

ISSN : 2394-4218

International Research Journal of Human Resources & Social Sciences

VOLUME NO. 11

ISSUE NO. 1

JANUARY - APRIL 2024

EIS LEARNING

**No - 198, Upper Hatia, Near Mahatma Gandhi
Smarak High School, Ranchi - 834003, Jharkhand
Ph : 919097302256 / Email : info@eislearning.com**

International Research Journal of Human Resources & Social Sciences

Aims and Scope

International Research Journal of Human Resources and Social Sciences (IRJHRSS) is a double blind peer reviewed, refereed monthly international journal that provides rapid publication of articles in all areas of human resources and social sciences and their applications. The journal provides a common forum where all aspects of human resources and social sciences are presented. The journal welcomes publications of high quality papers on following areas-

Study of Human Resources And Social Science Such As Policy Initiatives, Worker Rights, Benefits And Responsibilities, Employee-Management Relations, Strategic Planning And Allocation, Education And Training, Recruitment And Work Practices, Professional Development And Leadership, Cultural, Cross-Cultural And Gender Issues, Role Of The Unions And Their Impact On Organisational Productivity And Worker Satisfaction, Worker Employability And Transferability Of Skills, Wage And Incentive Aspects Of Employment, Worker Retirement Issues, Impact Of Technology On Human Resources Practices , Employees As A Source Of Innovation And Creation, Anthropology, Communication Studies, Criminology, Cross Cultural Studies, Demography, Development Studies, Education, Ethics, Geography, History, Industrial Relations, Information Science, International Relations, Law, Linguistics, Media Studies, Methodology, Philosophy, Political Science, Population Studies, Psychology, Public Administration, Sociology, Social Welfare, Paralegal, Performing Arts (Music, Theatre & Dance), Religious Studies, Visual Arts, Women Studies And Allied Subjects. Empirical research using primary, secondary or experimental data is also encouraged.

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International Research Journal of Human Resources & Social Sciences

(Volume No. 11, Issue No. 1, January - April 2024)

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Problems of Aged People in Rural Communities of Assam: A Case Study in Lakhimpur District

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ABSTRACT

population of the old people of 60- plus age is estimated to be about 60 million in India. Most of the elderly people live in villages as India's population has rural bias. With the disintegration of joint family system and changes in social values, social structure and economy resulting from industrialization, urbanization and impact of western culture, the traditional forms of family role expectation are changing. Children now neglect the aged parents and they feel unwanted. The generation gap is widening and children find it difficult to adjust with their elderly parents. The coping capacities of the younger and aged family members are now being challenged under various circumstances resulting in neglect and abuse of aged parents in many ways, both within the family and outside the family. Therefore the care of aged people has emerged as an important issue. Hence the investigator made an attempt to find out the problems faced by the aged people so that practical solution can be made. One Hundred twenty (120) respondents were randomly selected from the villages of Azad panchyat of Lakhimpur development block and interviewed regarding their problems. Majority of them (96.7%) suffer from diseases like joint pain, Blood Pressure, diabetes, Dementia, neurological problems etc, 54.2% respondents faced economic problems and 44.2% respondents have emotional problems. The study reveals that majority of aged people were unhappy in their lives due to quarrel for property among their children, lack of care, rough behaviour from the children etc.

Key words: Aged people, problems, communities, emotional, economic

INTRODUCTION:

Old age refers to ages nearing or surpassing the life expectancy of human beings and the end of the human life cycle. WHO defines aged people are those whose age are 60 years or above. The population of the old people of 60- plus age is estimated to be about 60 million in India. Globally, the population of ageing is rapidly increasing. Between 2015 and 2050, the proportion of the world's population over 60 years will nearly double, from 12% to 22% (1). The old age is classified in terms of Young-Old for 60 to 69, Old-Old for 70 to 79 and Oldest Old for 80 to 89. In the Indian context, the age of 60 years has been adopted as the age of retirement in government sector. It has been seen that most of the elderly people live in villages as India's population has rural bias. They commanded a great respect due to traditional norms and values of rural society. The total volume of knowledge that existed in the form of folklore, mythologies, riddles and folk songs etc. could be handed down to the younger generation by the aged through the medium of oral tradition. For this reason aged people is an important element governing social status and privileges in the family. But due to industrialization, urbanization, technological changes, disintegration of joint family system and changes in social values, structure and economy, the

aged people who are looked upon as an idle of respect has gone through strenuous time. With increasing strain of new type of activities many traditional forms of family role expectation are changing. Now their life is a means of deprivation. The main problems emerging to them are due to negligence of the family. The younger generation finds bitterness in the wisdom of predecessors. They now trends to be more independence on certain issues. They don't want to be controlled by their aged parents. The misunderstanding between them is increasing. Children now neglect the aged parents and they feel unwanted. The generation gap is widening and children find it difficult to adjust with their aged parents. The coping capacities of the younger and aged family members are now being challenged under various circumstances resulting in neglect and abuse of aged parents in many ways, both within the family and outside the family. Therefore the care of aged people has emerged as an important issue. Several studies has been carried out regarding problems of aging. In a study conducted by Chandha and Sinha (1997) found that the most problematic areas of aged is health, followed by psychological, financial and social problems. K.Sukhpal etal (2019) carried out a study on daily life problems faced by elderly in a north indian city. No such type of study has been carried out yet in lakhimpur district of assam speacially in rural areas.

Therefore the investigator carried out this study with the following objectives:

OBJECTIVES:

1. To know the background information of aged people
2. To understand the scenario of family care for aged people
3. To know the major problems of aged people

METHODOLOGY:

The area selected for the study was Azad Gram panchayat of Lakhimpur Development block of Lakhimpur district. The villages is predominantly occupied by peoples of various caste population. There are ten villages in Azad panchayat. Twelve (12) aged people from these 10 villages were randomly selected constituted the total sample size of 120 respondents.

Prior to the commencement of the interview, the study participants were carefully briefed regarding the purpose of the study so as to obtain their full co-operation for the study. House-to-house visit were conducted and interviewed the both male and female aged people of the family who are present at the time of survey.

RESULTS AND DISCUSSIONS:

Background Information of respondents:

A total of 120 respondents were interviewed from 120 households. Among them 57.5% were male and 42.5% were female. All the population belong to Hindu religion. Most of them (65%) completed primary level whereas only 35% were high school and above. Most of the aged parents (65.8%) were belonged with the family and care taken to them by in-laws and 34.2% aged person lived alone in the home. Their son/ daughters are doing the services outside the district. The findings are represented in the following table 1:

Table 1: Back ground information

Sl.No	Factors	Frequency	Percentage
1	Male	69	57.5%
2	Female	51	42.5%
3	Widow	8	15.7%
4	Widower	11	16%
5	Educational status		
	Upto primary level	78	65%
	H.S and above	42	35%
6	Live with other family members	79	65.8%
	Live alone in home	41	34.2%

Problems of Aged people:

The aged who looked upon as a respect and superiority and whose honour is synonymous with the honour of the community are now suffered from numerous problems. With the rapid changes in society and the emergence of nuclear families, the aged are now suffer from emotional, physical and financial insecurity. Following table shows the problems that aged people faces in our society.

Table 2 : Problems of Aged people

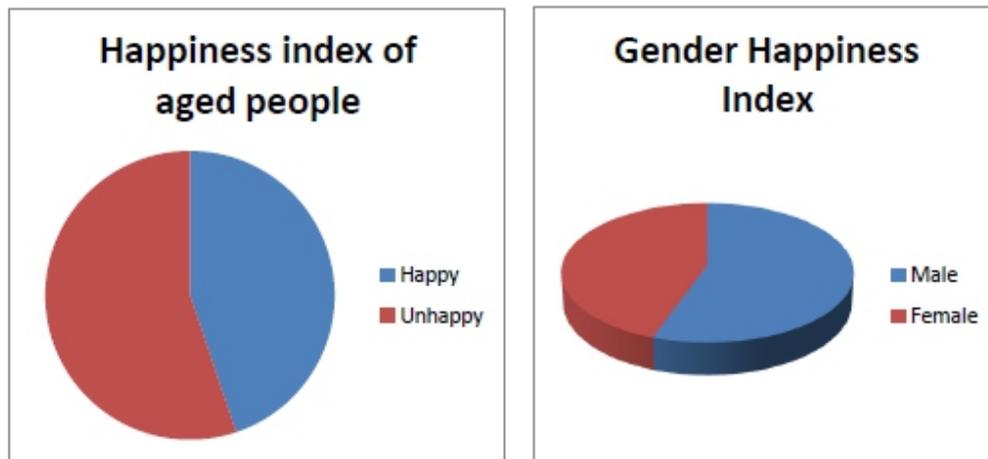
Sl. No	Factors	Frequency	Percentage
1	Emotional Problems		
	Family Support	67	55.8%
	Without Family support	53	44.2%
2	Economic Problems		
	Financially secure	55	45.8%
	Financially not secured	65	54.2%
3	Health Problems		
	Suffer from diseases	116	96.7%
	Free from disease	4	3.3%

From the above table It was found that majority of aged people in rural assam i.e. 55.8% received family support. They lived with their son and other family member. 44.2% of aged were lived alone. Further 45.8% aged people were financially secured. They were from wealthy family and retired person and they get pension from government. Another 54.2% aged people were financially not secured. They belongs to farmer family, they have no pension and their children are incapable to look after them. Majority of them i.e. 96.7% faced the health problems like joint pain, Blood Pressure, diabetes, dementia, neurological problems etc. and although only 3.3% were free from these type of diseases but still they suffer from age-based disease like cough, fever etc.

Gender Happiness Index:

During investigation, it was discussed with the respondents about their happy and unhappy feelings of leaving. It was found that 86 out of 120 aged people were unhappy in their lives. Among them 49 were male and 37 were female. The study reveals that 71.7% aged people are unhappy. Among them 57% are male and 43% are female.

This unhappiness is because of qurrell for property among their children, lack of care, rough behaviour from the children etc. Espicially the widow and widower face that kind of family problems.



CONCLUSION AND SUGGESTIONS:

In view of the increasing need for intervention in the area of old age welfare, the Ministry of Social Justice and Empowerment, Government of India, adopted a „National Policy on Older Persons' in January 1999. The policy provides specific facilities, concessions, relief and services and helping them to cope with problems associated with old age. In Assam also, the 126-member assembly passed a bill seeking to deduct a fraction of the salary of state government employees for the benefit of their aged parents in case they do not want to support them. This is known as the Assam Employees PRANAM Bill which aimed at ensuring that employees do not neglect their parents in times of need. The bill has provisions for deducting 10% of an employee's pay and transferring it to the account of the parents if

they need. In spite of these, there is a great need for proper care and protection to aged people in the changing scenario. Following suggestions may go a long way in changing the life of aged in our society.

- Traditional values, moral values should be reinforced in school curricula and through the media.
- Provides free medical health check-up camps programme to rural areas are necessitate to reach out to the aged who have particularly no health care facilities near their reach.
- The regular task and discussion should be organized to create a sense of security among them.
- Awareness should be created among younger generation to preserve our old age tradition of love and care for the elder both in the family and the community.

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Human Resources Management Practices in Tourism and Hospitality Sectors in India: Issues and Challenges (A Theoretical Overview)

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ABSTRACT

India is a large market for travel and tourism. It offers a diverse portfolio of niche tourism products - cruises, adventure, medical, wellness, sports, MICE, eco-tourism, film, rural and religious tourism. India has been recognized as a destination for spiritual tourism for domestic and international tourists. Human Resource Management is an organizational function which helps in providing proper direction to the people working in an organization. It also helps in managing and recruiting man power. It is a function which deals with issues related to training, administrating, employee motivation, benefits communication, wellness safety organizations development, performance management, hiring and compensation. Human Resource Management is a function that involves a lot of activities. But the main challenge arises during staffing.

KEYWORDS: HRM Practices, Tourism and Hospitality in India

"You can dream, create, design and build the most wonderful places in the world. But it requires people to make the dream a reality". **Walt Disney**

INTRODUCTION

1.1 Human Resource Practices:

• Human Resource Management, an integral part of an organization, often ensures the success of the shared relationship between employees and an organization by identifying and satisfying the needs of the employees beginning with recruitment and continuing throughout their career. Redman and Matthews (1998) outline a range of HR practices which are suggested as being important to organizational strategies aimed at securing high-quality service:

• **Recruitment and selection:** Recruiting and selecting staff with the correct attitudinal and behavioral characteristics. A range of assessments in the selection process should be utilized to evaluate the work values, personality, interpersonal skills and problem-solving abilities of potential employees to assess their "service orientation".

- **Retention:** The need to avoid the development of a "turnover culture", which may of course, be particularly prevalent in tourism and hospitality. For example, the use of "retention bonuses" to influence employees to stay.
- **Teamwork:** The use of semi-autonomous, cross-process and multi-functional teams.
- **Training and development:** The need to equip operative level staff with team working and interpersonal skills to develop their "service orientation" and managers with a new leadership style which encourages a move to a more facilitative and coaching style of managing.
- **Appraisal:** Moving away from traditional top down approaches to appraisal and supporting things such as customer evaluation, peer review, team-based performance and the appraisal of managers by subordinates. Generally, all of these performance appraisal systems should focus on the quality goals of the organization and the behaviors of employees needed to sustain these.
- **Rewarding quality:** A need for a much more creative system of rewards and in particular the need to payment systems that reward employees for attaining quality goals.
- **Job security:** Promises of job security are seen as an essential component of any overall quality approach.
- **Employee involvement and employee relations:** By seeking greater involvement from employees the emphasis is on offering autonomy, creativity, co-operation and self-control in work processes. The use of educative and participative mechanisms, such as team briefings and quality circles are allied to changes in the organization of work which support an "empowered" environment.

In simple terms best practice is likely to entail attempts to enhance the skills base of employees through HR activities such as selective staffing, comprehensive training and broad developmental efforts like job rotation. Additionally, it also encourages empowerment, participative problem-solving, teamwork as well as performance-based incentives.

1.2 Tourism and Hospitality Sectors In India:

Tourism is a practice of travelling for recreational or leisure purpose. Tourism has become a popular global leisure activity. It is a short term and temporary movement of people. It provides a source of

income for the country. Hospitality is the relationship between a guest and a host. Hospitality is the act or practice of being hospitable. Tourism and hospitality industry are related to each other. Hospitality is the act of welcoming, receiving, hosting or entertaining the guest. It involves warm and generous welcome of the tourist.

