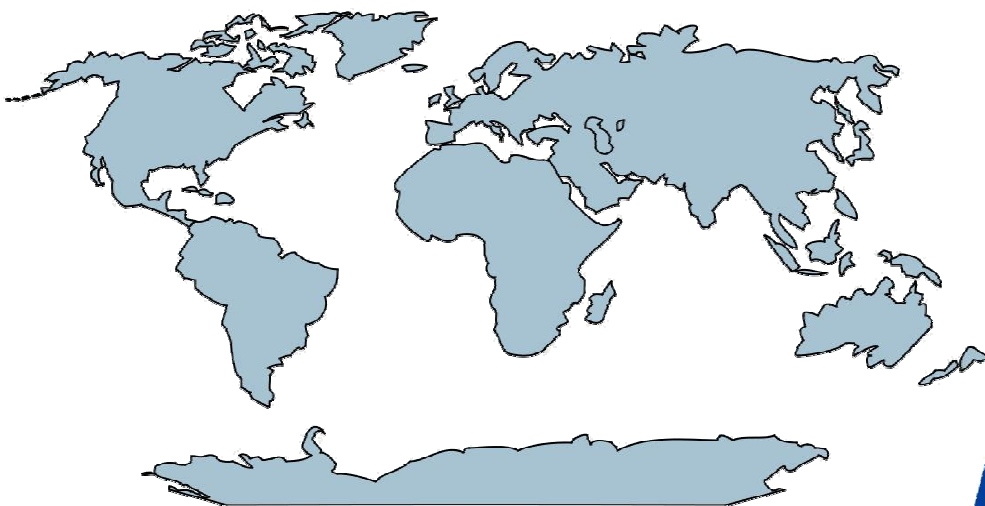


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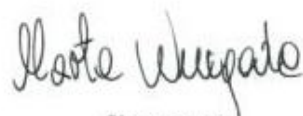
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PERCEPTIONS OF MASCULINITY AMONG UNDERGRADUATE STUDENTS IN ETHIOPIA

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ABSTRACT

The purpose of this study was to examine the perceptions of masculinity among university students. Data were collected from students in Addis Ababa, Wollega and Addis Ababa Science and Technology universities. A total of 21 students (7 from each university) aged 18-25 years were sample data sources. Thematic Analysis approach was used to analyze the data collected through in-depth individual interviews. Qualitative data analysis revealed that several core concepts were embedded in the meanings of masculinity, including a display of risky behaviors, bravery, self-reliance, controlling females, inexpressiveness, recording some achievements in life, etc. From this one can easily understand that the meanings ascribed to 'being a man' pointed out above reflected that most participants of the present study, particularly young men endorsed traditional/hegemonic masculinity depicted in the literature. Most literatures reveal that higher levels of traditional masculinity are associated with greater risky health behaviors; hence, it is important to indicate the direction to reduce this barrier. To this end, university educators should provide services that facilitate the expression of all ranges of masculinities, so as to help construct healthy masculinities to enable university men to behave according to their role preferences beyond the pressure of acting in accordance with normative expectations.

Keywords: Masculinity, Perceptions, Social construction, Undergraduate students

INTRODUCTION

Recently, increased attention has been given to the study of masculinity and what it means to be a man in a society. This is perhaps due to developments in feminist theorizing about gender and the feminist movement (Jefftha, 2006). Historically, masculinity had been seen in essentialist and normative terms. This means, the way men behaved was always seen as a natural male behavior and thus, viewed not requiring any exploration. In relation to this, Hadebe (2010) explained that the popular ideology implying gender as a natural consequence of male and female biology denies the opportunity to explore structures such as culture, economy, politics, education and technology in their relationship to masculinity or femininity. Currently, however, the socially constructed nature of gender, both femininity and masculinity, is widely recognized (Hadebe, 2010).

Morrell (1998) suggested that special attention needs to be given to the study of masculine ideology (the beliefs about what men are like and how they should act) to assist us in understanding how young men construct their masculinity. Tied into this are the specific gender roles ascribed to men. Morrell revealed that traditionally appropriate gender roles for men in most societies include primary breadwinner, head of the household, and the holder of leadership roles not only in their families but also in their communities. These roles are paralleled to stereotypical 'real men' masculine identity that can be described as having certain personality traits, such as strength, independence, achievement, hard work, heterosexuality, toughness, aggression, unemotional, physicality, competitiveness and forcefulness (Courtenay, 2000).

