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Comparison of Fertility Behaviour of Four Northern States (Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh) with Tamil Nadu: A Decomposition Analysis

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Abstract
There are various factors which influence fertility behaviour and each factor operates with different strength. Previous literatures has identified female education, place of residence, wealth index predominantly influence the fertility rate of any region. So in this study the analysis is carried out to see if the education, wealth and place of residence of the four northern state (Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh) same as Tamil Nadu then their fertility will be as same as Tamil Nadu? But this study reveals that these factors are not the main fertility declining factor in Tamil Nadu. There are other state specific factors which are influencing more on fertility reduction then the aforesaid factors. Then the question arises, What are the other state factors?
Keywords: Fertility, Decomposition, Wealth, Education, Cultural

1. Introduction

Fertility, mortality, and migration are the three major demographic events which affect the population size of an area through births, deaths, and migration. In these three events, fertility plays a very important role, and fertility depends on numerous socioeconomic, cultural and other factors.

The term fertility embraces many different aspects of this capacity depending on the context. Fertility sometimes refers to the likelihood of being able to conceive (fecundity). It is often used as a measure of the numbers of babies being born in total or per capita in a given time (period measure). In the words of Lewis and Thompson (Dasgupta, 2012, p. 65), “Fertility is generally used to indicate the actual reproductive performance of a woman or a group of women”. Arokiasamy et al. (2004) say that positive educational externality is one of the main reasons of fertility decline in some southern states. According to Sujatha and Reddy (2009) education will affect fertility by bringing changes in the duration of breastfeeding, increasing age at marriage, increase in the practice of contraceptive, reduction in the preference for son and large numbers of children.

On the basis of the study by Arokiasamy (2009), decline of fertility among illiterate women in India takes place because of the improved health and development conditions. In this study the increase in contraceptive prevalence rate among uneducated women has been larger and faster among educated women. In a study by Roy et al. (2004) indicators of women’s empowerment found a regional divide, between Tamil Nadu and Uttar Pradesh. This divide is mainly because of socio-cultural variations in the level of empowerment. Education plays a major role in women’s self esteem and favourable attitude towards girl’s education and use of contraceptives across both cultures (Tamil Nadu and Uttar Pradesh). The two different societies which are prevailing in India are having the rural culture and urban culture. We can see, in rural areas the lifestyle is oriented more towards the community than family, while in urban areas the lifestyle is more individualistic and family oriented. This type of behaviour is more seen in Uttar Pradesh than Tamil Nadu.

1.2. Purpose of the Study

In this study, an attempt has been made to examine the magnitude of influence of the various socioeconomic and demographic determinants of fertility behaviour. It is hypothesised that fertility behaviour is an outcome of the complex interplay of social, economic, demographic and geographical situations. In this study, two different societies have been chosen for an empirical analysis, which is different in their level of fertility behaviour as well as in terms of socioeconomic, cultural and geographical settings. These two societies are four states of north India, i.e., Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh, and one state of south India, i.e., Tamil Nadu.

1.3. Objective

The study is designed to see why fertility in the four states, Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh is higher than that in the southern state of Tamil Nadu. However, the main objective of this paper is to identify the factors responsible for the differences in fertility in the four northern states on the one hand and Tamil Nadu on the other.

1.4. Data and Methodology

This study will utilise secondary data from the National Family Health Survey (NFHS- III 2005-06). In the methodological part, decomposition analysis has been utilized in order to achieve the prime objective of this study. The major reason to use decomposition method for this study is to identify the dominance of most influencing factor which is acting behind the phenomena of fertility differential among northern states and Tamil Nadu. Decomposition helps to know differences due to composition factors (like education, wealth, and Place of residence) and other socio-cultural factors which prevail in the states of the study area. The procedure is described below:

Let,

TFR_o = TFR of standard state (Tamil Nadu in this case)

TFR_i = TFR of state i.

Further,

TFR_{ij} = TFR for education category j in the state i.

P_{oj} = Proportion of population in education category in the standard state. Then,

TFR of state i standardised for education = $\sum TFR_{ij} \times P_{oj}$

This would be the TFR of state i if it had the same educational composition of the standard state.

Then,

TFR_i – Standardised TFR_i = Effect of difference in composition by education.

And Standardised $TFR_i - TFR_o$ = Effect of other factors.

The total difference in TFR, $(TFR_i - TFR_o)$ is thus decomposed as:

$(TFR_i - TFR_o) = (TFR_i - \text{Standardised } TFR_i) + (\text{Standardised } TFR_i - TFR_o)$ = Effect of difference in educational composition + Effect of other factors

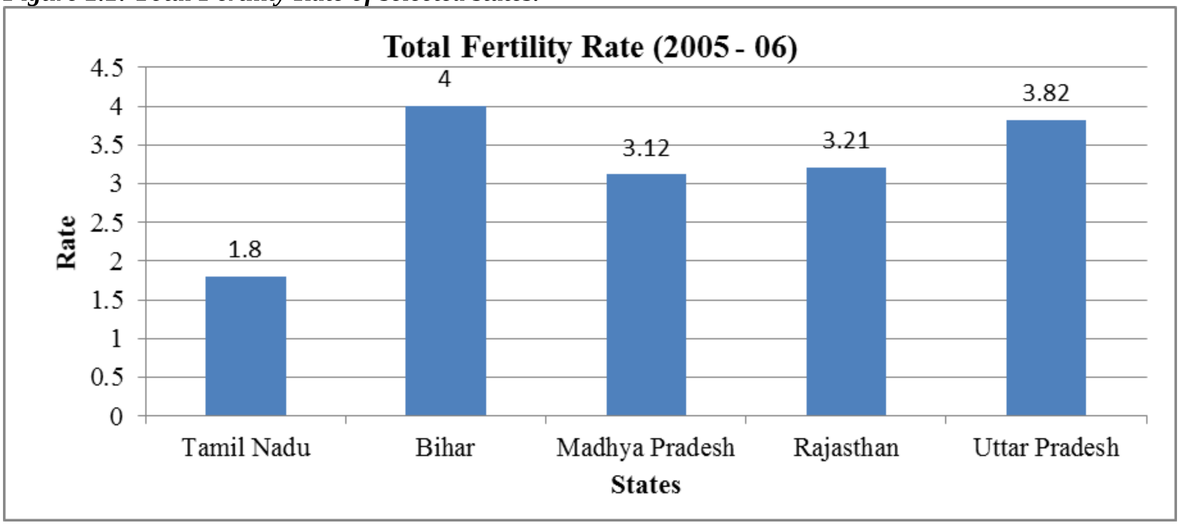
The same procedure has been followed for other background factors. Decomposition with the place of residence and wealth index has been followed by the decomposition of TFR. And in the contraceptive use category, the same method is used to obtain the decomposition results.

2. Results

The available literature suggest that the principle cause of declining fertility changes in the demand for children as well as diffusion of new attitudes about birth control and greater accessibility of contraception provided by family planning programmes. In turn, these depend on socioeconomic factors. However, the critical question is how much fertility change in a particular state can be attributed to each of these broad explanatory factors. It is possible to quantify the role of a key independent factor with the help of a decomposition analysis. The decomposition procedure permits us to delineate factors that may have contributed to observe a decline in fertility as it gives the answer to the question that "how much the prevalence of fertility differentials are attributable to differences in state's socioeconomic conditions?"

Figure 1.1 shows the total fertility rate in the study area, in which Tamil Nadu (1.8) shows a very low fertility compared to all the northern states. Here Bihar is experiencing higher fertility (with TFR 4) than all other northern states, whereas there is not much difference prevailing between these northern states. Among all northern states, only Madhya Pradesh has lower fertility, but its TFR is above a critical level of 3.

Figure 1.1: Total Fertility Rate of selected states.



Source: *NFHS III India Report, 2005-06.*

2.1. Decomposition of Total Fertility Rate

As we can see, the actual fertility rate of the four northern states is very high as compared to the actual fertility of

Tamil Nadu. To know whether the education, wealth, and place of residence factors contribute to this wide difference of Fertility between them we used decomposition method, with each of the four states standardised to the composition of Tamil Nadu.

Table 1.1: Decomposition of TFR with Education.

State	Actual TFR	Standard (By T.N Education)	Tamil Nadu TFR	Difference	
				Due to Education Factor	Due to Other Factors
Bihar	4.06	3.55	2.04	0.51 (25.2)	1.51 (74.8)
Rajasthan	3.23	2.82	2.04	0.41 (34.5)	0.78 (65.5)
Uttar Pradesh	3.86	3.52	2.04	0.34 (18.7)	1.48 (81.3)
Madhya Pradesh	3.26	2.97	2.04	0.29 (23.8)	0.93 (76.2)

Source: *Computed from NFHS-3 Report. Figures in brackets are in percentage.*

The decomposition shows that while the TFR in Bihar is 4.06, it would have been 3.5 if Bihar had the same educational composition as Tamil Nadu, that is proportioned in each category in Bihar were hypothetically the same as in Tamil Nadu (Table 1.1). Thus, the TFR in Bihar is higher by 0.5 points (4.06 – 3.55) than Tamil Nadu due to the unfavourable educational conditions in Bihar. But TFR in Tamil Nadu is 2.04. The difference of 1.5 points (3.55 – 2.04) is attributable to the influence of other factors. Thus, of the total difference of 2.0 points in TFR between Bihar and Tamil Nadu (4.06 – 2.04), only 0.5 or 25 percent is because of the poorer education conditions. But the remaining 1.5 points (or 75 percent) is because of other differences between Bihar and Tamil Nadu. Clearly, the high (higher than Tamil Nadu) fertility in Bihar is only partly due to the education factor. Results from other states (Table 1.1) are similar with minor variations.

The highest difference due to educational factor is 34.4% and lowest of 18.6%, in Rajasthan and Uttar Pradesh respectively. The contribution of other state factors to the difference in fertility is highest in Uttar Pradesh (81.3%) and the lowest 65.5% in Rajasthan.

Table 1.2: Decomposition of TFR with Wealth Index.

State	Actual TFR	Standard (By T.N Wealth Index)	Tamil Nadu TFR	Difference	
				Due to Wealth index Factor	Due to Other Factors
Bihar	4.12	3.50	1.80	0.62 (27.6)	1.70 (73.0)
Rajasthan	3.30	3.10	1.80	0.20 (13.5)	1.28 (86.5)
Uttar Pradesh	3.94	3.59	1.80	0.35 (16.5)	1.77 (83.5)
Madhya Pradesh	3.19	2.83	1.80	0.36 (26.3)	1.01 (73.7)

Source: *Computed from NFHS-3 Report. Figures in brackets are in percentage.*

The decomposition shows that while the TFR in Bihar is 4.12, it would have been 3.50 if Bihar had the same wealth composition as Tamil Nadu that is proportioned in each category in Bihar were hypothetically the same as in Tamil Nadu (Table 1.2). Thus, the TFR in Bihar is higher by 0.62 points (4.12 – 3.50) than Tamil Nadu due to the unfavourable wealth conditions in Bihar. But TFR in Tamil Nadu is 1.80. The difference of 1.70 points (3.50 – 1.80) is attributable to the influence of other factors. Thus, of the total difference of 2.32 points in TFR between Bihar and Tamil Nadu (4.12 – 1.80), only 0.62 or 27 percent is because of the poorer wealth conditions. But the remaining 1.70 points (or 73 percent) is because of other differences between Bihar and Tamil Nadu. Clearly, the high (higher than Tamil Nadu) fertility in Bihar is only partly due to the wealth factor. Results from other states (Table 1.2) are similar with minor variations.

The highest difference due to the wealth index factor is 26.9% in Bihar and lowest of 13.5% in Rajasthan. The contribution of other state factors to the difference in fertility is highest in Rajasthan 86.4% and the lowest 73% in Bihar.

Table 1.3: Decomposition of TFR with Place of Residence.

State	Actual TFR	Standard (By T.N Residence)	Tamil Nadu TFR	Difference	
				Due to Place of Residence Factor	Due to Other Factors
Bihar	4.20	4.10	1.85	0.10 (4.2)	2.25 (95.8)
Rajasthan	3.25	2.96	1.85	0.29 (20.1)	1.15 (79.9)
Uttar Pradesh	3.84	3.58	1.85	0.26 (12.8)	1.77 (87.2)
Madhya Pradesh	3.14	2.99	1.85	0.15 (11.3)	1.18 (88.7)

Source: *Computed from NFHS-3 Report. Figures in brackets are in percentage.*

The decomposition shows that while the TFR in Bihar is 4.20, it would have been 4.10 if Bihar had the same urban composition as Tamil Nadu, that is proportioned in each category in Bihar were hypothetically the same as in Tamil Nadu (Table 1.3). Thus, the TFR in Bihar is higher by 0.10 points (4.20 – 4.10) than Tamil Nadu due to the unfavourable Urban conditions in Bihar. But TFR in Tamil Nadu is 1.85. The difference of 2.25 points (4.10 – 1.85) is attributable to the influence of other factors. Thus, of the total difference of 2.35 points in TFR between Bihar and Tamil Nadu (4.20 – 1.85), only 0.10 or 4.2 percent is because of the poorer education conditions. But the remaining 2.25 points (or 95.8 percent) is because of other differences between Bihar and Tamil Nadu. Clearly, the high (higher than Tamil Nadu) fertility in Bihar is only partly due to the wealth factor. Results from other states (Table 1.3) are similar with minor variations.

The highest difference due to the place of residence factor is 20.1% in Rajasthan and lowest of 4.2% in Bihar. The contribution of other state factors to the difference in fertility is highest in Bihar 95.8% and the lowest 79.8% in Rajasthan.

3. Conclusion

Fertility behaviour in India, as anywhere else, is governed by the prevailing social and economic conditions as well as cultural and religious traditions as there are a number of groups belonging to different economic strata, different social groups with different religious view towards fertility and finally vast regional differences are exist. With a significant variation in the determinants of fertility behaviour there exists a considerable range of variation in the fertility levels from one region to another. Moreover this variation can be understand by North-South divide, which reflect the dominance of patriarchal value system, low level of economic development, predominance of *Brahminical* influence and exclusion of women from education and societies like Uttar Pradesh, Madhya Pradesh, Bihar and Rajasthan. On the other hand, in south India, the state Tamil Nadu got the pioneer position not only in low level of fertility but in other demographic settings as well. This study concludes as the difference in fertility due to education, wealth, and place of residence is observed to be relatively low and other state factors are found dominating in these four northern states. The education, wealth, and place of residence are not factors which influencing the predominantly fertility of these northern states, the other states factors (predominantly cultural factors) are the main reason for large differences in fertility between these northern states and Tamil Nadu.

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Developing Ethics for Successful Integrated Cooperatives Activities in Nigeria

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Abstract
The article underscores continuous integration of cooperative societies in order to fully maximize the advantages of collective strength in terms of access to funds and other related opportunities. It identifies various challenges that are crop up when cooperatives integrate for optimal utilization from among wider network of participating member societies. It observes that as integration for sustainable cooperative activities becomes sacrosanct, there is need for ethical rule to regulate activities in that context. It examines the imperatives of ethics for addressing increasing integration among cooperative societies for improved performances. It concludes by highlighting the roles and responsibilities of parties to integrated cooperative activities in Nigeria.
Keywords: Cooperatives, Development, Integration, Ethics, Nigeria

1.1 Introduction

It is an indisputable fact that integrated co-operative activity has become inevitable in the present dispensations Allen (1958); USAID (1985) Cooperative integration is loosely defined as the practice of companies across industries relying primarily on one another or themselves for product and/or distribution Tonye Lindsey (2005). Integration implies interdependence. With integration, a network relation is established by cooperatives amongst one another so that capacities to perform optimally through help, investment and responsibility sharing are greatly enhanced. In Nigeria, cooperatives integrates when a local cooperative societies is integrated such that she can easily get supports from among many other cooperatives whenever the need arises. For instance, there are three layers of cooperative integrations in Nigeria. We have the cooperative integration at the local level popularly refer to as the primary society. There is the cooperative federation at the state equally regarded as secondary society. Finally, we also have the national / supra national integration. Across all these level, the bottom line is a principle that explains how one cooperative society can participate in a network of relationship with other cooperative societies in order to fully enjoy the benefits of cooperatives. Okonkwo, (1979) Famoriyo, S. (1995); Okonkwo, J. N. P. (2001); **Ahangba T. G (2014)**

Integrated co-operative activity has become an essential tool for maximizing available gains among cooperatives. One of the key elements of cooperative principles as agreed to by the Congress of Cooperative Alliance (CCA), which was held in 1966 at Vienna, Austria, emphasizes the need for co-operation among co-operatives. It enjoins co-operative societies to cultivate the art of inter-dependence by integrating. Cooperative societies need to interpolate so as to maximize the benefits of cooperative efforts. Cooperative societies need to interact so as to maximally enjoy the benefits derivable from co-operative activities whether at zonal, state, national and international arena. When cooperatives societies are integrated, they are not only are able to maximize primary benefits such as provision of basic assistance in terms of loans and advances, the capacities of integrated co-operatives are enhanced in a way that members can avail themselves of other macro benefits. Munkner, H.H. (1974). Hind,A.M. (1997). Hendrikse, G.W.J. (1998).

Research have confirmed that integrated cooperative societies have limitless opportunities Coleman, J.S. (1988), Centner, T. (1988), Craig, J.G. (1993). They have the opportunity to participate and enjoy beneficial programmers such as Solid Investments Scheme (SIS), Property Development Programme (PDP), Land and Estate Acquisition Development Scheme (LEADS), Post Retirement Investment Schemes (PRIS) among others.

Nevertheless, a comprehensive research conducted sometimes ago indicates that despite the promise of fantastic benefits by integrated cooperative activities, there is palpable apathy among cooperators towards integrated cooperative activities. Research conducted by Nilsson J et'al (2012) confirms palpable fears losing social capital among cooperatives in an integrated set-up. Some of the reasons that have been used to explain this apathy include lack of awareness of long-term value of integration. There is also lack of periodic sensitization on the inherent advantage of integrated activities through conscious educational programme. More essentially, there is palpable fear of losing autonomy by primary societies Hakelius, K. (1996); Hardin, R. (2002).

Beyond all these, research has also shown that palpable fear is particularly associated with integrated cooperative activities because of the fear of unknown in the emerging cooperative configuration Nilsson, J. (1998); Fulton, M., & Hueth, B. (2009). There are anxieties as to the nature of cooperative integration Nilsson, J., Kihlen, A., & Norell, L. (2009). Potential integrated cooperative societies are unsure of the guidelines for its proper running Roy, P.E. (1981), Osterberg, P., & Nilsson, J. (2009). Nevertheless, most integrated cooperative societies are unaware that integrated activities are supposed to operate within the confines of ethics.

1.2 Integrated cooperatives activities in Nigeria

This Ibadan-based Centre for Organizational and Professional Ethics, which is committed to the study of ethics of organizations and professions in its 2001 memoranda defines ethics as consisting of rules, responsibilities, expectation, norms and code of conducts which guides the affairs of a society or organization, the object of which is to ensure decorum, stability and efficiency.

Ajibode F.B (1999) observes that there is no primary cooperative society that is entirely new to ethical rules, this is because every cooperative society has laid-down rules and procedures. Cooperative society operates in an atmosphere of rules and decorum. Every cooperator is familiar with cooperative procedures that specify the roles and responsibility of members. These rules are embodied in both the written and written laws, which guide the activities of all societies. It also specifies the function of officers of each of the societies. Some of these rules and procedures are eventually transpolated into collective norms and procedures whenever societies come together for the purpose of integration. Nevertheless, as the objectives, rules, the dramatis personae, and scope of jurisdiction become wider, there are exigencies of rules to reflect the new cooperative conglomeration.

1.3 Ethics for sustainable integration among cooperatives

In integrated cooperative activities, ethical rules and norms are crucial to sustainable activities. As we are all aware, an integrated cooperative society is supposed to be an association for achieving clearly defined objectives for its members. As there are ethical rules, which guide societies at their individual levels, there are also rules, which regulate the activities of cooperative societies when they integrate.

In integrated cooperative societies, individual members of each of the primary societies and their executives have specific roles and responsibilities to perform. Individual societies, who by sharing membership, are units of an integrated society. As units of an integrated society, they have specific roles and responsibilities. While integrated co-operative activities is rewarding, sustainable integrated activities demands high sense of ethical responsibility from both the individual members of primary co-operative societies as well as among the societies that form themselves into joint co-operative society.

Some of the roles and responsibilities of the various parties to an integrated society are highlighted as follows:

1.4 The roles of individual cooperators in integrated cooperative activities

An individual in cooperative society constitutes an element of any society. As essential element in cooperative configuration, his/her support is very crucial to the success and existence of the entire arrangement. Apart from the fact that individual co-operator is expected to give necessary support to their primary society their roles and responsibility has a lot of implication on the success of cooperative integration initiative. Some of the duties of individual cooperators with which they assist in preparing enough ground for joint co-operative activities are as follows:

- Acts as efficient member in his/her primary society.
- Give adequate support to the local society.
- Contribute always in a manner that will not jeopardize the collective interest of society i.e. repay loan promptly without default.
- Participate actively in the affairs of the society by electing the right caliber of people as leaders.
- Be conscious of his rights by contributing in other to ensure good governance.

1.5 Roles of executives/officials of each cooperative society towards sustainable integrated cooperative activities

It should be realized that the officials and the executive constitutes the decision-making organ of each society. All said and done, the executive carries the mandate of their members and as such they are de facto the alter egos of the respective societies. The role of the executive is crucial, as whatever decision they make have a lot of implication on the survival of their society as each society face the challenge of integration.

Joint co-operative activities are essential in modern day co-operative programmes. Joint Co-operative activity is essential if co-operative societies are to enjoy supports and windfalls derivable through a network of national and international interactions. The responsibility to understand this lies squarely with the executive of each society. Other responsibilities of executive officials of individual cooperatives societies towards sustainable integrated cooperative activities include:

- Manage individual society as efficiently as possible.
- Imbibes the tenets of good governance.
- Operates a crisis-free primary society.
- Understands the value of Joint co-operative efforts.
- Have sense of positive achievement.
- Well versed in principle of co-operative development.
- Develop entrepreneurship programmes especially in the areas of joint cooperative investments, property development programmes and cooperative economic efficiency schemes.
- Have faith in joint effort beyond the scope of their primary society.
- Subscribes to joint co-operative initiatives.
- Contributes towards the required organizational structures and infrastructure for integrated cooperative activity.
- Contributes towards the installation of joint cooperative Forum.
- Understands that joint cooperative is an issue of equal partners.
- Attends meetings of integrative cooperative activities.

1.6 Responsibilities of amalgamated integrated cooperative societies

- Mobilize fund internally and externally for necessary productive purposes.
- Relate very well with cooperative societies affiliated to it.
- Make provision for re-saving schemes by members' societies.
- Employ trained co-operative experts and technocrats to manage the account and activities of the amalgamation.
- Ensure that cooperative societies within the amalgamation enjoy maximum benefits that are derivable from mutual assistance especially at the micro-level.
- Exists as true amalgamation of cross section of similar societies.
- Maintains the rule of utmost efficiency.
- Ensure the member enjoy the services for which the amalgamation is created.
- Have clear focus on specific needs of members especially those that can enhance long-term economic capacities of members.
- Install superior management strategy, which is broad enough to recognize opportunities in the economy.
- Embark on reasonable projection towards maximizing available opportunities for the benefit of members.
- Perform supra advisory role to members co-operative societies.
- Link up with other cooperative network both at national and international levels.

1.7 Conclusion

If co-operative societies have fare better by being able to assure its members of quick access to consumable items, cars, occasional cash assistance and the likes, it is essential that co-operatives societies move further by working towards building the capacity of members in term of economic efficiency and solid investment schemes that will help members to completely eradicate poverty.

In furtherance of this noble objective, co-operative societies should endeavour to enlarge their scope and work to assiduously to turn around the economic and social efficiency of its members by utilizing the available opportunities that abounds in integrated co-operative activities.

They also needs to appreciate the fact that integrated cooperative activities are suppose to be operated in an atmosphere of etiquette where ever party to the integration are bound by ethical rules and responsibilities so that at the end, all the advantages inherent in cooperative integration can be fully maximized.

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Cooperative Societies and Corporate Social Responsibilities (CSR) Opportunities for Rural Developments in Africa

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Abstract
As the quest for multi-stakeholders' approach to the development of rural communities across Africa becomes intensified in view of reduced government efforts due to dwindling resources and high competing demands from other sectors, the paper examines available opportunities for rural development through CSR programs of cooperative societies. It observes that corporate social responsibility programs of cooperative societies have not been adequately reported and emphasized by researchers cum development experts. It amplifies available corporate social responsibility platforms by cooperative societies that have contributed significantly at fast-tracking developments in rural level across Africa. It concludes by identifying specific corporate social responsibility interventions for rural development across Africa through cooperative societies.
Keywords: Cooperative societies, Corporate Social Responsibility, Rural Development, Africa.

1.1 Introduction

According to the international labor organization (1957) cooperative was defined as a group of persons who have pooled themselves and their resources on the basis of common felt need, self-help, natural equitable and democratic control basis to form a business enterprise which seek to solve the socio economic problems of the members by directing, providing them with goods and services in the double capacity as either owners, workers or both in that cooperative society where they belong. To International Cooperative Alliance, it is an association in which people comes together without any coercion but bonded together because of their needs, the people willingly come together to meet their needs by pulling in their resources making it easy to accomplish what may not be achievable by individual. It is devoid of oligarchy and authoritarianism. This is demonstrated intensely in their election and voting for decisions taken during their various meetings.

Cooperatives are self-help organizations based on equity and equality. They practice honesty, openness and social responsibilities in all their activities in order to enhance the credibility of cooperative as democratic institutions. Cooperative is significant in membership social and economic empowerment in any rural, society or country and to improves the standard of living of the members and to make life more comfortable for them, thereby eradicating and reducing poverty especially in the developing and underdeveloped of which Nigeria is not left out. In this wise, cooperative ensures that members are being empowered and promoted in various means organizing seminar, educating them on how to be self-employed so that they will be able to contribute their own quota in the country's development. Cooperative also promotes thrift among members and creates funds for their members in terms of giving members loans which enhances capital formation. Though in the olden days other forms of cooperative existed which are called the traditional forms in which the members help each other on their farm land on rotational basis all in an attempt to better their lots.