India's tourism industry is one of them most profitable industries in the country, and also credited with contributing a substantial amount of foreign exchange. The tourism industry has helped growth in other sectors as diverse as horticulture, handicrafts, agriculture, construction etc. The Indian tourism and hospitality sector is integral to the Indian economy as it is driving socio-economic growth, triggering the development of infrastructure in various regions and facilitating growth in other sectors such as retail, construction and transport.

The launch of several branding and marketing initiatives by the Government of India such as „**Incredible India!**‘ and **'Athiti Devo Bhava'** has provided a focused impetus to growth. Incredible India 2.0 campaign was launched in **September 2017**. In September 2018, the Indian government launched the „Incredible India Mobile App“ to assist the traveller to India and showcase major experiences for travelling. The Indian government has also released a fresh category of visa - the **medical visa or M visa**, to encourage medical tourism in the country. The Government of India is working to achieve one per cent share in world's international tourist arrivals by **2020** and two per cent share by **2025**.

1.2.1 Contribution of Travel and Tourism to GDP:

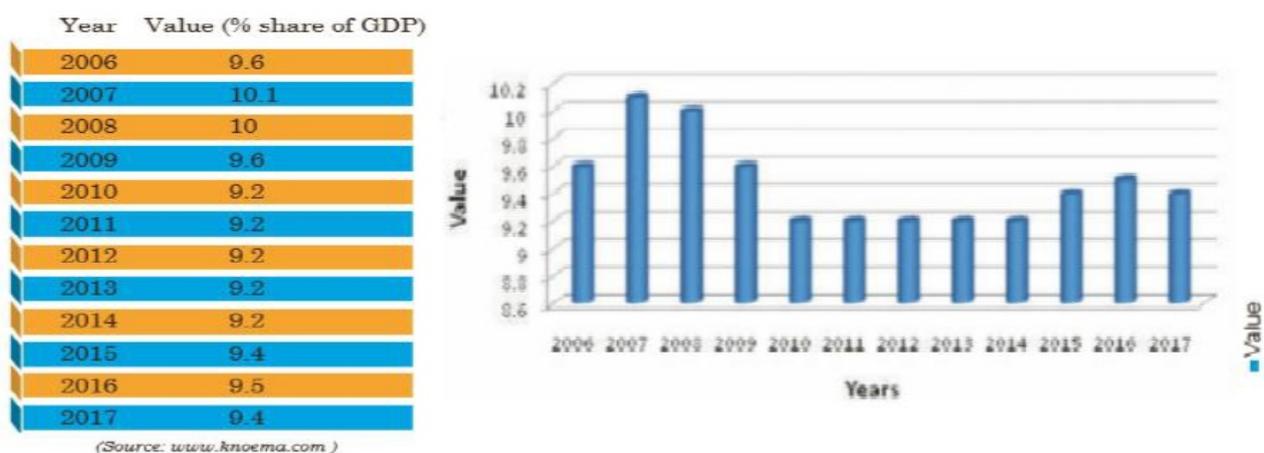
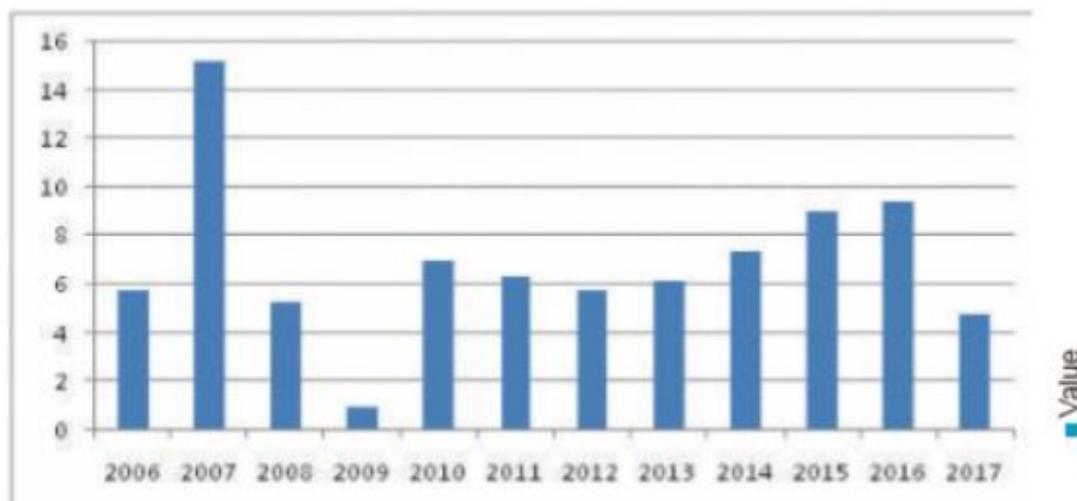


Figure shows that the share of tourism sector in GDP actually declined by one percentage point between 2007 and 2010 (from 10.1% to 9.2%), and then for five years i.e. from 2010 to 2014, the percentage share remained constant. There is marginal improvement from 9.2% to 9.4% between 2014 and 2017.

1.2.1.1 Contribution of Travel and Tourism to GDP growth rate

Year	Value (% share of GDP)
2006	5.8
2007	15.2
2008	5.3
2009	1
2010	7
2011	6.3
2012	5.8
2013	6.2
2014	7.4
2015	9
2016	9.4
2017	4.8

(Source: www.knoema.com)



There is reduction in the contribution of travel and tourism to GDP growth from 2007 – 2017. The contribution of travel and tourism to GDP growth (where GDP growth taken as 100) decreased from as high as 15.2 in 2007 to 4.8 in 2017.

1.2.1.2 Contribution of travel and tourism to GDP (in Rs crore)

Year	Value
2006	3,882.00
2007	4,730.60
2008	5,434.50
2009	5,726.80
2010	6,722.30
2011	7,777.40
2012	8,870.40
2013	10,036.20
2014	11,287.50
2015	12,459.20
2016	13,997.50
2017	15,239.60

(Source: www.knoema.com)

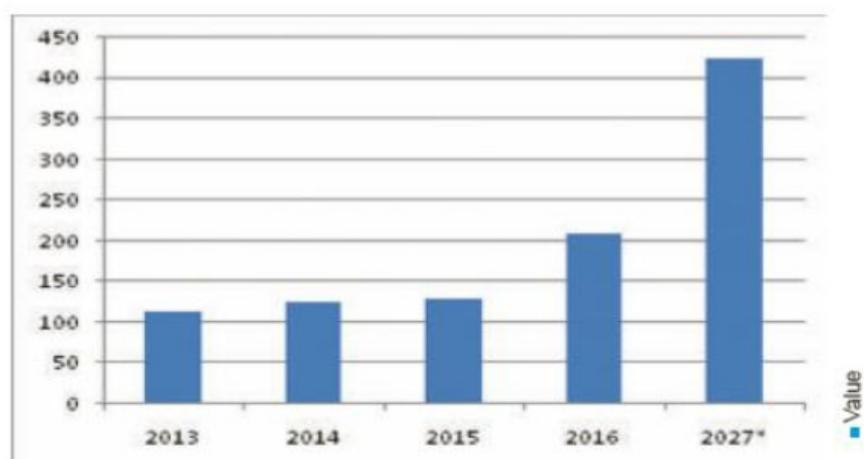


Figure shows the total contribution of travel and tourism to GDP in India from 2013 to 2027. With an increasing trend in the value contribution of Travel & Tourism in India from 2013 to 2016, the total contribution of travel and tourism to Indian GDP is expected to be doubled in a decade from \$ 208.9 billion in 2016 to \$ 424.5 billion U.S. dollars by 2027. India was ranked **7th among 184** countries in terms of travel & tourism's total contribution to GDP in 2017.

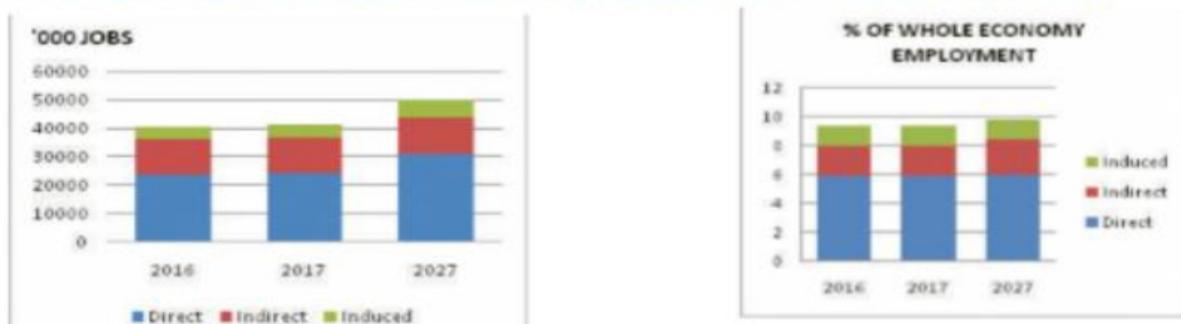
1.2.2 Travel & Tourism's Contribution to Employment

"Tourism is a big employment generator and has a multiplier impact on the economy," **Finance Minister Arun Jaitley** said while presenting the Union Budget 2017-18. As of 2017-18, **81.1 million** people are employed in the tourism sector in India which was **12.38 per cent** of total employment in the country. The Government of India has set a target of **20 million** foreign tourist arrivals (FTAs) by 2020 and double the foreign exchange earnings as well.

Travel & Tourism generated 25,394,500 jobs directly in 2016 (5.8% of total employment). This includes employment by hotels, travel agents, airlines and other passenger transportation services (excluding commuter services). It also includes, for example, the activities of the restaurant and leisure industries directly supported by tourists. By 2027, Travel & Tourism is expected to account for 31,910,000 jobs directly, an increase of 2.1% pa over the next ten years. I.II Tourism as employment Generator

(Source: TRAVEL & TOURISM ECONOMIC IMPACT 2017 INDIA, World Travel and Tourism Council)

India: Total contribution of Travel & Tourism to Employment



1.2.3 Foreign Tourist Arrivals:

Foreign Tourist Arrivals (FTAs):



There is a fourfold increase in the number of tourist arrivals into the country though there are wide fluctuations in Y-o-Y and percentage change in number of tourist arrivals. In the last 7 Years i.e. from 2010-2017 the number of tourist arrivals almost doubled.

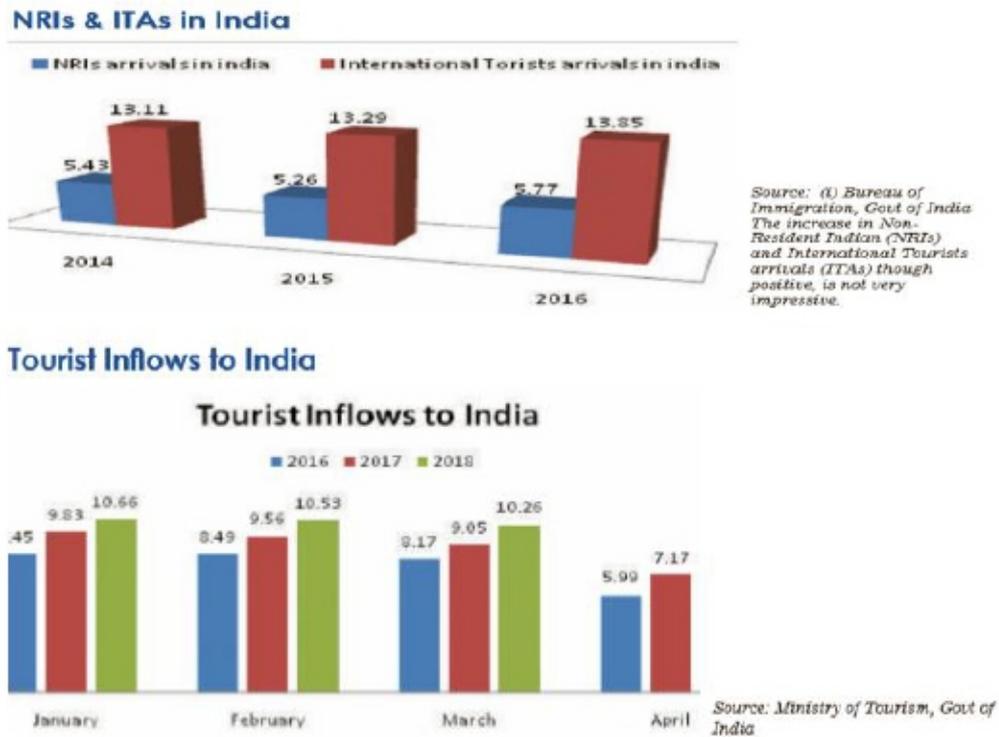


Figure shows that compared to 2016 there is a decrease in the tourist inflows when we compare the figures on month on month basis from Jan, Feb, March and April of 2016 to 2018. This indicates that the tourism opportunities in India are not aggressively promoted by the government and other stakeholders.

1.2.2.1 FTAs on e-Tourist Visa:

Tourism is one of the significant instruments for economic growth and employment generation in the country and recognizing this government of India took various initiatives to promote tourism in a big way. One of the key initiatives was introduction of Tourist Visa on arrival (TVOA) scheme. Travel and tourism is the third largest foreign exchange earner for India. During 2018, Foreign Tourist Arrivals (FTAs) increased **5.20 per cent** year-on-year to **10.56 million** in the same period. Foreign tourist arrivals for medical purpose increased from **427,014 in 2016 to 495,056 in 2017**. During 2018, arrivals through e-tourist visa increased **39.60 per cent year-on-year to 2.37 million**.

Comparison of Tourist arrived on e-Tourist Visa in India during January-april 2017 and January-april 2018



With the implementation of e- Tourist visa there is jump in the number of tourist arrivals, for example, it was increased to 918792 in January-April 2018 as compared to 581783 in January-April 2017.

Foreign exchange earnings (Fees) through tourism in India (Rs in crore)

Years	FEE	Growth Rate (%)
2017	180379	17
2016	154146	14
2015	135215	

FEEs from the tourism sector in India increased from Rs.154146 crore in 2016 to Rs.180379 crore in 2017 recording 17% growth rate. FEEs for the period January- April 2018 was Rs. 68,629 crore as compared to Rs. 60,079 crore during the same period in 2017 showing growth of 14.2%.

1.3 Human Resources Practices In Tourism And Hospitality Sectors In India:

Human resources in the hospitality sector require not just a human touch and "service with smile" but also yearn for individuals who are multi skilled, cross trained, forward looking in terms of perspective and mind set and embodies strategic creative and systematic thinking. To encourage tourists to choose a specific hotel, the hoteliers must meet or exceed the guests' expectations of service quality. But human resource managers in the hospitality industry are experiencing rapid changes due to the inundation of information technology and ever increasing globalization.

