doctors, agents and their clients should be punished for commercial surrogacy arrangements.

Netherlands and Belgium

Commercial surrogacy is illegal in Belgium and the Netherlands.

United Kingdom

Surrogacy arrangements have been legal in the United Kingdom since 2009. Whilst it is illegal in the UK to pay more than expenses for a surrogacy, the relationship can be recognized under Section 30 of the Human Fertilization and Embryology Act, 1990 under which a court may make parental orders similar to adoption orders. How this came about is one of those occasions when an ordinary person can change the law.

United States



Many states have their own state laws written regarding the legality of surrogate parenting. It is most common for surrogates to reside in Florida and California due to the surrogacy-accommodating laws in these states. With the accommodating laws of the State of California and the long overseas deployments of husbands, wives have found surrogacy to be a means to supplement military incomes and to provide a needed service. It is illegal to hire a surrogate in New York, and even embryonic transfers may not be done in New York. At this point, the laws surrounding surrogacy are well defined in the State of Pennsylvania, and surrogacy is beginning to become common in the state of Delaware.¹⁶

From above information one can understand there are different approaches by different countries with regarded to ART and Surrogacy services. There was no uniformity in the world. Even India also has been struggling to make proper law regarding ART as well as surrogacy.

Report had taken an example case of Baby Manji Yamada v. Union of India¹⁷ for expressing constitutional validity of surrogacy in India.

Baby Manji Yamada v. Union of India, concerned production/custody of a child Manji Yamada given birth by a surrogate mother in Anand, Gujarat under a surrogacy agreement with her entered into by Dr Yuki Yamada and Dr Ikufumi Yamada of Japan. The sperm had come from Dr Ikufumi Yamada, but egg from a donor, not from Dr Yuki Yamada. There were matrimonial discords between the commissioning parents. The genetic father Dr Ikufumi Yamada desired to take custody of the child, but he had to return to Japan due to

¹⁶ All the information regarding "Legal status of surrogacy in different countries: extracted From Surrogacy laws India, legally yours- a full law and financial consultancy firm, based in New Delhi. website. http://www.surrogacylawsindia.com/legality.php?id=%207&menu_id=71

¹⁷ JT 2008 (11) SC 150



expiration of his visa. The Municipality at Anand issued a birth certificate indicating the name of the genetic father. The child was born on 25.07 2008 and moved on 03.08.2008 to Arya Hospital in Jaipur following a law and order situation in Gujarat. The baby was provided with much needed care including being breastfed by a woman. The grandmother of the baby Manji, Ms Emiko Yamada flew from Japan to take care of the child and filed a petition in the Supreme Court under article 32 of the Constitution. The Court relegated her to the National Commission for Protection of Child Rights constituted under the Commissions for Protection of Child Rights Act 2005. Ultimately, baby Manji left for Japan in the care of her genetic father and grandmother.¹⁸

The report considered Indian and foreign decisions on surrogacy (also constitution right to procreate) including the Baby M case and the Baby Manji's Case for reviewing the position on the constitutional validity of surrogacy in India.

Commission views on ICMRI 2005 guidelines and 2008 draft bill:

The report expressed the view of the Law Commission that while legislating on surrogacy, makers has to keep some important issues regarding the Indian Counsel for Medical Research Guidelines 2005 on Surrogacy, the draft Assisted Reproductive Technology (Regulation) Bill and Rules 2008 and the National Seminar on "Surrogacy – Bane or Boon".¹⁹

It is well known that ICMRI has taken initiative step with regarding regulation of ART services in the year 2005 itself after that it come out with a draft on Assisted Reproductive Technology

¹⁸ Paragraphs 1.15 and 1.16 of the 228th Report of the law commission of India.

¹⁹ A seminar on "Surrogacy – Bane or Boon" was held at the India International Centre on 13.02.2009. The discussion focused on the draft Assisted Reproductive Technology (Regulation) Bill and Rules 2008.



(Regulation) Bill and Rules 2008. The draft Bill contains 50 clauses under nine chapters²⁰

Some of the important issues of the draft are:

The Bill acknowledges surrogacy agreements and their legal enforceability. This will ensure that surrogacy agreements are treated on par with other contracts and the principles of the Indian Contract Act 1872 and other laws will be applicable to these kinds of agreements. The Bill provides that single persons may also go for surrogacy arrangements.

The Bill provides that a foreigner or foreign couple not resident in India or a non-resident Indian individual or couple, seeking surrogacy in India, shall appoint a local guardian who will be legally responsible for taking care of the surrogate during and after pregnancy till the child is delivered to the foreigner or foreign couple or the local guardian. It is further provided that the commissioning parents or parent shall be legally bound to accept the custody of the child irrespective of any abnormality that the child may have, and the refusal to do so shall constitute an offence. A surrogate mother shall relinquish all parental

²⁰ the draft Assisted Reproductive Technology (Regulation) Bill and Rules 2008 had divided into 9 chapters those are: Chapter I of the Bill contains definitions. Chapter II provides for constitution of a National Advisory Board for ART and State Boards for ART for laying down policies, regulations and guidelines, and Registration Authorities for registering ART clinics. Chapter III lays down procedure for registration of ART clinics. Chapter IV prescribes duties of ART clinics. One of the duties is to make couples or individuals, as the case may be, aware of the rights of a child born through the use of ART. The duties also include the obligation not to offer to provide a couple with a child of a pre-determined sex. Chapter V provides for sourcing, storage, handling and record-keeping for gametes, embryos and surrogates. Chapter VI regulates research on embryos. Chapter VII discusses rights and duties of patients, donors, surrogates and children. Chapter VIII deals with offences and penalties there for. Chapter IX is titled 'Miscellaneous' and includes power to search and seize records etc. and the power to make rules and regulations. This legislation is intended to be in addition to, and not in derogation of, other 18 relevant laws in force.



rights over the child. The birth certificate in respect of a baby born through surrogacy shall bear the name(s) of genetic parents/parent of the baby.

The Bill also provides that a child born to a married couple or a single person through the use of ART shall be presumed to be the legitimate child of the couple or the single person, as the case may be. If the commissioning couple separates or gets divorced after going for surrogacy but before the child is born, then also the child shall be considered to be the legitimate child of the couple.