At the down of the industrial revolution in 1844 when the economic situation was very terrible, people work tediously with meager pay from the wealthy industry owner. 28 of the workers came together in other to gain financial strength to improve their lots by jointly pulling their resources together to buy their needs which was deposited in the consumer shop for members to patronize when the need arises. The members jointly agreed to accept all responsibility that crop up from the business. The society was named the Rochdale Equitable in 1844.The merits associated with this society enhanced its fast growth basically out of which are :easy formation, limited liability, low overhead cost, stability, open membership socially desirable and reasonable price. By 1845 the society has increased to 74 and 3,450 in 1860 with more than 1 billion members around the world. Adedayo (2006). Apart from engaging sizeable number of people in their respective local areas of operations, Cooperative societies have successfully leveraged on the growth and development of communities and societies across the globe particularly in developing countries. One of the major platform by which this is achieved is through corporate social responsibility platform.

The Corporate social responsibility (CSR) platform involves effort of business activities at effectively developing mutually beneficial relationship with the societies in which they operate. It is also a way in which business gives back to the society some forms of assistance and other legitimate offering that are due to relevant stakeholders. The areas that are covered by corporate social responsibility (CSR) platform are many. It includes environmental efficiency projects, concerned on human rights, diversity in jobs and employment opportunities, upholding shareholder interests, investment reporting and supply chain control, provisions of physical infrastructure scheme, economic empowerment and commitment to sustainable business practices in operating areas. The principle of corporate social responsibility (CSR) involves varying definitions, with different sets of goals and complex corporate policies, but most importantly, it is about business acknowledging the fact that it is not divorced from its operating society. The underlying assumption of corporate social responsibility (CSR) is that society and business are interdependent and each partner must be assured of mutual understanding and responsible behavior. The role of business in shaping the future and making proactive contributions to societal development has been recognized and is also being encouraged by society through assurances of cooperation.

Interestingly, there is an emerging approach to Corporate Social Responsibility practices. The approach to corporate social responsibility (CSR) practices seems to be increasingly defined by existing dichotomies in global economic developing configurations. In the developed countries for instance, the focus of corporate social responsibility (CSR) dwells mostly on designing programs that will make business operate in acceptable relationship with stakeholders. In the United States for instance, corporate social responsibility (CSR) is defined much more in terms of philanthropic model. Companies make profits, unhindered except by fulfilling their duty to pay taxes. Then they donate a certain share of the profits to charitable causes. In Europe, the focus of corporate social responsibility (CSR) is predicated on operational model in which business in doing their thing is expected to act in a socially responsible way, complemented by investment in communities. Nevertheless, in African developing countries where there are critical challenges of infrastructural deficits, unemployment, and excruciating poverty and under development, the focus of corporate social responsibility (CSR) is anchored on how to assist African societies and institutions particularly local communities in the arduous task of instigating growth and development. There are critical development issues in developing countries that require corporate social responsibility (CSR) pro-active interventions. The development challenge in Africa cut across helping communities and societies to rebuild education, massive infrastructural interventions, human capacity development particularly at Rural level and also the need to render assistance in health, social, agriculture, sports among other sectors. Specifically, due to high rate of poverty, infrastructural decay, system failure, illiteracy, inflation, unemployment, low standard of living (Less than one dollar a day) malnutrition, in African developing countries, there is a growing interest and concern on how businesses should take the lead in helping to address and solve societal problem particularly in areas where national government have failed to come up with a solution. Hence, there is growing pressure on business to play a role in social issues in the developing countries. Corporate Social Responsibility (CSR) therefore is an emerging corporate creed to which Cooperative societies subscribes in order to make its impact on society. It is a veritable platform for contributing to sustainable growth and development in areas where corporations operates. Aside from its usage to solve multifarious problems of developments, it has been discovered that CSR is also one major source of company's sustainability. It helps to promotes good corporate image, engender support and guarantee interested patronage. Companies that practice CSR enjoy robust relationship in the communities where they operate. In fact, it has been proved that long time profitability of corporate organizations depends on the extent of their visible CSR activities.

1.1.1 Purpose of the Study

The study examines corporate social responsibility practices (CSR) of cooperative societies in developing countries. It articulates essential corporate social responsibility (CSR) activities of cooperative societies that are being used to drive development activities of rural communities across Africa in view of pervading poverty and underdevelopment crisis. It identifies the lingering challenge of making CSR activities of cooperative societies work effectively for African rural developments. The study concludes by identifying typical CSR cooperative societies' window of opportunities and interventions that are available to rural community development associations in order to address African development challenge.

1.1.2 Review of Related Literature

CSR Practices and Poverty Crisis in Africa

There has been admixture of various CSR policies and programs that are observable in Africa. For instance, we have the stakeholders' approach which emphasis involvement of relevant stakeholder particularly lost communities in CSR activities of companies. This approach is the most effective and efficient way because of the impact it has on both the companies and targeted CSR beneficiaries. However, this approach is rather superficial across African development countries. Stakeholders particularly communities in African countries are rarely involved or not equipped enough to enjoy the benefits of engagement with companies. Instead, companies seem to prefer philanthropic approach to CSR practices. The, philanthropic model is the most commonly used approach in African developing countries. Under this approach, companies allocate certain amount of resources for intervention into some identified programs in communities in their jurisdiction based strictly on philanthropic gestures. The approach merely engages in periodic contributions of what the companies thought the communities would need. Often times, this approach may not follow any clear format from the perspectives of beneficiaries. This is why it may seem that despite enormous resources claimed by companies to have been invested in CSR practices in African communities, the effect of such intervention are not apparent to most beneficiaries and host communities. Asolo (2010). This is however does not remove the fact that a lot is been done by companies to impart African communities through CSR interventions. People have accused the CSR practices based on philanthropic model across Africa as being unnecessary diversionary, insincere, discriminatory and of no meaningful impacts to targeted communities. In Nigeria for instance, most companies particularly shell Petroleum Development Company (SPDC) become frustrated despite the huge resources they have claimed to have committed to CSR practices. They have continued to record hostilities from their host communities; the resultant hostilities have threatened growth and sustainable development. Adeyeye (2009)

Since the bulk of CSR practices in Africa are hinged on philanthropic model, it is apparent that companies have successfully made the best use of CSR opportunities to impart communities in African developing countries. It is therefore not surprising that the major effects of CSR interventions are meant to instigate development one way or the other. Corporate social responsibility programs often suffer lack of synergy between companies and concerned host communities. Essentially, most companies lack adequate knowledge of possible areas of development interventions at the community level. They often display lack of deep appreciation of the peculiarity African development challenges. In most instances, companies seem to focus on stop-gap philanthropic measures to address community under development problems. The community, on its part however requires development interventions that are more sustainable and growth oriented. Africa desire practical interventions that clearly address obvious development lacuna in their daily lives. While the CSR agenda of big companies does not properly situate this in its prosecutions, the usually unreported CSR activities of small scale cooperative societies has provided a template of how CSR can be used to instigate development in African rural communities.

1.1.3 Using Cooperative Societies CSR Practices to drive Rural Development in Africa

CSR opportunities are critical to rural development in Africa. The various reports international of conference on using businesses to advance world benefits have consistently underscore the role of businesses in taking the lead as major drivers of development. The report also concur that the surest avenue through which this can be achieved is corporate social responsibility programs of multinationals and businesses. The concept of rural community is described as group of people, and interests who live in the same area or town having community spirit and desire even as they share proximity in terms of infrastructure, social services, environment etc. The community is the foundation of every nation. Hence every nation and society, realizes the need for improved communities through meaningful development programs. State and nations also acknowledge the need to undertake programs that enhance standards of life of community inhabitants.

Until recently, the task of development is thought to be the exclusive responsibilities of governments. However, the problems of dwindling resources and competing demand on the part of government have led to a new approach to rural development. This is the multi-stakeholders approach. The essence of multi-stakeholders approach is to ensure that individuals, groups who benefits directly or indirectly from communities should not sit on the fence. Instead, they are morally obliged to also contribute meaningfully to the growth and development of communities.

Corporate social responsibility programs cooperative societies therefore fare better because they work with and engage relevant communities. Essentially, Cooperative societies are able to avail themselves the platforms of rural development associations; they no doubt were able to avoid most of the many pitfalls that have continued to militate against effectiveness of other corporate organisation across Africa. Cooperative societies particularly the informal ones that are scattered across African communities maintain strong links with the operating communities. They initiate constant engagement by so doing; cooperative societies are in good position to understand first hand development needs of rural community. They did not just understand the problems of community, cooperative societies; also liaise with rural communities in order to properly aggregate and prioritize needs that are more germane. Cooperatives activities are in tandem with bottom-top approach that guarantees effectiveness in development facilitations. By so doing, they ensure they understand the individual needs of each community because every community does not have the same need. Essentially, Cooperative societies across Africa have pro-actively intervene by providing development assistance in so many areas for the development of rural communities and in these areas, the effects and impact of their corporate social responsibility can be felt.

Some common areas of CSR opportunities for rural developments by Cooperative societies across Africa are categorized as follows:

Physical infrastructure

- Building of access road

- Maintenance of parks
- Landscaping
- Rural planning schemes
- Facilitation and provision of electricity
- Building of social centers/community hall
- Provision of pipe borne water

Educational Development Activities

- Building of schools in communities
- Rehabilitation of old schools
- Provision of library resources
- Constructions of toilet facilities in schools
- School Adoption programs.
- Scholarship schemes
- Provision of learning aids
- Establishments of special innovation centers
- Teachers training schemes
- Provision of chairs, tables and other school classroom conveniences
- Painting of schools
- Sponsorship of games such as inter-house sports

Social Development Activities

- Sponsorship of Rural development day
- Support to programs that enhance community social development
- Visits and making presentation to social institutions like traditional rulers
- Adequate support during community cultural day
- Special programs for the Aged/Children/Mothers
- Community Emergency Program's Sponsorship.

Youth Development Activities

- Provision of Employment to the Youth of the Community
- Skill Development Activities.
- Contribution to Youth Development Organizations
- Youth enlightenment programs e.g. HIV/AIDS/Leadership Trainings.

Economic Activities

- Employment provision to the community
- Payment of appropriate taxes to local and community authorities
- Provision of goods and services
- Workers of the companies' patronage of local market for food and other requirements

Empowerment Activities

- Poverty alleviation
- Providing food security
- Agricultural development
- Transfer of skills
- Provision of soft loans to citizens of communities

1.1.4 Conclusion

As the above programs are been carefully prosecuted within concerned host communities across Africa, cooperative societies have significantly helped to enhance African development level. It is quite obvious that Africa have not maximized corporate social responsibility instigated development assistance from available cooperative societies. This is why there is low reportage of the roles of cooperative societies' corporate social responsibility to development facilitation. Most cooperative societies have consistently used the right approach in their corporate social responsibility expeditions and this account for incidences of infrastructural developments in African rural setting.

In order to maximize this trend, there is greater need for cooperative societies to partner and engage relevant community development associations. Community development associations provide contiguous platforms for effective delivery of corporate social responsibility activities in Africa. Aside, development issues that span across physical infrastructure, education, health, social and youth empowerments are available at the community level for appropriate interventions by corporate social responsibility programs of cooperative societies. The synergy between Cooperative societies and community development associations shall ensure effective optimization of investments in corporate social responsibility activities for sustainable growth and development in Africa.

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Evolution of the Media in a Capital City: The Case of the Rise of Abuja as a News Centre

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Abstract
This paper investigates the sourcing of news, through the prism of geography. It locates Abuja, the growing capital city of Nigeria as a case, arguing that like most other things, news sources are usually constructed affairs. Rather than being an absolute affair, a news source is a creation of intermixing variables, which grow over time and space; and which can increase or decline in the performance of this role, with changes in circumstances. The paper evaluates the growth of Abuja as a prime news centre from the time it was named as a future capital, up to the time a definite date of relocation was announced, and from when it became the seat of presidential leadership, to present date. While the paper reviews the value of the city as a veritable source of stories for the local and international media, it notes the different tendencies of the news reports. This is in the sense that while many are regular and heartening, various others rightly reflect the perversions in the land. In this case, another kind of balancing in news reporting is implicated: one that focuses on the good and the bad (not just the other side, whether good or bad) even without a deliberate attempt at doing so. The city produces more than enough good, and then a corresponding mess to balance up the former, in a back and forth approach, in what is symptomatic of an unbiased reporting of a news centre.

1. INTRODUCTION

A former Nigerian military leader, Gen. Murtala Ramat Mohammed had in 1975 announced government's intention to relocate the nation's capital from the colonial creation of Lagos, in South-West Nigeria to a more central place in the hinterland. To achieve this, government created a search committee led by Justice Akinola Aguda, to recommend an appropriate place. Oyenuga notes that "General Murtala Mohammed on August 5, 1975 appointed a seven-member panel under the chairman of Justice Akintola Aguda to study and advise the government on how best the question of an ideal federal capital could be talked. Other members of the panel were Dr. Tai Solarin, Col.Monsignor Pedro Martins, Alhaji Mohammed Musa Isma,, Chief Owen Fiebai, Dr. Ajato Gandollu and professor D.K. Ogun. Their term of reference was to re-examine the dual role of Lagos as a federal and state capital and advise on the desirability or otherwise of Lagos playing that role.

"In the event of committee recommendation that the federal capital move out of Lagos, to suggest suitable location taking regards to the need for accessibility to and from other parts of the federation. Finally, to examined all other relevant factors which will enable the military government in taking the right decision. Memoranda collated and after five months of careful consideration of all relevant criteria such as; centrality, health, condition, low population density, availability of land for expansion, physical planning conveniences and ethnic accord, the panel, on December 10, 1975 submitted it report with a far reaching recommendation that the nation' capital be moved out of Lagos to a site north of the confluence of Rivers Niger and Benue an area located south of Suleja in Niger state. This area is what is today referred to as Abuja"

Security considerations were key to the need for relocation in the opinion of the opinion of the military government and in the appreciation of the panelists. A nation's capital, they reason ought to be in an hinterland, for it to be able to deal with external belligerence and internal rebellions. The Gen. Murtala Mohammed administration eventually agreed with the submissions of the panel, resolving to work on another capital of about 8,000 square kilometres, adding, that the newly suggested place is not only "central", but "good and tolerable climate. Besides, it has "land availability and use, adequate water supply, low population density, physical planning convenience, security and multi-access possibility. The area is not within control of major ethnic groups, in the country. We believe that the new capital created on such viral as suggested will be for all Nigerians, a symbol of the oneness and unity. The federal capital territory will belong to all Nigerians". In making this move, Gen. Mohammed was regarded as bold, decisive and patriotic, as he gained the reputation of a performer, who prioritizes national interest above other things.

Oyenuga analysis then added: "Two days after the broadcast, on February 5, Decree No 6 of 1975, cited as the federal Capital Territory was promulgated. The degree vested ownership and control of all land in the area on the federal government. The primary intention of general Murtala was to relocate the inhabitant of Abuja wholesomely to places of their choice from within the three states out of which Abuja was carved -Niger Nasarawa and Kogi. The idea was designed to reinforce the status of the dreamland as a land of equal opportunity for all Nigerians".

The idea of relocation had now been pronounced, but it was not until December 15th, 1991 that the actual relocation was done, through the moving of military president Ibrahim Badamosi Babangida from the hitherto Lagos headquarters, to Abuja, in his famous “One leg in, One leg out”, speech. The movement of President Babangida meant a lot of things to different people, both in the private and public sectors, and in the local and international community. It led to private and public sector readjustments, and had several other dimensions. The media, the focus of this paper, had its fair share.

2. METHODOLOGY

This work is based on qualitative research, through observation. As a media practitioner, I have been a naturally keen follower of the evolution of Abuja. My position as an observer has also been helped by my active involvement in the coverage of the city as a journalist, writer, an agitated essayist, and as a long time media manager. Secondary data has also been added to the above through reviews and examination of relevant literature on the development of the city. The two techniques have helped in providing the data for the assessment, evaluation and in the explanation of how an almost barren land, marginally inhabited by some locals, grew to become a much desired location, eventually turning out to become one of the most important generators of news in the land.

3. THE MAKING OF A CAPITAL CITY AND THE COMING OF THE INSTITUTIONS

First, Abuja is analyzed as **“**a planned city, which was built mainly in the 1980s. It officially became Nigeria's capital on 12 December 1991, replacing Lagos, though the latter remains the country's most populous city. Abuja's geography is defined by Aso Rock, a 400-metre monolith left by water erosion. The Presidential Complex, National Assembly, Supreme Court and much of the city extend to the south of the rock. Zuma Rock, a 792-metre monolith, lies just north of the city on the road to Kaduna State.

“At the 2006 census, the city of Abuja had a population of 776,298, making it one of the ten most populous cities in Nigeria. According to the United Nations, Abuja grew at the rate of 139.7% between 2000 and 2010, making it the fastest growing city in the world. As of 2015, the city is still experiencing an annual growth of at least 35%, still retaining its position as the fastest growing city on the African continent and one of the fastest in the world. Abuja has witnessed a huge influx of people into the city; the growth has led to the emergence of satellite towns such as Karu Urban Area, Suleja, Gwagwalada, Lugbe, Kuje and smaller settlements to which the planned city is sprawling. The unofficial metropolitan area of Abuja has a population of well over three million and comprises the fourth largest metropolitan area in Nigeria, surpassed only by Lagos, Kano and Ibadan. Significant sights include the Nigerian National Mosque and the Nigerian National Christian Centre. The city is served by the Nnamdi Azikiwe International Airport. Abuja is known for being one of the few purpose-built capital cities in Africa as well as being one of the wealthiest” (Wikipedia, Online: Accessed 23/08/2016).

Years later and in demonstration of the expansion of Abuja in all spheres, I had argued elsewhere through particulary traffic and facilities that “Today, traffic congestion in Abuja compares with, and is in some ways worse than that of Lagos. For instance, the 10 minute trip from the city centre to Karu-Nyanya-Mararaba can take about two hours after close of work on some days. Coming the other way, it can take two hours or more for commuters to reach the city centre from any of these locations. To beat traffic, some workers leave home as early as 4am, or wait until the rush hour and saunter in to their offices at 11am.

I stressed further: “While the number of vehicles on Abuja’s road has multiplied and an effective public transport system is still lacking, the major deficiency is the lack of traffic management scheme. And the minister does not need to go too far: It only takes 1 hour to fly to Lagos from Abuja for the minister to see what the Lagos State Traffic Management Authority (LASTMA) has done in managing the legendary traffic snarls of Lagos and bringing sanity to the roads. The tragedy of Abuja is that nearly eight years after former FCT minister Nasir El-Rufai left office, his achievements still sets the benchmark in terms of development of the territory’s master plan and forward-thinking projects” (Suleiman, 2014)

With the movement of President Babangida in 1991, many private and public institutions began adjusting as well, as earlier said. Attention began shifting to Abuja. For the media under review, most of them had had their head offices in Lagos. Now however, they have to do some movement, which they started with the relocation, first of their state house correspondents/reporters. Public media organisations like the Nigeria Television Authority (NTA), The *Daily Times, The New Nigerian*, and the many state newspapers had had some presence in Abuja beforehand.

With the movement however, those presences were bound to be beefed up. Bureaus were quickly created by many, and they were being manned by heads, while two, three, four, five, or six reporters could work with the head of the place. For the private media houses, quite a lot did not pay attention to the coverage of the city until the movement. Now regardless, they had to do it. Transfers from their Dodan Barracks (the Lagos Seat of government) base had to begin in earnest. Many of them including *The Guardian, National Concord*, *The Mail, Nigerian Tribune, Vanguard, Sketch*, and state newspaper representative had to be dispatched to Abuja. In Lagos, state house reports used to be signed off as being from *Dodan Barracks, Lagos*. In Abuja, the signing off line became *Aso Rock, Abuja*.

While media movement to Abuja became pronounced, local Abuja newspapers started sprawling as well. The thinking was to report the new seat of government very well. The plan was to give appropriate coverage to the city. In Lagos, there were papers like *Lagos Weekend*, *Lagos Horizon,* and *Lagos Life*, amongst others. These ones were somewhat being modeled after prominent publications like the *New York Times, The Washington Post, The Philadelphia Herald*, and similar others. The philosophy behind these papers was the complete generation of news stories from the length and breadth of a city, or as a celebration of a city's importance, or to maximally cover a city for the readers and audience outside the city. Abuja city newspapers which came up included the *Abuja Newsday, The Abuja Times, Abuja Today, Abuja Inquirer,* and *Abuja Mirror,* amongst others. Some newspapers like National Concord had dedicated *Pull-Outs* for the city. It was called *Abuja Concord*.

The Aso Rock presidential villa was initially the right focal point. Stories and reports centered on the activities of the military president. Gradually though, this started shifting, as stories and reports began involving other spheres as they concerned the new seat of government. This development was reflected in the further transfers and recruitment of specialised beat reporters to the city. The reporters were hitherto in the head offices of the media organisations. With the focus of top government activities now shifting to Abuja, they had to move alongside the state house correspondents to Abuja as well. Some of the beats that got early attention in terms of manpower deployment include Defence, Transport and Aviation, Energy, Sports, Economics, Politics, Education, Health, Judiciary, Environment, and Agriculture. Following much later were Entertainment, Business, Religious Affairs, Arts, Culture, Society, and Foreign Affairs/Diplomatic.

As this was happening, the coverage of Abuja became a core priority for new media organisations. Attention was being given to the recruitment of experienced reporters, with the creative acumen to report the city. The focus was to report it as well as other cities like Lagos, Kaduna, Enugu, Port-Harcourt, and Kano. While Lagos for instance, hosted a long list of newspaper headquarters, Kaduna had its share with vibrant Newspapers like the *New Nigerian, The Democrat*, and *The Reporter.* Kano was popular with *Triumph* Newspapers; Port-Harcourt had *Chronicle*, Owerri *The Statesman*, Ilorin *The Herald*, *The Sketch* and the *Nigerian Tribune*, Ibadan. Lagos, of course led the pack with *The Guardian, National Concord, The Mail, Newswatch* Newsmagazine, *Vanguard*, and a host of other society publications domiciled therein. Lagos had led because of its erstwhile status as a capital city. The new subtle challenge was now to graduate Abuja, consciously or unconsciously to that level, as a snowballing capital city.

The graduation began manifesting with the latter day coming of newspapers that made the city its headquarters. These newspapers notably included the *Daily Trust* Newspapers, *People's Daily, Blueprint,* and *Leadership. Thisday* Newspapers had a prominent presence in the city, through the location of a printing section, but retained Lagos as its operational base. So did *The Nation* Newspapers, *The National Mirror* and *The Sun.* Many of these papers can hardly downplay any of Lagos or Abuja in terms of operational relevance. While Lagos remain the old capital city, with its commercial importance still intact, Abuja emerged as a new news centre, through the growing influence of government, its diplomatic significance, and the developing presence of company's corporate headquarters. I shall now take a look at specific cases of news generating lines in Abuja.

4. A CAPITAL AND A NEWS SOURCE: THE CASE OF ABUJA

The Aso Rock presidential Villa, of course, remains a prime place for news generation. The president of the country lives there with his family. He carries out all official duties therein. State meetings, like Federal Executive Council (FEC) meetings, National Economic Council (NEC), and the National Council of State (NCS) consultations are held there, whenever. So also are diplomatic consultations, interactions with the business community, the civil society, and the hosting of local and international personalities, including fellow heads of states and governments. The volume of news emanating from this beat can only therefore be imagined, especially with the busy office of the vice president also nearby. It is probably the reason why correspondents attached to the place are now closing up to an estimated one hundred. It is also the reason why newspapers will hardly go to bed, without clearing from their Aso Villa correspondent, just in case.

The country's political processes began heating up again from the time former military president Ibrahim Babangida declared a transition to civil rule programme in the late eighties. Abuja, though then initially noted as a capital-designate, was a place for quiet political meetings, consultations and planning, especially with the coming of Five Star hotels like the Nicon Noga Hilton Hotel (Now Transcorp Hilton Hotel), The Sheraton Hotel and Towers, and the Agura Hotel. This trend of making the city the hub of political news grew from the 1999 when democracy finally dawned, as former Head of State, Gen. Abdulsalami Abubakar handed over to Chief Olusegun Obasanjo. Beyond political stories arising from the official running of state affairs, Abuja swiftly became the source of reports around partisan political processes, the formation and reformation of political parties, political alignments and realignments, births and deaths of political parties, and the creation of individual political greats, and comical characters.

Many of them soon found it important to have homes in the city. And gradually they began acquiring them. While the homes in Lagos, Kaduna, Enugu, and Port Harcourt were still kept, the new Abuja home became another centre of activity. This inclination also expanded with the coming of democratic institutions like the National Assembly, and its relatively huge volume of politician-occupants. They were complemented by political party leaders, political wheelers and dealers, different shades of activists, besides ministers, political heads of agencies and departments, and numerous other political appointees. Other than this were state governors, commissioners and state political office holders, who made the capital city another hub for the achievement of political ends. Many of the governors were often said to have made Abuja their operational headquarters, while only seldomly visiting their state capitals. Abuja had therefore become the city for power brokers and power broking, and significantly the city were great political stories emanated from.

Some examples will suffice. Many of the former National Republican Convention (NRC) and Social Democratic Party (SDP) conventions took place in Abuja under the Babangida regime. So were the consultations of the People's Democratic Party (PDP), and that of the All Nigeria People's Party (ANPP), The Action Congress of Nigeria (ACN), and the All People's Congress (APC), which came in the wake of the Abdulsalami Abubakar transition programme, and the democratic dispensation that emerged afterwards.

The powerful Ministries of Defence, Petroleum Resources, and Transport are also voluminous news generating outfits. While the Ministry of Defence got busier with the insurgency in the North East, the Petroleum Resources Ministry has always been very busy with oil remaining the mainstay of the nations' economy. Besides, the Petroleum ministry takes charge of the imposing headquarters of the Nigerian National Petroleum Corporation (NNPC), and deals with endless issues arising from fluctuations in oil revenue, allocation and revocations of oil blocs, matters concerning NNPC and its joint-venture partners including Mobil, Shell Petroleum, Chevron, Addax, and the other concerns, both in the off stream and downstream sectors of the industry. The equally engaging transport ministry reveals its share in the origination of news through stories on the airports, railways, genuine and fake transport schemes, amongst others. Many other ministries, agencies and departments that relocated to the capital over the years are also prominent in the supply of news for the reporters, but the few above have only been used as samples.