The National Tourism Policy, 2002 focused on enhancing employment potential within the tourism sector as well as to foster economic integration through developing linkages with other sectors. The

policy takes into consideration seven keys that will provide the thrust to tourism development - **Swagat (welcome), Soochna (information), Suvidha (facilitation), Suraksha (safety), Sahyog(cooperation), Samrachana (infrastructure development), Safai(cleanliness).**

Travel and tourism play an important role in India's economy. Tourism can offer direct and indirect aid to a nation's economy. Directly it provides economic support for hotels, retail shops, transportation services, entertainment venues and attractions, while indirectly helps in creation of economic activities through government spending on related infrastructure, plus the domestic spending of Indians employed in the tourism sector.

According to Nankervis and Deborah (1995), hotels must develop human resource practices which enable them to recruit, select and retain competent employees who can contribute to the achievement of desired organizational objectives.

According to Ross (1995), the hospitality industry expects prospective employees to have formal educational qualifications, experience and trade skills before entering the field. Introduction of several new hospitality institutes across India has significantly improved the quality of hospitality education, and graduates are increasingly becoming better skilled and better trained to work in this glamorous and fast growing industry.

Hospitality institutions must conduct training programs in order to produce trained and qualified professionals to work efficiently in the hospitality sector (**Menon, 1999; Gunn, 1998**). Educational institutions are developing model curricula to enhance the skills of the students for the hospitality industry. Some of the incorporated changes include written and oral communications; interpersonal skills and computer literacy as part of skills enhancement.

Draft National Tourism Policy 2015 released by The Union Ministry of Tourism on 1 May 2015 aims in boosting tourism sector in the country. Its objective is to increase India's share in world tourist arrivals from **0.71% in 2016 to 1% by 2020 and increase to 2% by 2025**. The marginal share of less than 1% in world tourist arrivals indicates that the penetration of India into the world tourism is yet to gain momentum compared to the potential & opportunities for tourism sector in India. Given the vast size & various geographical variations such as large number of scenic beaches, hill resorts, forests, sanctuaries, pilgrimage importance there are huge opportunities for tourism sector's growth and creation of large number of employment to local people. The large number of popular artifacts & handicrafts of various States, if promoted vigorously (strongly) can provide livelihood to large number of artisans and also help in reviving these arts.

1.4 Issues and Challenges: One of the most challenging aspects of the hospitality industry is management of Human Capital. Although there is a Human Resources Manager who does specific tasks with his team; in retrospect, human resources are the responsibility of all functions in the hospitality industry. This is easily understood if one sees that essentially a manager or supervisor manages people.

It is people that drive the day-to-day work of a hotel, restaurant or any other hospitality enterprise. The word „hospitality“ itself suggests that it can be delivered by human beings. The smile, a polite greeting, good food, efficient service – from the moment a guest walks into the hotel to the time he or she leaves – are all delivered by people. Hence, everyone from the General Manager down to the Security Manager is effectively managing human resources.

In India, with the major workforce in the industry being unqualified and uneducated, this task becomes all the more daunting. Hotels and restaurants are mushrooming at a phenomenal rate and hence the attrition rates of lower grade staff has shot up in the past few years. It is not unusual to find that the human resources team is struggling with recruitment most of the time and therefore cannot concentrate on the other important aspects of HRM i.e. **Training and Development, Welfare, Succession planning, and structured Performance Appraisal**. This is especially true of smaller hotels and restaurants where the human resources team is small or sometimes even non-existent.

Given the circumstances, what can we do to ensure that an adequate and trained workforce is always available to deliver the levels of service required to differentiate ourselves in the industry and deliver a „wow“ experience to our guests?

Challenges before Indian Hospitality Industry There are various challenges faced by the Indian hospitality industry which are as, Lack of well trained staff according to the requirement of hospitality industry. Lack of infrastructural facilities available.- Inadequate financial support by the Government. Lack of coordination between Central and state Government.

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Push and Pull Factor for Rural Children Migration to Cities become as A Street Children's – A study of Assela Town

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ABSTRACT

This research intended to determine specifically the area of Push and Pull factors of migrant children; drivers and lived experiences of migrant children. The researcher used a phenomenological qualitative research strategy; the study target population consisted of street children's living on the street who do not go to their family/relatives regularly. Observation, Focus Group Discussion, interview, a case study approach were used to collect data. The collected data was analyzed thematically. The research findings reveal that many factors were generally, happened to be the drivers and lived experience of migrant children in Asella Town. These are poverty, beating at home, Parent separation, Parent divorce large family size, lack of awareness about Asella Town, and death of parents According to results obtained, even though, street children has different mechanisms to exist, they face challenges like shortage of food, abuse, shortage of cloth, in acceptability by the society and absence of meaningful work, and no home to live. Society seems to isolate street children and due to the stigma streets find it difficult to be integrated with the other members of the society. However, despite the many challenges faced, there are some street children who are economically help themselves and their families.

BACKGROUND OF THE STUDY:

The concept of migrant children refers to all boys and girls below the age of 18 years, for whom the street in the widest sense of the word, including unoccupied dwellings and waste lands, more than their family, has become his or her habitual of livelihood, and who is inadequately protected, supervised, or by responsible adult/family (Kipyegon ,2015). Rural-urban migration of children is one of popular type of migrations in developing countries. Some of the findings show that migration of children is closely linked to the history of town development. Urbanization has largely taken place as a result of the "push" rural inhabitants to urban areas (ILO, 2013). In view of the high rates of urban population growth and the low level of urbanization, rural to urban migration appears to have been the major component of urban population growth in many developing countries. In low-income nations, rural–urban migration is seen as contributing to shortages in the provision of adequate housing, basic infrastructure and services; also to overcrowding and congestions/excessive traffic as well as increasing exposure to environmental hazards(Cecil ilia,2015.)

Migration of children from Rural to Urban in Ethiopia is not a new phenomenon. As in many African countries, the scale of the problem of migrant street children in Ethiopia has reached unprecedented levels (Girmachew, 2006). Forum on street children –Ethiopia (FSCE, 2003) conducted a study on the

situation of street children in Ethiopia and found that the problem is growing in all towns, especially in Addis Ababa. Although the problem of street children is understood as an urban phenomenon, many of these children have rural origin. Chronic livelihood poverty in rural areas of the country which traditionally relied upon subsistence farming, in general, leads children to move to the city streets in search of better livelihood (Degefa, 2005). The researcher's sample consists of street children who came from the rural villages, who in different ways earn income from the street, and who do not have relationship with their families frequently. Currently, even if organized data is not available, the number of street children in Asella Town administration is seams increasing time to time. These children push their life without adequate resources, and the majority of them are seen forced to work some sort of hard labor, their employment mainly takes place on the street.

STATEMENT OF THE PROBLEM:

Ethiopian is one of the highest poverty rates in the world with more than 38% of its population living below poverty line, Poverty is not only pervasive but also age and gender biased. Street Children face complex and interwoven socio-economic problems and remain among the most vulnerable groups of the population They usually do not have appropriate relationship with what we call institutions of childhood such as family, school, health, etc (World Bank,2018.)According to the draft national program of action programme action for children and women, it is estimated that there are about 100,000 street children in Ethiopia with number rising steadily and drastically over the year. Out of the 250,000 homeless children and 100000 street children in Ethiopia, only small proportions are receiving some kind of welfare and rehabilitation services (including vocational training, family support, and adaptation). These existing are only 6% of the total affected children. (UNSEF, 2008) estimated that the problem may be far more serious, with nearly 600,000 street children countrywide and over 100,000 in Addis a Ababa. Children migrant to urban street from rural areas for different reasons including preserving urban areas are good to change they are lives and families economic problems (Germachew,2006).

In this regard, much had not been done to study the drivers and lived experiences rural urban migrant street children in Asella Town. A limited study available indicates that this phenomenon is already a major social problem in Addis Ababa and in other major urban areas. A few have attempted to study these aspects of urban-ward migration such as (Girma 2006) in Addis Ababa, (Beranu, 2007 & Shimelis,2015) in Hawassa Some of these studies are from the point of view of street children and most of them are out dated.

OBJECTIVES OF THE STUDY:

- To identify the driving (push and pull) factors of rural-urban migrant children in Asella town.
- To explore lived experience of street life in Asella Town.

Various categories of street children:

(UNICEF, 2008). There are those who work on the streets as their only means of getting money, those who take refuge on the streets during the day but return to some form of family at night and those who permanently live on the street without a family network. All are at risk from abuse, exploitation and vigilante or police violence, but the most vulnerable are those who actually sleep and live on the streets, hiding under bridges, in gutters, in railway stations. While they may have small jobs such as shoe-shining or market-selling to pull through, many also end up dying on the pavement, victims of drugs, gang rivalry and disease. Without some form of basic education and economic training, the future is bleak for these street children and their life expectancy terrifyingly low (UN, 2017).

Lee's Theory of Migration Model:

In 1966, Lee revised the basic push-pull concept. He developed a "general schema into which a variety of spatial movements can be placed. He also tried to figure out a number of conclusions with regard to the factors in the act of migration, the volume of migration, the development of streams and counter streams, and the characteristics of migrants. With regard to the factors in the act of migration he divided into "push" factors (factors associated with the area of origin), "pull" factors (factors associated with the area of destination), intervening obstacles and personal factors (Lee, 1966) Thus, a key prediction of the Lewis model was that rural-urban migration would primarily be driven by the existence of surplus labour in rural areas along with the expanding opportunities of employment in urban areas (Dubey, 2004).

The nature of Rural-Urban Migration in Ethiopia:

As part of response to the famine, 1984-85 the Derg regime launched a massive national resettlement and villagization program intended to bring dispersed rural farmers from drought prone areas in the north into concentrated farming cooperatives, mostly in western Ethiopia estimated that the 1984-85 resettlement programs resulted in the movement of about 600,000 drought victims from northern and central Ethiopia (Kloos, 1990). During that time many children came to the country's towns especially to Addis with their families and ended up as street children. Today, studies show that children exposed to street life for many reasons, some of the reasons are, economic problem, abuse in house, parent death or separate, Teenagers pressure, work load in the origin.

Methodology of the Research:

This study was conducted in Asella Town Arsi Zone in the Oromia Regional state, Asella Town is a capital of Arsi Zone, Oromia regional state. It is located about 175 km south east of Addis Ababa which is the capital city of Ethiopia. This study was conducted in purposely selected kebeles of Asella Town. This

kebeles were selected because they are affected by significance size of rural out migration to Asella Town. The research design for this paper is qualitative phenomenological approach. Qualitative approach provide an in-depth understanding of the ways the migrant children explaining the drivers of rural-urban migration how they interpreted and make sense of their own experiences before they come to and the current live they are living. A researcher choose to view phenomenology study as a methodology because this approach describes; the personal or community context in which participants live, the social cultural context of the study population, and broad political economic or historical context that shape a research. In order to triangulate as to how the information obtained from question guide FGD and interview, case study method is used.

The study targeted Asella Town, Asella Town is divided into eight administrative kebeles namely, Burkitu, Hanku, Buseta, Welkesa, Halila, Kombolcha, Arada and Chilalo. The 2007 national census reported a total population for Asella is 67,269, of whom 33,826 were men and 33,443 were women. The majority of the inhabitants said they practiced Ethiopian Orthodox Christianity, with 67.43% of the population reporting they observed this belief, while 22.65% of the population was Muslim, and 8.75% of the population were Protestant (CSA, 2007). The target population consisted of street children, governmental organizations involved in providing information about experience of street children in Asella Town. The researcher had administered data collection from about 34 respondents, out of which 1 male & 1 female for case study approach of the street children whose ages are 7-18 who work or live on the streets of the selected four areas. Purposive sampling technique employed to select the study kebeles and Purposely, four kebeles that were affected by significance size of rural out migration to Asella was selected. The researchers went to all the places in the kebeles where street children were found in high concentration and interviewed the children who happened to be working or who were around. Data analysis consists of examining, categorizing, and tabulation/arranging and recombining to get meaningful elements of words.

Data presentation, analysis and Discussion:

On gender it was established that 50% were male and 50% were female. Gender balance were maintained.

Age

The phenomenological study indicated that majority of respondents 34 (100%) failed under the age 11-17 Years. That means most street children are on the school age of grade 5-8 or primary.

Education level

The researcher was interested in education level in which they quit from school and the relationship established between children street work and education. The demographic information shown that most of street children have a low level education (primary). That is 22(65%) primary (6-8), 10(29%) primary (1-5), (3%) Illiterate (unable to read and write). The other 1(3%) were grade 9-10 (secondary) and 1(3%) illiterate. This statistics indicates that street children in Asella Town do not get their fundamental right to education.

Religion

The information obtained about the religion belief of the children allowed that 24 (70%) of them of are orthodox, 7(21%) muslim and 3(9%) protestant. The majority of the respondents (70%) is Christians (mainly orthodox).

Ethnicity

The composition of ethnic group were: Amhara, Oromo, Welayita, Guraghe and Tigre. The the majority of respondents 15(44%) were Oromo followed by Amhara 14(41%), Welayita 3(9%), Guraghe 1(3%) and 1(3%) Tigre. From this we can conclude that the children of the street of Asella were from different ethnic groups.

Street Children of Asella Town originated from different diversified areas. As can be shown from table above majority of respondent 5 (15%) came from Tiyo Woredas followed by Kersa and shirka each woredas 4(11%). Assasa, Digelu/Tiyo and Welayita each 3(9%), as well as Adama 2(6%), Hetosa 3(9%) Bekoji 1(3%) , Enkolo Wabe 2(6%), Guraghe, Shiree, Robe and Z/Dugda 1(3%) each wereda. We understand from table 2 the push and pull factors may be serious in Tiyo and Kersa woredas.

Case Studies: Paulose age 17 is from Welayita; He said, my father farms a small plot of land. He also cultivates other people's land as a share. My mother is a housewife. I, have two brothers and two sisters I am the elder son. My brothers and sisters are living in welayita with my parents. I used to live with my family before two years. I was a grade six students. Problem we faced in the family forced me to quit school and search for work. My aim was to get some money, help my family, and to save money to continue my education.

In Asella, I used to Carry Luggage, and whatever I can carry. Soon after, I changed my work to lottery vending. Lottery vending is better than carrying luggage. Now I am living better than before. Daytime I work on street and night we 5 in number rented house for 400 birr. Each of us pay 80 birr monthly.