The Bill further provides that a couple or an individual shall not have the service of more than one surrogate at any given time. A couple shall also not have simultaneous transfer of embryos in the woman and in a surrogate etc.

Some of the important issues of the Seminar on “Surrogacy – Bane or Boon”:

A seminar on “Surrogacy – Bane or Boon” was held at The India International Centre (IIC)²¹ 13.02.2009. The discussion focused on ICMRI draft bill and rules 2008.

The points highlighted in the discussion at the Seminar included: (i) what would be the remedy available to biological parents to obtain exclusive legal custody of surrogate children, (ii) how can the rights of the surrogate mother be waived completely, (iii) how can the rights of the ovum or sperm donor be restricted, (iv) how can the genetic constitution of the surrogate baby be established and recorded with authenticity, (v) whether a single or a gay parent can be considered to be the custodial parent of a surrogate child, (vi) what would be the status of divorced biological parents in respect of the custody of a surrogate child, and (vii) would a biological parent/s be considered the legal parent of the surrogate child? Etc and finally they concluded that

²¹ The India International Centre (IIC) is a well known non-official organization situated in New Delhi, India.



this bill had many lacunas. The Bill neither creates, nor designates or authorizes any court or quasi-judicial forum for adjudication of disputes arising out of surrogacy, ART and surrogacy agreements. Disputes may, inter alia, relate to parentage, nationality, issuance of passport, grant of visa. There is already a conflict on adoption and guardianship as non-Hindus cannot adopt in India. Such disputes need to be resolved before a child is removed from India to a foreign country. A suggestion at the above Seminar emerged that there is a need for specialized court called "Surrogacy Court", it could comprehensively look at all the above problems for adjudicating disputes.

Finally commission held that Surrogacy involves conflict of various interests and has inscrutable impact on the primary unit of society viz. family. Non-intervention of law in this knotty issue will not be proper at a time when law is to act as ardent defender of human liberty and an instrument of distribution of positive entitlements. At the same time, prohibition on vague moral grounds without a proper assessment of social ends and purposes which surrogacy can serve would be irrational. Active legislative intervention is required to facilitate correct uses of the new technology i.e. ART and relinquish the cocooned approach to legalization of surrogacy adopted hitherto. The need of the hour is to adopt a pragmatic approach by legalizing altruistic surrogacy arrangements and prohibit commercial ones. The draft Bill prepared by the ICMR is full of lacunae, nay, it is incomplete. However, it is a beacon to move forward in the direction of preparing legislation to regulate not only ART clinics but rights and obligations of all the parties to a surrogacy including rights of the surrogate child.

Commission recommendations for special law on surrogacy and ART:

Commission in its lost paragraph had given some important guidelines which should be addressed in proposed ART legislation should include



[1] Surrogacy arrangement will continue to be governed by contract amongst parties, which will contain all the terms requiring consent of surrogate mother to bear child, agreement of her husband and other family members for the same, medical procedures of artificial insemination, reimbursement of all reasonable expenses for carrying child to full term, willingness to hand over the child born to the commissioning parent(s), etc. But such an arrangement should not be for commercial purposes.

[2] A surrogacy arrangement should provide for financial support for surrogate child in the event of death of the commissioning couple or individual before delivery of the child, or divorce between the intended parents and subsequent willingness of none to take delivery of the child.

[3] A surrogacy contract should necessarily take care of life insurance cover for surrogate mother.

[4] One of the intended parents should be a donor as well, because the bond of love and affection with a child primarily emanates from biological relationship. Also, the chances of various kinds of child-abuse, which have been noticed in cases of adoptions, will be reduced. In case the intended parent is single, he or she should be a donor to be able to have a surrogate child. Otherwise, adoption is the way to have a child which is resorted to if biological (natural) parents and adoptive parents are different.

[5] Legislation itself should recognize a surrogate child to be the legitimate child of the commissioning parent(s) without there being any need for adoption or even declaration of guardian.

[6] The birth certificate of the surrogate child should contain the name(s) of the commissioning parent(s) only.

[7] Right to privacy of donor as well as surrogate mother should be protected.

[8] Sex-selective surrogacy should be prohibited.



[9] Cases of abortions should be governed by the Medical Termination of Pregnancy Act 1971 only.

In fact the report has highlighted several issues on surrogacy as well as on ART services, but it was failed to move in deeper into the aspects of surrogacy. The report is highly superficial and fell far below the expectations for providing recommendations taking into consideration the Indian situation. The report has failed to notice many glowing issues which require immediate attention.

Some of the lowlights in report:

The Report lacks clarity about many issues, in its 1.7 paragraph held many issue without any proper evidence, like ART industry is worth about Rs.25 crores, payment to surrogate mother, legality of surrogacy in national and international level and rights of the surrogate and biological parents etc. It has been stated that the usual fee for surrogacy in India is around \$ 25000 to \$ 30000. This again lacks clarity for the reason that the sentence preceding that was dealing with surrogate mothers. This fee referred to in the Report is the total cost which the Intended Parents would be required to spend on surrogacy in India, and not just for the Surrogate mother. And Rs.25 crores figure is not based on any official report and lacks accuracy. Even it was confused by say that USA (in some states) legalized surrogacy and in Australia commercial surrogacy is illegal, contracts in relation to surrogacy arrangement unenforceable and any payment for soliciting a surrogacy arrangement is illegal .

The Law Commission of India has rightly pointed out that the right to procreate is held to be a constitutional right by the Supreme Court and High Courts in India. But the Law Commission has gone to the extent of assuming "if reproductive right gets constitutional protection, surrogacy which allows an infertile couple to exercise that right also gets the same constitutional protection." But it has failed to realize that the issue involved in the case of surrogacy is much larger than the



ambit of these decisions as these decisions have not considered the rights of a third party i.e. “surrogate mother”. The right to procreation is the constitutional right, but this right does not include the role of a third party, the surrogate mother. Therefore, a simple analogy of the sort done by the Law Commission Report cannot be extended to a third party reproduction without considering its own pros and cons.