Core to the news sources is the property market, which came as a result of the city's growth. Houses, Estates, Boulevards, Apartments have all been sprawling up the city. They have generated debates around its cost, ownership and prospects. The outcome for journalism has been the enriching of property and environment pages in the newspapers, and the setting up of dedicated property oriented newspapers, with Abuja remaining a focal point. As it turned out to be, only Lagos, Port-Harcourt, Enugu, Kaduna and Kano could compare with Abuja in terms of property prosperity, at the early stages. The city in present times seems to have overtaken all of them, except perhaps Lagos in terms of property prospecting and valuation. This growth has invariably dovetailed into the dominance of Abuja in the property news reporting in the land. Against this background therefore, what more do we expect in the city, especially with the advent of the social media, the continuing development of the city, as helped by the inflow of foreign capital, and the consolidation of its space as a notable capital in the International affairs? I shall discuss this next.

5. WHAT IS TO COME?

CONCLUSION

The city of Abuja has been described as a purpose built capital. The effect of this is partly the phased evolution of the city sections, the new constructions, the other emerging constructions in most places, apart from the relative absence of shanties as you would fine in Lagos, Kaduna or Enugu. The planned highway, streets, avenues, closes, and crescents are also another epitome of its newness. With official structures still developing, through the growth of several headquarters of government departments, it is also anticipated that more media enterprises would purposely have permanent and consequential structures in the city. For now, *Daily Trust* leads the group of organisations with expansive structures in the form of corporate headquarters, or permanent Bureau office. *Thisday Newspapers, The Guardian, The Sun, The Telegraph*, and *Channels* Television are some private concerns with strong structural presence in the city. Expectations are high that many will join in the future, in what might eventually make the capital city look like the old cities of Lagos, Ibadan, and Kaduna-cities that had housed multiple newspaper headquarters in the past.

Projections are also rife that in the future, stories emanating from the city might graduate from a preponderance of official news to news around personalities, and the private sector like Lagos, Kaduna and Kano have always been. Many prominent, news making citizens live and work in these older cities. They do their businesses in these places, while also playing their politics therein, in situations where they are politicians. Abuja to them is often seen as a work, or official place, where they come to for business, meetings, consultations, and after which they will retire to these older cities. Many have hardly made the proverbial real home out of Abuja, even if a lot of them boast of private residences and even investments in the place. Some of the times, good stories originating from interviews with these personalities are conducted in the older cities, where the men and women are more relaxed, and composed to engage the press. The likelihood of Abuja assuming this role is evident, as situations manifest, making the personalities to become used to the place.

More than this is the possibility of the emergence of society, and lifestyle newspapers. Most of this genre of journalism is presently based in Lagos. Some few examples are *City People, Ovation*, and *Encomium*. Reason for this is because of the age of the city, its cosmopolitan nature, the presence of fun lovers, and the multiplicity of entertainment centres. Abuja is beginning to get its fair share of this, which increases the prospect of future society, lifestyle or people-centric publications.

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Motivation in Islam's Perspective (A Theoretical Review)

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Abstract
Motivation is an important role in improving a work activity, because motivation is a driving force that will manifest behavior. Work motivation is the willingness of an employee or employee to arise because of the personal incentives of the employee concerned as a result of overall integration rather than personal needs. Different terms are often used by psychologists in calling something that leads to behavior, some call it motivation or motive, need, insistence, desire and encouragement. Seeking motivational theory to derive from Islamic thought is very difficult, including for Muslim intellectuals. Even if there is, it is only a scientific interpretation of some verses of the Qur'an or the Hadith of the Prophet who is renovated against theories of motivation that already exist.
Keywords: Motivation, Perspective Islam

I. Introduction

Work productivity is defined as a measurement of what has been obtained from what has been given by employees in carrying out the work that has been charged at a certain time. Productivity involves an active role of labor to produce maximum results by looking at the quality and quantity of their work. In Islam advocate for its people to produce and play a role in various forms of economic activity. Islam blesses the people who work and make it part of worship and jihad when it is intended for Allah SWT. By working, the individual can meet the needs of his life, sufficient needs of his family and do good to his neighbors. Allah SWT, says: Surah *Al-Isra* "verse 70" ... and indeed we have honored the children of Adam, we transport them on land and in the sea (to earn a living), we give them sustenance from the good and We extend them with perfect advantages over most of the creatures we have created".

The above verse explains to the faithful to be able to increase work productivity in order to earn income that can improve the state of the economy. Basically every institution institute institution always tries to increase its productivity. The goal of this increased productivity is to improve the material efficiency, minimize the cost of product and maximize the output per hour of work. Increasing the productivity of labor is important, given the man who manages capital, natural resources and technology, so that can benefit from it (Bambang: 1996). Thus, it can be understood that the work productivity of an organization is strongly influenced by the productivity of its employees. While employee work productivity is very influenced by the factors of work motivation and work culture.

Working is a part of life that cannot be separated with humans, because it will make people live more meaningful. People work in organizations because they are driven by the desire to meet their daily needs. Something that drives a person to work in an organization is the simplest reflection of his basic motivation. Motivation is an important role in improving a work activity, because motivation is a driving force that will manifest behavior. Work motivation is the willingness of an employee or employee to arise because of the personal incentives of the employee concerned as a result of overall integration rather than personal needs. Different terms are often used by psychologists in calling something that leads to behavior, there mention as motivation, need, urge, wish and drive (Sukanto: 2000). In the present context, motivation is the psychological processes of asking, directing, referring and setting out voluntary actions that lead to goals (Robert *at.al* : 2003).

The leadership of an institution should always motivate employees to perform better. Therefore, motivation is a very important thing to note in order to improve employee productivity. With well-maintained motivation, it is expected that the goals and targets set by the institution can be achieved.

Motivational factors become something that is very important because everything related to work and target and achievement of organizational goals always begins with a single point of motivation. Good starting points tend to have good follow-up until the end of the organization's goals can be achieved brilliantly. Many efforts made by the institution to spur employee motivation for example with incentives, mutations, training, internships, and so forth. In many studies in college this has generally been a good correlation. From the above description there are several problems namely; 1) What is motivation in Islamic perspective, 2). What is the concept of motivation in an Islamic perspective?

2. Method of Study

This research is literature research. Therefore, all data used in the results of this study comes from written materials that outline consists of two data: Primary Data and Secondary Data. Primary data is the main data directly related to the discussion of this research. (Sugiono: 2009). That is a direct review of motivation in an Islamic perspective. While the secondary data is data that the author made as a source of support or data indirectly but closely related to the discussion of this research, including books, magazines, internet and others.

Given the library's research is more of a research nature of the minds of experts, historis, content analysis and regulations, all of which are more based on books, legislation or journals. Therefore, data collection is done by collecting primary books, (*ie*, including the holy book of the Qur'an, Hadith and Islam) that are needed and supported by secondary sources. After everything is collected and grouped, then the researcher begins pouring and digging into the writings or research reports.

3. Discussion // Discussion

3.1. General Motivation Concept

According Muchdarsyah (2003) motivation is an important element in a work activity, because motivation is a driving force that will manifest behavior. Motivation is the psychological and mental attitude of human beings that provide energy, encourage activities or movements that lead and channel behavior toward achieving needs that give satisfaction or reduce imbalance. While Siagan (2004) motivation is the driving force that resulted in an organization member willing and willing to mobilize the ability in the form of expertise or skills, energy and time to organize various activities that become his responsibility and fulfill his obligations in the achievement of goals and organizational goals that have been determined. As for Gomez-Mejia, Luis R., et al., (2004) states that motivation is a person's desire to do the best job or to do the maximum effort to complete the assigned job. Motivation energizes, directs and safeguards human behavior.

The desire to do something that comes from within man itself is also called internal motivation, but there is also a motivation that comes from outside himself (external). According to Heidjrachman and Suad (1990) there are three groups of motivational theories:

a. Content Theory

This theory emphasizes the importance of understanding the factors that exist within the individual that causes them to behave in a certain way. This theory tries to answer questions such as: what needs are satisfied by someone? What causes them to do something? In this view each individual has a need that is inside that causes them to be pushed, suppressed, or motivated to fulfill.

b. Process Theory

The Theory process instead emphasizes the demand-driven content of the need, but this approach emphasizes on how and with what purpose each individual is motivated. In this view, necessity is just one element in a process of how individuals behave.

d. Reinforcement Theory

This theory does not use the concept of a motivation or motivation process. Instead this theory explains how the consequences of past behavior affect future actions in a learning cycle. In this view individuals behave in certain ways because in the past they learn that certain behaviors will be associated with favorable outcomes, and certain behaviors will produce unpleasant results ".

Briefly Newstrom (1997) mentions motivation is the power of the drive to do something. Motivation results from the person's habit of reacting to a particular situation. Certain habits and situations at a certain moment this encourages people to behave too. Motivation is something from within that moves, directs and nurtures behavior (Pierce and Gordner, 2002: 219).

Robbins (2007) states that motivation is a process that is part of a person's desire to strive to achieve organizational goals, provided that the fulfillment of some individual needs. In general, motivation refers to the hard effort to achieve goals, but in management, the intended purpose is the goal of the organization, because it focuses on work-related behavior. The three key elements are effort, organizational goals and needs. The business element is measured by intensity or drive. People with high motivation will try as hard as possible and the intensity of the business itself. Effort leads to the goal of the organization is a kind of effort that must be sought and achieved. Requirement is something internal that makes a particular result look attractive. Motivation can be treated as a process of need satisfaction.

In connection with these efforts and needs, Cook (2001) mentions motivation is an intense decision to perform one or several activities with greater effort than doing other activities. This understanding contains three elements, (1) some needs, motives, or objectives that trigger an activity, (2) a selection process that directs the choice of activity, (3) a level of business intensity for the activity chosen. In essence, motivation directs the selection and leadership of behavior, as well as the level of effort.

One study of motivation is on the content of human needs. This content theory is a theory based on identifying the typical human needs and explaining the circumstances surrounding those needs that produce behavior. Observation of this behavior, that people will try to do something and try to avoid or reduce the impact of something else, known as the struggle between approach and avoidance behavior (Cook: 2001).

In addition to the content based on needs, motivation is also related to the needs associated with work. Robbins, Stephen P., & Judge, Timothy A., (2007) put forward a two-factor theory. Two-factor theory is a theory that connects intrinsic factors to job satisfaction and extrinsic factors to dissatisfaction. These two factors are known as motivation factors derived from the work itself and can create job satisfaction, and hygiene factors that are conditions of employment and can create dissatisfaction if not sufficient.

The next contemporary theory of contemporary motivation is the cognitive evaluation theory, first examined by Tolman and Lewin which states that the allocation of extrinsic rewards to previously awarded intrinsic behavior tends to decrease overall motivation (Porter at al: 2003). In addition, there is a goal-setting theory, a theory that states that specific and difficult goals with feedback lead to better performance (Robbin: 2005)

Another theory is self-efficacy theory, referring to the individual's belief that he is able to complete a job. This theory is also known as social cognitive theory. In the theory of reinforcement, it is stressed that behavior is a function of its consequences. Equilibrium theory, equity theory is the theory by which individuals compare their input and output to others then try to reduce the imbalance. The Victor Vroom's expectancy theory suggests that the power of tendency acts in a certain way depends on the strength of hope that the action will be followed by a particular outcome and on attracting it to the individual (Robbin: 2005)

3.2. Motivation in the Perspective of Islam

Motivation theories put forward by experts as described above, most still short-term. That is, just simply the fulfillment of human needs or behavior in life in the world. Motivation is oriented to rewards that can usually be measured with the material. On the other hand, in Islamic sharia, human life is not limited to the world alone. There is another life that is more important after passing through this mortal world, namely life in the afterlife. The motion of human activity in this world, must be motivated by the belief in this life hereafter.

In the treasury of Islamic science, there is a definition put forward by psychologists, that motivation is the impulse or psychological or psychological desires that exist in a person, this desire affects behavior in special circumstances to meet what desired, this desire in the form of pressures or Impulse or inclination to do something (Al Kaysi: 1998)

The term motivation in Islam is called *ad daafi* 'in singular, or *ad dawaafi'* in the plural form. In his article, Al Kaysi explains that psychologists share motivation or self-desire into two parts, namely: (1) primary encouragement, and (2) secondary impulse. Primary encouragement is also called the basic motivation / drive or nature or nature. Primary impulse can be a hunger or thirst, in which case humans do not need to cultivate something to get this flavor. While the secondary impulse is the motivation / drive that must be cultivated. In terms of these impulses, human beings are different from each other.

To know the motivation of work in Islam, we need to understand in advance the function and position of work. Making a living in Islam is an obligation. Islam is a religion of *fitrah*, which is in accordance with human needs, including physical needs. And one way to meet that physical need is to work. Motivation of work in Islam is to earn a living that is part of worship. Motivation of work in Islam is not to pursue hedonic life, nor to status, anything else to pursue wealth by all means. Thus, the motivation of work in Islam, not only to fulfill a living alone but as a duty to worship God after other *fardlu* worship. Working to earn a living is a special thing in Islamic view. Allah has promised those who believe and do good works that for them Allah's forgiveness and great reward (Surah 6: 9), as well as the hadith of the prophet "Whoever at night feels the exhaustion of the skill effort of both hands during the day then at night That he is forgiven by God "(HR Ahmad).

This is in line with what Prophet Muhammad SAW says: that "seeking for sustenance is lawful is obligatory after fulfilling the *fardhu* such as prayer and fasting (HR Ath-Thabrani and Al-Baihaqi). In another hadith, the Messenger of Allah said "wake up in the morning to seek your sustenance and your needs. Surely in the morning there is baroque and good fortune ". (HR Ath-Thabrani and Al-Bazzar)

The above verse and hadith indicate that there is a complete work motivation in Islam. Motivation to work for God's forgiveness and reward is the greatest motivation for a Muslim. Working in Islam not only pursues the "worldly bonus" but also as a human charity to lead to eternity. Furthermore, Muwafik (2009) said that so far, many people work to teach mere material for the sake of worldly, they do not even care for the future hereafter. Therefore, it is time for workers to work with motivation that can give good personality and justified by Islam that must meet the following characteristics:

1) Goodwill and Righteousness (Hoping *Ridha* Allah SWT)

Before a person works, must know what intentions and motivation in work, this intention that will determine the direction of work. If the intention of working only to get a salary, then that's all that will be obtained. But if the intention to work at once to increase the deposit of the hereafter, to get halal treasures, and to support the family, will certainly get as intended. Rasulullah SAW said: "Whatever you spend that you intend to seek the pleasure of Allah you will be rewarded as what you provide to eat your wife." (Narrated by Bukhari-Muslim).

2) Piety in Working *Taqwa* here are two senses.
First, obey the command and stay away from all forms of His prohibition. Second, the attitude of a Muslim's responsibility to the faith he has believed and made. The righteous in work is the one who is responsible for all the duties that are mandated. People who are cautious or responsible will always display positive attitudes, for which the cautious in work will display the following attitudes: (a) work in the best way as a form of responsibility for the work and tasks mandated, (b) Away from all forms of *munkar* for himself and others in work. For example, not lazy, harming colleagues, and so on, (c) obeying the rules and (d) just wanting good and lawful work. Allah SWT guarantees the recompense to the devoted people in this life, including in work
3) Sincere in Work
Ikhlas is a key requirement for the acceptance of human deeds by Allah SWT. An activity or activity including work if done with sincerity then will bring mercy from Allah SWT. The characteristics of people who work with *Ikhlas* are: (a) working solely to hope Allah SWT, (b) clean of all intentions of pleasure and ria, (c) full of enthusiasm in doing all job tasks, (d) Low because of abuse or insult so as not to reduce the spirit in work.

Motivation as a process as described in the preceding paragraph is a process of satisfying a need. Unfulfilled needs can lead to feelings of tension (tension). This makes people will do an effort that is accompanied by the intensity, direction and sustainability, to meet or satisfy their needs. Ultimately the tension can be reduced.

The demands of human needs are stratified, according to al-Syatibi (1996) there are 3 (three) categories of needs level are: *dharuriyat* (primary needs), *hajiyat* (secondary needs), and *tahsiniyah* (tertiary needs). *Dharuriyat*, the need of the 'primary' level is something that must exist for human existence or in other words imperfect human life without having to be filled with human beings as the characteristics or completeness of human life, ie rank: religion, soul, mind, wealth, and descendants. These five are called *al-dharuriyat al-khamsah* (the five *dharuriyat*). These five *dharuriyat* are the absolute must in human beings. Therefore, Allah Almighty tells man to make every effort of existence and perfection. On the contrary Allah prohibits doing deeds that can eliminate or reduce one of the five *dharuriyat*. All actions that can realize or perpetuate the five essential elements are good, and therefore must be done. While all acts that damage or reduce the value of the five elements are not good, and therefore must be abandoned. All of it contains benefits to humans.

Hajiyat, a "secondary" level of need for human life is something that is necessary for human life, but does not reach the level of *dharuri*. If that need is not fulfilled in human life, it will not negate or destroy life itself. However, its existence is needed to facilitate and eliminate difficulties and difficulties in the life of *mukallaf*. As for *Tahsiniyat*, the need for "tertiary" level is something that should be there to beautify life. Without the fulfillment of these needs life will not be damaged and also will not cause difficulties. The existence of this level of need as a complement of two levels of prior need, it is complementary in the life of *mukallaf*, which is focused on the problem of ethics and aesthetics in life.

Islamic scholars therefore conclude that there are five general categories of human needs: physiological, material, psychological, spiritual and mental or intellectual (Al-Jasmani, 1996; Glaachi, 2000; Nusair, 1983; Shari'ati, 1979). Physiological and material related to physical needs while psychological, spiritual and mental / intellectual related to spiritual needs. Physiological needs include food and shelter needs. Fulfilling this need is important and guaranteed by Islam since the era of the Prophet at least to the level of minimum needs fulfillment. The need for material in the form of wealth and economic enjoyment is also recognized. The psychological needs such as love, fear and other emotional needs. The spiritual needs focus on faith, the harmony of life, the fulfillment of the spiritual purpose of life. Normatively, Islam emphasizes the balance (balance) in the fulfillment of these five categories of needs. God's servants must strive to fulfill these needs as a consequence of God's *khalifah*, seeking the virtue and the perfection of life. The Prophet Muhammad once said, "Every man has a duty to God, himself, and family, and should pay attention to every obligation (Glaachi: (2000).) The Qur'an asserts that God will raise the degree of believers and knowledgeable at some degree (Surat 58:11) Spiritual need is a potential factor that enables people who internalize themselves in the spiritual needs of life.

Social and individual phenomena observed in a social or organizational system give birth to a study of organizational behavior. When viewed from this perspective, the role of the environment in organizing the organization becomes important to be formulated as a systematic organizational mechanism. It is in this sense that Imam Al Ghazali looks at how one's motivations arise so as to improve his work performance. Al Ghazali's perspective on motivation is based on his book *Ihya Ulumuddin*, especially in *rubu* (part) *khauf* (fear and hope). According to Al Ghazali (2007), the concept of motivation is a feeling of fear and hope as a means of climbing to get closer to God to every rank that is commendable.

If you note the systematic writing of this *rubu* is divided into two parts, namely king '(hope) which consists of three chapters and *khauf* (fear) as many as nine chapters. This suggests that Al Ghazali views fear as having a more important discourse of hope, fear is a concept with gradations from negative to positive, although the discussion of the two is not much different. Hope and fear these are the two wings, which are the means of climbing those who seek to draw closer to God toward every praiseworthy rank. Also, it is two knives, with both of them dissecting the path of the afterlife cutting off any hard climbing cliff. Hope and fear this for Al Ghazali has two benefits: (1) as the driving force to travel and spiritual mental development so as to have a commendable achievement, (2) to be a control or a critical knife of spiritual or mental journey. The implication, which pushes us forward is the expectation and that holding us to unproductive behavior is fear. Here comes the urgency of the role of *khauf* and king 'as the basic motive of human beings in moving human behavior on earth.

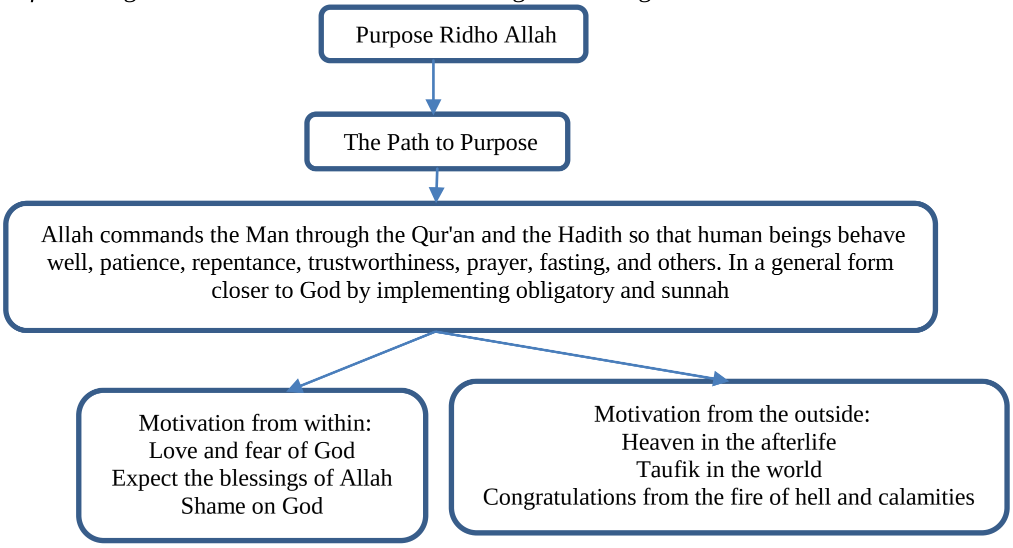

Figure 1.1
Motivation in Islam

According to Al Kaysi that human motivation is divided into two parts. The impulse from outside of the human self, in the form of heaven in the afterlife, the *taufik* in the world, the feeling of wanting to survive the fire of hell and calamity. This encouragement is achieved by carrying out many good and reducing evils. While the motivation from within man can be love to God, fear God, expect Him, and be ashamed of Him. In both types of motivation, Allah imparts the similes / examples on the Quran and Sunnah texts, such as: patience, repentance, *tawakkal*, good morals, prayer, fasting, jihad, and so forth. In a general form it is closer to God by performing obligations that *fardhlu* (obligatory) and *sunnah* (circumcision). They are *washilah* (path) to reach the goal (al-*ghayah*). *Al-ghayah* itself is the pleasure of Allah. Watson (2002) also suggested one of the values of religious motivation.

In view of Al Ghazali, human psychological motion in hope, described in three categories. First, those who have hope about the future, but there is no cause behind the emergence of these hopes, they are called dreamers, hope without cause (wishful thinking). Second, those who have hope about a thing, but the reasons are still unclear, this person is called deceived or stupid. Third, the person who has hope and he seeks to do the causes that can achieve it, this attitude is actually called hope. Please be a force against human behavior.

According to Jalaluddin Rumi, the development of hope value in a person, able to encourage positive energy and lead people to a certain purpose, including the existence of the dynamics of thinking that is projective (optimism). Fear (*khauf*) is a movement of fear and compulsion of the heart due to something unfavorable in the future, a fear that can prevent limbs from immoral acts and tied with obedience (Mujieb, et al., 2009).

In the case of fear, according to Al Ghazali, not all fear is negative and not all positive. Fear is a whip of God that will bring mankind to science and charity. The fear of whips is able to move human behavior in a better direction, while emphasizing the importance of hitting to change its own behavior, is not a commendable one. Fear has three levels, namely: (1) fear that appears briefly, such as to wild animals. This fear has little to change human behavior, (2) the middle fear that drives people to change their behavior and prevent their limbs from doing immoral acts, (3) excessive fear so as to wipe out the hope of hope, so that people can sink into the mental of despair, Undecided and deprived of reason, thus preventing him from doing good (QS 39:53). For humans, there are two things he fears. First, some are feared for their own essence (*an sich*) or substance, such as fear of the heat of fire. Second, there are those who fear the consequences of a cause of the cause itself, such as fear of AIDS.

In the practical context of modern man today, humans tend to be short-minded, momentarily and visibly. Something that looks harmless or not harmful, much liked and done by them. After doing so, they experience damage, humiliation and pain that is difficult to cure. They are stuck just because of tempted by the momentary pleasure (Darmawan: 2006). The Messenger of Allah said, as narrated by Tirmidhi, Nasa'i and Ibn Majah of Anas: "Both (fear of sin and grace of God) did not gather to my servant's heart in this place, but he was given by God what he wished and secured by God from what he feared ".

Khauf and *raja'* is a cure for the mentality of the human heart. The advantages of both are according to the disease that it faces. If the hard-hearted diseases are safe from the punishment of God and deceived, then be afraid of the ultimate, if the harder is more desperate and hopeless than the grace of God, then please be more important (Al Ghazali, 2007: 329). In this case Al Ghazali emphasizes on the results of our psychological diagnosis of the individual's own mental. Fear, in Islam is also positioned as a test, as it is said by Allah in the Qur'an, "And verily We will tempt you with a little fear, famine, lack of wealth, soul and fruits" (Surah *al-Baqarah*: 155). According to Sayyid Qutb, the verse explains the existence of inevitability to forge soul with disaster and test. The fear is a mental and human training. Therefore, those who have positive thinking who will successfully pass the fear and be able to improve the quality of his life (Qutb: 2000).

The value of virtue between *khauf* and *raja'* lies in its relevance to the disease it possesses. Its theological foundation, seen from the statement in the Quran which positions the two in turn. In Surat *As Sajdah*, fear is in the forefront of hope: "... they pray to their Lord with a sense of fear and hope ..." (Surat Sajdah: 16). Whereas in Surah *al-Anbiya* ', the sense of hope is positioned earlier than fear "... and, they pray to Us with hope and fear ..." (Surat *al-Anbiya'*: 90).