However, if we fail to pay this money, we will return to our sleeping place to Street (berenda). In average I earning 50- 60 birr daily. I save at least 30 birr in average on daily basis. Sometimes I sent money for my family. From the above discussion we can draw a conclusion that migration has both beneficial and harmful implication.

Beating at Home-Violence

Child beating (abuse) is when a parent or caregiver, whether through action or failing to act, causes injury, death, emotional harm or risk of serious harm to a child. There are many forms of abuse physical, sexual, emotional, verbal, or a combination of any or all of these. Abuse can also be neglect, which is when parents or guardians don't take care of the basic needs of the children who depend on them. Similarly, one of the respondents of this paper says the following.

Dagne, Age 14. Came from Kersa woreda ego Kebele(Arsi) He said, I have two sisters and two brothers reason for my being on street life is that my father used to beat me repeatedly without any reason until I lose my consciousness. Sometimes I became feint (every night, two, three times daily). I work what he ordered me the whole day; whatever I work well didn't satisfy him. He never thanks me. He never send me to school for learning (I cannot read and write now) I always worry by not attending school. My age groups are in grade 8. He never buys cloth for me. My father is totally harsh person to me. This made run out of home. My brothers also faced the same problem and decided come and live with me on street. Now we live to gather. After I came Asella the first problems I faced was hunger, street children kicked me. They insulted me saying "Fara...fara...fara...It was also difficult for me to find "sleeping place. Now I work everything (like washing car, carrying luggage, etc). I earn 20-30 birr daily.

Death of One or both parents

Birke Age 15 place of origin welayita. She says, after my father and my mother died I used to live with my family. I have four brothers and two sisters. My father was chronic diabetic patient. The cause of his death is also diabetic. After the death of my father my mother became ill for a long period of time. Finally, she died because of her illness. After their death we hadn't food to be eaten, cloth and some other expenses. When things became dark, I decided to come Asella with my uncle daughter for searching work.

After I came Asella I started mobile card selling. Now I have passed two years on street life in selling mobile card .I work from 6 am up to 12:30 p.m, I pass night in a small house we rented for five on the boarder of kebele three. In early we rented very week house on the boarder of keble three being in group (4/5). I earn 30-40 birr daily. During the day time I eat bread with tea and some other easy food. I visit my

brothers and sisters on holidays once a year. Sometimes I use telephone and send money. The relation among us is very strong and we help each other for everything. Now I am living better than before .I have many customer who buy card from me. Thanks God!! I send money for my brothers.

Education

Less opportunities for children to go to school, develop livelihood skills, getting paid work ,family an able to cover school materials (exercise, book, pen ,cloth) and feed lead them to street life.

Mustefa Age 17 who came from Kersa woreda (Arsi) forwarded his idea as follows;-I came to learn here in Asella. I stayed more than two years on street life my parents are both alive. I came to Asella because we only have a very small land that cannot feed all of us all year and my parents do not have any other means of income. , even I couldn't buy stationery for my education. We cannot get more land. On our small land we only grow gerbu (barley) once in a year, and we cannot grow enough food to feed us all the year. When I reached about to stop school, I came Asella believing that my uncle supports me to learn. But he didn't allow me to continue regular class. He told me to continue my education in the extension program and work during day time. Then, even if I wanted to continue regular class, it was not possible for me to do so except attending extension program. Then, I chose to work Shoe shinning (listro). Now I, am learning in grade 7 at Limat Behibret elementary school where the classroom set up is at Chilalo High school.

Friend/Peer pressure

Some children are more likely to be negatively influenced by peers – for example, children who have poor self-confidence of their own, who feel they have few friends, and who have special needs. These children might feel that the only way they“ll be included and accepted in social groups is by taking on the behavior, attitudes and look of a group. Children who have strong self-esteem are better at resisting negative peer influence (Raising Children Network, 2015).

Tejitu. age 17. Says, I came from Wello (Amhara Region) before one year with our neighbors daughter. She came to Asella 4-5 years ago. When she came to visit her parents she bought cloth for her mother, father, and sisters and brothers. She also bought netela and shash for many of her parents neighbors. During her stay within us, she advised me to be with her and my parents agreed. Then I came here with her, When we reach Asella she told me to involve in sex worker. But I refused. After some time, she left the area. I don't know where she went. At present I wash cloths for people, bake injera, and sell roasted potato.

Lived Experience of Rural-Urban Migrant Children in Asella Town

The influence of senior street Adults

Street adult can identify who are newcomers and who are not. They identify newcomers by looking to different physical conditions. Some of identifications characters are clothing, speech, by looking at their face, by watching out their activity. After identifying the new comer, they call and invite the new comer food and drink. Then, they negotiate and ask the new street child to be with them. The final goal of treating the new comer is to make him/her service giver to them. After they became family, the new street child begins serving the adult street men.. Gradually, the new street child learns taking harmful substances.

Observation: On Easter Holiday (30/07/2010 E.C) The researcher Came across the street adults and street children begging money from people walking on the street. The researcher watched out the activity carefully and asked what they were going to do with collected money. The street adult told him to return in the afternoon in order to see the afternoon Ceremony. The researcher returned back at 4:00 P.M. When the researcher reached he saw a very hot ceremony surrounded by large amount of chat, Cigarette and tea pot. There were also many loaves of bread in front of the adult street to the right of street child. The street child was serving the adult street while he was chewing chat. It is easy to guess that the street child could learn to test harmful drugs from such activities.

Summary, Conclusion and Recommendation:

Some of the push factors are; economical problem, beating at home, pear pressure, Parental separation, large family size, parents died, and lack of awareness (having incorrect information) about the destination or Asella Town. Some of the pull factors include; Education, Teenagers pressure. Secondly, the finding shows living of the street of Asella town have both positive and negative result. Positive results are; access to daily laborer, access to daily meal, learning how to cope with problems. Negative result are; negative impact of senior street adults, addiction of drug substance, hunger, shortage of cloth, working long hours and problem of sleeping quarter. Lack of guidance and counseling is also considered as a big problem of street children in the origin and destination area.

The decision to leave is developed through time and assumes the characteristics of a process. Overall, it was the breakdown of trust within households that led them to move to the street. In this context, the departure from home is perceived by the children as a positive alternative to the acceptance of violence and abuse or excessive control at home. Poverty has forced many children from the poor area to migrate to the streets in search of food; most of these children are of school age going but are unable to attend school because of poverty.

Unless applying meaningful planned operation and addressing inclusive structure that make possible to mobilize every segment of the society, the problems of street children are beyond we think over it. Through mobilizing the society at large, it is possible to tackle the problems of street children that are mentioned in finding of this study.

- Efforts should be made by government bodies, religious institutions, NGOs, Private sectors to reunite street children with their families.
- Strong efforts should be made to increase access to food, clothes, shelter, education and healthcare.
- Linking children of the street with families or creating family like groups to help meet the needs of children.
- Awareness raising campaigns by the media against various phenomena associated with the street such as begging, violence, sexual exploitation, child-labor exploitation, discrimination.

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Indigenous Weather Forecasting Mechanisms among Ethiopia Somali

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ABSTRACT

The study focused on identifying Indigenous knowledge of weather forecasting mechanisms in Korehay Zone, Somali Regional State, Ethiopia. The study was conducted in Ethiopia Somali region, Korahay Zone in 2017. The purpose of this study to identify indigenous knowledge have been experienced among pastoralist communities to predict weather patterns in their area. The study was employed ethnographic descriptive survey methods using open ended questionnaires and interviews. Data was collected purposively from knowledgeable elders to assesses communities understanding of identifying indigenous indicators to determine weather patterns in their environment. It was founded that indigenous indicators that of biological, atmospheric conditions and astronomic are used to predict weather patterns as of short, medium and long periods of time. Birds sound and movement, insect's movement and sounds, temperature density, wind direction, animal behavior, trees, and moon/star relationship were regarded as indicators of weather patterns. Both manmade and natural factors are deteriorating indigenous indicators of weather patterns in the study area. In the study area, indigenous indicators have potentials of predicting weather patterns with different duration though climate change vulnerability increasing has been questioned the relevance and reliability of indicators by communities. Thus, the stakeholders should have emphasized on documenting and preserving these indigenous weather forecasting mechanisms that enables to integrate into climate change adaption and modern weather forecasting mechanism.

Keywords: indigenous knowledge, indicators, weather forecasting, pastoral society.

1.1. INTRODUCTION

Traditional knowledge is explained as the knowledge of a group or a community from a particular area, based on their environmental understanding, interacting with nature and experiences within their area (Shumba, O.1999; De Boef, W., etl., Eds.1993). IKS was pervasive in people's lives as tacit knowledge that was not easily modifiable but provided local basis for problem-solving strategies. But IKS was context specific which then allowed for the flourishing of the local situation and provision of enabling environment for activities designed to help the communities bring about development (World Bank Group, 2011). Traditional rainfall forecasting/prediction refers to indicators that are locally used to interpret weather/climate conditions to be expected. Traditional rainfall forecasts/ predictions differ across communities, cultural background, and environment around the (Hart, 2007; Garay and Puri, 2011).

Indigenous knowledge in weather and climate prediction is under threat of disappearance due to lack of systematic documentation of the knowledge; lack of coordinated research to investigate the accuracy and reliability of Indigenous knowledge forecasting and finally when old people who are the main custodians of the knowledge pass away, the knowledge which has been accumulated for many years is lost (Grace, 2008, Mhita, 2006 and Kijazi, et., 2012). Marginalization of pastorals indigenous knowledge, experiences and practices of weather forecasting weakened their adaptive capacity that resulted highly vulnerability risks than other community (WISP, 2007). Indigenous Knowledge of weather forecasting can be combined with the modern methods to produce more reliable and accurate forecasts. In Western Kenya Rainmakers indigenous knowledge are integrated into that of from the Kenyan Meteorological Department to produce more accurate weather report (Thomson Reuters Foundation, 2012). In many rural communities of Africa use Indigenous knowledge to cope up with hazards related to climatic variability, especially in Tanzania, Zimbabwe and South Africa (Changa and Ngana, 2010; Blench, 1999). Also, in Europe, Australia the government make use of indigenous knowledge in order to cater for the varied microclimates in the region (Australian Government Bureau of Meteorology, 2010). In West Africa study demonstrated how seasonal rainfall forecast information was used to reduce loss of lives, property, and illness due to floods (Tall and Braman, 2008). Efficient early warning systems have been shown to greatly reduce mortality and morbidity due to extreme weather events in the health sector (Robinson and Herbert, 2001; Acharya, 2011). Nyong, Adesina and Elash (2007) carried a study in the African Sahel on the value of indigenous knowledge in climate change mitigation and adaptation strategies show that indigenous knowledge has been applied in this region in climate change mitigation. In the area of adaptation, indigenous weather forecasts have been utilized in the assessment of vulnerability and implementation of adaptation strategies.

Moreover, Indigenous knowledge, skills and practices of pastoralists' community would obtain more attention as a productive asset and pastoral heritage that will be carefully identified and documented. Hence, in the case of Ethiopia Somali pastoralist are not out of these general aspects. Somali pastoralists community have developed indigenous weather forecasting mechanisms as their environments and livelihoods attached to it. These indigenous weather forecasting mechanisms yet not studied scientifically. It needs high attentions to study Somali pastoralists indigenous weather forecasting due to any attention has not given to it nationally and regionally. This is because of misunderstanding and undermining pastoralists' indigenous knowledge, practices and skills in general and indigenous weather forecasting mechanism in particular. Indigenous weather forecasting mechanisms are largely practiced knowledge among pastoral and agro pastoral communities in world. They have used well known indicators that would enable them to identify either bad or good season/weather patterns. These knowledge, skills and experiences of reading, understanding and interpreting are not equally distributed

among the communities. Thus implies that identifying, documenting and preserving indigenous weather forecasting mechanisms become significant among pastorals communities.

The **specific objectives** of this study is to Identify indigenous knowledge and experiences of weather forecasting among the pastoral communities of Korehay Zone, Ethiopia Somali regional state.

IMPORTANCE OF THE STUDY

The pastoral communities have been experienced climate changes and have developed indigenous knowledge of determining the patterns of weather to minimize climate change vulnerabilities. Normally, pastoral communities have been living in scarce rainfall and their livelihood also affected by rain fall. Rain and rain related aspects are their life which means without rain no life and livelihood of pastoral communities. The study has identified and described the indigenous knowledge of weather forecasting of the study communities. It has documented to preserve indigenous weather forecasting mechanisms for future generation. This study will pave the researchers to study and uses the finding as an inputs for their compressive scientific studies. The policy makers and other stakeholders will adopt the finding for their activities of climate change adaptations and decision making on the life and livelihoods of study area.

THE STUDY AREA

The Somali Region is geographically located in south-eastern part of Ethiopia, between 4° and 11° N latitude and 40 ° and 48° E longitude. The altitude of the region ranges between 400-1600 meters above sea level (m.a.s.l), with most areas lying below 900 m.a.s.l. It is the second largest region in Ethiopia next Oromia Regional State. It is bounded by Kenya and Somalia to the south, the Republic of Djibouti and the Somali region to the north, Somalia to the east and southeast and Oromiya region to the west. The region covers a total area of 350,000km² (SoRPPACC, 2011:15). The climate of the Ethiopia Somali Region State can describe as arid and semi-arid climate, with an average rainfall ranging from 200-700 mm/year. The two rainy seasons are, Gu (April to June) and the Deyr (October to November) whereas the two dry seasons are Jilaal (December to March) and Haggaa (from July to September). Somali communities have their own ways of counting season that related with their environment and cultural values (ibid).

The minimum amount of annual rainfall in the area needed to support viable pasture in the Horn of Africa was about 300mm. According to Somali perception variability of climate in the year's seen within four seasons. Within these four seasons the pastorals societies identify and understand the vulnerability of the climate in the specified months and then stands for its vulnerability through indigenous socio cultural and economic adaptation, resilience and cope with climate vulnerability. The four seasons of months in a

year are Jilala, Gu, Haga and Deyra. Jilaal. Is the hot dry season (January to March), livestock are cheap because pasture and water are scarce, animals are susceptible to diseases, and pastoralists are in great need for purchased food, so they sell their animals at almost any price (Deveroux,2006 :56).

During Gu seasons, which is the first rainy period (April to June), and in Haggaa seasons which the dry seasons (July to September) whereas at seasons of the Deyr which is the rainy season (October to December), prices start to rise again (Ibid). The Somali society is highly structured and anchored in the system of clans and sub-clans that bind and divide Somalis.