The report has failed to note that the problems surrounding Surrogacy in India are not limited to the domestic issues, but goes to an international level. The proposed legislation on surrogacy is required to be addressing the international requirements of surrogacy, and not only domestic. India has made a mark in the recent times for surrogacy in the international level, and is required to address this need of its new found importance. Legislation on surrogacy which does not cater to the needs of the international arena is merely incomplete.

The report has failed to make any mention on the rights of the Intended Parents in a surrogacy arrangement. The present situation demands that the drafters have in mind not only the domestic intended parents, but also intended parents world over. Intended parents are bothered to a great extent about their rights before they enter into a surrogacy arrangement. The intended parents opt for surrogacy only as a last resort, with great longing for a child. This desire is what compels the intended parents choose alternative means of reproduction such as surrogacy.

The availability of surrogate mothers at less costly compensation is the stimulation for intended parents from abroad who choose surrogacy India. This being so, it is of utmost importance that specific measures are given for the rights of the surrogate mother. Also, measures should be taken for protection of those rights of the surrogate mother.

Legal Counseling of the surrogate mother plays a very important role in the process of surrogacy as it helps surrogate mothers understand the actual process in surrogacy. It is required that the legal counseling of



the surrogate mother is given by a lawyer or by a social activist, explaining to her the process of surrogacy and also her rights and liabilities. Moreover, the legal counseling is the best method to identify that the surrogate mothers are not forced into surrogacy by her family members. Therefore, it should be recommended that the surrogate mothers should attend the counseling with her relatives.

The Law Commission of India has failed to address the need of an international surrogacy agreement. The international surrogacy agreement is required to serve the needs of the intended parents as well as the surrogate mother, so as to protect their interest. The international surrogacy agreement should be enforceable in the Indian Courts, and should be acceptable by the embassy of the nation of the intended parents.

The Law Commission report has failed to highlight the need for a national database of surrogacy being done in India. Such statistics is of required to keep track of the statistics in the field of surrogacy.

From above it is clear that the Law Commission had submitted the report without having done a field study of the situation prevalent in India with regard to surrogate mothers and Assisted Reproductive Technique Hospitals. Therefore the findings of the Law Commission cannot be clearly serving the needs of today with regard to surrogacy and has found it best to limit it to what is happening today, instead of suggesting a better tomorrow. The report has not considered the prevailing socio-economic situation in India, which has lead to present boom in Surrogacy. The report has not also been able to identify the future of surrogacy in India, and has not made recommendations for regulating the practice of surrogacy.

The Report has come largely in support of the Surrogacy in India, highlighting a proper way of operating surrogacy in Indian conditions. Exploitation of the women through surrogacy is another worrying factor, which the law has to address. The Law Commission



has strongly recommended against Commercial Surrogacy. However, this is a great step forward to the present situation. By this many expected that legislation may come out to encounter above mentioned issues i.e surrogacy business and ART procedure etc.

Struggle for special enactment to regularize surrogacy and ART services in india:

Though in 2005, the ICMR (Indian Council of Medical Research) had framed guidelines for ART (Assisted Reproductive Technologies) Clinics there is no legal mechanism to enforce them or monitor compliance by clinics. The Government of India has been trying to come out with legislation governing commercial surrogacy from the year 2008. The ART Bill was first drafted in 2010 by the previous UPA regime. Later the Ministry of Home Affairs (MHA), according to the guidelines of July 9, 2012, limited surrogacy arrangements to foreign nationals; i.e. a man and a woman married for at least two years would be required to take a medical visa for surrogacy in India. Hence, foreign single parent surrogacy is barren. The draft prepared in 2012 has banned only those foreigners from hiring Indian surrogates whose own countries of origin didn't recognise commercial surrogacy as Indian practices. The Indian Council for Medical Research has been consulting stake-holders and Non-Governmental Organisations to understand the issues related to surrogacy and Third Party Reproduction. The latest version of the Bill was released by the Ministry of Health and Family Welfare on 30th September 2015 is titled "Assisted Reproductive Technology (Regulation) Bill 2014". The new draft bill is presently in process, it was not come into enforcement up to now.^{22 23}

²² <http://www.gktoday.in/blog/draft-art-regulation-bill-2014/>

²³ Government of India, Ministry of Health and family welfare (Department of Health Research) on 30th September, 2015 issued a copy of the draft bill, titled "The Assisted Reproductive Technology (Regulation) Bill, 2014" is annexed for perusal of all concerned, comments / Suggestions, if any, on the provisions of the draft bill are invited from the public in general and all stakeholders within



In its press release this department held that this proposed legislation aims at proper regulation and supervision of Assisted Reproductive Technology (ART) clinics and banks in the country, and for prevention of misuse of this technology, including surrogacy, and for safe and ethical practice of ART services.

More over in Jan Balaz Case²⁴ (German Couple's Case) Jayashree Wad, an advocate on record filed a PIL (public interest litigation) in Supreme Court of India²⁵ by impleading herself and she requested the court to ban commercial surrogacy not only to foreigners even to Indians. In response to this Supreme Court²⁶ issued notices to ministries of home affairs, law and justice, health and family welfare, commerce and external affairs and to the Medical Council of India (MCI) and the Indian Council of Medical Research (ICMR). Through this notice Supreme Court asked them to respond to the PIL filed by Jayashree Wad.

In response to this court notice the government of India, in a hurried move, released information to the Press that it looks for disallowing commercial surrogacy for foreign nationals. At the same

a period of 45 days. Comments/ suggestions may be sent to the undersigned by post / fax / mail. Address: Government of India, Ministry of Health and family welfare (Department of Health Research), 2nd floor, IRCS Building, Red Cross Road, New Delhi – 110001. Mail ID: art-dhr@gov.in or rpmeenahelth@gmail.com

(this draft bill can verify from [http://www.prsindia.org/uploads/media/draft/Draft%20Assisted%20Reproductive%20Technology%20\(Regulation\)%20Bill,%202014.pdf](http://www.prsindia.org/uploads/media/draft/Draft%20Assisted%20Reproductive%20Technology%20(Regulation)%20Bill,%202014.pdf))

²⁴ Jan Balaz v. Anand Municipality and 6 Ors on 17 June, 2008 (AIR 2010 Guj 21)

Available at: <https://www.legalcystal.com/case/747551/jan-balaz-vs-anand-municipality-6-ors>