Fear and hope can be a cure for human mental illness, having previously performed a psychological diagnosis. There are two ways to grow hope and fear as a medicine. First, by using *i'tibar* or attention to the existing case, where social facts or empirical data present some factual advice for individuals with mental illness. Secondly, with reference to the Qur'an. "Verily, those who fear Allah among His servants are the knowledgeable ones" (Surah *Al A'raf*: 154). The verse instills a mental faith that people who fear God are those who have knowledge. While instilling fear in God's punishment, man must deepen his knowledge, thus giving rise to a mental achievement ". Allah is pleased with them and they are blessed to Allah. It is for those who fear their Lord "(Surat *Al Bayyinah*: 8). The verse instills mental faith that people fear Allah is a person who has a religious mentality that is *ridho* arranged by God, and the consequence of this attitude, Allah is also blessed to him. There are three psychological steps within the individual in the course of mental coaching. The first stage is the actual condition in each of them, the high fear or high expectation, which is known after the psychological diagnosis. The second stage is the point of doubt that individuals have, given psychological therapy, which is a transitional period as a human mental crisis. The third stage is the mental confidence after experiencing a crisis of confidence in what was previously owned. After passing through these three stages, mental coaching and maturation is necessary, which is an advanced process of psychological transformation.

4. Conclusions

With well-maintained motivation expected goals and targets are established institutions can be achieved. Thus the motivational factor becomes something very important because of everything related to work and targets and the achievement of organizational goals always start with one the point is motivation. A good starting point is likely to have follow-up which is good until finally the goals of the organization can be achieved with brilliant. Many efforts made by the institution to motivate the work employees for example with incentives, mutations, training, internships, and so forth. In many studies in college this has generally been a good correlation. The motivation in terms of the expectation and fear dimensions as proposed by Al Ghazali needs to be understood by employees in Islamic-based organizations to encourage achievement in developing Islamic educational institutions. With such motivation, employees can achieve the goal (*al ghayah*) that is Allah's pleasure, so gain profit not only in the world but also in the afterlife. Research on motivation with the hope and fear dimension of Al Ghazali should be continued because it is a relatively new concept of thinking as an effort to expand the study of Islamic education management to be applied in the field of management science especially human resource management.

5. Recommendations

The recommendation is proposed as an implication of the findings concluded in this study should be undertaken further in-depth study of motivation in Islamic perspective. Motivation is important because it causes, distributes and supports human behavior, so they will work hard and enthusiastic to achieve optimal results. It takes a high commitment from an institution, so that someone is motivated in carrying out their work.

Expect for someone to keep maintaining the existence of motivation, do not let there is a decrease in motivsi, of course by taking into account the factors that exist in the motivation itself. If motivation is able to maintain, then someone will feel light in completing the task.

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Community Participation in Sustainability of Development Projects: A Case Study of National Solidarity Program Afghanistan

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Abstract
Community Participation Approach is seen as one solution to overcome the problem of sustainability of development projects. This paper tries to find out the best participatory approaches which can influence the sustainability of development projects. National solidarity program Afghanistan is selected as a case study. In this research, researcher primarily used evaluation method. A mixed methodology approach, including qualitative and quantitative approaches are employed in filed to collect and analysis the data.in qualitative approach data are gathered through qualitative sources such as interviews, observations, reports and archived documents. Quantitative approach using self-administrated questionnaire was applied to collect quantitative data form respondents on the study model a sample size of 250 respondents was obtain through proportional random sampling and 10 interviews was conducted with FPs. The result obtain from the study shows that participatory planning and Design Beta value is .358, participatory implementation Beta value is .273, participatory monitoring and evaluation Beta value is .232 and Beta value for participatory Need assessment is .213 and all the variables are significant(p-value 0.000< 0.05).
Keywords: Participatory Need Assessment, Participatory Planning and Design, Participatory Implementation, Participatory Monitoring and Evaluation, Project sustainability

1. Introduction and Research Background

Success of Marshall Plan in 1950s for the recovery of Europe lead to perception that well designed development activities could incite quick result if it is logically visualized and systematically managed (Brohman, 1996). Interest in this study was developed when the researcher started reading about development studies and about different aid paradigms. The researcher found out that donor countries and agencies are enquiring the impact of foreign assistances provided to the third world countries. This seems reasonable because if the assistance delivered does not result in enhancement in the livelihood of communities, then that assistance would be regarded as a wasted resource. Consequently, there is a necessity to make sure that assistance distributed to the developing country benefits communities in the long term. Consequently, donor countries, multilateral donor agencies are raising concern about the impact and sustainability of development programs and projects, meaning that the benefits and services which projects and programs provided after the departure of projects or programs must be maintained. Generally, countless development projects failed to succeed to achieve their planned objectives (Bishop et al., 2001). Many reasons are responsible for this phenomenon. One of the most crucial reason is the technique in which projects or programs are planned and executed (Bishop, 2001). In 1990s international agencies such as World Bank (WB) and Australian Agency for International Development (AusAID) applied community participation as an approach to overcome the failure of development projects.

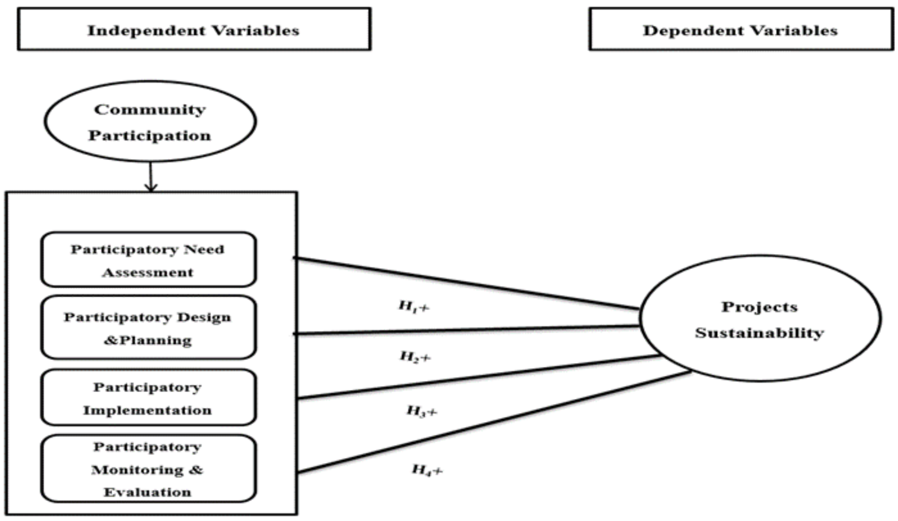
This study is built upon the researcher's interest over how various donor projects and programs are executed, especially in Afghanistan. Based on research and reports of donor agencies and the government of Afghanistan, there have been instances of many programs and projects being executed without any remarkable positive impact on the targeted beneficiaries (Lutz and Desai, 2014) especially those living in rural community who are the economy base of Afghanistan. 80% Population of Afghanistan are living in rural area (World Bank, 2014). Most program and projects just give assistance in shape of cash money or some agricultural materials to community without actually knowing if it would be valuable for target participants or not. The gap was identified that program and projects were centrally planned (top-down approach) without any involvement of communities, targeted communities are only involved in some execution activities of the Program and Projects. Some primary evidence found that when the program and projects ended the communities commonly did not want to maintain or to continue the presented projects activities and did not want to show any sense of ownership for the maintaining of the services provided by the program and projects. It frequently resulted that at the end of the day there were no significant long-term result or influence to the community. To find answer to this curiosity about this study, researcher choose National Solidarity Program Afghanistan (NSP) Phase three as a case study for this research because National Solidarity Program Afghanistan is the largest Development Program in the history of Afghanistan which is implemented by Ministry of Rural Rehabilitation and Development (MRRD) of Afghanistan and it is supported by World Bank (WB) and a consortium of various donors. NSP is a community-driven development program. Thousands of Community-Driven Development initiatives have been under taken all over the developing countries but some have gotten as much consideration as the National Solidarity Program Afghanistan According to the impact evaluation report of NSP (2013) between 2003 and 2013, over 64000 projects were introduced under the NSP, across 34 provinces with a total budget of 1.01 billion American dollars. Overall the NSP program budget from the beginning 2003 until the end of phase three in mid-2015 is estimated at $2.7 billion (World Bank, 2013 and Ministry of Rural Rehabilitation report, 2010).

2. Literature review and Research Gap

Community participation and projects sustainability have become important nowadays among development and project management scholars. Community participation and project sustainability are contested concepts which have multidimensional explanation. The definition which is used to measure the sustainability of development project is the capability of a project or program which continuously responds to community problems or concerns (World Bank, 2013 and Mancini and Mark, 2004). In this study, sustainability is defined as "the sustainability of project benefits beyond the project period and is measured by the percentage of goods and services maintained and delivered after 5 years of termination of implementation of the project: the continuation of local action stimulated by the project and generation of successor services and initiatives as a result of project built local capacity" (Rondinelli, 2013)

Many researches have been undertaken in the area of community participation but best of Researcher knowledge no study has been conducted in the context of Afghanistan. Secondly, no research has been undertaken which examines impact of community participation using participatory tools and techniques such as Participatory Need Assessment, Participatory Planning and Design, Participatory Implementation, Participatory Monitoring and Evaluation on project sustainability. There is also a leakage of research on finding the significance of these participatory techniques in each stage of project life cycle.

2.1 Conceptual Framework



Source: Researcher own compilation

2.2 Research Hypothesis

Hypothesis 1: A positive relationship between participatory need assessment and projects sustainability.
Hypothesis 2: A positive relationship exist between participatory design & planning and projects sustainability.
Hypothesis 3: A positive relationship exist between participatory implementation and projects sustainability.
Hypothesis 4: A positive relationship exist between participatory monitoring& evaluation and projects and programs sustainability.

3. Research Objectives

The main Purpose of this research is to examine effect of community participation techniques on the sustainability of development projects or programs in Afghanistan. Specifically:

1. To measure the level of participation of rural community in the need assessment, design and planning, implementation and monitoring and evaluation of development project or program in the NSP phase three.
2. To determine if community participation is effective in sustaining projects or programs benefits.

3. To examine the related impact of individual participatory techniques on projects or programs sustainability.
4. Provide recommendation to the community, policy maker, NGOs and government of Afghanistan in term of community participation and sustainability of development projects.

4. Research Question

A number of development projects or program were implemented by local governments, World Bank and other agencies through the top-down approach however, beneficiaries were not involved in any stage of the program or project life cycle. This resulted in insufficient impact of projects or program on targeted beneficiaries as 40 percent of projects or program intervention are not being sustained for one to two years after the withdrawal of external funds (ADB independent evaluation report of project sustainability, 2010). The following question will be addressed, which will be answered in this study;

1. Whether community participation does or does not influence projects and programs sustainability?
2. How participatory techniques support projects and programs sustainability?

5. Significance of the Study

The result of this research will be important in many dimensions: such as:

- The research finding might provide a base to improve the sustainability and impact of rural development programs or projects in Afghanistan and also in other developing countries.
- Recommendation drawn from this research may provide useful and essential information and knowledge that influences plans, policy and reforms for improving sustainability of development programs or projects and may be utilized by government agencies, communities, policy makers, implementing partners, bilateral and multilateral donor agencies to address the sustainability challenges and plan better methods of executing a sustainable development intervention.
- The lesson which will be drawn from this study is to emphasis on effective community participation on those organizations which do not have the mechanism for involvement of stakeholder in project life cycle.
- The study's finding may be useful for project managers as a guideline to be aware of the importance of community participation throughout project life cycle and for improvement of future project performance.

6. Methodology

6.1 Research Design

A mixed methodology approach, including qualitative and quantitative approaches are employed in filed to collect and analysis the data.in qualitative approach data are gathered through qualitative sources such as interviews, observations, reports and archived documents. Quantitative approach using self-administrated questionnaire was applied to collect quantitative data form respondents on the study model.

6.2 Sampling Procedure and Sample Size

To identify the sample for this research a multi-stage sampling technique combine of probability and non-probability sampling was applied for this research. A purposive sampling was applied to select the community respondents from the population because of some constraint such as time, cost and security problem researcher only was able to collect data from some provinces such as, Bamyen, Deykondi, Ghazni and Herat. In second stage proportional random sampling was applied to select the community respondents. National Solidarity Program (NSP) has contracted with 29 facilitating partners (8 National and 21 international NGOs) to work directly with targeted communities to implement NSP activities at local level. A convenience sampling was used to select 10 NGOs employee which was working in these provinces.

Table (1) Sampling Methods and Sample Size

No	Respondents	sampling method	Total	sample
1	provinces	purposive sampling	34	4
2	**Communities**	**proportional random sampling**	**7220**	**250**
	Bameyan	proportional random sampling	705/7220*250	25
	Deykondi	proportional random sampling	750/7220*250	27
	Ghazni	proportional random sampling	3203/7220*250	111
	Herat	proportional random sampling	2562/7220*250	89
3	employee of FPs	convenience sampling		10

Source: Author

6.3 Data Collection Methods

Both primary and secondary data were collected from applicable sources to find accurate answer for the research questions and meet the objective of the research. Primary data was gathered through semi structured interview with employee of facilitating partners who were involved from the community mobilization level till the post monitoring and evaluation of projects. Self-administered questionnaire with closed ended questions was design to collect primary data from the community development councils. Secondary data was collected through reviewing documents of Ministry of Rural Rehabilitation and Development Afghanistan, World Bank Evaluation report and some other reports about the national Solidarity program Afghanistan.

6.4 Research Instrument pilot study

According to Mugenda (2003) conducting a pilot study is very important for validity of any research instrument therefor, Before the Distribution of instrument to the respondents, a pilot study was conducted by researcher to be ensure that the questions are relevant, clearly understandable and made sense.

6.5 Data Analysis Methods

After collecting data from relevant sources next step is to analyze that data. The following methods was used to analysis the raw data.

Table (2): Data Analysis Techniques

Type of analysis	Purpose	Reason of selection
Descriptive analysis	To summarize the data	To find the mean, median, mode, standard deviation and frequencies.
Normality Test	To test the normality of data distribution	Before performing detailed analysis on raw data it is necessary to be ensure that data are normally distributed that is why normality test were applied.
Cronbach Alpha	to find the reliability of the instrument	To produce reliable result.
Correlation analysis	To find the relation among variables	To find the relation among independent and dependents variables correlation analysis were applied.
Simple Linear Regression	To find relationship between independent and dependent variables	To find how strong relationship exists between Independent and dependent variables
Multiple Regression Analysis	Investigate about combine effect	Were used to investigate combine effect of multiple independent variables on dependent variable and to determine how strong combined relationship exists between variables.

7. Data Analysis

7.1 Descriptive statistics

Table (3): Descriptive Statistics

	Mean Statistic	Std. Deviation Statistic
Participatory Need Assessment	3.5700	.54891
Participatory Planning and Design	3.8641	.47325
Participatory Implementation	3.7724	.67591
Participatory Monitoring And Evaluation	3.6665	.48950

Table 3 shows the calculations of mean, mode, median and standard deviation of variables. Researcher perform descriptive statistics to find out the level of participation of rural community in the need assessment, planning and design, implementations and monitoring and evaluation of development projects in the targeted areas. As the acceptable value for the mean, mode, median is 3. As the table shows that all variables values are well above the standard point and rural communities recorded mean of approximately 3.5 for participatory need assessment it shows respondents are nearly agree on that they were involved in project need assessment. Table shows that respondents recorded mean of approximately 4 "Agree" on that they were involved in project planning and design furthermore they also recoded mean of approximately 3.8 nearly "Agree" That they were involved in project implementation and they recoded mean of approximately 3.7 nearly "Agree" that they were involved in project Monitoring and evaluation. Overall the respondents are agreed that they were involved in need assessment, planning and design, implementation and monitoring and evaluation of their development projects.

7.2 Reliability Analysis of Instrument

To check the internal consistency of instrument adopted from other studies reliability analysis was performed by researcher. According to George and Mallery (2010) if Cronbach's Alpha value comes 0.9 or above it is considered as very good and if the Cronbach's Alpha value comes 0.80 or above it is considered as good and if the Cronbach's Alpha value comes 0.7 or greater it is consider as acceptable in reliability analysis.

Table (4): Reliability Analysis of research Instrument

Variables	Number of Item	Cronbach Alpha
Participatory Need Assessment	6	0.789
Participatory Planning and Design	6	0.806
Participatory Implementation	7	0.786
Participatory Monitoring and Evaluation	9	0.814
Project Sustainability	9	0.793

7.3 Correlation Coefficient Analysis

Correlation analysis is used to measure the strength and direction between variables. In term of strength of relation among variables, the value of correlation coefficient lies between -1 to 1. When the value of correlation is +1 and -1 that is said that there is a perfect relation between two variables and when the value of correlation coefficient goes near zero the relation between variables will be weaker. The direction of relationship between variables is shows by + which specify a positive relationship between variables and – specify negative relationship between variables.

The correlation coefficient analysis is applied to measure and find the strength and direction between variables, for this the most widely used test of Person or person product-moment is performed which is shown in table 3.

As it shown in the below table (3) there is a positive and significant relation among all the dependent variables (Participatory need assessment, Participatory planning and Design, participatory Implementation, Participatory Monitoring and Evaluation) and the dependent variable project sustainability. It was found that a high positive relation exist between participatory planning & design and project sustainability at Pearson correlation of 0.547 and a low positive relation exist between participatory need assessment and project sustainability at Pearson correlation of 0.441.

Base on the table (3) result can be gained that there is a positive relationship between participatory techniques and project sustainability, the result shows that all the independent variables have significant and positive effect to the project sustainability.

Variables		P N A	P P D	P I	PME	PS
Participatory Need Assessment	Pearson correlation	1				
	sig. (2-tailed)					
	N	250				
Participatory planning and Design	Pearson correlation	.251**	1			
	sig. (2-tailed)	.000	.000			
	N	250	250			
Participatory Implementation	Pearson correlation	.260**	.330**	1		
	sig. (2-tailed)	.000	.000	.000		
	N	250	249	250		
Participatory Monitoring and Evaluation	Pearson correlation	.296**	.219**	.355**	1	
	sig. (2-tailed)	.000	.000	·000	.000	
	N	249	250	249	250	
Project sustainability	Pearson correlation	.441**	.547**	.526**	.468**	1
	sig. (2-tailed)	.000	.000	.000	.000	.000
	N	248	248	248	248	250

**. Correlation is significant at the 0.01 level (2-tailed) p Table (3) Correlation coefficient Analysi

7.4 Regression analysis

Table (4) Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.733[a]	0.537	.530	.41974

The above table shows that how the data fits the model and the coefficient of the model is donated by R^2. The table 5.9 shows that the value of R^2 is 0.537 which illustrate that the four independent variables (participatory Need Assessment, Participatory Planning and Design, Participatory Implementation, Participatory Monitoring and Evaluation) are bringing about 53.7 % changes in the dependent variable(Project Sustainability).

Table (5) ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	49.332	4	12.333	70.003	.000[b]
	Residual	42.459	246	.176		
	Total	91.792	250			

The F statistics is performed by researcher to check the overall significance of the regression model. If the value of significance lie below margin of error .05 then it will be consider that regression model is significant. The table 5.10 shows that the value of significance is 0.000 which indicate that independents variables instead of Joint venture is significant as the value of p-value ($0.000 < 0.05$) and the value of $F(4, 246) = 70.003$ which shows a high value against the standard value which is another evidence for significance of regression model.

Table (6) Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	.619	.175		3.532	.000
	Need_Assessment	.161	.036	.213	4.511	.000
	Planning_Design	.279	.038	.358	7.382	.000
	Implementation	.209	.038	.273	5.559	.000
	Monitoring_Evalution	.203	.042	.232	4.852	.000

The table (6) shows the multiple regression analysis between dependent and independent variables. As SPSS create above table the equation is like this:

$y = \beta 0 + \beta 1x1 + \beta 2x2 + \beta 3x3 + \beta 4x4 + \varepsilon$

Y= .619+ .161 $x1$ +.279 $x2$ +.209 $x3$+.203 $x4 + \varepsilon$

The table indicate that participatory Need Assessment Beta Coefficient is significant at P-value 0.000, the value of Beta coefficient is 0.213 with (T) value of 4.511. This shows that keeping remaining 3 variable constant, if we bring one unit change in Participatory Need Assessment, the project sustainability will be change by 21.3%.

The participatory Planning and design Beta Coefficient is significant at P-value 0.000. The value of Beta coefficient is 0.358 with (T) value of 7.382. This shows that keeping remaining 3 variable constant, if we bring one unit change in participatory Planning and Design, the project sustainability will be change about 35.8%.

The participatory implementation Beta Coefficient is significant at P-value 0.000. The value of Beta coefficient is 0.273 with (T) value of 5.559. This shows that keeping remaining 3 variable constant, if we bring one unit change in participatory Implementation, the project sustainability will be change is 27.3%.

The participatory Monitoring and Evaluation Beta Coefficient is significant at P-value 0.000. The value of Beta coefficient is 0.232 with (T) value of 4.852. This shows that keeping remaining 3 variable constant, if we bring one unit change in participatory Implementation, the project sustainability will be change about 23.2%.

8. Conclusion

This research was undertaken in the context of Afghanistan with the purpose of finding a suitable participatory techniques that can increase the sustainable of development projects of national and international NGOs in Afghanistan and the other target of this study was to find a techniques that community should be self-reliant and independent rather the dependent in assistance of forging Assistant. From outcome of this study we can see that Participatory Techniques has Positive impact of project sustainability. Participatory Planning and design influences the project sustainability the most, in second participatory Implementation, in third Participatory Planning and Design and in fourth and Participatory Need Assessment has the least effect on project sustainability. Correlation analysis, linear and multiple regression and interviews result shows that participatory techniques can sustain development projects. This research proved that participatory techniques such as participatory need assessment, participatory planning and design, participatory Implementation and Participatory Monitoring and Evaluation will help NGOs to achieve their development targets and will help rural community to sustain their projects and overcome their problems.

9. Recommendations and Suggestions

The main purpose of this Research was to find the best participatory techniques that promote project and Program sustainability and the result drawn from this may help NGOs, government of Afghanistan specially Ministry of Rural Rehabilitation and development, Policy makers and other stakeholders in Afghanistan and other developing countries. The following points are the recommendations and suggestions which can be drawn for the result of this study.

Firstly, it is recommended to the International and National NGOs in Afghanistan and in other developing countries who are considered as implementers of development project or programs. They should emphasis on creating awareness about the projects or programs and participations among the community members by concentrating on involvement of community members for the initial stage of the projects or programs. The have to create understanding among the community that why they should be involved in all level of projects or programs and mobilize the community at all stages of the project and programs to achieve the project sustainability.

Secondly, it is crucial to involve all community members from the initial stage of projects or program such as project formulation, feasibility study of the projects, planning and design, implementations, monitoring and evaluation and finally till cleanup phase of the projects or programs. Specifically, the ‘community need assessment' need to be conducted to all development projects or programs so it help to determine the needs and expectations of all stakeholders including the villagers. it will help in setting the project standards and clarified project objectives which match with the community need and expectations and therefore after the cleanup phase the project will be handover to the community who already clearly understand the projects or programs benefits, objective and importance of this projects for their community and this process will generate a sense of ownership to the projects or programs consequently this will ensure the project sustainability in long term.

Thirdly, The study finds that three is high positive relationship between participatory techniques and project sustainability, it is recommended from the finding of study that community members should be part of project need assessment, planning and design, implementation and monitoring and evaluation process team Because it will help NGOs to identify the community need and expectation, available resource and skills the community will be informed whether the projects or programs are within their needs, interests or if the projects are solving their problems. So this process make them to sustain the projects because this project create them benefits.

Fourthly, researcher give suggestion and recommendation to NGOs, government of Afghanistan, that community member as project or program beneficiaries should have consistent training in order to have better or increase their understanding regarding to projects or programs and gaining knowledge and skill about the projects or programs maintenance. Because if the community members are to not well prepared with skills and knowledge of Maintenance and project management it will be challenging to achieve project sustainability.

Fifthly, the result of study shows that participatory techniques have positive impact on project sustainability and the result of this study will help those organizations which do not have the mechanism of stakeholder involvement.

Sixthly, to increase the impact of development projects and to achieve project sustainability, Governmental organizations, National and International NGOs in Afghanistan and other developing countries who are working in development sector need to follow the participatory techniques in the project or program Design.

Lastly, overall researcher wants to remind the government, national and international NGOs, researcher and development professionals that community participation is so crucial to achieve the project sustainability because without their participation projects cannot be maintain for long-term and the objective cannot be achieved, additionally community are the ones who will decide whether or not to maintain the introduce activities or benefits. However it is important to involve community in development projects or programs.

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Cultural Hybridity in Traditional Politics and Traditional Medicine in Ghana

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Abstract

This study investigates hybrid cultures of the people of the Atwima Nwabiagya District of the Ashanti region of Ghana and the various ways by which these hybrid cultures have promoted local development in the areas of traditional medicine and traditional political system in the district. The study is based on the assumption that the culture of the people of Atwima Nwabiagya, and some other foreign cultures have intermingled to create a hybrid of cultures which are being used to promote local development in the district. The research also proceeds on the grounds that current cultural practices of the people of Atwima Nwabiagya are predominantly hybrid in form and any discussion of the socio-economic development issues of the district must be approached from the perspective of cultural hybridity. The literature review reveals some important theories upon which the investigations are conducted. These theories include writings on the transformation of culture, cultural hybridity, and development and in totality indicate that cultures that are transformed through cultural loss, acculturation, adaptation, and/or replacement lead to the new form of cultures that are termed as hybrid. The study was conducted using a mixed method approach with descriptive research method driving the research. Data collection instruments used for the research include interviews, participant observations of some cultural performances and analysis of some administrative and historical documents. Purposive sampling procedure was used for the selection of twenty five respondents who were very knowledgeable in the phenomenon investigated by the researchers. Data in the form of photographs of some selected hybrid products were collected to complement the analysis of the phenomenon under study. The findings show that the prevalence of hybrid cultural practices in the political and health sectors in the district. The research also shows that the development agenda of the district is spurred by the existence and engagement of hybrid cultural practices. Based on the data obtained and the analysis conducted, the study validates the assumption that the promotion of local development in the Atwima Nwabiagya District is a consequence of the prevalence of a hybrid of foreign cultures and the local culture of the people of Atwima Nwabiagya district in Ghana.

Keywords: Hybridity, Culture, Traditional Medicine, Traditional Politics, Atwima Nwabiagya District

1. Introduction

Within the complex emerging culture of globalization, such as that of Atwima Nwabiagya, cultural identities are gradually changing within several communities around the globe. The trend towards the acquisition of material culture is spurred by migration and movements of people across geographic boundaries which have introduced new cultures into indigenous and evolving communities, transforming existing cultures into new forms. One key factor that affects the transformation of indigenous cultures as postulated by the post colonial theory, especially on the African continent, is the abysmal state of poverty that abounds in several regions and communities in the continent (Obikeze, 2003). Poverty, therefore, seems to be a driving force behind the relocation, migration and transfer of cultural beings, processes, and products into new environments. Even more pertinent is the fact that poverty is often behind the need to use external cultural processes and products as substitutes for the indigenous and traditional cultural forms, especially where the indigenous forms are regarded as expensive to acquire.