The systems form the basis of much of the core social institutions and norms of traditional Somali society, including personal identity, rights of access to local resources, customary law (Xeer), blood payment groups (Diya), and support systems (Somali Region, Program of Plan to Adapt to Climate Change (2011).

METHODS OF THE STUDY

The study was carried out in Korehay Zone, Somali regional state, Ethiopia. A descriptive survey was used. Purposive sampling was used in administering open ended questionnaires and interviews. The informants were selected purposefully from people had better knowledgeable about the study themes and their social status among the communities. Thirty-five elders (35) were purposively sampled for open ended questionnaires and interviews data collection sessions. Then, the collected data were analyzed and interpreted using qualitative descriptive approaches accordingly.

FINDINGS AND DISCUSSION OF THE STUDY

Indigenous Weather Forecasting Mechanisms among Ethiopia Somali.

The Ethiopia Somali community of Korehay Zone have been experiences using indigenous weather forecasting mechanisms. They have identified indicators supports for forecasting of weather patterns. Among well-known indigenous indicators of weather forecasting are star and moon patterns, behaviors of plant, insect, bird, animal and directions of wind/air and rain, and density of temperature. Somali community has indigenous naming for seasons and months. Having indigenous naming for materials enables the community to have indigenous knowledge and experiences towards objects. The Somali community count four seasons in a year and in each season there are three months that of 12 months in year. This knowledge enables the community to know patterns of seasons and months.

A. Star and Moon relationship

The appearances of astronomical features could be used to determine weather patterns based on the knowledge produced by communities for centuries. In the study area elders were enabled using stars and moon relationship or appearances to predict weather or season of their environment. The following are the twowell-known names of stars that uses for predicting weather patterns among the community of the study area.

1. Dirrir. This star called by indigenous name (Somali language) known as Dirrir. If this star appears with a moon in short distance on the 15th April of Gu' season, will indicate the appearance of scarce rain season. But, if it appears on the 14thApril, will signify the coming of good rainy season.

2. Godan. This star called by indigenous name (Somali language) known as **Godan**. If **Godan** appears side by side with moon in the west direction, indicate the coming of good rainy season.

Also, they have to use stars in association with moon and this knowledge system is termed as „**Fall**“ in the community. In the reading of star-moon association, twenty-eight days are counted in the system from the moon's first appearance to its last day of onset. According to the informants' knowledge, on the first and last (30th) day, the moon appears alone without accompanied with a star. But, from day two to day 29, one star accompanies the star every night. That one has its own name. Only one star accompanies the moon at one night and the other day some other star accompanies it. With these 28 days one star has only once chance to accompany the moon. Those stars do have their own name. What matters here is that which star on what day and in which direction accompanied the moon signals to the interpretation. From that 28 day, the forecasting man selects any one of the days which do not know why that particular day.

As one of my key informant, for instance, if that particular moon accompanied the moon on Sunday, it is not good whereas Monday is preferable/ indication of good things. Only few elderly people possess such knowledge and the knowledge is mostly reliable, but not always perfect.



Picture 1: Field data collection, experiences on practices,2017.

Also, moon behavior indicator uses to determine weather patterns in the area. Accordingly, they see its shape pattern and direction. For instance, when the moon is surrounded by white cloud, it is an indication for the availability of heavy rainfall later.

B. Animals Behavior

Domestics and wild animals have used to determine weather patterns among different group of peoples in the world and in the study area specifically. Camel behaviors have significant potential of determent either good or bad weather patterns. Camel behaviors indicating of good rainy seasons are; when;

1. It doesn't drink much water than regular time.
2. It forcibly moves into some direction than before indicates where the rain fall/drop soon.
3. Unusually, stand calmly as usually in their limited compound rather walk all night and/or move into different direction inside compound and
4. If female camel give urine stand right straight and then crossing its two back legs will indicate the rainy season will continue or come soon.

Camel behaviors that indicating scarce rainy seasons are, when;

1. It doesn't give enough milk as usual,
2. It doesn't have pregnancy, though it is enough to do it and
3. It doesn't give birth sufficiently/ give birth at unusual period that will be physically weak/totally not.

In addition to the above camel behaviors, the study founded that camel sounds have a potential to determine weather patterns. Accordingly, among some well-known camel sound implications are the followings,

- a. If camel utters sounds likely "**Baaa"aaaaaa"aaaaaa"** will indicate the coming of good hope (may be rain),
- b. If camel utters sound most likely "**Immmmmmmmmmmmm"** will indicate fair hope and
- c. If camel utters sounds likely "**Baaaaaaaaabaa "** will indicate the coming of bad time.

Goat behavior. The goat behaviors that indicates the coming of rain when;

1. It refused to out from the home unusually,
2. It drinks less water and
3. If male goat utters ("**baa'aa"**) sound reputedly for a week, will indicates the coming of rain soon.

The other indicators of weather patterns in the study area was wild animals' behaviors. The informants were described it for instance, the year to come next will be rainy and prosperous when wild animals become aggressive and attack our home animals.

C. Birds movement and sound

Birds movements and sounds of unique birds are used to determine weather patterns in the study area. One of my informant was said that;

"If the flocks of birds have moved to other area from normal habitat would indicate the bad season or scarce rainy season. But, If the flocks of the birds have moved into their area unusually; would indicate good rainy season".

Also, bird's sound uses to identify either the coming or the continuing of good or bad rains. The bird does appear physically and produces sounds. Some birds will appear at night and others appear above cloud. These indicated that birds differently characterize the weather patterns.

D. Plants behavior

Plants species are used to determine weather patterns in varieties ways. One of my key informant described the plants behavior determining either bad or good weather patterns as follows

"If the trees like Garas, Meyag and Hegilohave grown fresh flowers/leafsin the area indicates the coming of long dry season. In contrary to this, others trees like kakor, yoob, kurar, dhiden, hoday, hagar, hode, hager, hankokib, lebih and yohob". with green flower indicates the continuations of rainy seasons.

Besides, when plants regularly grow and green, unusually becoming to leave leaf indicate the coming of long dry season. Also, if the grasses become dried; though rain exist will indicate scarce rainy season/bad dry season. Informants claimed that trees/plants become more relevant indicators of predicting weather patterns in their area.

E. Insect behavior

The appearances and activities of insects in the study area was considered to determine weather patterns. Informants were dealt that insect's behaviors of theAbor and Bolol are usesas indigenousandicators for weather forecasting. Accordingly, if these insects are collecting grasses for their consumption in to their holes will indicates the coming of bad rainy season or dry season. In contrary to this, if they putgrasses outside of their holes and then theymake line like dam/road will indicates the coming of good rainy season.

F. Temperature density

It is identified that changes of weather patterns were used to determine future characteristics of weather. My key informants were assured that though their area is hot; but, if it is hotter than before, will indicate the coming of rain within a day. And, also if the temperature is too hot, and no any scene of air movement, indicates the coming of rains very soon. They have parameter of the air movement using the indicator called thread. Then, they would have thread on their hands and looks either air is moving or not. If thread is move into some directions, will indicate the hope for the coming of rain, but if not it will predict bad rainy season.

G. Wind behavior

One of key informant narrated the significant of wind behavior indicating weather patterns in the area. Accordingly, if the strong wind called Eermis (local name) collect the dusty, then rotate and move directly up to sky will indicate the coming of rain within a days. The story behind this knowledge is the combined dusty like wind blow which is believed as it is "pulling down" sky, then sky will give birth in its womb which is the fall of rains. Besides to this, the direction of rain will indicate either the coming or constant or scarce rainy season. According to the Somali elders' knowledge and experience about weather forecasting the rain came from east direction, will shows good rainy season and if it come from south will also has will similar implication. The rains come from the south direction has no any hope to rain or shows scarce rainy season. Hence, the wind directions dry season and rainy season are among some patterns of weather that community understand and identify to make decision in their livelihood development.

H. Stone pattern

In addition to the above indigenous practices of indicating weather patterns in the study are auses small stones pattern. According to the informants it has its own procedures of making it to happen. Then, forty-four small stones are collected. Next, the forecasting man randomly divides them into his two hands by judgmental size balance. He then starts by transferring the stones from one hand to the other. After transferring stones from his right hand to left hand, he puts certain amount of stones intentionally left on his right hand on the floor and the does the same thing when transferring them from left hand back to right hand. Finally, stones put on the floor separately from some pattern which translates to head and tail. Then the direction to which many stones is skewed and the directions to which most of the stones in number are concentrated is translated to prosperous.



Figure: 2 stone pattern making (field,2017).

I: Cloud Behavior

Among that cloud behavior is one indicator they have to used. If the cloud in the spring is small, that is an indication of the drought coming in the year to come.

2.4. Discussion of the Study Somali people of the study areas(Siti and Korehay Zone) have been developed knowledge and experiences of understanding indicators to determine weather patterns locally. These indigenous weather forecasting mechanisms indicators have been indicated either rainy season or dry season in general aspects. These indigenous indicators are sounds and behaviors of birds, insects, plants, moon, stars, temperatures, wind direction and animal's behaviors. Studies in Africa revealed that indigenous people have experienced using of indigenous indicators to determine weather patterns of their area accordingly (Muguti and Maposa, 2012; Netshiukhwi, Stigter and Walker,2013).These indigenous indicators are similar with this finding. Xidhiyeh, the knowledgeable Somali elders about star/moon reading understanding and describing the stars'/moons patterns to determine weather patterns. It is looking into patterns of moon and star position at different season, month and day. These would enable them to know the coming or continuing of either good or bad rainy season. The study in the South-Western Free State of South Africa revealed that farmers has knowledge and experiences of using moon as an indicators of determinant patterns of weather either rainy or dry seasons that enables to decides on their farming activities (Netshiukhwi, Stigter and Walker,2013:401).

People in the study area were socio-culturally attached with camel production and productivity. These study acknowledged that camel behaviors have indicated either bad or good rainy seasons. This study described that the mass death of live stock at occurrences of flood accident heralded, the end of long dry season and it would indicate a hope for next rainy season. Also, Birds' movement and bird's sounds have potential of indicating bad/good seasons among communities of the study are assimilar with that Shona of Zimbabew and farmers in the South-Western Free State of South Africa respectively (Muguti, and Maposa,2012;Netshiukhwi, Stigter and Walker,2013).This study showed that plants behaviors indicatethe happening of either agood or bad weather patterns like thatrevealed by scholars in different African countries(Muguti, and Maposa,2012; Netshiukhwi, Stigter and Walker, 2013).

In the study area insect's behavior has indicated either bad or good rainy seasons. These is similar with the study of Muguti, and Maposa,(2012) in Zimbabwe, but different by its meaning of predicting weather patterns. For example, the study shows that among Shona people of Zimbabwe insect (like zviteza) begin to surface and continuously move around collecting grass for storage, it means the rain season is imminent (Muguti, and Maposa,2012:109) in contrary, this study shows that insects by the name Abor and Bolol(indigenous name) an appearance and movement on the surface in mass of groups indicates the coming of the dry season. Also, this study showed that the higher temperature density at morning and mid-day indicates the coming of imminent of rain fall that similar with the experiences of the Shona people of Zimbabwe (Muguti and Maposa,2012). Additionally, this study revealed that sky, with scattered clouds, indicates that there is rain coming in the afternoon that also described in the study of Netshiukhwi, Stigter and Walker(2013:400). In the study area wind/air direction also uses to identify bad or good weather patterns in the study area that has similar description of wind directions with some province of Zimbabwe (Majehwe, 2011:109). Stone patterns making is another indigenous indicators of weather forecasting in Korahey Zone that do not find in other literatures.

2.5.1. Conclusion

Ethiopia Somali community has experienced indigenous weather forecasting mechanisms for a century. They have developed knowledge, perception and perspectives towards the climate change vulnerability. These experiences have supported them to minimize the vulnerability related with climate change. There are different local indicators employs for weather forecasting patterns. Some of them are the wind and rain directions, reading of stars/ moons, animals, birds, insects and tress behaviors. According to Somali cosmology these indicators enables them to identify either bad or good rainy seasons. These indigenous weather forecasting mechanisms would support building good community based climate change adaptation capacity.

The Somali pastoralists, people of the study have been experiencing indigenous knowledge fore casting weather patterns which is similar observation undertaken by scholars in different parts Africa and world in especial focuses of farmers' experiences on employing indigenous indicators of predicting weather patterns accordingly. Contrary to this, this study claimed that there is less differences impacts of people's livelihood and geography on indigenous indicators of predicting weather patterns accordingly. However, this knowledge is not passing to the next generation due religious practices that is against Allah's principle. The modern thinking has also influenced the youth and as a result the youth do not value such tradition rather they have seen it as backward things/beliefs. These also shown in the study by Risiro, etl.,(2012) in Zimbabwe, Chimanimani districts of Manical and on how to indigenous knowledgesystem to predict weather patterns. It indicates that stakeholders should have to emphasize on

identifying, documenting and preserving this indigenous knowledge and experiences among Somali people in the study area.

The study has limited to the Korahye Zone that was not uses to generalize the finding for the other geographical zones of the region. Thus, it needs further study on others zones of Somali region to have comprehensive understanding about indigenous weather fore casting mechanisms.

2.5.2. Recommendation

Accordingly, the researcher will recommend the following significant concerns

- A. Existence of indigenous weather forecasting mechanism are marvelous knowledge of people regarding impacts of climate change that experienced them to develop indigenous perceptions and responses and
- B. Documentation and preservation since these study become pioneer in the area it needs more significant scientific study that should be documented and preserved in a scientific manner for further studies.
- C. Integrating relevant indigenous knowledge, skills and experiences of the community towards agenda of climate change adaptation.

The authors are grateful to the JigjigaUniversity for funding this project. This study was carried out under the project "Harnessing Indigenous Knowledge of weather forecasting Mechanism for Climate change adaptation in Somali Regional State". We are also thankful to for their support during data collection. The respondents are also appreciated for sharing this valuable indigenous knowledge of weather forecasting mechanisms.

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Violence and Role of Afghan Women in Peace Process

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ABSTRACT

Violence against women and role of Afghan women in peacemaking as the point on entering an analysis of gender political and sovereign power in the contemporary of Afghanistan. It explores the evolving parameters of what counts as violence against women in Afghanistan articulated in legal frameworks and practices, in public and media debates and the interventions of political leaders, diplomats, and aid workers.

This paper asks whether violence against women has become a governance issue in Afghanistan and what this means for the position of Women for broader relations of power. These questions are investigated through an examination of the origins and fate of a new law on violence against women, a series of controversies over women's shelters attempt to best recognition on informal justice processes and the trajectories of individual episodes of violence as they traveled through different and sometimes competing for legal forms.