In terms of their typical activities or behaviors what 'real men' in most societies are expected to do include earning money, initiating sex, solving problems, getting the job done, taking control, taking action, enjoying masculine activities (such as sports, drinking), taking physical risks, and supporting their families financially; while what they are prohibited from doing include crying, expressing feelings other than anger, performing women's work (e.g., washing dishes), backing from confrontation and getting emotionally closer to other men (Weedon, 1987).

Likewise, although studies conducted on masculinity in Ethiopia are scarce, from the existing literature one can easily understand that most cultural practices foster traditional masculinity, as young men were encouraged to construct their gender identity in opposition to femininity and expected to be aggressive, brave, competitive, dominant, self-reliant, and willing to take risks, which are typical traits that signify traditional/hegemonic masculinity. For example, the Oromo proverb "With a woman's rule, the gate remains unopened the whole day" depicts the ideology of male chauvinism in the household (Jeylan, 2005). Sumner (1995) also noted that proverbs in the society encourage men to maintain their masculinity by avoiding practices that connote inferiority. For example, the Oromo proverb "Farting once is masculine and farting repeatedly is feminine" serve this function. Furthermore, men are not only inculcated with masculine ideals, they are also encouraged to exercise those ideals in heroic deeds. For example, the Oromo proverb "A male person is dead from his birth" inculcates fearlessness as a masculine self-fulfillment. According to this proverb, whether it is for good or for trivial cause, a male person should not fear death.

Among the local studies, Levine's (1966) work on 'masculinity in Amhara culture' is another important investigation in masculinity studies in Ethiopia. He defines the concept of masculinity in Amhara context as "wand-nat". "Wand-nat" connotes the ability to make physical hardship, to live for a long time in the wilds, and to walk all day long with no food. According to Levine (1966), the Amhara ideal of masculinity has reference primarily to aggressive capacity. He noted that the ideal of masculinity is typically projected at the expense of, and defined in opposition to femininity. On the contrary, Mulat (2005) found out that the masculinity attributes of Awuramba male adolescents have been constructed from thoughts, beliefs and practices of gender equality, egalitarian way of life, peaceful manner, and valuing physical strength for the sake of being capable of physical work. He indicated that these beliefs and practices of the male adolescents are reinforced and encouraged by the community members. On the other hand, the tendency of displaying socially unacceptable behaviors is punished and ridiculed by parents and adults of the community.

Moreover, in his study on 'notions of fatherhood among Ethiopian adolescents' Belay (2008) indicated that Ethiopian fathers play masculine acting (disciplining) roles: control, punish, and warn children with respect to wrong doing, command order and make children respect parental orders, provide assistance under extreme problem conditions, and show seriousness and strictness. Belay further revealed that fathers play the role of masculine gender socialization: encourage acts, teach skills, and develop interests in masculine gender appropriate roles, bravery, strength, power, success, wining, etc.

Today, Ethiopia is facing socio-cultural changes. These changes have affected daily life and values of people, particularly younger ones, by influencing their perception of gender roles, male-female interactions and risk-taking behaviors. These days, it becomes a common practice to see young men who are displaying an ambiguous gender appearance or displaying gender atypical behaviors, such as having odd hairstyles like "Shuruba" hair style, hanging a big cross and piercing ears. Young men are exhibiting such traits of being a man simply by copying from Westerners as shown by the media.

Science the majority of Ethiopian population is young and the number of students enrolled in higher education has increased during the last decade, young men are experiencing more intermingling with other cultures and life styles that affect their understanding of masculinity and gender roles. However, the research on masculinity issue is scarce in Ethiopia. There was no published data on the understanding of masculinity among young university students in Ethiopia prior to this research. In response to this knowledge gap, the present qualitative research aimed to explore the shared masculinity conceptualizations among university students.