On the arrival of the new culture in the local indigenous environment, the existing culture through a system adoption, fusion, coexistence and accommodation may accept the external culture and inculcate it into a new form. The juncture where the two cultures meet may create a new cultural product, *a hybrid*, which despite lacking cultural purity can still perform the symbolic cultural function identified with the original form. The transfer of cultures across cultural boundaries has made it easier for individuals and groups to experience some realization of their dreams and aspirations in life. It is important to note that culture, whether indigenous or new is the driving force behind development agenda. Therefore, communities that find themselves at the receiving end of migrating cultures must, willy-nilly, shape their development agenda along the new cultural forms. In Ghana, several indigenous communities, administrative zones and districts, including Atwima Nwabiagya District confronted with the spectacle of the influx of external cultures has had no option but to plan their development programmes along new forms of culture - the *hybrid*. This study is based on the concept of hybridity as a phenomenon that evolves from the transformation of cultures as a consequence of migration, and the transfer of cultural products into new localities. The space within which the study is conducted is the geographically demarcated zone known as Atwima Nwabiagya District in the Ashanti region of Ghana. This study, therefore, aimed to achieve the following objectives:

a. To identify and describe the current hybrid cultural practices regarding the traditional political system and the practice of traditional or herbal medicine of the people of the Atwima Nwabiagya District.

b. To discuss how the hybrid cultural practices of the traditional political system and the practice of traditional or herbal medicine have contributed to the development in the Atwima Nwabiagya District.

This understanding will ultimately aim at providing an important communication tool for development communication practitioners, including District Assemblies, Development Agencies including NGO's, and governmental organizations that routinely use culturally specific communication tools to pursue their programmes.

1.1 Some Akan (Asante) Cultural Practices

1.1.1 Political Institution

This study does not intend to capture a comprehensive narration of the Akan (Asante) political system. The study only describes some salient aspects of the Asante traditional political system in terms of their relevance to the issues of hybridity and local development which form the core area of this research. The Akan traditional political institution is a centralized political organization.

According to Nukunya (2003), this centralized political system operates along a hierarchical structure where authority starts from the family level to the highest point of *Omanhene* or paramount chief. However, in the case of Asantes the level of authority stretches up to the *Asantehene* (the king of the Asante people) as the final authority. Nukunya (2003, p.68) states, "the important levels are the household, the compound, the lineage, the village, town, the division, the paramount and in Ashanti, the nation".

Each level has a head recognized as the spokesperson for that level of hierarchy. Since the whole political organization is based on kinship, each lineage or level of the hierarchy is represented through the head or spokesperson on a higher council that is the highest decision making body. Even though each level of the hierarchy enjoys some form of autonomy, resolution of social issues through well-laid traditional rules and laws can move through all the levels up to the highest decision making body. The highest decision body is a representation of council of elders from various lineages and chaired or presided over by the chief as in the case of a village or town and the King as in the case of the Asante kingdom. The village is a symbol of a centralized political system in Asante with all the characteristics of the political nature of the Asante political organization. The political head of a village is the chief residing at the apex of the political structure within the territory.

The village is a territorial well-defined area whose political head is the chief. Within this territory the authority of the chief is well respected by all those who reside therein. As the head and spokesperson for the village, the chief is also well respected by those residing outside the territory, including other chiefs who head other territories, as well as higher authorities like the paramount chief or the *Asantehene*. In the pre-colonial era the chief performed legislative, executive, judicial and religious functions. He was the primary lawmaker, a judge who sat in his court to arbitrate cases and performed religious functions by liaising with the chief priest of the community if there was one. Many of these functions have been whittled down in the post-colonial era. However, in several rural communities, including the district under this study, chiefs continue to exercise remnants of these powers. The chief is supported by a council of elders in his rule over the village who themselves are mostly heads of households or lineages or both or a sub-chief. They perform several functions that may range from finance through to defense and administrative responsibilities. The composition of the council membership may vary depending on the size of the territory as in the case of the paramountcy. But, generally, council of elders, among others, include the following designations: *krontihene*- who commands the chief's army to go to war in the absence of the chief; the *adontehene*, who is the general who commands in the main fighting body; "*Ankobeahene*, leader of the chief's personal body guards" (Nukunya: 2003, p. 69); *Kyidomhene*, who command the rear guard battalion; *Gyasehene*, who control attendants and oversees the property of the chief's household; and *Okyeame*, who is the chief's spokesperson and through whom all announcements (mostly verbal) and messages to and from the chief are communicated. Aside the clear positions in the council, there are several recognized administrative staff, which includes the *Nifahene*, *Benkumhene*, among others, who help the chief to run the territory and maintain law and order.

The main responsibility of the chief, as the head of the political unit, is to ensure sanity in his territory by maintaining a regular link between his people and the ancestors, between his territory and other territories, and between his unit and other higher levels of the political organizational hierarchy. He is a symbol of moral purity of his kingdom and therefore has to lead an upright life. In running the territory the chief's main revenue comes from court fees, fines, royalties, land sales and leases. In the colonial period, the chief's authority was absolute with the final say on any issue. Even though this may sound autocratic, there are several mechanisms and checks to limit the powers which he exercises. Many of these powers have either been lost under a new post-colonial democratic political system that has been adopted by many post-independent countries including Ghana.

Some of the authorities have been absorbed by new dispensations in a hybrid political system that combines aspects of the western political organization with the traditional system of governance.

The role of chiefs in the modern political dispensation is widely dealt with by Neuwall (2005) in a treatise on chieftaincy. His discussion situates the modern chief as a syncretic leader who has become an outcome of a synthesis of state models, global cultures or world views, and traditional cultural imprints. Some of the key features of this syncretism is the use of two languages, one foreign or European, and one indigenous and the acquisition of academic titles. These are illustrations of the two radical worlds upon which the chief astride. Neuwall (2005, 4) further states;

> In this area the chief is assured of his role as the upholder of traditional order and rules and supposed guardian of traditional norms and values. He is the supreme dispute settler, allocators of rights to land... a kind of spear head accosting the state and trying to divest it of its resources, such as markets and development projects, but also using new or existing legislation, such as land law reform or personal networks to achieve goals.

In terms of development, chiefs are seen as the epitome of development agenda of their communities. They are seen as seriously interested in the economic upgrading of their villages, initiating development projects, establishing themselves as Non-Governmental Organisations (NGO) and negotiating with other local and international agencies to promote development in their communities. Crook (2005) discuses the role of traditional institutions in political change and provides an insight into how the modern conceptualizations of chieftaincy as a post-colonial hybrid institution has become a vehicle for community development. He asserts that chiefs occupy dignified position in modern political set-up because "the undoubted contribution that some chiefs make to local government development efforts" (p.1). He further contests that the development agenda of several communities rest on the ambit of both the post-colonial administrative set-up in conjunction with the chieftaincy institution. It is for this reason that post-colonial district assembly political set-up recognizes the special role that chiefs make towards promoting local development and accords them such recognition. Crook further notes that even though chiefs have lost most of their formal governmental, judicial, revenue and land management roles, they still possess such economic, socio-cultural, and political influences. For example, on issues of land administration within several Akan communities, including the district under study, chiefs exercise allodia control, whereas the District Assemblies have some form of statutory and administrative custody. The release of lands for any development projects must have the endorsements of the local chief and the District Assemblies before the commencement of the project. Indeed, in both rural and urban areas the customary allocation of lands means that chiefs still sanction the sale of land for residential and commercial buildings.

Again, the District Assembly System (DAS) as a new political set-up has created a form of cultural leadership for chiefs through the performance of cultural rituals, including fertility of the land rituals, festivals and practices that involve invoking the cult of ancestors. Chiefs partially play their political role by giving their communities some form of community identity at the political level. To this end, chiefs become brokers for the mobilization of resources and support for community development. In all cases the new role of chiefs in the new political dispensation puts the chief in a position that provides him with the duty to work for the progress of the community and ensures their participation in collective action of democracy. Crook states,

> The material progress of a community and the maintenance of its peace and unity are seen as the principal duties of chiefs. This is embodied, where a community is united, in the chief's role as symbolic leader and patron of development/youth/hometown associations...At the local level it tends to deepen those local forms of activism and consolidate vertical patronage-based politics (2005: 2-5).

In the wielding of all these socio-political responsibilities the District Assembly System, DAS, are seen as partners in the promotion of local development goals and initiatives. Despite the presence of several state institutions and administrative machineries established to promote the effective functioning of local governance, chiefs continue to utilize available avenues, including access to DAS resources to promote development in a variety of ways. They unite the people; settle disputes, lobby and advocate for development in their communities, including the construction of market structures, water and sanitation, education and health (Nketia-Ampomah, 2009).

It is acknowledged that the modern form of development is based on decentralization, but the system works more effectively with the chiefs as partners since they are known to wield more influence at the local level of governance. Nketia-Ampomah (2009) also focuses on some selected Akan chiefs or overlords and discuses their roles towards the development agenda of their respective communities. Guri refers to the Asantehene

Otumfuo Osei Tutu II, whose development agenda and initiatives are deeply rooted in customary local tradition and modern political democratic system. The paramount chief of the Asantes, *Asantehene* has established a charity - Otumfuo Charity Foundation – that incorporates initiatives on education and HIV/AIDS both of which aim to address inequities in education and the health sectors of the economy. He has also forged a relationship with the World Bank, an institution that formerly dealt with formal statutory state institutions and established international agencies and organizations, to implement a lending facility called the Learning an Innovation Loan (LIL) whose main purpose is to focus on the contributions and influence of traditional authorities on socio-economic development. The *Okyehene*, Osagyefo Amoatia Ofori-Panin (the paramount chief of Akyem Abuakwa), an Akan chief domiciled in the Eastern Region of Ghana, over the last decade has shown strong activism on environmental protection and HIV/AIDS issues through external sources of funding. Both traditional leaders have prosecuted their community development agenda through a combination of the traditional system of governance and post-colonial political and administrative set. In all these cases, what is significant is the utilization of hybrid cultural practices by these traditional authorities as important sources of mobilization of physical, human and financial resources for local development.

1.1.2 The Practice of Traditional Medicine

Among the Akan, the practice of traditional medicine resides with the traditional priest or in some other cases a reputable herbalist whose reputation was recognized in the entire territory. Both the traditional priest and the herbalist provide medical services to members of the community. Among the Akan, diseases and affliction of illnesses are conceptualized from the spiritual perspective. The priest traditionally referred to as *Okomfo,* diagnoses and treats illnesses through possession and contacts with the spiritual world. Priests and spiritualists are diviners who use methods of possession, divination and other ritual methods to diagnose and heal people; they are the intermediaries between their patients and the spiritual agents, from whom they derive their powers of healing (Brown, 2006, p.13).

On the other hand, herbalists do not deal much in the spiritual realm. Even though some traditional priests may perform the function of the herbalist, the herbalist according to Brown, "approached the work of healing through the application of herbs with or without ritual manipulation". It is important to note that both the traditional priest and the herbalist administer traditional medicine in medical and religious contexts. The most important aspect of the practice, for the purposes of this research, is the mode of dispensation as described above, and mode of payment. The traditional mode of dispensation includes a performance of rituals and divinations. In recent times the practice incorporates these cultural performances or in some cases totally excludes them. Secondly, the traditional mode of payment for the service rendered was in the form of payment through local produce, such as eggs, hens, goats, crops, or in the form of some token of cash. However, these have given way to modern payment methods that solely involve the payment of cash. These changes, which are the result of external cultural infiltrations, will form part of the focus of this study.

1.1.3 Transformation of Cultural Practices

Several writers (Khosa, 1999; Mwammwenda, 1999; Ratz, 1982) indicate that the concept transformation may have differing meaning with different audiences. These writers opine that transformation goes beyond mere alteration, restructuring or change. Obikeze (2003) also note that the term transformation means more than a change or reformation. He states further that, "transformation entails creating something new or different through the configuration of remolding of the constituent elements of the old". This study agrees with the above conceptualizations of the term *transformatio*n and adds that transformation of cultural practices implies a revolutionary change in the culture that brings about a change in the knowledge of production and transmission of that culture and its practices.

It is axiomatic that 'culture' is dynamic and regular transformations and changes that characterize this phenomenon of dynamism may not be clearly perceived unless upon critical observation. The measurement or proclamation of what are *cultural values,* or acceptable as *culture,* has included definitions that have focused on: values, norms, shared knowledge, social organization, language, observed behaviour, and more recently, technology (Boyd & Richerson, 1994; Harris, 2001; Narayan, 1997). Whichever way one acknowledges the dynamics of culture, it is imperative to note that the culture of any group of people undergoes systematic changes and transformation on a regular basis. It should also be noted that cultural change and transformation are not easy to determine because some may take 11-200 generations to happen (Boyd & Richerson, 2005). However, one of the best ways to measure cultural change and transformation is to monitor its continual exposure to the outside world and the extent to which the outside world culture (external cultures) erodes or dominates the existing culture (Brown and Fernandez, 1991).

Another method of assessing the cultural transformation is to observe the extent to which the existing culture resisted the external intrusive culture, despite the powerful appeal of the external culture in comparison to the local one (Brown, 2006; Reeve, 1994). A third course of assessment is to measure the existing culture's ability to incorporate selected aspects of the external culture into its general characteristics that make it difficult to isolate the external culture from the existing local culture and treat it as different. In other words, the local culture displays its dynamic ability to adopt foreign objects and foreign customs without losing its identity. Therefore, unless a critical historical study or observation is employed, one may conclude that the culture under observation is locally pure without any external adulteration or incorporation. All these modes of operations may result in cultural transformation and impact the traditional lifestyle of the local practitioners of that particular culture. It is important to note that these forms of culture transformation still lead to the idea that cultural transformation is a form of cultural preservation. This is because such transformations are assumed to lead to new cultural practices that are accepted by indigenes and local cultural practitioners as the norm. It also leads to the belief that there is no truth in the assertion that cultures are poised to suffer total eradication and extinction as a result of contact with powerful external ones (Narayan, 1997). It is a generalization that sounds debatable. Nevertheless, it is accepted that if a local culture is sustained, contact with external culture leads to an erosion of the existing local culture and the issue of transformation as preservation becomes questionable.

It has already been asserted that culture implies the values, norms, shared knowledge, social organization, language, and observed behaviour, of a group of people, and these phenomena are regularly undergoing transformations in any cultural environment (Harris, 2001). The patterns of transformation of cultural practices are not easy to delineate. However, certain stages of the culture can be identified as the points from which transformation of cultural practices can be identified. Three levels of cultural transformation can be identified (Dallmayr, 1993). The first is the transformations that are based on the identifying cultural practice as *primitive*. At this level, there is general consensus by local cultural practitioners, the indigenes, that an absolute erosion or total replacement of that cultural practice is inevitable. The continued practice of the particular primitive culture normally created tensions in the society which in turn led to regular resistance by the local people against its practice. The second level of transformation is based on *tradition*. This consists of cultural practice made up of a weakened form of mythic beliefs, and an adherence to existing traditional political steering system. With this system people believed that whilst the belief in myths that surrounded a society existence gave it a certain aura of invisibility and survival, a toned adherence was preferred.

The second aspect of *tradition* is the adherence to an existing political steering system based on kinship. Whilst, the sustenance of the traditional political system represented an important cultural component for social cohesion and survival, its totality is reduced to accommodate the changes in the social evolution through the acceptance and adaptation of foreign political systems.

The third level connects the transformation of cultural practices to the concept of modernity- *modern society*. According to Dallmayr (1993) the onset on modern society heralds a cultural transformation that affects the autonomy of several cultural systems, especially in the area of economic market systems. Modern society tries to create a certain level of universal culture through the engagement of global world in a common economic market system that revolves round capitalism. This universal culture impacts all other cultures that come into contact with it and as a result induces a high degree of transformation in indigenous cultural practices - political systems, economic markets and development needs.

Rajan (1986) postulates that any society that moves along these lines of cultural transformation aim to accomplish three main basic ideals: (1) “the task of survival”- during which the society seeks to transform to avoid its total extinction, or bring it into fusion with the global world order, (2) “the task of maintaining the structure and normative order of the [cultural] group”- during which the transformation ensures internal coherence and adherence to acceptable norms and values of the society; (3) “the task of making it possible for individual members a tolerable degree of personal fulfillment and happiness”- during which the transformations allows and encourages individuals in the society to live lives that fulfill their dreams and aspirations in consonance with societal harmony. These forms of transformations, according to Rajan (1986) must operate on three levels of societal competencies- adaptation, interaction, and innovation. Transformation of cultural practices may not manifest as a result of conscious actions on the part of any group or society because the transformation or change is normally gradual, slow, and imperceptible.

1.1.4 The Concept of Culture

This paper, within its limited scope and space, cannot provide comprehensive definitions and analyses of the term “culture”. Nevertheless, since this expression is very vital to the study, an attempt is made to capture some of the essential meanings of the expression and how it is connected to the topic under discussion. These basic but essential contexts of the term will be very useful in assessing the relationship between culture and development and how the concept influences the developmental processes in any society or cultural environment. The term culture has become so expansive in meaning and definition that it would be difficult to capture all the limitless scope of this concept under one paper. This is because *culture* means different things to different individuals and writers. However, this paper will attempt to capture some of the definitions that generally capture the broad ingredients embodied in the concept.

According to Ukeje (1992) a culture is the sum total of a people's way of life that includes the values, beliefs, thoughts, feelings, customs and all the material and non-material aspects of their existence. Andah (1982), as cited by Mbakogu (2004, p.37), projects a more comprehensive definition of culture. The writer states,

> Culture embraces all the material and non-material expressions of a people as well as processes with which the expressions are communicated. It has to do with the entire social, ethical, intellectual, scientific, artistic, and technological expressions and processes of a people usually ethnically and/or nationally related, and living in a geographically contiguous area; what they pass on to their successors an how these are passed on.

Oyeneye and Shoeremi (1985) present some basic features of culture. The writers indicate that culture is shared by members of a society; not genetically transmitted, but historically derived and transmitted from one generation to another, created through the process of adjustment to social setting; universal and found in every human society; and lastly, that culture is dynamic. Harris (2001) also adds that culture is the observed behaviour, values, norms, shared knowledge, language, and social organizations that are found in a particular society. To all these, Mbakogu adds that "culture is a network of traits that could be learned based on interactions and derived from history." (2004:.37). She also states that no matter how one conceptualizes the term culture, it is without contention that culture regulates our lives, shapes our attitudes and behaviours, and defines our personality. Ikpe (1999:71) defines culture as,

> The learned, adaptable symbolic behaviour, based on a full-fledged language, associated with technical inventiveness, a complex of skills that in turn depends on a capacity to organize exchange relationships between communities.

We can deduce from the above definitions that every personality, every society and what it prides itself on is a product of culture. The totality of life and every society can be discussed from the perspective of its cultural imprints. This also means our discussion of the development of any society; culture must be approached from the perspective of the culture- the culture of a particular group of people. Ikpe (1999, p. 67) emphasizes this point by stating that, "every aspect of a person's existence illustrates his culture, whether or not such behaviour is purposefully projected". This means that development processes can only be approached and understood from the perspective of culture.

1.1.5 Hybridity

The term hybridity has become an important concept in the study of culture, languages, ethnicity and media studies in the last two decades. The term originally began in biology. Under this situation selective breeding of two different varieties of plants and animals were put together to produce specific qualities of improved performance. However, in many instances the hybrid product was always stigmatized as inferior and lacking purity. Hybridity has also become a symbol of the transformations of cultures. The concept of hybridity is also synonymous with cultural fusion and difference. The concept has proved useful in describing the multipurpose nature of culture in as much as that culture is derived from several sources aside the original. It is a concept that can best be used to describe post-colonial cultures- from which many post-independence

African countries can attribute their cultures. According to Kraidy (2005: p.8) it resonates "with the globalization mantra of unfettered economic exchanges and the inevitable transformation of all cultures". According to Garcia- Canclini (1989:11) Hybridity "includes diverse intercultural mixtures… and … includes the modern forms of hybridization…." The issue of "intercultural mixtures" is one reason why hybridity can be found in many academic disciplines including literature, anthropology, sociology, architecture, tourism, sports, economics, and popular culture.

Hybridity of culture is typically the fusion of cultures that combine new technologies and existing social practices and cultural values. In the current globalization era individuals, communities, countries and continents have been compelled to adopt foreign cultures n order to fit into the global world. During such period of adoption an intermingling of cultures develops during which new cultures are created.

Different authors have made varied attempts to explain the concept from its fusion perspective. Kraidy (2005) believes that hybridity is a fusion of two relatively distinct styles, forms, or identities that occur across national or cultural boundaries through cultural contact. The cultural contact that results in hybridity requires some kind of movement, either of people, especially during migration, the exchange of goods and services, or some cultural products. According to Hall (1986: 21), hybridity is a phenomenon in Cultural Studies that gives meaning to how dominant cultures impact other cultures and vice versa. Cultures that appear dominated by a dominant culture do not become totally acculturated. Instead, they always find counter hegemonic ways to reaffirm their identity. . . . it's important to note that a dominant culture also intertwines from dominated cultures to enrich its own. Thus, there is "semi fluid" cultural interaction always going on. Cultures do not exist in vacuum.

In this case, the hybridization happens because some cultures, especially the local ones normally resist the external cultures which always try to dominate them. This resistance may not be total and is compromised by an assimilation of the local cultures with aspects of the external culture. In many cases the individual groups and communities that have assimilated parts of the foreign culture into their mainstream culture engage in the cultural practices without much notice of the inherent external influences. What hybridity does is to exercise a mutual intermingling of the two cultures into a single cultural commodity or practice.

Obikeze (2003) discusses hybridity from the perspective of hybridization. He explains that there are several forms of cultural dynamics through which different cultures come together to create something new. He asserts that through a series of cultural dynamics, two or more cultural products of the same type but of different origins (one foreign, the other indigenous; for example, two types of cooking pots, or two different methods of predicting weather storms) are brought together in one social space, a dynamic system of interaction ensues between them resulting in a situation of domination, marginalization, or coexistence. One result of this process of interaction is hybridization during which something uniquely new is produced out of the blend of the two cultural products. According to him, *Hybridization* occurs, when elements of the interacting culture products fuse and blend together to form a distinctively new cultural product. The hybrid culture product created by this process, while indigenous to the locale, is neither pure nor genuine (p.7).

As a result of the fusion of two rival cultural products propelled by the dynamics of cultural interaction, a new cultural product born out of fusion, adaptation or coexistence may occupy social space. Sometimes the interactive nature of the foreign and indigenous cultural product may lead to a situation where each product loses part of the purity of its original form and becomes modified so as to ensure their acceptability in the social space. In essence a new cultural product is created out of the modification and blending of the rival cultures. Kraidy (2005) identified two ways through which cultural contact and dynamic interaction of the foreign and indigenous cultures occur:

1) This mainly occurs through commerce: the strategic movement and exchanges of people, ideas, and practices across geographic boundaries. The boundaries may be local or international.

2) This happens as a result of poverty and the quest to be accorded recognition for moving up the social ladder. It manifests in the desire to adopt behaviours and act out practices that lead to individuals being recognized as having moved upward in the social structure either as 'learned' 'elite' or 'civilized'.

In the first instance hybridity occurs as a result of cultural exchanges which lead to the borrowing and adoption of new cultures outside local boundaries. Through commerce, foreign goods and services and practices are relocated into indigenous cultural environments. With time, the new cultural products may show persistence because of their aesthetics, quality, or durability of the product. Yet such product may not be considered as having the capacity to replace the original indigenous culture for which the new product acts as a substitute. Indigenous cultural practitioners, desirous of maintaining the purity of the original cultural product and at the same time holding on to the new culture, blend some aspects of the purity of the original with the 'not-so genuine' external cultural product. This leads to a new product that is acceptable to the indigenous population. It is also given the recognition and capacity to symbolically perform the cultural functions for which the original is accustomed.

In the second instance, poverty may cause foreign cultural products to relocate into indigenous culture to create a new affordable cultural product. In many cultural environments the cost of buying original cultural products or elements that relate to it may be so expensive that local people may decide to forgo the use of that product in local cultural performances. An external product may lend itself as an alternative affordable cultural commodity capable of performing the symbolic function of the indigenous cultural product. The local people renew their dedication towards the original cultural performance by turning to the new product as a substitute for the indigenous product. The desire to maintain aspects of cultural purity of the original leads people to blend the two to create a new hybrid product in a manner that makes the new one financially affordable and culturally appropriate for the performance of the intended cultural practice. The result of these forms of hybridization can also lead to two distinct patterns of the hybrid products:

(1) a modified form of the original whose content is changed, but whose form remains the same as illustrated by some of the cultural practices that, in modern days, occur during marriage and religious ceremonies in the Akan culture;

(2) the cultural product that is a pure hybridization in which the local and the foreign are clearly indistinguishable as exemplified in Akan farming activities. In this example, even though a lot of foreign or western farming practices have found their way into traditional farming patterns, it is difficult to draw a line between the "domestic" and the "foreign". In all these cases, the local indigenous population seems to engage in a conscious or unconscious negotiation of fusing the external and internal cultures into a culturally acceptable symbolic product- the *hybrid*. In Africa many peoples' life experiences are uniquely influenced by cultural practices that are the blend of cultures that invariably emanate from hybridization.

2. Methodology

The study employed a research approach that combines qualitative and quantitative (Fraenkel, 1990; Kumekpor, 2002; Leedy, 2005; Lindlof & Taylor, 2002). This combined approach utilizes personal contact and insight and focuses on individual experiences as well as human interaction as the central elements of study. In this kind of research, Leedy (2005, p. 504) asserts that,

> qualitative researcherss operate under the assumption that reality is not easily divided into discrete memorable variables. Qualitative researcherss are often described as being the research instruments because the bulk of their data collection is depend on their personal involvement (interviews, observations) in the setting…

Both verbal (interview comments, documents, field notes) and non-verbal data (drawings, photographs, and video tapes) may be collected. The researchers visited fourteen villages where interviews were conducted with twenty-five research participants and informants. Among some of the interviewees were office holders, including, the District Coordinating Director of the Atwima Nwabiagya District Assembly, the Chief of Toase, who is also a former assembly member of the Atwima Nwabiagya District Assembly; the District Cultural Officer, a herbal practitioner resident at Abuakwa within the district. Also interviewed were community elders, teachers, farmers, artisans, food sellers and traders.