I show how the outcome of these struggles have the potential to redraw boundaries between government and family domains, and to bring women to kinship power, constitute them as independent persons. The paper further analyses negotiations over and interventions into violence against women as revealing of shifting domains and claims of sovereignty, of projects of power and political technologies. The processes detailed in the thesis illuminate a landscape of plural and competing legal regimes that in specific times and places presided over individual episodes of gender violence the thesis also shows that far from operating as a singular bloc, Western forays in Afghanistan produced multiple and contradictory effects on women's security and protection.

Key words: *Afghanistan, violence against women's, Peace process*

INTRODUCTION

The improper observation that Afghan women are exclusively disempowered and apply limited influence in society due to culture norms of Afghanistan is one of the bequests of the Taliban regime. The action of women under the Taliban was record the institutionalization of gender-based terrorism. But the reality is that violence and sexual violence in the past has been a prevalent militant tool of women under the communist regime, as well as under the PMOI. The conflict past 27 years have covered another war that must be mentioned - continued war on Afghan women today. Before and after the clashes and afterward, women were subject to pursuit challenging certain types of gender-based violence - which generally exacerbates misery. The hazardous situations in post-war Afghanistan have increased dramatically. Domestic violence often happens, and rape happen at all periods of the conflict and occurred usually in every hostile faction of child and forced marriages, traditional conflicts. Extensive

condition, lack of access to health, education, justice, employment, and the most important point of violence against women in Afghanistan is misbehavior from the family members. These kinds of structural, political and personal violence are acutely entrenched in the social and economic material of Afghanistan and its social and political systems.

By using ethnic groups to make the lives of Afghan women and girls more effective, Brotherhood can be used as another opportunity by using tribal jihadists in popular society. Suicide turns into self-immolation for women and girls by responding to regional avoidance violence in Afghanistan. This decision among young Afghan women could bring last protest to violent life and family.

The Government and civil society with societies to find local solutions to violence against women. It also needs political will and a significant increase in available resources to fulfill the political will and a significant increase in available resources to respond to the widespread and supports women's administrations that are presently working to address this problem.

A Brief History of Afghan Women

Women's rights in Afghanistan have been debated for centuries, the position of women's rights in the context of political environment change and troubles to develop the country. Women's rights are a circumstantial in which modernists and fundamentalists have required that political consultant and the advances of social inspiration over women not only did not task patriarchal principles, but together with governments and political principles of transformation and later Soviet profession. They have challenged most of the political bands the power (Amad Aug 2003).

Therefore, opposition to women's rights and the imposition of regimes often occur in parallel. It is, therefore, impossible to separate the history of women's rights from the politics under discussion. History books. Many people have lost their lives defending the country against foreign invaders and risking their lives to educate the next generation of women (Amad Aug 2003). There are even women whose actions can be considered treacherous, but they have shaped the history of the country (Ahmad-Auq 2003). Like most other countries, Afghanistan's history is filled with stories of men and their actions. Below is an attempt to provide a complete account of Afghan women's history, but work is still in progress. (Abdullah Judge 2018).

Through the changing political countryside of Afghanistan over the past fifty years, women's rights have been battered by various groups for political improvement, occasionally cultivating but often battered. Horia Mossadegh was a young girl who invaded Russia in 1979, now Horia is working as an Afghan

researcher in Forgiveness. By the 1970s conflict, the twentieth century had seen comparatively sturdy development for conventional women in Afghanistan, with Afghan women first qualified to vote in 1919 only one year after voting for women in England and one year before. The women were in England. United States (Dupree, 1986).

Voting was abolished in the 1950s. In the 1960s, the new constitution created equality in many areas of life, including political contribution. But during the revolution and profession of the Soviet Union in the 1970s, women were progressively strapped back into Afghanistan through internal battles between MKO groups and government forces in the 1980s and 90s and then under the Taliban (Abdullah Judge 2018).

The fight for women's rights in Afghanistan has a history dating back to the nineteenth century - before the Taliban emerged in the early 1990s. Is. On the one hand, campaigners today can refer to the long-standing tradition of successful Afghan reformers, including figures such as Mahmoud Big Tarzi (1865). (1933), who served as Foreign Minister, and was the parent of the Afghan ruler, Amanullah Khan (1919-1929)The status of women in Afghan society improved during the reign of Amanullah, as a young follower of Mahmoud Tarzi.

Amanullah Khan was a patriotic person and a great value for women was the adoption of the new constitution, in addition to in which he mentioned other rights in relation to the rights of men and women, and later then he married with the daughter of Mahmud Tarzi in he was married in Turkey in 1912MD and had a good relationship with Mustafa Kemal Atatürk.He was the opposed strict laws on women's clothing, and his wife Queen Soraya, took off her tent in a public dramatic which was one example of women's rights at the time (Hanee,1990). At that time, even in rural areas, schools for boys and girls were opened. Amanullah Khan worked hard for women's rights at the time, such as reducing the number of forced marriages and illegal marriages. Queen Syria even thrown Afghanistan's first women's journal, Women Magazines Following Tarzi advised her son in law to act cautiously, but Amanullah was annoyed and her aggressive agenda triggered a traditional uprising. He was overthrowing in 1929 and forced into exile. Not long ago, Mohammad Nader Shah and his conventional supporters realized that girls' schools were closed, women were veiled again, and many other reforms were irrecoverable that did not activate a repercussion (Hirschkind and Mahmoud 2002).

Mohammed Zahir Shah and his cousin Mohammed Daud Khan launched a reformist course for the Afghan government after Nader Shah was assassinated in 1933, and much of what Amanullah wanted in his reign but failed during his son Nader Shah's reign. and many of Amanullah's initiatives were

gradually implemented during the long reign of his son and successor, Mohammad Nader Shah, who employed foreign advisers during the Afghan government and re-activated girls' schools and later they drafted a new constitution one in four Introduced a democratic stick and gave Afghan women the right to vote. In urban areas women were attending college practicing out-of-home jobs, running jobs, and some even engaged in politics Kabul became a worldview (Kolhatkar, 2002).

Afghan women formed a movement in the West in the late 1980s and suggested that the Afghan Women's Development Zone had stopped abruptly. In the 1978 coup and when the Afghan Communists were arrested, Afghanistan became embroiled in Cold War politics. Initially the Communists launched an even more dramatic campaign for social reform which included mandatory education for girls and the imposition of a minimum age for girls to marry but soon the attempt to impose communist ideology sparked widespread revolt And the Afghan Resistance Party known as the Mujahideen fought for years with a large Soviet army and withdrew to the mountains (Riphenburg,2003).

In the mid-eighties, the United States, with the help of the Mujahideen forces, did not want a new government and peace but rather a prolonged bloody civil war that returned political authority to regional and ethnic powers: in fact, the same groups that united The Soviet Union was united now separated and fighting with each other's This was the worst time for Afghan women to begin. Populist warlords used every criterion available to rethink most of their troops and treated poor, educated, and rural villagers with Afghan women. During the civil war in Afghanistan, the rule of law was very small: men were numerous, widows were forcibly convicted, rape was routine, and suicide among corrupt women increased (Riefenburg, 2003).

In the early 1990s, the Taliban entered Afghanistan and at this time, wearing burqa and not having the right to work outside the home and they banned to go outside without husband , brother or son in short the Taliban created a discrimination against women and their aim was to turn Afghanistan into an Islamic country and it was clear that women and girls were discriminated at that time and they wanted women to follow their own version of Islam. Legal women where they were raped, beaten, abused and raped. As the Taliban emboldened with their military victories, the status of Afghan women in their territory became even greater, the Taliban had long ago taken over the worst elements of their society and claimed to be based in the Koran. Institutionalize them as law (Magnus & Nabi, 1998).

Girls' access to education after the age of eight was prohibited Unauthorized women were forbidden from working full-body and were prohibited from going to a male physician in public including their male counterparts unless accompanied by male family members. To be banned. Speaking aloud in the air

their voice was banned from the radio and it was illegal to display images of women either in public or at home. An unspecified number of educated women, formerly working as productive members of society were hiding behind burqas and leaving public life (Stewart, 1973).

Following the defeat of the Taliban in late 2001, significant progress was made on women's rights in Afghanistan and their position in Afghan society, many schools opened their doors to girls and women was banned from work and office again they start Their work and they go office returned and the improvement in word quality in the new construction was enshrined in the 2003 Women's Rights Act and the 2009 Afghan Legislation on the Elimination of Violence Against Women's Law. In urban areas, women were explicitly political and active in their country's rule. And the Ministry of Women's Affairs start work the women councilor was elected to the Loya Jirga the Afghan Supreme Council has been elected, these are just small steps to heal the damage of the past thirty years and efforts to move forward are still facing resistance)Stewart, 1973).

In 2013, the Shia Personal Status Act was published in the Authorized Gazette of Afghanistan (Gazette 998), which compulsory the law as being highly domineering to women many human rights activists have faith in, Article 22 of the Afghan Constitution. Citizens who interrupt it have violated it. Both men and women have equal rights and responsibilities under the law with a more domineering version of the law signed in March by President Hamid Karzai. Many activists were upset because the law required Shiite women to get their spouse's permission (except in urgent matters) before leaving home, as well as requiring their spouses to have a relationship with their spouses at least once every 4 days. Have sex (Abdullah Judge, 2018).

In urban areas, women were explicitly political and active in their country's rule. The newly Ministry of Women's Affairs lunched which is tasked with reducing violence against women and addressing their problems, has also been elected to represent women in the Loya Jirga and the Supreme Council of Afghanistan so that they can address the damage done by the Taliban and the They were hampered by the progress they had made at the time, and it was a very small step that year with the international community and the heads of state trying to make Afghanistan womens a lot of progress like womens of other continuers (Stewart, 1973).

Laterthen when Ashraf Ghani was nominated as a reform candidate. He promised to reform policies, institutions and public discourse. on the important issue of women's rights, he strives to live up to his promise and when On March 21, 2014 when Mohammad Ashraf Ghana announced his 16-candidacy featuring there was 6 female figure this was an encouraging step in line with the previous push for

Afghan women in government. Afghan women boxers compete in AIBA (International Boxing Association) Opening Ceremony in Antalya Turkey in (2011-2018) Farnaz Yaghoubi Afghanistan's first female athlete to represent Afghanistan at Youth Olympic Summer Games in China Zan's TV first female to It was Afghanistan. Fariba Ahmadi was also the first woman to be appointed head of district for the first time as head of the Mazar-e-Sharif district and Hanifa Youssef was the first Afghan woman to reach the summit of Noshaq Peak on August 10, the highest point in Afghanistan and the second highest. High Peaks in the Hindu Kush Range (Abdullah Ghazi, 2018).

But the Taliban and other very conservative insurgent groups still exist in some areas of Afghanistan where they are deposited women's rights still violating and discriminating against women is and they are preventing women from being educated and harassing women. Much needs to be done before women's rights can be achieved and the quality of political rhetoric becomes an everyday reality for women in Afghanistan. This history serves to illustrate the underlying debate on women's rights that ultimately concluded in a violent answer to the idea of women's rights. Violence against women as a systematic method is totally linked to political power and consequently cannot be considered in isolation. Mujahideen and Taliban regimes serve as a good example of deadly patriarchal systems, where women are killed to maintain a brand of patriarchal power (Abdullah Ghazi, 2018).

Later then when Ashraf Ghani was nominated as a reform candidate. He promised to reform policies, institutions and public discourse. on the important issue of women's rights, he strives to live up to his promise and when On March 21, 2014 when Mohammad Ashraf Ghani announced his 16-candidacy featuring there was 6 female figure this was an encouraging step in line with the previous push for Afghan women in government.

Violence against women in Afghanistan including empirical cases

1 _ Violence against women

In Afghanistan, with 15 million women and girls according to the Thomson Reuters World Foundation of Experts violence against women and discrimination against women are a widespread phenomenon in the country, especially in terms of health, economics and economics (Lisa Anderson, 2013). Violence against women in Afghanistan that includes domestic violence, including violence related to early and forced marriages, honor killings, exchange of girls and self-immolation of girls imprisoned for moral crimes and other hostile acts due to conservatism, androgyny and customs (United States Central Intelligence Agency, 2008).

In the northern part of Takhar Province in a girl's school girls are poisoned by the Taliban causing it to no longer be credited to the girls' schools and all because of the country's civil wars and the legacy of the Taliban insurgency which is violence against women (Frank Karimi Bowe, 2011).

All this and the riots and activities cause families to deprive girls and women of access to education, thereby leading to early marriage or other forms of violence. Therefore, the Afghan government has a long way to go to solve women's rights issues. It is even more difficult to collect an official statistic on cases of violence against women because most cases have not been reported (UNAMA, 2011).

According to UNAMA HR, it is reported that in most of the interviews showed by Afghan girls in Afghanistan boys prefer and value more than girls. This partiality is based on the country in which the girls marry her owned by her husband which means that when the boy is raised in the bride in his family the bride is the servant of the husband's home (UNAMA, 2011).

And this all shows in most Western countries in the seventeenth century that men were independent intellectuals capable of understanding and pursuing their own interests, seeing women as wives, mothers of weak creatures capable of escaping even the curse. They were not in the interest. They had no independent political rights with their families, and for that reason, where women's rights were finally worked out and taken care of by women (Mary Astell, 1992).

There are five main categories of violence: 1) physical; 2) psychological; 3) sexual; 4) total violence, 5) forced marriage. These five categories of violence included many other variables such as socioeconomic indicators, geographic location, and marital status. Forced marriage also acts as a variable the following are the types of actions that are included in each of the five categories of violence.

Physical Violence	Includes: • Slapping, punching or kicking, beating with a stone or stick, hurting with a knife or other sharp object, tearing of clothing or personal effects, pulling hair, burning, breaking teeth, or breaking a body part or bone;
	• Being detained at home by force or physically restrained
Sexual Violence	Includes: • Hurting the sexual organs, compulsory sexual relations (rape), denial of sexual relations to the wife.

Psychological Violence	<p>Includes:</p> <ul style="list-style-type: none"> • Social violence: being prevented from visiting friends or relatives; prevented from appearing in public ceremonies or gatherings; prevented from making phone calls; • Cultural violence: insulting the customs of the woman's family; prevented from participating in religious activities; forced to change one's views or beliefs; forced to wear special clothing; prevented from going to shrines; • Economic violence: being prevented from working outside the home; from learning a language; from making clothing; from spending money and from owning property; prevented from eating; • Verbal violence: taunting, insulting and other forms of verbal abuse; • Threats of death, beating, divorce and taking another wife by the husband.
Forced Marriage	<ul style="list-style-type: none"> • Marriage that a woman entered without her consent and against her will.