²⁵ Jayashree Wad v. Union of India, Writ Petition civil no. 95 of 2015 yr

Available at: <http://www.familiesthrusurrogacy.com/wp-content/uploads/2016/05/Indian-Surrogacy-Bill-Background-latest-developments.pdf>

²⁶ Bench consisted by Justice Ranjan Gogoi and Justice N V Ramana



time ICMR sent out the notification to all ART Clinics on 27th October 2015, requesting them not to “entertain” foreign nationals for surrogacy arrangements in India.²⁷

More over while submitting its affidavit in the court, the government said only government going to provide “altruistic surrogacy” to needy infertile married Indian couples that to after proper examination of cases by a competent authority. According to the draft of the new law, The ART Bill 2014, various provisions relating to surrogacy and rights of the surrogate mothers have been incorporated and the consultation process was underway to finalize the Bill. Moreover, under the new law, penalty on couples refusing to take custody of a surrogate child born with disabilities has also been proposed. Government also pleaded that “The respondent (government) is in the process of bringing a comprehensive legal framework for not only protecting the rights of surrogate mothers but also for prohibiting and penalizing commercial surrogacy. In order to do so, the respondent will require some time”.²⁸

Further, in view of request made by the Health ministry, the ministry of Commerce has restricted the import as well as export of embryo for research purposes; and banned the import and export of embryo for commercial surrogacy.²⁹

²⁷ Notice Number: 5/10/8/2008-RHN, Dated: 27/10/2015.
Available at: <http://instarorg.blogspot.in/> and
<http://www.icmr.nic.in/icmrnews/art/Letter%20to%20enrolled%20ART%20clinics.pdf>

²⁸ Available at: <http://indianexpress.com/article/india/india-news-india/govt-to-make-commercial-surrogacy-illegal-panel-to-decide-on-cases-of-infertile-couples/#sthash.PE5PB9nq.dpuf>.

²⁹ Notification issued by the ministry of commerce on 24th February 2016.
Available at: <http://indianexpress.com/article/india/india-news-india/surrogacy-ban-commercial-bill-icmr-embryo-export-policy-3095926/>



During the pendency of PIL, the Government has proposed a novel legislative proposal on surrogacy, "Surrogacy Bill 2016".³⁰ The draft Surrogacy Bill, 2016 aims at regulating commissioning of surrogacy in the country in a proper manner, which was approved by group of cabinet Ministers and cabinet gave its green signal to the bill to be introduced in Parliament.³¹ In fact by this new Surrogacy Bill 2016 Indian government solely dealing with, the issues related to "surrogacy" in exclusion of ART Techniques by which it narrowed the bill scope.

In fact restricting surrogacy to infertile Indian married couples only and debarring all foreigners including OCIs³², PIOs³³ and NRI³⁴ married couples³⁵ is a turnaround in the thought process. In fact it is violation of Article 14 of the Indian constitution which says "The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India". More over the apex court of India in *National Legal Services Authority (NALSA) v. Union of India*³⁶, recognized transgender as the third gender also.

³⁰ Available at: <http://www.prsindia.org/billtrack/the-surrogacy-regulation-bill-2016-4470/>

³¹ Available at: <http://indiatoday.intoday.in/story/cabinet-clears-bill-on-surrogate-motherhood/1/747617.html>

³² OCIs (Overseas Citizen of India) are non-Indian citizens who have a lifetime visa to live and work in India with fewer restrictions.

³³ PIO (Person of Indian Origin) used to be a 15 year visa for non-Indian citizens, but it has since been removed.

³⁴ NRIs (Non-Resident Indians) are Indian Citizens who live in another country.

³⁵ Available at: <http://indiatoday.intoday.in/story/cabinet-clears-bill-on-surrogate-motherhood/1/747617.html>

³⁶ WP (Civil) No 604 of 2013, Date of decision: April 15, 2014 (Bench: K.S. Radhakrishnan and A.K. Sikri, JJ).

Available at:
https://en.wikipedia.org/wiki/National_Legal_Services_Authority_v._Union_of_India



At the same time other side of the coin, that means in ART services there are so many ethical issues involved. It is fact that ethics may vary from place to place, time to time and country to country more importantly from situation to situation, for clear understanding of ethical concern in ART services one has to understand several issues such as the structure of the assisted reproductive family, the welfare of the child, genetic material donation (donation of sperm or egg or embryo), age criteria (age of the intending parents/commissioning parents), pre-implantaion genetic diagnosis/ selective embryo reduction (to have desired baby, including sex selection), confidentiality, right to know information by child born through ART, more importantly contract of (commercial) surrogacy, legitimacy of the child born through ART (mainly by third party donation) etc.

Conclusion:

It is fact that receiving ART and surrogacy services in accordance with law is neither a sin nor illegal but it should only obtain by needy. Keeping in the mind that children are the precious than anything, researcher requesting Indian legislators to provide regulation of ART, surrogacy and cross boarder reproductive care, with reasonable restrictions, not on vague moral and ethical principles and it should implement with dedicative manner. Moreover, whatever the law commends or prohibits it will only be successful when people accept them. So, researcher also requesting society to accept ART and surrogacy as a savior and God given gift to infertile, for this society has to think wider and it should not narrowed its views simply based on vague, moral and ethical principles. People can have better tomorrow, if technology utilized with consciousness. It is fact that because of electricity, vehicles and so many modern and advanced technology society has been experiencing positive as well as negative effects and trying to minimize negative and maximize positive just like that society has to work on ART and surrogacy.



PREVALENCE AND ACADEMIC ACHIEVEMENT OF STUDENTS WITH EXTERNALIZING DISORDER AT KIDUS GABRIEL HIGHER ELEMENTARY SCHOOL IN METTU ADMINISTRATIVE TOWN

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ABSTRACT

The main objective of the study was to assess the prevalence and academic achievement of students with externalizing disorder in Kidus Gabriel Higher Elementary School. Thirteen (13) teachers and fifty eight (58) students were involved in this study. For this purpose Observation, Conner's teacher rating scale and document analysis were employed as a method of data collection. The score of students on the Conner's rating scale completed by teachers were converted in to T-score to avoid negative numbers and to standardize the scores and then compared with the manual. After students with externalizing disorder were identified, document analysis was conducted to get academic achievement of students with externalizing disorder. The findings of the study shows that 11.15% of students were identified with externalizing behaviors were associated with poor academic achievement in particular in the present study, there was statistically significant relationship between academic achievement and externalizing disorder, and in general, male students with externalizing disorder have poor academic achievement. Externalizing disorder was highly prevalent among male students and externalizing behavioral patterns and classroom academic achievement were highly associated in Kidus Gabriel Higher Elementary School. This implies that, externalizing disorder has an impact on academic achievement of students.