In qualitative research, reliance on a single method of data collection normally renders the work very subjective (Leedy, 2005). With particular reference to the subject under study, which sought to discover the hybrid aspects of a culture, the use of multiple methods of data collection known as triangulation (Leedy, 2005), becomes methodically appropriate. According to Leedy, (2005), in triangulation "Multiple sources are collected with the hope that they will all converge to support a particular hypothesis or theory. This approach is especially common in qualitative research… Triangulation is also common in mixed method designs, in which both quantitative and qualitative data are collected to answer a single research question". The multiple methods used ensured that the data collection and analysis achieved a high level of validity and reliability. Secondly, interviews allowed the researchers to check the accuracy of data, verify or refute the impressions that a researchers gathers through other methods of data collection such as participant observation (Fraenkel, 1990).

In addition, there are other issues that could not be observed directly by the researchers, and interviews allow the researchers to collect unobserved data from individuals through interviews. Lindlof and Taylor (2002) indicate that interviews allow researchers "to understand the social actors' experience and perspective" (p. 173). In this study all the interviewees are major social actors within the site of research, and their perspectives helped to enrich the data collection and analysis. The interviews also allowed the researchers to gain insight into the motives for certain theoretical issues and foundations that underlay their activities and the research questions. All the interviews were conducted personally by the researchers and tape-recorded. Interviewees were informed and their permission sought before each recording was conducted. The interview followed an interactive approach and even though it was done along the question guide, the interactive nature of meeting allowed the interviewees to freely respond to the questions without any interruptions or hindrances. To ensure the ease of information flow and the desired unhindered narrative from interviewees, letters of introduction and permission to set up appointments for the interviews were sent ahead of interview dates to the would-be interviewees. Interviewees also "gained control of the discussion in a manner that allowed them to tell their own stories in an interestingly unhindered narrative" (Ofori-Birikorang, 2009). This method elicited a lot of useful vital information that enriched the data.

3. Results and Discussions

3.1 The Judicial System

A major developmental project that is the consequence of hybrid culture was identified with the administration of justice. Under the pre-colonial traditional political dispensation, the chief, in addition to his legislative and executive functions, also performed judicial functions. The chief sat in court in his palace, and with the assistance of his elders adjudicated over all civil and criminal cases sent to him from his subjects. Most of the judicial powers of the post-colonial chieftaincy institution in Ghana have been eroded. The post-colonial administration of justice is wholly placed under the Western court system and headed by a Chief Justice (The 1992 Republic Constitution of Ghana). However, chiefs still perform some minor judicial functions including settling land disputes and other minor offenses especially in civil cases. Recognition has been given to the important role chiefs played and continue in the administration of justice. The establishment of the Alternative Dispute Resolution system (ADR) which combines the western system adjudication with the traditional system of adjudication has incorporated chiefs into the modern administration of justice. The researchers collected data from one of the sittings of the ADR at the court of the Toasehene in the Atwima Nwabiagya District. A complainant before the ADR, Agya Kofi Asare an indigene of Yawanokrom a village near Toase revealed that, in his opinion, the ADR was more convenient than the orthodox system. Under the ADR, One does not need the services of a lawyer to prosecute his case. Cases are disposed-off more quickly at the ADR than the normal court system. In addition, financial and time constraints that come with complainants' regular treks to the normal courts at Nkawie, the district administrative capital, and the consequent frequent adjournments of cases due to several technical reasons is reduced. More importantly, because the ADR is customised on local customs and traditions, arbitration becomes easy for members of the court and attendants, especially, if the parties in dispute come from the same traditional area.

Nana Afrifa, the chief of Toase traditional area whose court the researchers visited, indicated that the ADR has promoted development in several dimensions. First, in terms of land dispute, the ADR has helped in reducing the number of land cases pending at the Circuit Court at Nkawie. One reason for this is that the ADR court is seen as a more credible system for adjudication of land disputes because in many cases, the disputing parties, the chief who sits in court, the elders who help him decide cases, and witnesses who appear before the court all come from the traditional area and, normally, have first-hand knowledge of boundary demarcations of the particular land at the centre of dispute. This makes it easy for parties to accept the resolution that is reached at the end of each sitting.

3.2 Traditional Medicine

This research, through the interviews conducted with Dr. Kwaku Ampomah, a herbal medicinal practitioner, revealed the underlying issues that border on theories of transformation of cultures and hybridization. First, Dr. Ampomah indicates that his practice is purely based on indigenous knowledge and practice. He states,

> I deal in herbal products; the herbs our forefathers used as medicine are those I am also continuing with. None of my medicine is orthodox. They are our own herbal medicines that are taken from the forest, boiled and even if we are treating anybody, we treat him or her for seven days because our forefathers also gave treatment to patients up to seven days.

However, even the above seem to indicate devotion towards pure traditional health practice its subsequent remarks showed a fusion of foreign or external cultural practices into traditional practices of his 'forefathers". He intimated,

> I concentrated on herbs that is what I use most unless there is a sickness that the orthodox medicine will help, then I prescribe for the person to buy from outside. Then I give him or her time to take the herbs alongside the orthodox medicine. Even if the person has been to the hospital and wish to use my medicine, he takes the hospital medicines alongside mine within some period.

What the researchers recognize here is that even though, gradually, western or external medical practices have become part of Dr. Ampomah's trade, he downplays the impact of the foreign cultures on his practice and loves to characterize the general practice of his trade as traditional. Over the years his trade has experienced gradual infiltration of external elements, but it seems the movement is so gradual and imperceptible that he has become unconscious of its impact. Secondly, as stated earlier, one of the fundamental grounds upon which transformation of cultures becomes manifest is through the migration and the strategic movement of people across geographic boundaries. His practice was highly attributable to his sojourn in France, where he learned the tenets of his practice. He states,

> I travelled to France where I stayed with a Whiteman who used the orthodox and herbal medicine for healing. I was glad he was using both, so he always sent me to Ghana for the herbs... What I noticed and learnt in France is that, they trust herbs more than the orthodox medicine, because the hospital that I worked with, though they practice other forms of medicine, it was the herbs they used most.

It is this singular movement that seems to inform the kind of hybrid practice that undergirds Dr. Ampomah's practice. The concept of hybridity is even more pronounced in his routine practice of diagnosis of patients' ailments, the processes that one goes through before the one-on-one meeting and resources that are available for healing. He indicated that on arrival of a patient to his health centre,

> First we issue a card to the person, and then his or her vital statistics are taken - Blood Pressure (BP), and pulse rate are checked and analyzed. We take the results and where necessary further tests are conducted in our laboratory on blood, urine, stool and so on. Based on the reports then if it is the body that will need rest we advise and if it is

diagnosed the herbal medicine that will help in healing him
is given.

This clearly underlines the hybridization of the processes of healing under the current herbal practitioner's mode of practice. Laboratories check of blood, urine and stool screening and the taking of vital statistics were not inherent parts of the practice of herbal medicine in traditional contexts which on arrival of the patient and on saying the problem is directly given herbs and its precautions. However, fluid flow of western medicine into the local counterpart and its assimilation as an acceptable cultural component of medicinal practice has in the process led to a hybrid cultural product. What is also very significant is the way and manner in which the two different practices– one local and one the foreign have mutually intermingled into a unique acceptable cultural practice.

Dr. Ampomah, the herbal practitioner, also categorized the impact on his profession on the district from the three perspectives of social, financial and personal considerations. First, he discusses the huge role that his hybrid professional practice plays in the delivery of health to the people. One of the reasons, he acknowledges, is that many individuals cannot afford the fees they would have to pay if they had to go the orthodox western health delivery centre. His centre provides an avenue for healing to those who otherwise would have been left without access to health. He said,

> Herbalists also provide long term treatment, one week, one month, six months, one year and even up to three years. Each has its procedure for the patient... I could attend to as many as over one hundred people in a month but with the inception of the health insurance which does not cover herbal treatment, the number has reduced drastically. Sometimes in a week I may have to treat up to ten patients. Averagely, in a month, I can see about thirty to forty patients.

The interviewee, Dr. Ampomah, also discussed the developmental aspect of his practice from his personal improvement, mentorship, philanthropic and educational viewpoints. He said that he has experienced financial fulfillment through his practice, that it has personally helped him to build life on his own and with God on his side, through the moneys he makes and have been able to take care of his children and extended family. He has established a nursing institution that is imparting the knowledge and practices of his profession to young men and women and said he has established a Herbal Nursing School at Abuakwa- Maakro and has graduated forty-five trainees in 2009. To his credit, he has a hotel, which was built from his proceeds from the herbal treatments he gives to others, which also has given job opportunities to others.

He also discussed his philanthropic contributions towards development in the district. He also has provided funds for renovation of national security agencies' offices, invested in basic education where children can pay low school fees to attend school, and supported the needy in the society. He said he helped in renovating Nkawie-Toase police station; has built a school at Nkawie-Mpasatia with low fee paying to accommodate the needy in the community; and also help disabled and nursing mothers in the district in the hospital who cannot afford their bills in the form of money and material things. It can further be contended that the selected hybrid cultural performances that form the basis of this research, including the traditional governance system and traditional medicine practice have contributed immensely to the various development agenda of the district. Even if the gains in the performance is at the personal level its short and long term effect on the positive development efforts of the district cannot be downplayed.

4. Conclusion

The tenet of the study was to examine how the hybridity of cultural practices particularly the traditional political system and the practice of traditional or herbal medicine have contributed to the local development of the people in the Atwima Nwabiagya district. The findings and analysis showed that all the hybrid cultural performances identified in the study promoted development. It has also proved that the assertion that the promotion of local development in the Atwima Nwabiagya District is the result of cultural hybridity is valid and based on sound evidence. Thus, these recommendations have been forwarded to enhance the implementation of the hybridity of cultural practices in the traditional political system and traditional or herbal medicine.

1) Justice Delivery System: the ADR seems to provide faster and friendly customary environment for the resolution of civil disputes between local parties. The research revealed that many communities visited by the researchers did not have the system in place. Indigenes still had to travel to other places where the western system or ADR system is located to seek justice. However, almost all communities in Ghana have the basic traditional system upon which the ADR is built. This is because every community in Ghana is traditionally headed by a chief who, customarily, is the head of that village or town. It is recommended that government devolves the ADR system to all communities to ease quick access to this hybrid efficient judicial system.

2) Most rural communities lack access to modern health facilities due to poverty and lack of development in

their communities. Some continue to rely on herbal medicine and practitioners for their ailments. Fortunately, traditional herbal medicine has achieved high recognition and acknowledgement in several communities because of their hybrid nature of combining western medical practice with traditional medicine. It is recommended that all health promoting agencies, including government, NGOs, District Assemblies, and philanthropists should be encouraged to explore this new form of health promotion and extend them to the rural communities. One method of ensuring this extension is to train more herbal practitioners, integrate their practice into the National Health Insurance Scheme (NHIS) and post them to deliver health in local communities that lack the modern health facilities.

3) It is further suggested that the resource centre also could be used as a platform to establish a sustainable working relationship with District Assemblies and other local communities to ease researcher's entry into communities and to facilitate the collection and archiving of data material relating to cultural artefacts and products. The resource centre can work closely with religious institutions, schools and community and social workers to build up a comprehensive data on the role of hybrid cultures toward community development.

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Teaching of Secondary School Subjects to Ensure Applicability of Ideas for Living in an Era of Economic Recession in Nigeria

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Abstract
The paper explains that the organized contents of secondary school subjects have relevant knowledge, facts and skills that citizens need to acquaint themselves, particularly during difficult periods, such as a recession in a country. It examines the curriculum at the Secondary school level in Nigeria and advocates a more effective teaching of school subjects in order that learners can benefit immensely from the schooling process, thereby making it more effective and rewarding. It offers useful strategies that can be adopted by teachers to ensure that learners make the connection between their lives and what they learn at school. It is hoped that these strategies will demonstrate to learners, teachers, parents, administrators and policy makers that the subjects offered in school are not compartmentalized, only to pass examinations and be issued a paper certificate but to gain relevant knowledge to make informed decisions for successful living in the society. The paper concludes that the application of these strategies are even more urgent in a period of an economic recession such as this, where every citizen is required to make decisions based on proven facts, instead of conjecture, the premises of which can be drawn from the wealth of information in taught school subjects.
Keywords: Strategies, Effective teaching, Secondary school subjects, Applicability, Economic Recession

1. Introduction

Education in any society is encapsulated in the teaching and learning processes. Researchers have variously defined education and when all the definitions are put together, they point to the fact that education is a societal culture-rooted system of organized content, for a guided holistic human development, targeting optimal environmental adaptation, general awareness and occupational specialization of its citizens. Embedded in this definition is the idea that any intervention in the society that is educational in nature, must target the aspects associated with these keywords: cultural root, organized content, holistic human development, environmental adaptation, general awareness and occupational specialization. Anything short of this does not qualify to be regarded as education. In recognition of the fact that it is "developed human beings" that are the active agents who carry forward national development, Harbinson (1973) in his contribution notes that

> *Human resources, not capital, not income, or material resources constitute the ultimate basis for wealth of nations. Capital and natural resources are passive factors of production, human beings are the active agents who accumulate capital, exploit natural resources, build social, economic and political organizations and carry forward national development (p.63).*

Towing the same line of thought Nwangwu (2007) explains that the development of any society depends largely on the creative capacity of the citizens to effectively explore and exploit the country's natural resources and transform them into finished products and services to enhance the standard of living of the country's citizens. Buttressing this further, Babalola, Akpa, Ayeni & Adedeji (2007) posit that those countries with a large repertoire of skills and a greater capacity for learning can look forward to lifetimes of unprecedented economic fulfilment while the poorly educated may face little better than the dreary (dull and unexciting) prospects of lives of quiet desperation in the coming decades. Consequently, different countries of the world are concerned about the productivity of their economies which can only be realized when their citizens are properly educated to become more creative instead of blue collar workforce whose contribution is only to respond to instructions from their more informed and more enlightened managers.

The goals of the Nigerian educational system is captured below:

(1) *the acquisition, development and inculcation of the proper value orientation for the survival of the individual and society;*
(2) *the development of intellectual capacities of individuals to understand and appreciate their environment;*
(3) *the acquisition of both physical and intellectual skills which will enable individuals to develop into useful members of the community;*
(4) *the acquisition of an objective view of the local and external environments.*

(Federal Government of Nigeria (FGN), 2004, 8)

To achieve these objectives the Nigerian educational system has been subdivided into three major levels of schooling; Primary, Secondary and the Tertiary levels; each level has well defined curricula to suit age, need and appropriate level of intellectual development of the learners. Each curriculum houses various school subjects organized with selected contents to provide adequate and appropriate information, facts, ideals, skills and expert knowledge about the subject area. The content of each school subject offers explanations on certain phenomenon or an aspect of life. In the Nigerian curricula at the Primary and Secondary levels, some of the subjects have such a valued place that they are regarded as core subjects and afforded the 'compulsory' status; in recognition of their importance in contributing to the life, growth and development of the learners.

The Nigerian educational goals actually appear laudable on paper but there seems to be a major departure from these lofty ideals, at both implementation and realization of these goals. Rather than focusing on the application of the knowledge gained to discover better ways of performing tasks and improving practices, the Nigerian system places very high premium on paper qualifications. The paper qualification focus has contributed negatively to the detriment of productivity of the citizens. It has become commonplace to find citizens scrambling to acquire a lot of certificates and degrees without being grounded in the knowledge and skills that are associated with such qualifications. In the rabid ambition and quest to acquire these qualifications, many citizens get involved in all kinds of vices, ranging from examination malpractices of sorts in many institutions to outright purchase of certificates from consenting collaborators of easy characters and questionable integrity. Consequently, the wealth of knowledge, information and skills so inappropriately acquired/available in the school subjects or in entire programmes are not deployed to the benefit of the nation. It is fast becoming common place practice that having 'successfully' acquired the certificates in one programme, more and more individuals quickly enroll in other programmes to also add to their 'war chest' of certificates without seeking opportunities to apply what they already know. Thus the practice of not putting to use already acquired resources, experiences or skills from previous programmes has become more rampant, while the application of such knowledge to solve life problems is relegated to the background. This has partly contributed to the poverty of 'well educated' individuals seeking white collar job instead of creating jobs for the growing population and underdevelopment of the nation that is perpetually a consumer nation. Consequently, our country largely depends on imports from other countries for support in areas where we can fill our gaps and demonstrate little capacity or ability to produce consumer goods of our own use to meet the needs of our citizens. This trend has continued for many decades and there doesn't appear to be any zeal on the part of the government and the peoples of Nigeria to reverse it. Our few manufacturing industries produce well below installed capacity; in the neighbourhood of about 35% in some cases and in others, none at all. The manufacturers association of Nigeria (MAN) is looking forward to reverse this ugly trend. The sad part of this scenario is that our balance of payments with many countries is in their favour.

The essence of providing education for citizens in a society is to train citizens and equip them with requisite knowledge and skills to perform all sorts of tasks with which they can provide services for the present and in the future to make a living for themselves and their families and the society at large. Education is thus not an end in itself but a means to an end as the saying goes; it creates opportunities to develop inert capabilities which we thought didn't exist, and to prepare for responsible adult life. To be successful, adult members of the society must be able to make informed decisions based on knowledge and experience. Such decisions must be taken on the basis of proven facts and methods. Failure to do this will translate to a life of misery; it is not an error to try and fail but the problem is that many people don't want to try at all because of fear of failure. Failure is a good thing only if we note the areas of mistakes and learn from them. To make good decisions, especially in a period of scarce resources as is predominant in a period of recession, one has to be armed with a lot of facts and ideas about current issues and effective practices. Information and skills contained in school subjects have been deliberately selected and developed around specific themes and topics. These offer a reservoir of fundamental principles and underlying truths about the subject area. Every subject area addresses a particular aspect of life. Thus when one undergoes a course of study in a particular subject, the individual is sufficiently provided with the needed facts to make informed decision about that aspect of life. The essence of teaching school subjects is not just for knowledge sake or for passing examinations but it is to adequately arm the individual to make informed life decisions on a regular basis.

This paper notes that the organized contents of secondary school subjects contain relevant knowledge, proven facts, whether in Science, Politics etc., and skills that citizens have to study, understand and used to address their needs. It examines the subjects prescribed for the curriculum at the Secondary school level. The paper explains the numerous benefits that can be derived from studying the subjects and the benefits it can give the learners to cope with life's challenges, particularly during difficult periods, such as a recession in a country. Necessity, the saying goes is the mother of invention. The paper offers some strategies that can be adopted by teachers to ensure that learners make the connection between their lives and what they learn at school. It demonstrates to learners, teachers, parents, administrators and policy makers that the school subjects are not studied only to pass examinations but to gain relevant knowledge to make informed decisions to live successful lives in the society. Finally, it contends that it is very important to draw from the wealth of knowledge available in secondary school subjects to make informed decisions especially during this period of recession in Nigeria.

2. The Recession Era and the Need to Make Informed Decisions on Daily Living in the Society

A period of economic recession is usually a period of noticeable decline in economic activities in a country. The Oxford Dictionaries defines recession as a period of temporary economic decline during which trade and industrial activities are reduced. Similarly the Cambridge Dictionary describes a period of recession as a period when the economy of a country is not successful and conditions for business are bad. To the National Bureau of Economic Research (NBER, 2010), economic recession is a significant decline in economic activity spread across the economy, lasting more than a few months, normally visible in real GDP, real income, employment, industrial production, and wholesale/retail sales. For the period to be classified as a recession the fall in economic activities has to be up to two successive quarters. NBER explains that one of the difficulties that would normally occur in recessions and depressions is that asset values sink because earnings slow along with the economy. The ripple effect, NBER says is that stock prices fall because of the slowing earnings and the negative outlooks from companies. This means that daily living and doing business in such an economy will be more difficult than at other times. The earnings and purchasing powers of individuals and groups are likely to be affected. Organizations may be forced to down size, close some of their outlets or even whole businesses, incomes of workers may be reduced or owed for extensive periods, etc. Individuals may come under intense pressure as incomes drop, health issues may develop, crime rates may increase and many adjustments may need to be made to life styles. Thus citizens of countries in recession have to exercise more caution in making decisions, especially financial decisions. The decisions have to be based on genuine up to date information. Failure to do this could plunge individuals, businesses or entire families into further distresses. Informed decisions have to be made to safeguard their businesses, incomes and families. Embedded in every school subject are various information, ideas and skills about every aspect of life. Learners have to be taught to understand that the information, facts and ideas contained in school subjects are relevant to their lives and that they can harness these to meet their needs. Rather than see the school subjects as discrete or in compartments, the lessons should be taught such that the learners see a continuum and their connectivity, relatedness and how they impact their lives.

3. The National Education goals and the Secondary school Subjects

The broad goals of secondary education according to FGN (2004) is to prepare citizens for useful living in the society and for higher education, for those that will move on to that level. Among other things this level of education is to address the following needs in the Nigerian society:

a. *offer a diversified curriculum to cater for the differences in talents, opportunities and future roles;*
b. *provide trained manpower in the applied science, technology and commerce at sub-professional grades;*
c. *develop and promote Nigerian languages, art and culture in the context of world's cultural heritage;*
d. *inspire students with a desire for self-improvement and achievement of excellence;*
e. *foster National unity with an emphasis on the common ties that unit us in diversity;*
f. *raise a generation of people who can think for themselves, respect the views and feelings of others, respect the dignity of labour, appreciate those values specified under our broad national goals and live as good citizens.;*
g. *Provide technical and vocational skills necessary for agricultural, commercial and economic development. (FRN, 2004. 18)*

The secondary school level is divided into junior and senior levels.

3.1 Junior Secondary level: at this level, the subjects are both prevocational and academic. They are further grouped into core subjects which are compulsory and must be taught to all learners and pre-vocational electives and Non-prevocational electives from which learners must make choices depending on their flairs and natural inclinations. The core subjects as culled from FRN (2004) include:

English
French
Mathematics
One Language spoken in the immediate environment
One major Nigerian language (either Hausa, Ibo or Yoruba) other than that of the environment above
Integrated Science
Social Studies and Citizenship Education
Introductory Technology

The pre-vocational electives from where students will have to choose at least one subject are:

Agriculture
Business Studies
Home Economics
Local Crafts
Computer Education

Fine Art
Music
The Non-prevocational electives (students also have to choose at least one subject) are:
Religious Knowledge
Physical and Health Education
Arabic
3.2 Senior Secondary Level: The learning is more comprehensive at this level. There are also core subjects which all students must offer and vocational and non-vocational subjects from where choices are made. The core subjects include:
English Language
Mathematics
A major Nigerian language
One of Biology, Chemistry, Physics or Health Science
One of Literature-in-English, History, Geography or Religious Studies
A vocational subject
The vocational elective courses where students make choices according to their chosen vocation are:
Agriculture
Applied Electricity
Auto-Mechanics
Book-keeping & Accounting
Building construction
Commerce
Computer Education
Electronics
Clothing and Textiles
Food and Nutrition
Home Management
Metal Work
Technical Drawing
Woodwork
Shorthand
The non-vocational electives (students chose according to the profession of choice) are:
Biology
Chemistry
Physics
Further Mathematics
French
Health Education
Physical Education
Literature in English
History
Geography
Bible Knowledge
Islamic Studies
Arabic
Government
Economics
Any Nigerian Language that has orthography and Literature, etc.
Thus, we see the development of talents for self-improvement for future roles, training for professionalism, skill acquisition and good citizenship featuring prominently as desired outcomes of this level of education. The basic tools to be used to achieve these objectives, all other school conditions being favourable, are the learning experiences in the school subjects as prescribed in the curriculum. For students to be able to receive and utilize this wealth of knowledge depends entirely on the disposition of students to imbibe the subject matter. If they view the contents as relevant, applicable and useful to their lives, their full attention will be given to learning them. It is not unusual that students show disinterest in classes once in a while but it is challenging when it becomes a frequent occurrence. Sharing his experience in an Agriculture class, Kahler (1995) explains as follows:
..I found that many of the students were not interested in what I was teaching them. I had to deal with several confrontations wherein students refused to perform tasks that I asked them to do. Some of my students just sat passively while I taught and waited for the bell so they could leave. Several of the students were visibly troubled

and it was apparent that they were in deep thought about what was bothering them. It became clear to me rather quickly that I was not reaching them and that I did not have enough techniques in my professional methods bag to pump up their interest in what I was teaching, p.2.

Thus the issue is not that scenes as described above occur, but it is the frequency of occurrence that is a challenge because it is an indication of disinterest in the lesson. Students who display this kind of attitude in class, will usually not learn that content. Using effective teaching strategies the situation can be addressed.

4. Effective Teaching Strategies

Coe, Aloisi, Higgins, & Major (2014) define effective teaching as that which leads to improved student achievement using outcomes that matter to their future success. This means that the outcomes must not only be relevant in the present but must help the students to achieve successful living in the future. Judgment about whether teaching is effective is usually checked against the progress being made by students. Coe et al., (2014) add that for teaching to be described as quality teaching and the teachers as effective, these six important attributes must be present. They include:

4.1 Pedagogical content knowledge: Here there must be deep knowledge of the subjects the teachers teach. When teacher's knowledge falls below a certain level, it is a significant impediment to student' learning. To be effective there must be a strong understanding of the material being taught. In addition to ensure that students' learning is progressive, teachers should be able to identify students' common misconceptions and correct them.

4.2 Quality of Instruction: this includes elements like effective questioning, use of assessment, giving adequate time for practice to embed skills securely and progressively introducing new skills.

4.3 Classroom Climate: This covers the quality of interactions between teachers and students and teacher expectations. Teachers must know that there is a need to create a classroom that is constantly demanding more student attention without undermining the worth of the students. This feature also involves attributing students' success to efforts put in rather than just natural abilities.

4.4 Classroom Management: This refers to the ability of teachers to make efficient use of lesson time, to co-ordinate classroom resources and space and to manage students' behaviour with clear rules that are consistently enforced and relevant to maximize the learning that can take place. The environmental factors associated with class management are necessary for effective learning.