Insecurity and instability in Afghanistan are causes of violence against women, and negative beliefs about inequality between women and men are one of the challenges that have undermined women's role in elections.

in the Afghan Independent Human Rights Commission "the total violence against women, 4,340 cases registered in fiscal year 1396, 1,420 cases (32.7%), relates to physical violence, 228 cases (5.3%), to sexual violence, 1317 cases (30.3%), to verbal and psychological violence, 749 cases (17.3%) ,to economic violence, and 626 cases (14.4%) relate to other types of violence against women, which largely relates to unacceptable customs and traditions" (AIHRC,1396,P,2).

And it has been a long time trying to eradicate oppression against women in Afghanistan and to create a balance or equality between women and men in Afghanistan) INFES,2019). Additionally, ill-perceived ideologies about the religion, lack of education, decade of continued war in the country the legacy of Taliban regime current insurgent attacks and Taliban's consistent inhumane acts also play a key role in perpetuating violence against women.

1.1-Definition of violence

"Violence against women is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men and to the prevention of the full advancement of women" (UNICEF ,2000, P,3).

The term violence raises to many types of injurious performance focused at women and girls because of their sex. In 1993 the United Nations offered the first official definition of such violence when the General Assembly adopted the Declaration on the Elimination of Violence Against Women. According to Article 1 of the declaration Violence against women and girls includes physical, sexual, psychological, and all forms of economic violence normally referred to as gender-based violence other should be punished in this case Usually this type of violence is perpetrated against women in the family situation and in the family members (Lori Heise and Mary Ellsberg ,1999).

The World Announcement on the Elimination of All Forms of Discrimination against Women is the first human rights device to address the issue of violence obviously and openly the statement emphasizes that violence against women violates human rights and is an obstacle to achieving basic human freedoms.

According the speech of Banki moon in the Commission of women's situation violence against women is something that you don't have to wait for. Some even happened to be a girl before she was born because her daughter was deprived of her life and her family didn't want her to be born. Come and abort there is violence in all societies regardless of culture and religion but in many cases violence against women remains unpunished and their perpetrators are free to live. Now is the time for all women to enjoy the equal rights of their lives and freedoms for today and tomorrow (United Nations,2008).

2.1-Domestic violence

Everything good or bad comes from a family, and the family is considered the safest place for a person the cause family of that steak public, all good or bad comes from one family. But inappropriately, in some areas of Afghanistan, even families cannot be a safe place for girls and women They are labored at the hands of their dearest and closest like Fathers, brothers, sons-in-law, wives are the true conduct of freedom and the attainment of their human rights. UNICEF has reported that "domestic violence is usually perpetrated by these people who are in or out of trust and power - spouses who have been, are or are, boyfriends, fathers, fathers, grandparents, brothers, uncles, Boys or other relatives. Domestic violence is, in most cases, violence committed by men against women. it was reported by UNICEF that violence in the domestic sphere is usually perpetrated by male who are, or who have been in positions of trust intimacy and power – husbands, boyfriends, fathers, father –in – law, stepfathers, brothers, uncles,

sons, or other relatives' domestic violence is in most cases violence perpetrated by men against women "(UNICEF,2000,p,142).

But in Afghanistan, domestic violence means more than men's brutal acts against women, or that not only men should be blamed for violence against women, but women also have a lot to do. TheSahar Gaul's case was widespread. Not only did her husband torture her, but she was also severely beaten by her son-in-law and niece, cut off her nails and kept her in a dark room for several days without giving them food and other necessities. To provide human beings.

In Afghanistan, domestic violence is rarely reported in the media or in for some reasons such as a culture of honor and family respect in the community, with most women targeted in several areas of Afghanistan, such as Selay Ghaffar director of the NGO KABUL - Humanitarian Aid for Women and Children of Afghanistan (HAWCA), confirms that "even when domestic abuse is acknowledged, the Afghan community blames these women - that she is not a good woman, that she is a good woman." The house is suffering because she is not behaving like a good mother or a good wife and that is why her husband is entitled to her It was beaten.

In all over the world, according to research conducted by at least one in three women throughout her life, she has been beaten, sexually abused, or otherwise subjected to violence, in many cases by a member of her family or the relative is close to him. Gender-based violence is on the rise and is one of the main concerns in the field of public health and human rights violations.

3.1-Physical Abuse

Physical violence is One of the most common cases of violence against women in Afghanistan and this violence is repeated by a husband Against his wife. These clashes occurred in the memory of the victim's high control over the means of causing pain and fear are adopted in many cases physical violence in one Era through various stages including the stage of creating an atmosphere of panic and anxiety and later It is in a quiet and romantic setting (Nicky Ali Jackson,2007).

That these kinds of behaviors and actions create a sense of traffic and misunderstanding for the victim, and It makes him poor for what he is doing to believe.

Physical violence can be severe or mild the symptoms may be visible or invisible. Physical violence includes beatings Women, pulling and cutting their hair, kicking, slapping, with a stick or waistband Striking, clasp the woman's hands and feet and threatening her with death and beyond the power of

the woman and so on. Therefore, any physical action is intended Physical abuse against women is physical violence against women (WCLRF,2008). Physical violence against women has opposing psychological consequences and negative effects on life Individual, family and social status of women such as withdrawal, hallucination, gout, numbness Psychological, fear, depression, fatigue. In the following sections It will be investigated, even pregnant women have not been subjected to physical violence many times During their pregnancy (WCLRF,2008).

According UNIFEM in Afghanistan also shows that in most of the cases 92% of cases collected by them commit violence Physical violence against the wife of the husband or a member of the victim's family of which 30% of cases were committed by her husband directly (UNIFEM,2017).

The record regular types of the physical violence are battering, honor killings, self-immolation in the situation of Afghanistan.

4.1-Honor killings

One of the main hallmarks of honor killing is that it is done by claiming honor protection. According to traditional perceptions in the Afghan society, "honor" means a wife, mother, sister, daughter or male family woman. Hence, honor is also meant for men only and this term is not used for women. This is due to the patriarchal attitude of society and the family that puts men in the position of female domination and control. Based on this notion, a man considers his family a protector of family dignity and whenever he feels that his wife, sister, daughter or Even her mother has done something that she thinks has caused her family to be murdered(AIHRC ,2013).

Many unreasonable, honorable, and honorable people are the culprits of their stupid moves and regard violence against women as an appropriate measure to protect society from corruption and delinquency. In the light of these misconceptions, young girls are often victims of vicious anger and jealousy These same behaviors and behaviors lead to immoral behaviors of women that are considered a way to defame the family, such as fleeing forced marriage, choosing a marriage partner, or engaging in abusive behavior, according to Afghan Human Rights report in Afghanistan from 2107 till March 2018 at least 270 women was the victim of Domestic violence and honor killings.

Empirical Cases:

1- A 10-year girl in Afghanistan is in threat of being an honor – killed by her family after being violently raped by a mullah in local mosque her Quran class. After the family openly talked about killing the girl, the mullah offered to marry her, claiming to the authorities that he thought the girl was 17 and that the sex was consensual.

2- Another similar case on Timoorban village of Baghlan district (center of Baghlan province). after shot death his daughter and young boy for the accusation of having illegitimate relations. The boy was 23 and the girl was 25 and they were cousins in this case the boy's family had brought proposal several times but was rejected the girl's family.

5.1-Self-immolation

Self-immolation Under Islamic law, Afghan law and international law are forbidden There are no self-immolation cases on the part of the AIHRC and on the other hand, most cases are invisible because they have not been reported and are not officially registered due to family pride that this Invisibility cases are makes it more difficult to prevent widespread occurrence of women usually in Afghanistan womens are used to escape from domestic abuse including psychological violence, sexual violence, forced marriage or other societal customs .

It is noteworthy that the self-immolation in Afghanistan was not rooted in the past, but it was only after the Taliban regime in Afghanistan that this culture was transferred from Iran to Afghanistan The failure of the judiciary and police to investigate the causes of self-immolation in Afghanistan makes these cases even more heightened which seems a serious matter Most of the self-immolations take place in the western Herat province of Afghanistan the number of self–immolation cases led to 88 in 2018 registered in Herat hospital(caser chelala,2001).

Empirical cases

1- Miriam who was six year when her father got her engaged then she married at age of 12 her husband family start beaten and abused to her on day her father in law fight with her and say that burn yourselfer then she is picking up the fuel and threw it on herself.

Psychological Violence

Psychological violence is the kind of violence that can disrupt one's psyche The term psychological violence is more commonly defined in the encyclopedia of domestic violence stating that psychological abuse may include forms of emotional abuse as well as manipulated behaviors that make the victim psychologically unstable over time. There are some widespread behaviors that can be psychological abuse. They are dependent on relationships, which means taking advantage of the victim's vulnerability to build trust in the agent(Nicky Ali Jackson,2008).

It includes deprivation of liberty, forced marriage, early/child marriage, and other sorts of discrimination based on one's gender.

6.1- Forced marriage

Forced marriage involves marriages that occur in disputes (bad), marriage (forced marriage), premature marriage, or child marriage and forcing a widow to marry relatives of the deceased husband is a form of forced marriage.

Early and forced marriages deprive girls of their basic right but in Forced marriages are one of the partners unwilling to participate and varying degrees of coercion are involved but in regular marriages families play a central role and those who marry have the right to marry or No. In many cases the boundary between forced marriage and regulated marriage is unthinkable.

According to the Afghanistan independent human rights commission between 60-80 percent of all marriages in Afghanistan are forced marriage and the most reason of forced marriage is poverty, the forced marriage is realized to be dominant in conflict-affected areas like Wardak and Lugal provinces, which are under control of government like Panjshir province.

Empirical cases

1. The 15-year-old girl was severely beaten by her father and brother in Kabul Afghanistan due to rejecting a forced marriage. She ran away from her house that resulted in her rape by an unknown person within the next couple of hours. And the girl was then referred, and she is living in a safe house for her protection.
2. A 20-year-old woman who was engaged when she was only four years old in a bad case reported to the department of women's affairs not to go through the forced marriage. After several threats from the local community, elders and politicians the women were sent back to her community who later was sent forcibly to her in law's house. The whereabouts of the women are still unknown.

7.1-Exchange of girls

The most severe form of violence against girls is the term or exchange of girls because in Afghanistan all conflicts are resolved through a tribal system (UNHCR, 2009). That bad or swapping matters in Afghanistan means forcing young girls into slavery or marriage to resolve disputes between families or elders such as childbirth, adultery or murder which is unfortunately admired by most people in Afghanistan. The title is a way of preventing more violence from appreciative practices (UNHCR, 2009).

Human rights defenders vehemently oppose the practice of mistreating the victims and they believe that it's not the way to resolving disputes and peace between their families and relatives. It is a negative tradition and has no legal or moral basis Human life can never be traded this way. It takes a long time and a lot of hard work to get rid of this horrible act. (UNHCR, 2009).

The most reason and causes of this tragedy are lack of security, lack of knowledge of the law, state legitimacy and authority, and lack of institutions to take effective law enforcement actions, one of Helmand province's most frequently involved in resolving community-based disputes including Bad or exchange of girls he acknowledged: The corrupt government, in any case, destabilizes the Taliban's besieged areas and impedes people from accessing the courts as the main causes of bad behavior.

People, therefore, refer to community-based dispute resolution mechanisms where the exchange of girls or proacting Baad is pervasive. In Afghanistan, girls are not only exchange in Baad, but they are scolding in exchange of a goad and some foods.

Empirical cases

1. Qamar gull, who was married in Badakhshan province when she was 15 years old, settled her marriage because her father had murdered a man and she was always beaten and lived like a slave until She was diagnosed with cancer and died of the death of a daughter and a daughter.
2. In Kabul, a girl named Shazieh whose defective father rented her to wealthy mento paid for her father's spices, rent of house and pay consumption for her little brother.

8.1- child marriages

In Afghanistan child marriages are defined as marriages when a spouse has not yet reached the minimum age required by Afghan civil law. That is, the Afghan Civil Code Article 70 sets the minimum legal age for marriage at age 18 for boys and 16 for girls Article 71 state that when the girl is not complete the age of marriage the marriage will be canceled and the parent introduce for court Child Marriage is a Negative Phenomenon in Afghan Society Child marriage is not only a disadvantage to children and their families but also a disadvantage to society as families are have responsibility to encourage their girls to educate. They give these girls for husband which in turn leads to illiteracy and financial independence for girls, but also to illiteracy in society and to a blow to society's economy, while child marriage causes girls to die in childbirth and it have negative impacts both for mother and children (WCLRF,2008).

Unfortunately, one of the reasons that families give their young daughters to husbands is poverty and financial hardship and illiteracy while most families who have financial problems give their young daughters for old men who look wealthy and ready to pay enough money for the family of girls This means that older men, in addition to having several wives but because they have money and they are rich men are interested in marrying with young girls (UNAMA,2009).

In addition, The United Nations Development Fund continues for women - UNIFEM has cited two reasons mentioned above: Child marriage is marriage under the age of 18, and there is a high age restriction under the 1989 Convention on the Rights of the Child (CRC). These relationships may be referred to in law or custom as marriage or may be unofficial. Servant marriage affects international human rights of both adults and children; the child cannot provide informed consent to the marriage. Marriage is therefore regarded as forced and falls into slavery as defined in the Convention (UNIFEM, 2002/2003).

Empirical cases

1-Laila who forced to get married due to poverty just she is 15-year old from Gozra district of heart while giving birth she faced many problems and she might lose her life because she was weak and small .

1 –Obiada from Kabul who was only 11 years was to marry a very old man who was decades older than her family the intention behind this selling was alleged to feed his father's drug. Obiada's sister who was also married off when she was 11 years old to a blind man nearly 20 years older stopped the proceedings of the marriage ceremony by commission and support from a local women's shelter. the case has further been directed to police swept into the family's house to rescue the girl .

29.1- Sexual violence / Rape

In Afghanistan, rape is considered a crime and it is enshrined in law if prosecuted legally, but unfortunately it is rarely reported because the victim of rape facing many risks of being subjected to violence like they can become a victim of honor killing by Their families are committed and on the other hand, they can become victims of the laws of the country.