1. INTRODUCTION

1.1 Background of the Study

The phrase Externalizing Disorder (ED) shows state of a student's emotional and behavioral disturbance that is out ward and interferes with one's learning and can affect academic performance. Externalizing disorders which is defined as ADHD, oppositional and



hyperactive in this study are associated with academic achievement. Significant relationship exists between externalizing behaviors (which is understood as maladaptive behaviors in schools) and academic achievement. There is a strong relation between attention (problem) Ap and academic achievement (AA). In this regard, it was also found that the strongest relation was present for the inattentive symptoms of ADHD and AA.

Academic achievement and inattentive symptoms of ADHD are highly related. In their 4-year-follow-up study, Polderman et al. (2010) did find a significant relation between AA and hyperactivity. ADHD can co-occur with oppositional defiant disorder and hyperactive disorder. If ADHD is prevalent with oppositional defiant disorder, then they will highly influence academic achievement. The findings of study conducted by Polderman, et al. (2010) also stressed that especially, the highly prevalent co-occurrence with ODD, with symptoms of impatience and low frustration tolerance, might have an important influence on achievement skills.

In such a manner, ADHD, ODD and hyperactive are related to academic achievement. After thoroughly investigating academic achievement of students with externalizing problems, Kauffman et al. as cited in Robert et al. (2004) and Robert et al.(2004) found that low academic performance and maladaptive behavior patterns are highly related, even though, some research findings on the characteristics of their academic performance and the mechanism of their relationship remains uncertain. The present study focused on investigating the type of relationship between Externalizing behavioral disorder and academic achievement in Kidus Gabriel Higher elementary school. It is believed to fill the gap regarding academic characteristics of students with externalizing disorder and mechanism of their relationship which remain uncertain in some research findings.

1.2 Statement of the Problem

The present study attempts to investigate the association between externalizing behavioral disorder and academic achievement at Kidus Gabriel Higher Elementary School. Externalizing disorder which is one component of emotional and behavioral disorder is the more challenging problem in Kidus Gabriel Higher Elementary School. Externalizing disorders which is defined as ADHD, oppositional and hyperactive in this study are associated with academic



achievement. Mattison and colleagues as cited in J. Ron et al. (2004) examined the outcomes of a sample of elementary and secondary students with E/BD and reported that less than 60% of children with E/BD experienced academic achievement deficits. No research conducted on this area at Zonal, Woreda and school level. The present study focused on investigating academic achievement of students with externalizing disorders and type of relationship between academic achievement and externalizing disorder.

A study conducted by Tirussew (2005) revealed that the profile of the magnitude of the specific disabilities in Ethiopia of which 2.4% are persons with behavioral problems. Recently, studies were carried out to assess the prevalence of emotional and behavioral disorder in some regional governments. One of the most recent studies conducted by Atalay et al. (2006) in Butajira, southern Ethiopia, using the Diagnostic Interview for Children and Adolescents (DICA) showed that 3.5% of the children had at least one or more diagnoses of childhood behavioral and emotional disorders.

The above reviewed study didn't indicate the prevalence of externalizing behavioral disorder in schools and its relation to students' academic achievement. This study focuses on identifying the prevalence and investigating academic achievement of students with Externalizing disorder (ED) in Kidus Gabriel Higher Elementary School.

1.3. Objectives of the Study

The general objective of this study was to assess prevalence and academic achievement of students with externalizing behavioral problems in Kidus Gabriel Higher Elementary School. Specifically, the study intended to:

- Identify prevalence of students with externalizing disorder (ED) in Kidus Gabriel Higher Elementary School.
- Investigate the academic achievement of students with externalizing disorder (ED) in Kidus Gabriel Higher Elementary School.
- Investigate the type of relationship between externalizing disorder (ED) and classroom academic achievement in Kidus Gabriel Higher Elementary School.

1.4. Basic Research Questions

The study was intended to answer the following research questions.



1. What is the prevalence of students with externalizing disorder at Kidus Gabriel Higher Elementary School?
2. Does externalizing disorders have a relationship with academic achievement at Kidus Gabriel Higher Elementary School?
3. Is externalizing disorder is more prevalent in male than in female students at Kidus Gabriel Higher Elementary school?
4. Is there a statistically significant relationship between academic achievement and externalizing disorder (ED) at Kidus Gabriel Higher Elementary School?

1.5. Significance of the Study

The results of this study helps the school teachers know the prevalence of students with externalizing disorder in their classroom and aware them to be ready in order to welcome these students better than before. It also supports other researchers to conduct similar study and identify the number of students in their school and investigate their academic achievement. It also paves a way for researchers who want to study behavioral problems and academic achievement of students with externalizing disorder.

1.6. Scope of the Study

Geographically, the study was delimited to Mettu urban administrative town. There are two private and five governmental higher elementary schools in the town. The study was delimited only to the governmental school. Specifically it was delimited to the Kidus Gabriel Higher Elementary School; grade five to seven students of the academic year of 2006 E.C. More specifically, the study was delimited to identifying the prevalence of students with externalizing disorder and its relationship with academic achievements of grade five to seven (5-7) students with EBD at Kidus Gabriel Higher Elementary School.

1.7 Limitations

The classroom academic scores in all subjects were taken in order to investigate the academic achievement of students with externalizing disorder (ED) and correlated to test whether there is statistically significant relationship between the academic achievements and externalizing disorder (ED). This was because of lack of academic achievement test developed in our country that can accurately assess academic achievement of students with externalizing disorder (ED). These students can achieve lower due to



different factors. In this manner it may challenge the findings of this study.

1.8. Definition of Terms

Prevalence: The total students found having EBD multiplied by hundred divided by total number

of students attending grade five to seven (5-7).