4.5 Teacher Beliefs: The reason teachers adopt particular practices, the purposes they aim to achieve, their theories about what learning is and how it happens are all very important in effective teaching. In addition their conceptual models of the nature and role of teaching in the learning process are also important in achieving effective teaching.

4.6 Professional Behaviours: Behaviours exhibited by teachers such as reflecting on and developing professional practice, participation in professional development, supporting colleagues, and liaising and communicating with parents are all aspects of professional behaviours which impact effective teaching.

Coe et al (2014) conclude that good teaching will likely involve a combination of these attributes manifested at different times. With these attributes and other factors in place the schooling process will achieve its objectives. In addition, effective teachers will have to continuously raise the achievement of their students so that it will not be a waste of time to attend school; they must have information about their students' strengths, needs and progress. That way, schools will continue to promote student learning, engagement, progress and achievement.

Generally teaching strategies refers to specific approaches used by teachers to ensure that learning is established and also progress is being made by learners. According to Picard (2004), teaching strategies could be looked at as specific suggestions for gaining knowledge about and practicing teaching skills. These approaches or suggestions as seen by Karler (1995), are very important in enabling learners acquire knowledge, skills, facts, concepts and principles in their areas of studies. The teaching strategies could be in suggested reading activities, in observational activities or in implementation activities. Outlining some of the strategies for effective teaching in the twenty-First Century Picard (2004), include the following:

- Clear concise objectives. This should stem from goals that clearly target individual student needs in a variety of current and future environment. Objectives and skills areas are derived from each subject.
- Select activities to match the objectives.
- Assess to obtain useful feedback to know how a student is doing in order to adjust teaching to ensure learning.
- Promote positive learning climate in class. The concept of inclusion must come in. there should be high expectations, sensitivity to the needs and feelings of others, equality, treatment of all persons with dignity, respect and enthusiasm for teaching and learning.
- Positive feedback in an age-appropriate manner.
- Maximizing time available for instruction. Skills in managing routines and transition in a timely manner must come to play here.
- Managing learners' behaviours to provide productive learning opportunities. Rules and regulations must

be set to streamline behaviours.
- Deliver instructions effectively.
- Using available teaching materials, equipment and environment to achieve lesson activities.
- Adjusting lessons/activities when appropriate.
- Integrating Technology into instruction.
- Presenting functional content appropriate to learners.
- Presenting relevant subject matter/curriculum content in appropriate setting.
- Illustrating application for content through examples, situations and case studies.
- Accommodate individual differences.
- Giving constructive feedback. (p.28)

5. Secondary School Subjects and the Aspects of Life they Address

An in-depth examination of what is taught to the students in each of these subjects reveal a rich pool of ideas, facts, concepts, principles and skills organized around a certain aspect of life or phenomenon. A few randomly selected examples of the subjects and what they stand for are as follows:

5.1 Economics: This is a social science subject which studies human behaviour, the generation of wealth and the use of resources. The subject provides valuable knowledge for making decisions about use of resources, creating wealth, creating businesses and maximizing profits in businesses. It discusses resources, nature of production and utilization of resources for man's wellbeing. It also includes the study of scarcity, the study of how people use resources and the study of decision making. Topics such as wealth, finance, recession, banking, etc., are exhaustively discussed in the subject. Economics is not all about money and stock market, it provides understanding in historical trends, interprets today's headlines and makes predictions for coming decades. Thus the subject provides a great wealth of knowledge, facts, ideas and skills for successful living in the society and can be particularly useful in this period of recession.

5.2 Biology: This is one of the natural science subjects that is concerned with the study of life and living organisms. The structure, functions, growth and evolution, distribution, identification and taxonomy of the organisms are covered. The subject recognizes the cell as the basic unit of life, genes as the basic unit of heredity, and evolution as the engine that drives the creation of new species. In studying biology students have gain a wealth of knowledge about disease causing and carrying agents and thus be able to make informed decisions that borders on hygiene, healthy living, choice of meals, choice of spouses, choice of environment to live in, family planning, etc. In this era where all kinds of products are up for sale in the social media, a sound knowledge of biology will help individual make informed choices which will improve their abilities to cope with this period of recession.

5.3 Commerce: As a school subject, commerce addresses the fundamental theories and processes of business. It combines elements of accountability, finance, marketing and such related fields. It addresses issues concerning the exchange of goods, services or something of value between businesses and entities. Commercial activities are there to enhance the standard of living in a nation. The students stand to gain skills in business organizations from the study of this subject. Good decision making premises could be derived it to aid successful business life in the society. Such skills are very pertinent for citizens in a recession era.

5.4 Physical education: This subject offers contents about maintaining the human body through physical exercises. It aims to develop student's physical competence and knowledge of movements and safety and their ability to use these to perform a wide range of activities associated with the development and maintenance of an active and healthy lifestyle. Due to the fact that the subject is practice oriented, it offers a lot of opportunity for actual practice, thus causing skills to be established in very practical way.

6. Knowledge of School Subjects as Catalyst for Making Informed Decisions in an Era of Economic recession

6.1 In developing patriotism and good business sense among citizens: During the period of a recession, resources are more scarce than usual. Economic activities are also very slow and fiscal cash is very difficult to come by. Thus every income must be judiciously spent by all citizens and everyone must look for every avenue to conserve funds as much as possible. Knowledge from Secondary school subjects such as Economics, Commerce, Business Management and other related subjects will provide the basis to make informed and rational decisions in the areas of basic economic principles, scarcity and choice, demand and supply, inflation, opportunity cost, business enterprises, etc. It will also enhance the appreciation of government economic principles, problems of implementations and how they impact on the economy, the individual, businesses, government and the society in general. Having these information and utilizing them as guide in decision making could help citizens to adjust better, understand the policies and support government effort more. Such adjustment and support of government efforts could bring the country out of the recession faster. Ignorance could breed distrust, resistance to government interventions and even violent conflicts which could plunge the country further

into more adverse conditions.
6.2 In disease prevention and healthy living: Since in an era of recession citizens want to cut spending to the barest minimum, it is in their interest to live healthy lives to avoid unnecessary expenses on health care. Knowledge from such school subject like Health education, Biology, Food and Nutrition, etc. is beneficial. Here they could acquire, knowledge, attitudes and practices which will restore, maintain and promote positive health habits. Areas could include good refuse/waste disposal techniques, good feeding habits/choice of food, food handling, family size, housing considerations, birth control/reproductive health, immunizations, vaccinations, methods of controlling harmful organisms, etc.
6.3 Basis for environmental Preservation/Protection Practices: In order not to further deplete the environment in an era of economic recession, information from school subjects such as Geography, Biology, Health Education, etc., could provide citizens with ideas about pollution of the atmosphere, sewage disposal, safety rules, conservation/ecological relationship between man and his environment among other things. Developing good environmental preservation and protection practices among citizens emanates from adequate information about the environment.

7. Strategies for Teaching to Ensure Applicability

Some of the specific approaches or suggestions that can be applied by teachers during class engagements to reinforce learning and promote the ability of students to apply knowledge gained to real life situations are:
7.1 Providing Opportunities for Practice: Giving learners enough opportunity to learn by doing. Ample time should be provided to learners to practice what they have learnt in the classrooms. That way the skills will be buttressed, established and much more difficult to forget.
7.2 Using the Active Learning approach: Active learning has been described as a strategy that ensures that students do more than just listen during class engagements. According to Bonwell and Eison (1991), strategies promoting active learning is defined as instructional activities involving students in doing things and thinking about what they are doing. This technique ensures that the period of engagement with students remain active for the duration of the lesson period. It is a method where the teacher introduces different tasks of short duration to keep students active. It is based on the principles that students learn more during active lessons. The method usually reduces the teacher's talk time and encourages student's participation. Okogbaa (2014), observed that from participating in active learning lessons learners develop confidence to voice their respective opinions, develop skills in recognizing their own views in addition to appreciating the views of others.
7.3 Increasing opportunities for Individual or group projects: The use of projects as a teaching strategy is widely acclaimed as effective in engaging learners actively in the learning process. Whether group or individual project, the technique is known to initiate and also maintain students' participation in the tasks. Due to the fact that students carry out the tasks themselves, it is difficult for the materials to be forgotten easily. That way deep learning is achieved and buttressed as students assert ownership of such deep rooted concepts.
7.4 Role Modelling Technique: This is a teaching strategy whereby the teacher instead of teaching knowledge or concepts, sets out examples to demonstrate the qualities he/she expects from the learners. It is a powerful way of transmitting information and skills to learners. It can help learners to acquire values, attitudes and behaviour associated with professionalism and others. The teachers teach by examples and the learners learn by imitation. Thus the strategy is a powerful tool for strengthening learning.
7.5 Offering opportunities for Collaboration: This involves offering opportunities for collaboration across schools, communities or even countries. In collaborating learners learn from each other in a very useful way. When there is collaboration across ethnic groups, race and even countries, it offers a diverse opportunity for learners to learn from each other. It enables them to make connections with real world situations. What is learnt is thus richer, more interesting and in most cases more valued by the learners. It therefore goes a long way to reinforce the learning.
7.6 Increasing the Use of Technology in Teaching: There are many resources that have been developed in this technology age to enhance learning. Many of them are cheap and readily available. Teachers should make effort to obtain and put into use these resources to enhance learning in their classrooms.

8. Conclusion

The study has brought to light the fact that making good decisions, especially in a period of scarce resources as is predominant in a period of recession, citizens have to be armed with a lot of facts and ideas about current issues and effective practices. Information and skills contained in school subjects have been deliberately selected and developed around specific themes and topics. These offer a reservoir of fundamental principles and underlying truths about the subject area. Thus when individuals undergo a course of study in a particular subject, the persons are sufficiently provided with needed facts to make informed decision about that aspect of life. The members of the society need to understand that the essence of teaching school subjects is not just for knowledge sake or for passing examinations but it is to adequately arm the individuals to make informed life decisions on a regular basis. Every member of the society is here called upon from the stand point of this write up, to make effort to re-examine the knowledge, facts, skills and ideas learnt during the secondary education and put such into good use for the benefit of self and the society.

9. Recommendations

The following recommendations are made:

- That teacher training and development programmes should be revamped to reinforce the need for teachers to be enthusiastic about their class engagements periods, ensure that lessons are made interesting and that contents are also taught in a way that learners can make connections to real life.
- That school administrators put in more effort to supervise teachers in the classrooms to ensure that teaching methods employed by the teachers promote the applicability of information contained in the school subjects.
- Serving teachers should be encouraged to participate in teacher development programmes to ensure lifelong learning which keep teachers abreast with developmental trends in their profession.

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Factors Affecting the School Dropout in Rajasthan: A study based on NSSO Data

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Abstract

Education is the basic requirement for human development. With education, employment opportunities are broadened and income levels are increased. Each welfare state attempts to achieve this goal through universalizing literacy and ensuring the quality of education. As a result, some improvement also observed in Rajasthan in term of literacy rate between 2001 to 2011. The challenge of 'Education for All' is still substantial, especially for some section of society. Despite the government's efforts for education, the phenomenon of school dropouts remains a blot on the progress of education not only in India but also in most the states including with the Rajasthan. Present study is an attempt to understand the differentials and determinant of school dropouts in Rajasthan by analyzing the NSSO 64th Round (2007-08) data on education. We applied cross tabulation and logistic regression techniques to identify the factor which determine the school dropouts among children age 5-29 years. It was found that only 59% of the children in the age group 5 to 29 years are currently attending school. Differential in school dropout are observed not only with socioeconomic and demographic characteristics of household but also with the school infrastructure. Results shows that gender differentials are different in case of Rajasthan as girls are less likely to dropout than boys. Gender and age of children, Residence, caste, monthly household expenditure and the distance from the school are emerged as strong determinant of school dropout in Rajasthan. Therefore, Government needs to special focus on these areas in its education policy and programme in order to overcome with the dropout problem among the children.

Keywords: Education, Rajasthan, School Enrolment, Dropout, NSSO**,** Logistic Regression

Introduction

Education is the basic requirement for human development. With education, employment opportunities are broadened and income levels are increased. The development of an individual and the progress of a nation depend on education. It is also the principal instrument in awakening the child to cultural values and thus is the strongest force in the development and growth of a child in preparing him/her to be a responsible, intelligent, and capable citizen. Education is also equally important to improve the women's status and autonomy. It contributes to an increase in confidence and decision-making power within the household. In India, although the percentage of literacy is rising, what is alarming is that the number of illiterate children in the age group of 6 to 14 years is also increasing [Sharma, *et al*, 2007].

In 1990 at the World Conference on Education for All, governments agreed to a broad range of education goals including that of attainment of Universal Primary Education (UPE) by the year 2000. Sadly the millennium year had come and gone, but the UPE goal is still a distant dream, more so in developing countries like India. The millennium development goals as drawn up by the United Nations now directs nations to ensure that all boys and girls complete a full course in primary education by the year 2015. While the government has been making concerted efforts aimed at expanding the reach of education, the phenomenon of school dropouts remains a blot on the progress of education in India. What is cause for particular concern is the enormity of the problem in most states of India and at all stages of school education where unacceptably high dropout rates have been reported [Choudhury, 2006].

The dropouts from primary schools are very large in number and they are the much ignored group of children in India. Over sixty percent of the children in India who start first grade do not complete fifth grade. This record compares unfavorably not only with richer industrial nations but also with countries like Malaysia and Sri Lanka where almost all children complete primary schooling (UNESCO, 1989). The dropouts represent a significant human cost to children and the nation since they will most likely be permanently illiterate [Desai, 1991]. Illiteracy, poverty, inadequate earnings and poor living conditions of parents force them not only to withdraw their wards from schools but also put them in various types of jobs for contribution to the family income [Rao, 2000].

According to the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2007), India has the lowest public expenditure on higher education per student in the world. India spends just 3.5 percent of its gross domestic product on education, way below China's 8 percent. The public expenditure on education has actually declined from around 3.23 percent of GDP in 2000-01 to 2.88 percent in recent times. As a proportion of total government expenditure, it has declined from around 11.1 percent in 2000-01 to around 9.98 in recent years.

Initiatives by the government to improve education

- *Operation Blackboard* (1987–88) aimed to improve the human and physical resources available in primary schools.
- *Restructuring and Reorganization of Teacher Education* (1987) created resource for the continuous upgrading of teachers' knowledge and competence.
- *Minimum Levels of learning* (1991) laid down levels of achievement at various stages and revised textbooks.
- *National Programme for Nutritional Support to Primary Education* (1995) provided a cooked meal every day for children in Classes 1–5 of all government, government-aided and local body schools
- *District Primary Education Programme (DPEP)* (1993) emphasized decentralized planning and management, improved teaching and learning materials, and school effectiveness.
- *Movement to Educate All* (2000) aimed to achieve universal primary education by 2010 through micro-planning and school-mapping exercises, bridging gender and social gaps.
- *Sarva Shiksha Abhiyan* (SSA), started in 2001, is to provide education to children between 6–14 years by 2010, The programme focuses specially on girls and children with challenged social or financial backgrounds.

Review of literature

Despite efforts to incorporate all sections of the population into the Indian education system, through mechanisms such as positive discrimination and non-formal education, large numbers of young people are still without schooling. Although enrolment in primary education has increased, it is estimated that at least 35 million and possibly as many as 60 million, children aged 6–14 years are not in school. Severe gender, regional, and caste disparities also exist. The main problems are the high drop-out rate, low levels of learning and achievement, inadequate school infrastructure, poorly functioning schools, high teacher absenteeism, the large number of teacher vacancies, poor quality of education and inadequate funds. The children 'at risk', such as orphans, child-labourers, street children and victims of riots and natural disasters, do not necessarily have access to schools **[**Lall, 2005

The poor quality of schooling is responsible for low retention [Colclough, 1993]. Slum dwelling population is vulnerable due to associated influences such as low socio-economic status, lower parental literacy rates, high of juvenile delinquency, and low status of female children [Pratinidhi *et al*, 1992].

Levy (1971) using data from 42 less developed countries tried to explore the relationship between social, political, economic and educational variables and the dropout rate from primary schools. It was found that school systems with high rates of repetition also have high dropout rates over the primary cycle. This suggests that automatic promotion may reduce educational wastage. While increased urbanization and development of communication systems increase school continuation. There is some evidence that the economic returns to education are important determinants of school continuation.

Borooah (2003) examined a large Indian database and observed that while only 11 per cent of children lived in villages without a primary school, 30 per cent lived in villages without a middle school. A similar picture is reflected in urban areas. Similar results have also been reported by Shariff (1995) and Sengupta and Guha (2002).The fact that dropout rate of Muslims is higher in India has also been borne out by the analysis carried out by Bhat and Zavier (2005). They argued that communities that took to education earlier had the advantage that was passed on to the next generation. Higher illiteracy or educational backwardness of Muslims is a legacy of the past. Consequently in urban India, following independence, upper caste Hindus were in a better position to take advantage of opportunities for secondary education than Muslims who lagged behind in primary education and literacy.

Influence of family and household characteristics in school dropouts

Choudhury (2006) argued that as student moves from primary school to a higher stage of school, the chance of dropping out of school increases 2.7 times. The chance of Muslim student discontinuing is 1.9 times than that of Hindus. Further he mentioned that the total number of siblings has been found to be a highly significant predictor of school drop-out. An increase in family size by one increases the chance of dropping out 1.7 times. His analysis confirms that father's level of education is significantly related to dropout behaviour. For each higher class of father's education, the likelihood of a student dropping out reduces by 16 per cent. However "mother's primary education or middle level schooling did not have significant influence on dropouts". Sengupta and Guha (2002) in their analysis of female dropouts in the state of West Bengal have observed that father's level of education is significantly related to dropout behavior.

Rao (2000) also indicate that poverty is one of the main causes of drop out of girls. According to Upendranath (1995) Indian education has been experiencing with high incidence of dropout at middle level (6th to 8th classes) and this is more for girls than boys. Data shows that in most countries, like India, more girls than boys drop out, resulting in a widening of the gender gap between primary and secondary and between secondary and tertiary enrolment ratios

Need for the study

Despite of governmental efforts, huge investment and many innovative programmes, the school dropout remains alarming high in many states. In this context, it is not only the provision of schooling facilities and quality of education, but also other household and social factors play a major role in influencing the discontinuation of education. NSSO 64^{th} round (2007-08) provides an opportunity to examine the school dropout, based on large nationally representative sample survey of households in Indian context.

Objectives

- To examine the Factors influencing the school dropouts by their background characteristics.
- To determine the main determinant of school dropout.

Data Source and Methodology

This study is based on the findings of the 64th Round all-India survey on ‘Participation and Expenditure in Education’, conducted during the period July 2007 - June 2008 by the National Sample Survey Organization (NSSO). The NSS 64th Round was designed to collect information on (a) participation of persons aged 5-29 years in the education system of the country (b) private expenditure incurred by households on education and (c) the extent of educational wastage in terms of dropout and discontinuance, and its causes. In this study, the person who got enrolled in the school but currently not attending the school among the age 5-29 years are taken for study. The sample size of such cases is 3501.

The person who got enrolled in past and not attending currently has been taken as case of dropout or discontinuations are taken as dependent variables. The study uses selected socio-economic variables and some specific causes for dropout to understand the impact of these variables on dropout ratio. The socioeconomic characteristics are such as Sex, place of residence, age group, caste, religion, sex of household head, educational level of household head, Distance of school like primary, upper primary and secondary from home and monthly household expenditure. In order to see the variation in dropout ratio Cross-tabulation Method has been used with socio-economic variables. Since dropout is a dichotomous variable, Logistic Regression technique is employed to explore the net influences of various variables on dropout after controlling other relevant predictor variables.

Analysis

After doing cross tabulation between dropout ration and background characteristics to study the gross effects, the result show a wide variation of level of dropout ratio with changing socio-economic (**Table-1**) Although among all currently attending school person in Rajasthan, the person are who got enrolled ever but not currently attending is considered the case of dropout. This types of case in Rajasthan is 40.9% (NSSO 64^{th} round,(2007-08). It is found that female (36.3%) has low level of dropout than male (44.2%). Urban areas (33.8%) have less number of dropouts than rural (43.3%). The gap of rural –urban difference is about 10%, that may be due to urban areas have better educational service and quality of service. It is evident that as the age group of person increases the level of dropout also decreases. The dropout in 5-9 age group is 91%, but for next group (10-14) it decrease very rapidly to 59%. In later ages it is tended to decrease smoothly. This may be due to in early ages; probability of educational wastage is always high. If child get fails, not able to cope up with study and school environment and repetition of classes occurs, the chances of dropout increase very high. Religion plays an important role in education. Person of Hindus (40.4) has low level of dropout than Muslims (44.4%) and Sikhs (50.5%). Jains have lowest level of dropout. This may be due to Jains are economically advanced. Other side Muslims is socially and economically backward. Their children face problems due to be friend with children of other religion and mostly they are ignored and even refused to give admission in school.

Household characteristics like sex and educational level of household head have impact on level of dropout. The houses which are headed by male have less number of dropout ratio than female headed household. Mostly, household are headed by male in Rajasthan due to paternity society. Generally, Female becomes HH head in case of widow, divorced. In this situation women have to work to earn money to bring up their family and stays out of house in working times. That ‘why children of such kind houses not go to school to handle the household. Educated parents have understanding of value of education than illiterate persons and have high level of wealth. So their children are less likely to dropout.

Distance of school from home also one of the important factor which have impact on dropout ratio. If the schools are situated far from home, female child have low probability to get admission in school. Monthly household expenditure plays an important role to effects the dropout ratio. On basis of quintals, the poorest has near about 50% dropout among their group. It decreases with as the economic status increase. The dropout ratio decrease a little

Table -1: Percentage distribution of persons of age 5-29 years enrolled in the past but currently not attending (dropout or discontinuing among ever enrolled) by background characteristics.

Background Characteristics		Dropout (%)	No. of estimated sample[1]
RAJASTHAN		**40.9**	**8176325**
Sex	Male	44.2	4769418
	Female	36.3	3406907
Place of Residence	Rural	43.3	6112889
	Urban	33.8	2063435
Age Group	5-9	91.6	52733
	10-14	59.7	640628
	15-19	46.8	2211474
	20-24	38.2	3059125
	25-29	32.0	2212366
Caste	ST	52.8	837433
	SC	49.0	1614115
	OBC	39.2	3976458
	Others	31.6	1748318
Religion	Hindu	40.4	7240810
	Muslims	44.4	752402
	Sikhs	50.5	145981
	Jains	16.5	30762
	Others	71.5	6369
Sex of Household Head	Male	46.0	829998
	Female	68.8	32930
Educational level of HH Head	No education	100	7889
	Primary	60.4	423055
	Secondary	40.7	332460
	More than secondary	5.90	99525
Distance of primary school from home	Less than 2KM.	40.7	8090440
	More than 2KM.	56.0	85884
Distance of upper primary school from home	Less than 2KM.	40.0	7403337
	More than 2KM.	47.9	772987
Distance of secondary school from home	Less than 2KM.	38.4	4955145
	More than 2KM.	44.7	3221180
Monthly Household Expenditure (Quintal)	0-20 (Poorest)	50.6	1602433
	20-40(Poorer)	47.6	1198622
	40-60(middle)	46.3	1596215
	60-80(Richer)	33.4	2026861
	80-100(Richest)	31.1	1752194

NoofOriginalSample=3501

[1] Weighted cases

Table 2: Result of Logistic Regression

Background Characteristics		B	Sig.	Exp(B)
Sex[1]	Female	-.318	.000	.728***
Types of Residence[2]	Urban	-.200	.031	.819**
Age Group[3]	10-14	-1.791	.005	.167***
	15-19	-2.168	.000	.114***
	20-24	-2.558	.000	.077***
	25-29	-2.793	.000	.061***
Caste[4]	SC	.013	.929	1.013
	OBC	-.227	.083	.797*
	Others	-.487	.001	.614***
Religion[5]	Muslims	.449	.000	1.567***
	Sikhs	.367	.172	1.444
	Jains	.555	.190	1.743
	Others	.900	.334	2.460
Distance of primary school from home[6]	More than 2Km	.754	.044	2.125*
Distance of upper primary school from home[6]	More than 2Km	-.145	.308	.865
Distance of secondary school from home[6]	More than 2Km	.055	.544	1.057
Monthly Household Expenditure (Quintal)[7]	20-40	.016	.899	1.016
	40-60	.018	.874	1.018
	60-80	-.322	.004	.725***
	80-100	-.447	.000	.639***
	Constant	2.533	.000	12.587

No of sample = 3501

Dependent variable: Persons of age 5-29 years enrolled in the past but currently not attending (case of dropout) =0, Attending=1. **Significant level: (*****) = Significant with $\alpha<0.01$, (**) = Significant with $\alpha<0.05$, (*) = Significant with $\alpha<0.10$

Reference Categories:

1. Male
2. Rural
3. 5-9 (Age Group)
4. ST (Caste)
5. Hindus
6. Less than 2 KM
7. 0-20 (Quintal, Monthly household expenditure)

till middle class. After this, dropout ratio decrease very rapidly. This is due higher number poorer person in Rajasthan. It is because skewed to poorer.

Logistic Regression Analysis (**Table-2**) shows that gender has a significant role to determine the level of dropout. Female are 28% less likely to dropout than males. This may be due to male have to participate in economic activities early than female. Girls are more sincere and dedicated to their study. Girls have more controlled than boys in family that'swhy they have less chances to indulge in bad hobbits than boys. Age group has significant influence on dropout. Person to belong to 15-19, 20-24 and 25-29 have less likely to dropout 84%, 93% and 94% respectively than 5-9 age group.

Person belonging to OBC and General have 21% and 39% less probability than ST. SC has no significant relation to ST. ST are mostly lives in remote areas, so they have higher probability to dropout. Muslims are only who have 1.57 times odds than Hindus with higher level of significance. Other religion has no significant relation to Hindus. This may be due to small sample size of others religion. Muslims are ignored and even rejected to give admission in school. If they get admission, they have problems to be friend with persons of other religion.

Distance of school from home is not significant expect in case of primary school. Household expenditure shows that person belongs to richer and richest class has 36% and 27% less probability to dropout respectively.

Conclusions

The present study tried to understand the differentials in school dropouts for selected background characteristics at Rajasthan. Based on the data from NSSO 64th round, it was found that only 59 percent of the children in the age group 5 to 29 years are currently attending school. As expected, the gender differentials are different in

Rajasthan as girls are less likely to dropout than boys.