There is rape in every part of Afghanistan Most girls and women are subject to rape in the home, workplace or other place but unfortunately, most of these rapists are not punished because they are full-fledged and powerful people in the society, or they have links with criminal gangs and with the bully of society "17.2% of the women had experienced sexual violence with 11.2% of women experiencing rape, 1.3% experiencing injury to their sexual organs and 4.7% being denied sexual intercourse by their husband (Diya Nijhowne, Lauryn Oates ,2008)"

In northern Afghanistan almost 39 cases of impunity for criminals / rapists are due to their harsh treatment of power brokers they are effectively above the law and enjoy immunity from arrest as well as immunity from social condemnation, In the community and families victims of rape are despicable and are said to have dedicated a crime that places most of them in an unjust environment and avoids them from attaining justice The victim is either resolved to marry the perpetrator or in most cases also the exchange of girls happens to Baad (UNAMA, 2009).

Empirical cases

1- Mariam a young Afghan girl 18-year-old from Balkh province who went to a police station to report being raped by the district police commissioner in his office alleges she was taken at gunpoint from her house the man took her to a house on the same street where he and another man raped her

2- 12 year mentally girl brutally gang raped in heart when she left home, she was unable to find way back unfortunately the police have not arrested the culprits.

2.1- Violence in the Community Level

Most performances of violence against women in most areas of Afghanistan are as a effect of tribal law in Afghanistan, for example, the exchange of girls, widely seen in the eastern part of the country as I mentioned before continues to result in female stoning It is Customary laws applicable in the region. How customary laws affect most areas of women in different regions seems to be based on the preservation of community-based practices that are prone to economic, social and political change (Rule of Law Project, Afghanistan, 2005).

3.1- Violence in the State level

All country has a responsibility to keep its citizens from uncultured violations of their privileges. It is clear by citizens that gender discrimination is ignored, which is unfortunately rarely practiced in Afghanistan, although women are unfortunately also victims of domestic violence. Beard has been highlighted as an example of clarifying violence against women at the state level.

REASONS FOR THE EXCLUDING WOMEN FROM NEGOTIATION**Reasons for excluding women from negotiations**

During war, women and children are vulnerable and are mostly the victims of war. It is very important to note that for war to cease there must be the introduction or adoption of peace-making to douse the tension. The warring party must be brought to the table by the third party so that they can reach a logical conclusion. The role of women in the socio-economic sector of a country cannot be underestimated. Even though women and children are the major victim of war they are left out of the negotiations. It is also observed that the war makers that does have the adequate or absolute experience are mostly involved in the negotiation process. It is said that women did not have experience, the knowledge of the issue and the negotiation skills. When it is time for the women to partake in issues that concerns them most, that is, peace negotiation they are shouted down because it is believed that the don't have the qualities that will permit them to do so (United Nations ,2016).

However, in some part in Afghanistan women are not permitted to participate in the peace process but through informal process they have been able to contribute immensely to reconstructing peace in the society. Most societies did not give the women the opportunity to participate in the peace negotiation process and because of that the international community find it difficult to intrude in ensuring the active involvement of the women in peace process. Also, it is important to note that since 2005 that peace talk commenced in Afghanistan the women have only participated twice and it should also be noted that out of the twelve-member committee chosen only two women are part. The believe that the involvement of women cannot yield any durable and sustainable peace. It is important that the Afghanistan government, the Taliban and the international community must acknowledge the fact that women must be included in their peace talk in order to arrive at logical conclusion. In the roadmap of Afghanistan- Taliban talk women must be fully involved to ensure sustainable and durable peace(United Nations ,2016).

Furthermore, in buttressing the non-inclusion of women in peace negotiation process, Ban Ki-Moon stated the role of women in preventing conflict and forging peace, they have been prevented from participating in the peace process which is dangerous and harmful to ensuring peace in the world. He stated that "In failing to include women and girls in peacemaking and peace-building processes, we are not only failing women and girls, we are failing the world. In addition, when citing the creation of the United Nations Entity for Gender Equality and the empowerment of women(UN women), he further stated that he is ashamed of the many atrocities that continue to be committed against women and girls including our own peacekeepers(United Nations ,2016).

IMPORTANCE OF INCLUDING WOMEN AT THE NEGOTIATION TABLE

The inclusion of the women in peace talk must be taking serious if sustainable and durable peace will be achieved. It is important to remind us that the United Nations Security Council Resolution 1325(2000) supported the inclusion of women in peace talk. The first resolution (65/283) on peace resolution which was approved by the United Nations General Assembly strengthens the position of women in conflict resolution efforts and underscores the need for further engagement with Civil Society to ensure this occur.

However, there are many importance of women participation in the negotiation process but few of them will be discussed here:

Women participation in peace process can facilitate and orient communities based on the rules of equality and justice. The pervasive peace in which all groups of the community are involved would have more chances at success than a built peace among elites (Porter,2007). Women also focus on subjects such as education, health, childcare, social protection and security. Enderlin, Stansky and Porter believe

that women focus more on quality of life and security issue than men do; they have an exceptional outstanding and better responses to these needs would increase social protection. The involvement of women's participation is important for the legitimacy and substance of a peace process.

However, the women are affected by conflict, they similarly will be affected in the peace process. There is still violence against women after conflict, many women become widows and heads of households with limited or no income (Porter,2007).

In addition, in 2000, The United Nations Development Fund for Women (UNIFEM) now UN women convened an "All Party Burundi Women's Peace conference in Arushia, Tanzania, where women drafted specific recommendations for the peace process. In Burundi, the women kept the community informed about the dynamics and process of negotiation during the Arushia peace talk. The women also contributed in restoring sustainable and durable peace at the peace talk conference that reinstate the peace at Guatemala and Philippines. The women in Somania also formed the Sixth clan which gave them the opportunity to participate in the Somalia Peace and Reconciliation conference in Djibouti (promoting Gender Equality,2014).

Some of the most noteworthy examples of women's participation in peace negotiations took place before the Security Council adopted this resolution on 31 October 2000. In the Republic of El Salvador in the 1990s, women were present at nearly all the post accord negotiating tables. One technical table, the Reinsertion Commission, was formed by six women and one man. In the end, women made up one third of the beneficiaries of land redistribution and reintegration packages, which corresponded roughly with the percentage of female members of the Farabundo Martí National Liberation Front (FMLN), either as combatants or as collaborators) promoting Gender Equality,2014).

In the Republic of South Africa in the mid-1990s, the Women's National Commission demanded that 50 per cent of participants in the Multi-Party Negotiating Process be women and succeeded in establishing that one out of every two representatives per party had to be a woman, or the seat would remain vacant. Approximately 3 million women across the country participated in focus groups and discussions, and a 30 per cent female quota was adopted for the upcoming elections) promoting Gender Equality,2014).

Peace for Afghanistan is a concept that has by many well-meaning international actors been brandish for the beginning of 2019, the united states of America start to talk with the Taliban to some benefit but in the early February of this year the peace talks took please in Doha between the U.S special representative for Afghanistan Zalmay Khalilzad and the Taliban representatives site the table for negotiating and they talk

to bring peace for Afghanistan after 18 years-long conflicts and the hope is renewed for afghan people that a political agreement with the Taliban could be reached has been fostered the U.S state department spokesperson pointed that the Taliban is agreed for peace and hope for 18-year war in Afghanistan could be conducted to close and many discussion center is that the afghan women should site the table wither they sacrifice the recent achievement for the higher goal of achieving peace(United States Institution for Peace, 2019).

From the last decade the united states and the Taliban initiated the peace talks which became a source of hope for the people of Afghanistan. However, the government of Afghanistan was not pleased with the negotiations because these talks gives more legitimacy to the Taliban, the lack of women participants in the negotiations and the difficulties and fear to share the government with them, which also increased concerns among the afghans. The afghan society evolved through the last decades with regards to the womens role in the governance and they are appointed as ambassadors, ministers, deputies, direct chiefs and in some other high-ranking status (United States Institution for Peace, 2019).

But there is not an important and necessary voice about peace when women are nonappearance form the peace talks that it reminds of the harsh environment of afghan women under the Taliban law in Afghanistan the nonappearance of women in the peace talks is the truth of how centered on male concerned his peace process is and how Afghan society is still patriarchal in nature and afghan men decide for afghan women in their absence and on their behalf (Habibi, 2019).Thanking this into the concern of Afghan women in the peace talks means more than a failure of political correctness. This indicates that Afghan women do know what is going to happen in their lives and what would they experience in the future; the days of women's oppression by the Taliban and could return if the enshrined women's rights in the constitution is not guaranteed by the talks and will be upheld in any future power-sharing arrangement this reaffirms the notion that the aim of peace process should mainly be to build a lasting peace not to end violent conflict the absence of women and their voices in the process acts doubt on the type of peace that these talks would bring to the country(Habibi, 2019).

besides, afghan women's elimination enhance many concerns to women and conversations have systematically focus about fear of betrayal by male politicians fear of loss of what has been achieved on behalf of women, particularly provisions for the basic rights of women in the constitution and fear of a reversal of some rights which were returned to women after the fall of the Taliban .

With this in mind, there is an emerging consensus and growing body of evidence which shows that broader participation of women in exclusive peace processes provide examples of fragile peace at the expense of women, such as Sudan -south Sudan peace process that shows how the formation of gender blind has been led by marginalization and exclusion of women in the post-war period (Habibi, 2019).

Before the 2019 international talks that are taking place, Afghan women had been represented in peace talks between various armed groups and the government in different ways. For example, including two on the Executive board created broad networks with women groups, civil society, gender focal points and girls' schools throughout the country. The provincial peace community and the Afghan women's network (AWN) which is a network of more than 125 organizations have also assisted as a consolation plan of action to lead local peacebuilding efforts to raise public support for the process and to broker deals for the reintegration of former combatants. A recent example was in early 2019 where the Afghan Women's Network gathered options in a document form a brought Afghan woman together from rural and urban areas as well as the diaspora (Habibi, 2019).

The Afghan women thought that however by lack of direct involvement of women in formal peace processes overshadows such active participation of civil society as seen in the current negotiations. In twenty-three rounds of international talks between 2005 and 2014, there were only two occasions where Afghan women present at the table, the exclusion of women from the formal peace could undermine the achievement of sustainable peace within the Afghan context.

The national unity government has recognized that no peace can be dribble unless women can part of the process that's the three women are designating member of a potential negotiating team and filthen other selected to be part in advisory committee at the Moscow talks, the chief negotiator of the Taliban has stated the commitment of the group to all rights given to women by Islam, saying that, Islam has given women all fundamental rights such as trade, ownership, inheritance education work and the choice of partner, security, and education, and a good life (Lynch, 2019). Considering the oppression Taliban in the past, the sincerity of this statement is questioned by some women. In this context, pushing for women's inclusion a gender issue in the formal peace process, which has been criticized and lagged, would be the strategy to harness not only the Taliban's sustain the momentum of current negotiations but also their acceptance of women's legitimate concerns (Mohammed, 2019).

"the bottom line is Afghan women want peace, but they also want to have a voice in the peace process, and they were somehow worried because the Taliban did not talk much about their rights in meetings with US special representative Zalmay Khalilzad".

Trump canceled the meeting and call off peace talks with the militant group entirely and scrapped the meeting after the Taliban took credit for an attack in Kabul Afghanistan, that killed a dozen people including an American soldier. When the Donald Trump revealed a secret plan for peace summit with chiefs of Taliban were to travel to the US for secret peace talks on September for unprecedented move

and a significant development in America's longest-running war just from the anniversary of the September 11, 2001, terrorist attacks (Kelly, 2019b).

At the 29 November 2019 the president trump flight for the first time in Afghanistan and meet with Mohamed Ashraf Ghani and point out to restart the peace talk with the Taliban and serving for women in Afghanistan he added as the fertilization negotiation with the Taliban to end the war the Afghan women's risk losing their hard-fought freedoms and rights they could end up the paying a devastating price for peace in Afghanistan (Secunder Kermani, 2019).

the afghan government need to act as responsible state that replicant the well of the people of Afghanistan not much as expectation from the Taliban because many people still regard that Taliban is still as a tourist network and if they want to involve the process and be part of political atmosphere in Afghanistan in the future, they need to respect(Secunder Kermani, 2019).

during the peace talk in Doha the Taliban have way of looking at women and say they have way in the society and that is very different changes and it sound hope for afghan women because in the past the womens suffer a lout during the Taliban regime and the 40 years conflict as I mention on chapter four womens are the loser in the war and the don't really want to be again in the peace as well but they afraid because in some area still that ta Taliban have influence the girls school is ban and exploded and this is not a good massage for afghan women (Secunder Kermani, 2019).

CONCLUSION

This article examines contestations over violence against women and role of Afghan women in peacemaking as the point on entering an analysis of gender political and sovereign power in the contemporary of Afghanistan. The study explores the evolving parameters of what counts as violence against women in Afghanistan articulated in legal frameworks and practices, in public and media debates and the interventions of political leaders, diplomats, and aid workers.

The research was based on data available and some on the ground study and observations. I have included my observations and knowledge gain during my work wet women and women organizations and networks in Afghanistan. Of course, the research could be more comprehensive if more face to face fresh data collection was involved. I couldn't go further on that because of economic and security limitations.

The conclusions reached indicates that violence against women has become a governance issue in Afghanistan, and that women are not properly empowered and included, and that they are still victim of religious and traditional rules. Any real change and long-lasting change in the status of women and their political and economic role in the country requires a real change in the way social and traditional norms are dealt with and the way relevant religious principles are interpreted.

In Afghanistan, to bring women to kinship power, constitute them as independent persons, we need to establish Harmony between the religious social and political trends.

Providing social and grassroots awareness is the first step towards creating a good environment for women participation and creating and maintaining equality among men and women and equal opportunity for both genders.

To get the best result, we should start from including equality concepts in our curriculum, so the role of educational institutions and also relevant ministries is the key. Also, it is important to come up with a sound framework and strategy train carriage women to get educated and there should be a sort of positive discrimination exercise on the part of women.

Inclusion of women in the national and sub-national processes is very important and severely required. They should be included in all processes and should be consulted and engaged in peace, development, social and political matters.

Training women leaders is something the country requires, and urgent and sufficient investment is needed in order to make this very important step to be taken.

We need to avoid the copy paste of programs and projects, but we need to stick with the international principles. Other than that, we need to localize our efforts and strategies to fit our local and social situations.

The government and related bodies have done some work to lay down the framework for women empowerment. However, that is not enough because we need to localize the frameworks and programs further. In order to do that in a smooth way we need to increase women's participation in making and implementing the aforesaid programs in the strategies.

Afghanistan being a country where 98 people of people are Muslims and as per the constitution, we need to engage moderate religious networks in the process to eliminate any sort of Resistance to women participation. That requires training women on Islamic concepts and enabling them to have confident to oppose conservative interpretations of religion that stops women from participating.

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