Higher Elementary School: Refers to first round second cycle from 5-8 grades

Academic achievement: Classroom academic scores in all subjects areas with respect of grade level.

Poor academic achievement: An average of classroom academic scores which is below fifty (<50)

Externalizing disorder (ED): is a disorder having outward manifestations of actions containing of ADHD, oppositional and hyperactive disorders that interferes with one's learning and academic performance.

2. Review of Related Literature

2.1. Prevalence of Externalizing disorder (ED) in Ethiopia

According to the study conducted by Atalay et al. (2006), the prevalence of childhood externalizing disorders in Butajira was reported to be 3.5% while in Addis Ketema the prevalence was 16.5%. In the child laborers it was 20.1% and in the non-laborers it was 12.5%. They stated that One ILO sponsored Pilot Study done on 1000 children (528 laborers and 472 non-laborers) in Addis Ababa; using DICA gave a prevalence of 20.1% and 12.5 % for one or more psychiatric disorders among child laborers and non-laborers, respectively (Atalay et al., 2006). However, well-designed studies that depict the relationship between psychosocial stressors faced by children and their emotional and other health problems do not exist (Atalay et al., 2006).

Externalizing behavioral disorder was reported to be related to different factors. For instance, age was significantly associated with Attention Deficit Hyperactivity Disorder (ADHD) (Ashanafi et al., 2000). Children between 10-14 years of age had more than three-fold increased risk of ADHD compared to younger children: adjusted odds ratios and 95% confidence interval (OR, 95% CI) = 3.17 (1.16, 8.67),



$p=0.02$ (Ashanafi et al., 2000). Residence areas are also reported to have an association with externalizing disorder. Urban areas are more related to externalizing disorder than rural areas. Residence in urban area was also significantly associated with ADHD: adjusted OR (95% CI) = 2.84 (1.14-7.07), $p=0.03$ (Ashanafi et al., 2000). As age increases disruptive behavioral disorder also increases.

2.2 Academic Performances of Students with ED

Students with externalizing disorder have a problem on understanding and using basic academic skills. Gunter and Denny, (1998) as cited in Ryan et al. (2004) also reported that children with externalizing disorder are at high risk of failing to master basic academic skills that are essential for later functioning. Therefore, these students have serious academic problems in all basic academic skills. As a result of these, students with externalizing disorder are forced to abstain from continuing their education by experiencing frequent failure in education. According to Locke and Fuchs, (1995) and Wagner, (1995) cited in Ryan, et al. (2004) academic difficulties frequently include low or failing grades, high retention rates, and an increased likelihood of dropping out.

2.3. The Relationship between Externalizing disorder (ED) and Academic Achievement

Students with externalizing behavioral disorder have low academic achievement. This shows that there is a relation between academic achievement and externalizing disorder. Studies also stated that low academic performance and maladaptive behavior patterns are highly related (Robert et al., 2004). These maladaptive behaviors rooted early in life and become persistent over time so that it will results in school failures. Evidence suggests that a reciprocal relationship between school failure and social failure emerges early in life (Brier and Kauffman) although the mechanism of the relationship is unknown cited in (Robert et al., 2004). The presence of relationship between academic achievement and externalizing disorder is real. Nevertheless, the mechanism of their relationship is not surely known. Literatures also depicted that even though, the mechanism of relationship is uncertain, the existence of relationship between academic achievement and externalizing disorder is real (Robert et al., 2004).

Studies argued that ADHD and academic achievement are highly correlated. Polderman et al. (2010) also concluded that based on



calculated effect sizes of all relevant studies published between 1990 and 2006; they determined the strength of the association between ADHD and academic achievement (AA). Literatures argued that externalizing disorders and poor academic achievement has significant association. The findings of studies stressed that the path among externalizing disorder and academic achievement were near to significant than insignificant and negative correlations was found between externalizing disorder and academic achievement. For instance, NASP, (2011) stated that some of the paths between externalizing and academic achievement were close to significant with relatively large standardized coefficients and found a negative correlation between externalizing and academic achievement.

3. Results and Discussions

3.1. Results

The prevalence of externalizing disorder in Kidus Gabriel Higher Elementary School was 11.15%. Among 58 students found having externalizing disorder, five of them were female students those were labeled as moderately typical on CTRS. The mean of their classroom academic achievement were 53.34 and 51.27 in the first and second semester of the year 2009 E.C. respectively. Among 58 students found having externalizing disorder, fifty three (53) were male students. Among 53 male students, 19 students or 32.75% were students with oppositional, 18 students or 31.03% were students with ADHD, 16 students or 27.58% were students with hyperactive and 5 students or 8.62% were students with cognitive disorder respectively. Totally, male students with externalizing disorder were 91.37% in this study.

The total classroom academic achievements of students with externalizing disorder and without externalizing disorder were taken by document analysis. The average scores of classroom academic achievements were taken to ensure the confidentiality of the data. The mean of classroom academic achievements of students with externalizing disorder in first and second semester were (48.4 and 46.3, 49.27 and 48.13, and 47.32 and 46.53) for students with oppositional disorder, hyperactive disorder, and ADHD respectively. Among the 16 students with hyperactive disorder, one student was found having 82.1 and 80.1 classroom academic achievement in first and second semester respectively. Pearson product-moment correlation coefficient was used to test the strength of their relationship. Then it was correlated and there were a statistically significant relationship



($r = -.96$, $r = -.19$, and $r = -1.00$) at 0.05 significant level between academic achievement and externalizing disorder as shown in table 4.1.1. below.

Table 4.1.1 A summary of correlations, for scores on CTRS-28 and Academic Achievements of students with ED.

	<u>AA</u>
ADHD	-.96
Hyperactive	-.19
Oppositional	- 1.00

Note: The first column represents subscales of externalizing disorder and the second column shows type of correlations between externalizing disorder and academic achievement at 0.05 significant level. AA represents academic achievement of students with externalizing disorder.

Table 4.1.2 A summary of means, and standard deviations for scores on CTRS-28 and Academic Achievements of students with externalizing disorder

Variables	M	SD
ADHD	65.21	7.63
Hyperactive	59.9	6.03
Oppositional	59.57	5.18

Note: The first column shows subtypes of externalizing disorders, the second column shows the mean scores of Conner`s teacher rating scale on each subtypes of externalizing disorder, and the third column shows the standard deviation of each subtypes of externalizing disorder.