MATERIALS AND METHODS

Study Site

This study was conducted in three higher learning institutions in Ethiopia-Addis Ababa, Wollega, and Addis Ababa Science and Technology universities. While Addis Ababa University and Addis Ababa Science and Technology University are located in Addis Ababa, Wollega University is located in the western part of Ethiopia around 312 kilometers from Addis Ababa. It is assumed that the population in Ethiopian universities is homogeneous. This means, all the universities receive students from all regions in the country. Thus, representative samples of university students enrolled in higher learning institutions in Ethiopia were believed to be obtained from these three universities.

Participants

Participants of the study were undergraduate university students in the age range between 18-25 years, enrolled in the higher learning institutions. Although the majority of masculinity and health-related researches focused on engaging only male participants, based on Koon's (2013) suggestions, stating that any individual can exhibit traditional masculine role norms, behaviors and attitudes, both male and female undergraduate university students were included in this study. Fictitious names were assigned for interview participants to maintain anonymity.

Sampling Technique

It is known that qualitative data are geared more towards explaining and clarifying issues and concepts, rather than for 'representativity' and 'generalizability' to a larger population. As a result, non-probability sampling technique, namely purposive sampling was used to target potential respondents for in-depth individual interviews. Thus, 21 interviewees (7 from each university) were selected purposively, for their ability to provide detail information.

Data Gathering Instruments

In this study, in-depth individual interview which was guided by a semi-structured interview was used to collect data. As the researcher wished to collect personal accounts and experiences on perceptions of masculinity, in-depth individual interview was preferred to focus group discussions.

Data Analysis

In this study, Thematic Analysis (TA) (Wilkinson, 1998) approach involving three stages was used to analyze the data collected through in-depth individual interviews. In the first stage, verbatim transcription of the audio-recorded interviews was made in Amharic/Afan Oromo. The interview transcripts were then translated into English. Translated transcripts were read and re-read in order to generate explanations addressing the basic research questions. During the second stage, these were sorted into specific themes. The third stage is the systematic organization of the entire data and matching it with the relevant research questions. This allowed for an understanding of the extent to which the qualitative data generated information directly related to the primary aim of the study and provides clarifications for the key findings from quantitative analyses.

RESULTS

The findings of this study are presented under the core heading of “The Meanings of Being a Man” (below), which depicts gender-related beliefs and attitudes among the participants. In this section, the research findings are presented and supported with representative quotes from the interviews in detail.

The Meanings of Being a Man

This section presents qualitative results related to the university students’ views of masculinity, focusing on respondents’ definition and description of what it means to be a man. The researcher’s focus here is on how the young adults from various backgrounds, namely different ethnicities, religions, cultures, languages, and geographical locations define what ‘being a man’ means to them.

Interview participants generally have shown that being a man connotes a lot of meanings. For instance, some of them emphasize the importance of characteristics, such as independence/self-reliance to describe being a man. This means, someone is considered to be a real man only when he is doing things by his own and when he is self-reliant. In this regard, Lambebo explained:

Being a man for me is doing everything by one’s own. I’m considering myself as a man, when I’m able to do something by my own without seeking help from others and able to cover all my expenses. When my families assist me economically, they may require me just to live their dreams, I don’t want this. I want to fulfill everything and decide for myself. (personal communication, June 25, 2013)

He also viewed being a man in terms of exhibiting manly behaviors than feminine traits. To be a man, someone has to have certain qualities that are not commonly found in women; for example, being “inexpressive”.

For me, talkative man is not a real man. To be a man means to be “inexpressive”, to be aggressive, to involve in manly activities like different sports such as lifting weight, to be responsible to one’s immediate environment, for instance, to be a fire fighter.

The key elements of masculinity identified by the interview participants also include drinking, using drug, smoking, and having multiple sexual partners. Sixteen respondents out of the 21 reported that there are some university students who perceive involving in these risky practices as symbolizing masculinity and life in the campus. Particularly, young men are competitive in these domains, and rank their performances; the more they engage in these practices, the more highly they are regarded. Thus, most young men involved in these practices to be viewed as a ‘real man’ by their peers. In fact, there is peer pressure and most young men strive to conform to the norms of their peers. In relation to this view, Addis explained: “Some young men in this campus don’t want to be involved in risky practices; however, fearing that they can be discriminated and can be also labeled uncivilized, they are involving in risky activities”. (personal communication, June 25, 2013)