Government should develop the educational infrastructure in remote tribal areas. It should be insured that a children of backward community and caste will be given privileged in school enrollment and try to be retain them in system. It is important to emphasis here that improving the school infrastructure, quality of education and huge investment in school education can only reduce the extent of dropout to a limited extent. Unless and until there is considerable improvement in the economic status of households and change in the social attitudes of parents, achieving the goal of universalisation of school education will remain a major challenge for India.

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Analysis of Grain traders' performance in Ethiopia: The case of contribution of social capital

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Abstract
This article examines the performance of 206 grain traders in 20 markets found in Amhara, Tigray, Oromiya and SNNPR of Ethiopia. The study adopts Fafchamps and Minten (1999) approach and used multiple regression model. The study identified that financial capital (working capital), social capital (using intermediary at the time of sale and customer relationship), human capital (farming experience) and transaction cost (having mobile, Oromiya and SNNPR) affected traders' performance. The findings suggested adding working capital through different means (like access to credit through micro finance institutes, banks, etc.) with planned and market assessment, establishing licensed and well organized brokerage strengthen traders business relationship with regular customers in a formal or informal way, farmer-trader linkages are recommended through the dissemination of information (e.g. workshops) and training on quality and production management, establish and strengthen, a reliable, permanent, public domain market information and other infrastructure are important to enhance traders performance, in turn encourage farmers to produce more and maximize benefit from grain market.
Keywords: Ethiopia, social-capital, performance, customer-relationship, marketing-margin

1. Introduction

The agricultural sector in Ethiopia is composed of different farming systems. Crop sector is the major subsector and it is dominated by; *teff*, wheat, maize, sorghum and barley accounted for 96.2% of the cereal production (Mulat and Marcantonio, 2013.). Grains are the most important cereal crops and the chief element in the diet of most Ethiopians. Cereal production and marketing is the largest sub-sector within Ethiopia's agriculture. Cereals are predominantly produced by smallholders; the largest share of the produce goes to household consumption (66%), while 16% for seed and 14% for sale. The remaining share goes to wages, animal feed, *etc*. (CSA, 2010). Despite a trend of increasing agricultural output over the last decade in Ethiopia, it has been unable to produce sufficient quantity to feed the rapidly growing population due to drought, limited access to resource (land, livestock), basic services and inefficient market. An inefficient grain marketing system would thus entail substantial costs to consumers and discourage farmers to produce more. Various studies confirmed the positive relationship between higher market concentrations and market inefficiency in different markets. Wolday (1994) analyzed grain market in the southern part of Ethiopia and identified that for Shashemene's market CR_4 had 35% market share; similarly Gebremeskel *et al.* (1998) identified that traders had a market share of 33% in 26 grain markets in Ethiopia; using concentration ratios of 33% to 50% to indicate a weak oligopolistic market structure.

Market efficiency has been associated with market concentration in the sense that such efficiency enables a market to be competitive. Well-functioning markets facilitate easy conversion of agricultural products to cash. Cash in turn facilitates other exchanges of goods and services required for increased production and consumption. However, the Ethiopian grain market is not well functioning and characterized by high transaction cost and imperfect market structure (Eleni, 2001; Asfaw *et al.*, 2004; Tadesse and Fekadu, 2010). Grain marketing system is relatively sophisticated with complex networks of local assemblers, wholesalers (inter-regional and terminal market grain traders), retailers and brokers. The specific role of intermediaries in grain markets in Ethiopia has been subject of many studies in context of their different roles and functions: as intermediaries in searching for a trading partner as brokers in improving market efficiency (Eleni, 2001). Gebremeskel *et al.*, (1998) observed that there are a number of intermediaries (traders) that participate in grain marketing activities: selling, buying, transportation, storing and processing activities to transfer grain from producers to the consumer, processor or export market level.

The grain marketing system in Ethiopia is in progress through road construction and access to market information to benefit producers and consumers. However there is still significant gap that has to be improved. According to Mulat (2000), the Ethiopian agricultural output markets are characterized by an inadequate transportation network, limited number of traders with inadequate capital and facilities, high handling costs, inadequate market information system, weak bargaining power of farmers. Traders' performance should be considered in the assessment of grain market due to a well-built tie between farmers and traders. When farmers are unable to get fair price and incapable to participate in market due to marketing problems it leads to low income and food shortage. Increasing trader participation is expected to lead to competition in the market, which in turn can improve marketing efficiency. Considering traders' performance is important to enhance farmers' crop production and market participation because traders are the mediators between market and production activities.

The importance of physical and financial capital to business performance is generally accepted. However, the importance of social capital, especially customer relationship, has not generally been recognized. This category includes networks, norms, rules and social values in the functioning and marketing activities. Hence, Fafchamps and Minten (2001) pointed out that social capital or networks play an important role in the resolution of dispute among traders. Fafchamps and Minten (1999) observed that social capital reduced transaction costs and acts as an informal channel for obtained insurance against liquidity risk in Madagascar's traders.

Relationships and social networks may thus enable traders to economize on transaction costs even though they would probably fail to achieve the same level of aggregate efficiency as perfect markets. The contribution of social capital on the performance of grain traders was not studied in Ethiopia. Therefore, it is important to assess traders' performance and determinant factors in order to improve their long-term relationship in marketing channels.

2. Problem Statement

Production of food grain have shown improvement over the last decade, however the income of rural producers and food security for urban population remains low because of the grain market inefficiency (Abraham, 2009). It is often believed that low performance of traders in grain markets is a source of inefficiency. In response to this perception, study of traders' performance is crucial. Wang *et al.* (2006) suggested that the operation of an agricultural wholesale market has a fundamental influence on the price of an agricultural product, distribution efficiency and in terms of affecting international competitiveness. However, there are few studies on the performance of traders to improve the competitiveness of grain markets (Eleni, 2001) and livestock market (Jabbar *et al.*, 2008). Similarly, the response of social capital was not given an attention on traders' performance. Therefore, enhancing traders' performance and considering the response of social capital is important and identifying the determinants of their performance is also crucial to obtain a benefit from an efficient market through the smooth economic relationship of farmers, consumers and traders.

3. Objective of the study

The study intends to assess the efficiency of the grain market Oromia, Amhara, Tigray and SNNPR (Southern Nation Nationalities People Region) regions of Ethiopia. The study attempted to identify the determinant factors of traders' performance related to marketing margin and volume of purchase.

4. Methodology

4.1. Description of the Study Area

Ethiopia is the biggest country in East Africa with 1,120,000 square Kilometers (km2) occupying the major part of the Horn of Africa. In the mid-2014, the Ethiopian population was estimated at about 96 millions. The population is growing by about 2 million a year. The total population of the country is projected to be 130.5 million and 165.1 million in 2030 and 2050, respectively (Population Reference Bureau, 2014). The majority of the population lives in the highland areas of the country. Currently, Ethiopia is divided into nine national regional states: Oromiya, Amhara, Tigray, SNNPR, Afar, Benishangul-Gumuz, Gambela, Harari, Somali; and two chartered cities: Addis Ababa and Dire Dawa. Oromiya. The study covered four regions of Ethiopia: Oromiya, Amhara, Tigray and SNNPR which is more than 80% of population in the country; in terms of area and population Oromiya has the largest share followed by Amhara, SNNPR and Tigray. Crop production is dominated by principal cereals such as *teff*, wheat, barley, maize, sorghum and millet. In 2007/08, 97% of the grain crop was produced and sold from four regions; Oromiya produced the largest share (48%) of the total cereal production, followed by Amhara (34%), SNNPR (8%) and Tigray (7%) (CSA, 2008). That is why the study focused on these regions.

4.2. Data Requirement, sampling procedure and sample Size

The study uses the Ethiopian Agricultural Household and Marketing Survey (EAHMS) jointly implemented by the Ethiopian Development Research Institute (EDRI) and the International Food Policy Research Institute (IFPRI) in 2008. Data was obtained on traders' characteristics, their business history, transaction costs, and resource ownership, volume and direction of trade, relationship among marketing agents, buying and selling strategies, etc. The primary data were collected using informal surveys using a random market appraisal (RMA) technique and checklists to confirm the survey results of traders. Group discussions were conducted with traders and agricultural and relevant experts from government organizations during the RMA survey. The grain market participants, their role and interactions were identified in the RMA.

Multistage sampling technique was employed to collect data from 206 traders from randomly selected rural and urban markets in the study areas. The sampling was followed a stratified random sampling; in the first stage selected market locations represented both the surplus and deficit regions of the country. Sample selection adopted the following procedures: where wholesalers were found in the market to number more than 10, 50% were interviewed. In a situation where market location had fewer than 10 wholesalers, a minimum of five wholesalers were interviewed. In deficit markets, 12 retailers or assemblers were interviewed, while in surplus markets, eight retailers or assemblers were interviewed. Following this procedure, a total of 368 traders were interviewed from 20 markets. Generally, the data referred for the study was collected from 206 traders who were throughout to provide relevant information. To verify the result the informal survey was conducted using checklists.

4.3. Method of Analysis

This research used multiple regression model that, contribute to the literature, Fafchamps and Minten (1999), illustrated the economic effect of social capital on the functioning of traders' performance. This study, therefore, used the Fafchamps and Minten approach and denoted traders' production function as:

$$Q = F(L, K, H, R) \quad (1)$$

Or

$$Q = F(L, K, H, S, C) \quad (2)$$

where Q is a measure of performance of a trader (volume of transaction, margin or profit); L, K and H stand for, labor, physical capital and human capital, respectively. In equation (1), customer relationships are denoted by R. Equation (2) was meant to evaluate the effect of engaging in some kinds of customer relationships on traders' performance. In this equation, customer relationships with suppliers and those with clients are denoted S and C, respectively. Equation (2) is developed to explore the relative impact of customer relationships with suppliers and those with clients. The R, S and C are corresponding to the key independent variables: "regular suppliers or buyers or both", "regular suppliers" and "regular consumers".

Model specification of traders' performance

First, the different measures of social capital and human capital that are used in the analysis were selected and discussed. But other controlling variables were also identified. Second, a regression analysis was made to determine the quantitative effect of the variables on traders' performance. Two models were developed from Equation (1) which this study used to find the determinants of traders' performance. The functional form for regression analysis is multiple linear regression models presented as:

$$\ln Q_M = \beta_0 + \beta_i X_i + \upsilon_i \quad (3)$$

$$\ln Q_P = \beta_0 + \beta_i X_i + \varepsilon_i \quad (4)$$

where $\ln Q_M$ and $\ln Q_P$, are log of average marketing margin and quantity purchased, respectively, β_i coefficient of explanatory variables that has to be estimated, and υ_i, and ε_i the error terms corresponds with each equation.

5. Result and discussion

5.1. Characteristics of Sample Grain Traders

The main characteristics of surveyed traders are summarized in Table 1. There are significant differences in most of characteristics of traders across different regions. The study indicated that only 12% of the traders were female, which shows the grain market was dominated by male. The average age of the traders was 40 years. Most of the traders (44%) had a junior secondary education while 43% of them had a senior secondary education. On average, the sample trader had been in grain business for nine years and before becoming grain traders, 22% of them were farmers that can affect the performance of trading activities. Partnership is believed to strengthen financial capacity and knowledge of enterprise's members; however, 95% of the grain traders held in sole proprietor.

About 73% of the traders had their own house with an average estimated value of Birr 135,230. The highest (Birr 241,920) estimated cost of the house was found in Tigray. Nearly 91% of the sample traders had store under their exclusive control, with an average capacity of 721 quintals; highest capacity was in Oromiya (1050 quintals). The traders started their business with an average capital of Birr 18,230 and the 2007/08 capital was about fivefold (88,280 Birr) of their initial capital. The highest financial capitals were found in Tigray. The average grain purchased in 2007/08 was 3174 quintals; Oromiya traders were the highest (4854 quintal) buyers. Net marketing margin of the grain traders was Birr 40 per quintal on average; the lowest margin (Birr 18 per quintal) was found in Tigray because traders would not purchase from farmers.

Table 1 Characteristics of grain traders

Variables		N = 47 Amhara	N = 18 Tigray	N = 97 Oromiya	N = 44 SNNPR	N = 206 Total	χ^2/F-value
Sex (%)	Male	83	94	88	93	88	3.01
Age (years)		41	41	42	37	40	2.17*
		(10)	(5)	(12)	(9)	(11)	
Educ. (%)	Read & write	13	6	10	0	8	26.38***
	Junior	42	89	37	45	45	
	Secondary	45	6	48	48	44	
	Higher edu.	0	0	4	7	3	
Trade experience		6	8	10	9	9	16.11***
		(4)	(6)	(9)	(7)	(8)	
Farming Experience (%)		44	13	22	20	22	70.51***
Proprietorship (%)		98	100	93	91	95	9.38
Home own (%)		66	72	73	80	73	2.15
House value (Birr)		115.65	241.92	113.97	156.06	135.23	3.89***
		(107.52)	(181.68)	(113.76)	(149.52)	(132.45)	
Exclusive store (%)		96	94	86	95	91	10.87**
Store capacity (Q)		364.43	192.78	1049.99	601.05	721.30	3.89***
		(776.52)	(67.20)	(3762.45)	(822.65)	(2647.62)	
Initial capital (Birr)		10.38	44.94	10.58	32.54	18.23	3.13***
		(17.48)	(115.79)	(17.99)	(94.01)	(57.63)	
2007/08 capital (Birr)		64.89	135.72	83.92	103.81	88.28	9.97***
		(120.68)	(148.68)	(124.34)	(126.63)	(126.63)	
Purchase (quintal)		1531	824	4854	2650	3174	3.82***
		(1817)	(1112)	(17103)	(3067)	(11933)	
		22	18	52	41	40	12.62***
Marketing margin (Birr/qt)		(27)	(19)	(43)	(60)	(45)	
Language (average)		2.06	1.40	2.39	2.45	2.15	36.04***
		(0.24)	(0.65)	(0.85)	(0.76)	(0.86)	
Regular supplier (%)		89	81	84	91	85	2.19
Regular customer (%)		89	79	79	82	80	2.15
Buy on credit (%)		72	43	48	68	53	15.40**
Sales on credit (%)		89	64	67	84	72	8.87
Sales intermediary (%)		0	12	0	5	7	28.13**
Purchase intermediary (%)		13	12	22	11	13	16.25**
Price info collectors		1.79	1.51	0.72	0.95	1.38	13.99***
		(1.79)	(1.31)	(1.45)	(0.96)	(1.42)	
Equb (%)		33	36	57	80	55	21.04***
Mobile phone (%)		98	100	91	93	94	6.39*
Local market price info		87	56	84	91	84	12.48***
Personal observation		44	21	49	59	44	49.97***
Other market price info		64	11	74	91	70	40.72***

N = sample size, *** and ** indicate that statistically significant difference among regions at 1% and 5% significant level, respectively. The figure in parenthesis is standard deviation.
Source: Computed from EDRI and IFPRI survey data, 2007/08

Social capital is key elements in conducting a business and is important to reduce transaction costs. The result indicated that the traders could speak more than two languages to facilitate their business; the largest was spoken in SNNPR. Nearly 85% and 80% of the traders had regular contact with suppliers and next buyers, respectively. Once such trust is established, customers are likely to sell or buy on credit. Hence about 53% and 72% of them of the traders were purchased and sold on credit, respectively; the most creditors were found in Amhara.

Using intermediaries is an important source of information that reduces a transaction cost in business activities but only 7% and 13% of them used intermediaries when they sold and purchased grains, respectively who were wholesalers. The traders employed more than one person to collect price information from different markets; the largest number was in Amhara. Belonging to social organizations, informal saving group (*Equb*) may be beneficial to strengthen financial capacity and a good starting point for saving. Table 1 shows that 55% of sample traders were a member of *Equb*; the most (80%) member found in SNNPR.

The availability of market information enables traders to take rational decisions in the market situation where they operate. About 94% of the traders had mobile telephone to obtain information from distant markets and within the markets. About 84% of the sample traders collected price information regularly from their main local market; particularly 44% of obtained price information by personal observation and the rest used other traders, regular customers to obtain local market price information. Collecting market information from other markets is important for market integration; hence by using different networks, 70% of the sample traders collected price information from other markets. Traders in SNNPR were found to be relatively smart to collect price information from local and distant market regularly.

Variables

The dependent and possible explanatory variables with expected influence in traders' performances are summarized in Table 2. The study will examine the impact of financial capital, social capital and human capital, and transaction costs on traders' performance. Traders' net marketing margin and quantity of purchase are dependent variables in the model, but the independent variable in the model that having "regular suppliers or clients or both" used as a customer relationship (COSTOMR) variable.

Table 2. Variables expected to affect traders' performance

Variables	Description	Measurement	Value	Expected sign
1. Dependent variable				
NMM	Net marketing margin	Sales price - (Purchase price + transaction costs) per quintal	Continuous	
PURCH	Purchase	Quantity purchased (Quintal)	Continuous	
2. Independent variables				
I. Financial and Physical capital				
WC	Working capital	2007/208 working capital	Continuous	+
STORE	Own store	1 =Yes, and 0, otherwise	Dummy	+
II. Social capital				
LANG	Language	No. of languages spoken	Continuous	+
INTER_SAL	Intermediary at sale	1 =Yes, and 0, otherwise	Dummy	+
INTER_PUR	Intermediary at purchase	1 =Yes, and 0, otherwise	Dummy	+
COSTOMR	Customer relationship	1 =Yes, and 0, otherwise	Dummy	+
EQUB	*Equb* member	1 =Yes, and 0, otherwise	Dummy	+
III. Human capital				
TRADEXP	Trade experience	No of years in grain business	Continuous	+
EDUC	Education	1 =Yes, and 0, otherwise	Dummy	+
FARMING	Farming experience	1 =Yes, and 0, otherwise	Dummy	+
PRILAB	Labour	No of persons collect price info	Continuous	+
IV. Transaction cost				
MOBTELL	Mobile telephone	1 =Yes, and 0, otherwise	Dummy	+
Oromiya	Oromiya region	1 if Oromiya, 0= otherwise	Dummy	+/-
Tigray	Tigray region	1 if Tigray, 0= otherwise	Dummy	+/-
SNNPR	SNNPR region	1 if SNNPR, 0= or else	Dummy	+/-

5.2. Determinants of traders' performances

The overall goodness of fit of the regression model was measured by coefficient of determination (R^2) that tells what proportion of the variation in the dependent variable was explained by the explanatory variables. About, 23.11% of market margin and 33.9% of the variation in volume of purchase were explained by the model. Hence, the F tests were applied for overall fit of the model. The results indicated that F-tests were highly significant at 1% level in both regressions; therefore, the model is adequate. The regression results are summarized in Table 3.

Financial and Physical capital

As expected, the traders with a higher working capital significantly and positively associated with the volume of purchase. A one Birr increase in working capital led to a 33.31% increase in the volume of purchase. This justified that more financial capital probably augmented to broaden their business. This finding is consistent with agricultural marketing in Madagascar, China, Ethiopia and Malaysia that the performances of traders were positively affected by working capital (Fafchamps and Minten, 1999; 2001; Wang *et al.*, 2006; Jabbar *et al.*, 2008, Fauzilah et al., 2012). However, contrary to expectation, working capital had a negative and significant effect on marketing margin; that a one Birr increase in working capital led to a 10.54% decrease in marketing margin. This justifies that to avoid tied capital and a price risk traders may sell a large quantity of grain frequently and may sell at a low price to benefit from quantity sold instead of the increasing price. In such a situation trader may get more profit and may be more competitive in the grain market. This was similar to the finding of Jabbar *et al.* (2008) that a working capital negatively affected the livestock market margin in per cattle.

Social capital

Networking is one of the social capitals which develops people's interaction and facilitates market transaction. Hence, as expected the marketing margin and the volume of grain purchase increased with using sales intermediaries. Using intermediaries at the time of sale led to increase in traders' marketing margin by 84.43% and volume of purchase by 65.81%. The result implies that the traders performed well in the marketing margin and the volume of purchase probably because the intermediaries may identify better price and potential markets than the trader himself/herself. These findings are consistent with some observations that using intermediaries increases the performance of grain traders in Madagascar and Ethiopia (Fafchamps and Minten, 1999; Eleni, 2001). The informal survey verified that brokers played a major role on the wholesale markets. Jabbar *et al.* (2008) further argue that broker-use as a trading practice would be expected to increase margin by reducing transaction costs by providing better market information better price and lesser time for contract negotiation and enforcement. However (Jabbar *et al.*, 2008; David *et al* 2014) found that increase in the number of intermediaries led to a reduction in the marketing efficiency because increase in number of intermediaries led to an increase in marketing costs, which resulted in reduced marketing efficiency.

Table 3. Factors affected traders' performance

Variables	Marketing margin		Volume of purchase	
	Coef.	Std. err.	Coef.	Std. err.
WC	-0.1054**	0.0476	0.3331**	0.1333
STORE	-0.1684	0.3624	0.3567	0.2656
LANG	0.1248	0.2398	-0.1987	0.2097
INTER_PUR	0.1727	0.2781	0.2365	0.3581
INTER_SAL	0.8443***	0.3037	0.6581*	0.3762
COSTOMR	-0.4645*	0.2455	-0.1041	0.2926
EQUB	0.1940	0.1691	-0.0235	0.1928
TRADEXP	-0.0580	0.1039	0.1679	0.1069
EDUC	-0.3182	0.2220	0.2543	0.3637
FARMING	0.3358*	0.1817	-0.0647	0.2168
PRILAB	-0.0180	0.1776	0.0278	0.1927
MOBTELL	-0.6052**	0.2879	0.4732	0.3702
OROMIYA*	0.6255**	0.2485	0.8273***	0.2464
TIGRAY*	-0.0553	0.2545	0.4944	0.3558
SNNPR*	-0.1156	0.3203	1.2695***	0.2977
Const.	5.0446***	0.6665	1.4546	1.1958
R^2	0.2311		0.3390	
Root MSE	1.0932		1.1648	
F-Statistic	7.32***		7.87***	
No. of observations	206		206	

***, **, and *** indicate a significance level of 10%, 5%, and 1% respectively**

Note: All continuous variable used in log form

Source: authors' estimates from EDRI and IFPRI 2007/08 data set

*Amhara region is the base.

A social network enables traders to deal with each other trust worthily by, exchanging price information and economizing on transaction and quality inspection. However, the result indicated that the traders with regular suppliers, buyers or both negatively affected the marketing margin. On average, traders' relationship to customers reduced the marketing margin by 46.45%. This probably because to absorb and maintain clients' relationship, traders willingly sold below the market price to their regular customers and paid above the market price for their regular suppliers. This may lead to reduce their margin. This result is similar to Jabbar's *et al.* (2008) finding that per small ruminant market trading with regular suppliers or customers led to reduce marketing margin.

Human capital

Formal education and work experience as proxies for human capital have proven their value in the empirical study (Anale, 2006). Human capital is embodied in individuals provides comparison and increases their ability to earn income throughout their lifetimes. As a result, farming experience (before becoming a grain trader) had a significant and positive effect on marketing margin. Traders who had a farming background had more advantages on marketing margin that increased by 33.58%. This implies that traders with farming background may have better knowledge of the source of grain, the time of purchasing at low price, better awareness about quality, variety and grain management skill than the traders with less experience. They may also make a link with farmers to buy sufficient and quality grain.

The widespread availability of mobile phones has changed access to price information for a large number of traders in the grain market and has led to a different way of doing commercial deals. However, the correlation between mobile phones ownership and marketing margin was significant and negative; traders who own mobile phone led to reduce marketing margin by 60.52%. The ownership of mobile phones probably reduced the price variation among the traders due to diffusion of information in grain markets. This result is consistent with the finding of Aker (2010) in Niger that mobile phones are more useful in reducing price dispersion when agricultural markets are farther apart. In some cases traders may use mobile phones to facilitate collusive behaviors among them. If this was the case, a reduction in price difference or marketing margin could be an indication of convergence toward the monopoly price (Aker, 2010).

Regional dummies also affected the traders' performances. The marketing margin of traders was positively related to Oromiya. The marketing margin of the location of traders in Oromiya was better than Amhara by 62.55%. Similarly, the volume of purchase was significantly and positively affected by traders' location in Oromiya and in SNNPR. Locations of traders in Oromiya and SNNPR raise the volume of purchase by 82.73% and 126.95% which is more than in Amhara. This may due to high supply potential of the regions enable traders to purchase enough quantity and maximize their benefit.

6. Conclusion and recommendation

Working capital is the initial condition of running any business. As a result, working capital positively affected the volume of purchased grain but it negatively affected the marketing margin. To improve the performance of traders the finding suggested adding working capital through different means (like access to credit through micro finance institutes, banks, *etc.*) with planned and market assessment.

Increasing social network for the traders can be of great value in enhancing their access to markets and enables traders to deal with each other in a more trustworthy manner. The result indicated that the intermediaries used at the time of sale positively affected the marketing margin and the quantity of grain purchased. Intermediaries are essential to identify better prices, to link unknown buyers with unknown sellers and guarantee, and witness on behalf of buyers or sellers. Therefore, establishing licensed and well organized brokerage service is important to run grain business smoothly. Customer relationship adversely affected the marketing margin; this is to absorb customers, traders willingly reduce price or pay better price than the market price. Hence, traders should strengthen their trade relationship with regular customers in a formal or informal way (like *Idir*, *Equb*, changing gifts, or by other means) as this strategy may help them to economize transaction costs, solve financial problems and conflict on quality or weight.

Human capital improves performance of the traders. The study strongly confirmed that farming background helped traders' volume of purchase. Hence, farmer-trader linkages are recommended through the dissemination of information (e.g. workshops) and training on quality and production management. Market information facilitates market transaction. Nevertheless, ownership of mobile phones adversely affected the marketing margin. Therefore, to create confidence among traders and to create a competitive market, a reliable, permanent and public domain market information system should be strengthened. These include text message, TV, radio and like ECEX that visualise transparent market price on billboards. Finally, location disparities indicated that traders in Oromiya performed better in marketing margin and in the volume of purchase than those in Amhara. Similarly, location of traders in SNNPR achieved more on the volume of purchase than those in the Amhara region. To narrow the performance gap of traders in different regions, major improvement should be made on the infrastructure and institutional support (such as credit, identify market opportunities, market information, *etc.*) that directly or indirectly affect the marketing efficiency.

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