4.2. Discussions

Based on the objectives of the study, four (4) basic research questions were posed and answered.

Research question 1. What is the prevalence of students with externalizing disorder at Kidus

Gabriel Higher Elementary School?

From the total 520 students attending Kidus Gabriel Higher Elementary School, 58 of them i.e. 5 females and 53 males are with externalizing disorder. They are accounted to 11.15% of the total students in the school. According to the report of the housing and population census of the Ethiopian Government CSA, the number of persons with disabilities constitutes 1.9% of the population (One of the most recent studies conducted in Butajira, southern Ethiopia, using the Diagnostic Interview for Children and Adolescents



(DICA) showed that 3.5% of the children had at least one or more diagnoses of childhood externalizing disorder behavioral disorders (Atalay et al., 2006). According to this study, the prevalence of childhood disorders in Butajira was reported to be 3.5% while in Addis Ketema the prevalence was 16.5%. In the child laborers it was 20.1% and in the non-laborers it was 12.5%. From the total 520 students attending Kidus Gabriel Higher Elementary School, 58 of them i.e. 5 females and 53 males are with externalizing disorder. They are accounted to 11.5% of the total students in the school. The study which was conducted by Tadesse et al. 1995, between September 1994 and May 1995 in Ambo district, western Ethiopia stated that the prevalence of childhood behavioral disorder in children was found to be 17.7%. Hence, the first objective of the study was achieved.

Research question 2. Does externalizing disorders have a relationship with academic achievement at Kidus Gabriel Higher Elementary School?

The average score of classroom academic achievement of students with externalizing disorder were 48.31 and 46.98 for both first and second semester of the year 2009 E.C., which shows a decrease by 1.33 of mean. Except the five female students qualifies for the cognitive subscale of Conner's teacher rating scale, the rest fifty three male students were identified with externalizing problems on CTRS. Among the 53 male students identified having externalizing disorder on the Conner's teacher rating scale, only one student who was in grade five found having a classroom academic achievement of 82.1 and 80.1 at first second semester respectively.

This finding was partially contradictory with the first research question. This contradictory finding is similar to the findings in the literatures. Less than one third of students with externalizing disorder function at or above grade level in any academic area (Coutinho et al.) cited in (Ryan et al., 2004). The correlation between externalizing behavioral patterns and academic achievements of these students was $r = -.96$, $r = -.19$ and $r = -1.00$ at 0.05 significance level. There was statistically significant relationship between externalizing behavioral patterns and academic achievement of students with externalizing disorder. Hence, generally externalizing behavioral patterns were highly associated with classroom academic achievement in Kidus Gabriel Higher Elementary school.



Students with ADHD have found having poor classroom academic achievement in this study. Mark et al. (2001) stated that externalizing behavior problems are characterized by difficulties with attention, aggression, conduct. ADHD can co-occur with other disorders and can be associated with poor academic achievement. For instance, Polderman et al. (2010) found that often; 60% of children with ADHD also have oppositional disorder (ODD), 15% has conduct disorder (CD), and about 30% show mood and anxiety disorders. The co-occurrence of these disorders with ADHD will worsen the academic achievement of students with ADHD. Polderman et al. (2010) as cited in Lara, (2013) also states that, especially the highly prevalent co-occurrence with ODD, with symptoms of impatience and low frustration tolerance, might have an important influence on achievement skills. These all disorders will heighten being risk of poor academic achievement.

The review of literatures presents evidence for a negative prospective relation between AP and AA (Polderman et al., 2010). They found that there is a strong relation between Ap and AA. Study conducted by Polderman et al. (2010) also found that the strongest relation was present for the inattentive symptoms of ADHD. In the present study the relation between ADHD and classroom academic achievement was $r = -.96$ at 0.05 significant level. The finding of the present study is also similar with the findings in the literatures. Similarly, in their 4 -year-follow-up study they did find a significant relation between AA performance and hyperactivity. Students with attention problems (AP) are at risk of academic underachievement (AA). Table 4.1.1. also shows that there was strong relation between externalizing disorder and academic achievement. Hence, it was found that there was statistically significant relation $r = -.19$ and $r = -1.00$ at 0.05 significant level between hyperactive and oppositional defiant disorder respectively.

Research question 3. Is externalizing disorder is more prevalent in male than in female students

at Kidus Gabriel Higher Elementary school?

Among 58 students found having externalizing disorder, only five students were female. The rest of them (53) were male students. Among 53 male students, 19 students or 32.76% were students with oppositional, 18 students or 31.04% were students with ADHD, 16 students or 27.58% were students with hyperactive and



5 students or 8.62% were students with cognitive disorder respectively. Totally, male students with externalizing disorder were 91.38% in this study. Children and adolescents with externalizing disorder are overwhelmingly male, behaviorally disruptive, noncompliant, verbally abusive, and aggressive (Robert, et al. 2004). Only 8.62% of the total 58 students with externalizing disorder were female students. Hence, externalizing disorder is more prevalent in males than in females in Kidus Gabriel Higher Elementary School. This implies that externalizing disorder is more prevalent in males than in females implying that they were at risk of classroom academic achievement deficit.

Research question 4. Is there a statistically significant relationship between academic achievement and externalizing disorder at Kidus Gabriel Higher Elementary School?

The total classroom academic achievements of students with externalizing disorder and without externalizing disorder were taken by document analysis. The mean of classroom academic achievements were taken to ensure the confidentiality of the data. The mean of classroom academic achievements of students with externalizing disorder in first and second semester were (48.4 and 46.3; 49.27 and 48.13; and 46.53 and 41.32) for students with oppositional disorder, hyperactive disorder, and ADHD respectively. Pearson product-moment correlation coefficient was used to test the strength of their relationship. Then it was correlated and there were a statistically significant relationship ($r=-.96$, $r=-.19$ and $r=-1.00$) at 0.05 significant level between academic achievement and externalizing disorder as it was indicated in table 4.1.1

A study conducted by Robert et al. (2004) found that even though, the mechanism of relationship is uncertain, the existence of relationship between academic achievement and externalizing disorder is real. In this study it was found that there was a statistically significant relationship between academic achievement and externalizing disorder. On the contrary, few researchers reported that the prevalence of academic difficulties among children with externalizing disorder is uncertain (Robert et al., 2004). On the other hand, Ruhl and Berlinghoff as cited in Robert et al., (2004) suggested that between 33% and 81% of children with behavioral disorders have academic difficulties. Correlational studies between the Child Behavior Checklist and academic achievement revealed negative



relationships between behavior problems and academic achievement Mingyue et al cited in Lara, (2013).