For others, a key feature that distinguishes someone as a man is how he handles himself in the face of adversity. Bravery is a highly appreciated masculine trait because it suggests that he should be able to face any challenges and defend oneself and one’s family. The following quotes serves to illustrate this description:

Culturally being a man is compared with a lion. It signifies courageousness, fearlessness and bravery. In our culture, there are different sayings which encourage men to be brave; for instance, in order that someone is not refraining from fighting there is sayings “are you not a guy”? (Gebre, personal communication, June 26, 2013)

Culturally, a ‘real man’ is the one who is known in his community with bravery and who is always standing in front of the rivals during fighting. In the past, a ‘real man’ is the one who killed a lion or buffalo and took ‘faacha’, meaning the hairy tail of an animal to evidence he has really killed a lion or buffalo. (Fenet, personal communication, May15, 2014)

Being a man is also viewed in terms of recording some achievements in life.

The boy is considered a man when achieving better results and reach highest position; for instance, becoming a well known football player. I was born and grown up in Awassa. There are best football players even playing

for the national team who were from Awassa. For me, they are brave. Moreover, I consider those people who held a leadership position and doing fine jobs regardless of oppositions and pressures, as real men. (Lambebo, personal communication, June 25, 2013)

For me being a man is not only wearing pants, rather to be a man means to have a goal and to strive to achieve that goal. Being a man means to be self-supporting, to be educated, to be able to change oneself, one's family and one's society; it is after these that someone is considered as brave, clever, and treated as a man. But if you are always at home, if you are not struggling to change yourself, then you are considered "womanish". (Gebre, personal communication, June 26, 2013)

For other participants being a man means to have a muscular body, which is a clear indicator of a manly appearance associated with the notions of strength and power. This is related to the perception of the body as signifying manhood, emphasizing it as a tool for control and dominance. Men are socialized to use the body to symbolize manhood. In this process, the practice of sport is considered vital. In this regard, Ilala said: "To me, a real man must be muscular, his body has to be muscular and he must be strong. He has to have body shape, like muscle, and he is supposed to involve in sports like football" (personal communication, April 21, 2014).

Being a man is also denoted by having a girl-friend and being able to sexually satisfy one's own partner. The following remarks show this fact:

Sometimes a boy is considered to be a man when having sexual intercourse. Now a day, even a boy is considered as a real man when he is able to sexually satisfy his partner. Yet females evaluate whether someone is a real man or not in terms of his sexual potency. For instance, if you ask a female who is a real man for her, she may judge in terms of how much she is sexually satisfied by someone. (Gemechu, personal communication, June 26, 2013)

Ebsitu added: "As boys are getting older, whether they are able to support themselves or not; whether they reach better position or not, to be considered as men, they are expected to have girl-friends" (personal communication, June 25, 2013).

Some other participants reported that there is a close link between masculinity and work. That means working hard and thereby funding oneself /self-supporting is perceived as a measure of being a real man. Firomsa validates this fact saying: "Someone is considered as a real man only if he is doing his job very well and becomes self-supporting; if he is wondering here and there without a job, he is disregarded as a womanish" (personal communication, April 20, 2014). Mohamed also said:

Being a man is mostly expressed in terms of jobs. Men are doing many hard jobs. For instance, they travel longer distances in search of water for their camels. Taking water from the deeper ditches requires much energy; thus, a man who is carrying out such responsibility is a real man to me. (personal communication, April 20, 2014)

Moreover, other participants viewed being a man in terms of personal qualities, such as honesty, being intelligent, etc. For instance, Tola said: "A real man is someone who likes truth, who speaks truth, who is doing something true. For such behaviors like gossiping and whispering symbolize women's characteristics, a man exhibiting such behaviors is considered as a 'womanish' not as a 'real man'" (personal communication, May 16, 2014). Konjit also perceived being a man in terms of who someone is in his thoughts and attitudes saying:

I perceive being a man in terms of his maturity in his thought. For me, it is not for someone is passing the whole night in bar houses being drinking that he is considered a real man; rather, I consider someone being a man when he is properly leading his family and when he is solving difficult problems. (personal communication, April 21, 2014)