The finding of the present study is similar with studies in the literature. For instance, Anderson et al. (2001) has found that students with externalizing disorder make much less academic progress than either their non-disabled peer or those with learning disabilities. Consequently, the meta-analysis by Robert et al. (2004) of 25 studies, which compared the academic achievement of students with externalizing disorder and typically developing same-age peers, found an effect size of .69 favoring typically developing students. This pattern held across all academic subject areas (Kevin et al., 2008). Students with externalizing disorder even show a decrease in their academic achievement in this study.

A study conducted by Maguin et al. as cited in Robert et al. (2004) reported that academic failure is one of the most powerful predictors of problem behavior and social failure. More specifically, the preponderance of studies on academic performance have indicated that students with externalizing disorder perform 1 to 2 years below grade level Trout, Nordness, and Epstein with academic difficulties emerging at an early age and persisting throughout their schooling (Coutinho et al. cited in Robert et al. (2004). Researchers reported that less than 60% of children with externalizing disorder experienced academic achievement deficits (J. Ron et al., 2004). Generally, these students were achieving very low as we can see their academic achievement. This implies that academic deficits in Kidus Gabriel Higher Elementary school is due to externalizing disorder which is perceived as maladaptive behavior by the school teachers. Classroom academic achievement of students with externalizing disorder shows a decrease by 2.99 of mean.

4. Summary, Conclusion and Recommendations

4.1. Summary

The study was conducted to identify prevalence of students with externalizing disorder, to investigate classroom academic achievements of these students and to test the relationship between externalizing disorder and academic achievement at Kidus Gabriel Higher Elementary School focusing on grades five to seven students. In order to achieve these aims, three instruments of data collection were used. These were, non-participatory observation, which was conducted from December 1 to January 10 and February 1 to



march 30/ 2009 E.C. using Conner`s teacher rating scale and document analysis. Particularly, the study was aimed to:

- Identifying prevalence of students with externalizing disorder in Kidus Gabriel Higher Elementary School.
- Investigate the academic achievement of students with externalizing disorder in Kidus Gabriel Higher Elementary School.
- Investigate the type of relationship between externalizing disorder and classroom academic achievement in Kidus Gabriel Higher Elementary School.

The study was also aimed to answer the following research questions.

1. What is the prevalence of students with externalizing disorder at Kidus Gabriel Higher Elementary School?
2. Does externalizing disorders have a relationship with academic achievement at Kidus Gabriel Higher Elementary School?
3. Is externalizing disorder is more prevalent in male than in female students at Kidus Gabriel Higher Elementary school?
4. Is there a statistically significant relationship between academic achievement and externalizing disorder (ED) at Kidus Gabriel Higher Elementary School?

There were fifty eight (58) students identified having externalizing disorder in grades five to seven (5-7) in different grades. Twenty two (22) students were from grade five, twenty (20) students were from grade six and sixteen (16) students were from grade seven were identified having emotional and behavioral disorder by Conner`s teacher rating scale. Similarly, 11.15% were students with externalizing disorder in Kidus Gabriel Higher Elementary School. The study was also asked that does externalizing behaviors have relationship with academic achievement. There were generally statistically significant relationship ($r = -.96$, $r = -.19$ and $r = -1.00$) at 0.05 significance level between externalizing behavioral patterns and academic achievement.

The study was also searched for an answer for the question is externalizing disorder was more prevalent in males than in females? It was also found that, male students with externalizing disorder were



91.38% in Kidus Gabriel Higher Elementary School. Only 8.62% were female students with externalizing behavioral disorders. The study also aimed to see whether a relationship exists between externalizing disorder and academic achievement. It was found that there was statistically significant relationship between externalizing disorder and classroom academic achievement. The academic achievement of students with externalizing disorder was found to be very low except one student with hyperactive disorder who achieved 82.1 and 80.1 in first and second semester respectively. The mean of academic achievement of first and second semester for grade five, six and seven were (48.4 and 46.3; 49.27 and 48.13; and 46.53 and 41.32) for students with oppositional disorder, hyperactive disorder, and ADHD respectively. In this study, it was found that students with externalizing disorder generally achieved very poor in Kidus Gabriel Higher Elementary School.

4.2. Conclusion

The prevalence of externalizing disorder was 11.15% in grades five to seven (5-7) students at Kidus Gabriel Higher Elementary School and it was highly prevalent in male students 91.38% than in female students 8.62%. Students with externalizing disorders have classroom academic achievement deficit. There were statistically significant relationship between classroom academic achievement and externalizing disorder. That means the existence of relationship between academic achievement and externalizing disorder was real in the target school. This implies that externalizing disorder particularly; externalizing behavior is one of the factors that have been affecting classroom academic achievement of students.

4.3. Recommendations

Based on the conclusions made above, the researcher forwards the following solutions.

- ❖ Additional special needs education teachers are needed to be enrolled in the school. The Zone education office need to employ additional special needs education teachers.
- ❖ The school teachers ought to work with colleges like Mettu College of teachers Education and Mettu University in order to be equipped with necessary skills of supporting such students.
- ❖ The need to be committed for good academic achievement of students with externalizing disorder



- ❖ It is also better if the school works with NGOs found in the town like “Chishayer Foundation and Menchin for Menchin” in order to get some inputs that enables the school teachers to properly welcome and support students with externalizing disorder .
- ❖ Professional teachers working in Mettu College of Teachers` Education and Mettu University need to work cooperatively with the school to help school teachers design intervention strategies to help these students improve their classroom academic achievement.
- ❖ Awareness creating activities and different trainings need to be given by Mettu College of Teacher`s Education to enable the school community to help increase the interpersonal relationships and not to stigmatize these students.

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