Thirteen participants out of the 21 pointed out that some young men in the universities want to prove their masculinity by exhibiting gender inequitable behaviors. For those young men, being a man is equated with having power over females. Participants' report revealed that females often encounter sexual abuse and harassment in universities by male students. Of course, the role of gender offices, established in the higher learning institutions to protect female students from such and other related problems is not underestimated, at least in minimizing the magnitude of the problems. Thus, for it is difficult to use force directly in the campus, some male students approach females especially those who are academically weak with the intention to help them. After that, they request females to do sexual favor in return to the academic support accorded. Generally, most interview participants' responses indicated that the existing power relationship between male and female university students is simply the reflection of what is being practiced in the society at large, i.e., the power

relationship is more of traditional where young men's domination prevails. In this regard, the following quotes show that there is gender inequality between male and female university students:

Most of the time, males try to use force. For instance, some male students snatch female students' mobile phone or money when they get out from the campus. They are doing this to force females to have sexual intercourse with them. (Tolera, personal communication, May15, 2014)

There is no gender equality in our university; male domination is being observed. For instance, when we are nominating class representatives, the chance for females to be elected is very limited. This is because males are thought to be more confident to speak in public and more knowledgeable. On the other hand, some male students approach female students to help them academically. In return to the academic support they provide, they request females to have sex with them; to avoid being dismissed from the university or to graduate with good grade, some female students fulfill the request. (Fenet, personal communication, May15, 2014)

Most of the behaviors associated with being a man reported above reflected traditional masculinity ideologies. These characteristics of being a man revealed endorsement of hegemonic masculinity depicted in the literature. On the contrary, some of the participants viewed being a man in terms of endorsement of equitable gender norms. For instance, Hagos disclosed that he has a nontraditional view towards women: "To be a man for me is to respect women and to accept gender equality" (personal communication, June 26, 2013). Ebsitu also added: "I don't accept the view that men should always accomplish jobs outside home; because as long as human beings are equal, they should share all kinds of jobs equally" (personal communication, June 25, 2013).

Attainment of Manhood

The majority of the respondents (17 out of the 21) said that attainment of manhood is associated with attainment of a certain status. These include getting married, taking care of one's dependants and being the head of household. This means, manhood is tied to being independent, having a family and being a breadwinner for the family. In this regard, Azeb described: "A boy is said to have attained manhood when he starts working outside and generates income for his family" (personal communication, April 20, 2014).

Other participants reported that attaining manhood is denoted by the physical and sexual maturity being attained during puberty. The following quote from an interview with Konjit is evident that the attainment of manhood is viewed in terms of biological maturity than socio-cultural meanings:

I thought that attaining manhood is marked by sexual maturity, when young men are starting to establish friendships with girls. The society grants manhood status to young men thinking that they are ready to have sexual relations with their partners. (personal communication, April 21, 2014)

Merertu also said: "Boys are said to have attained manhood starting from puberty i.e. when they start to have physical strengths" (personal communication, April 21, 2014).

Yet, another participant described attainment of manhood in terms of rites of passages marking the transition from childhood to adulthood. Ujulu explained this reality saying: "When a person is getting matured, his front lower teeth are pulled out symbolizing he is a mature adult; moreover, young men leave family home and build their own houses signaling that they are ready to get married" (personal communication, April 21, 2014).

Reasons for Liking/ Disliking Being a Man

An often cited aspect of masculinity among most men is that of being different from women. Fifteen respondents out of the 21 reported that they dislike being a man when men are displaying gender atypical behaviors i.e. gender inappropriate dressing, hair style, etc. They criticized some of the young men in the campus for exhibiting such mannerisms of being a man, simply by copying from Westerners as shown by the media. They reported that young men who adopted Western mannerisms are often convinced what is portrayed by the media are faultless; even they don't know the meanings the Westerners ascribe to these mannerisms of being a man. The following quotes illustrate why the respondents dislike students who are displaying gender atypical behaviors:

I dislike being a man when men are behaving in gender-atypical ways; for instance, there are some young men in our campus who dress in trousers below their waist, having 'Shuruba' hair style and piercing their ear. In the past, 'Shuruba' hair style was a sign of bravery; while ear piercing was symbolizing killing a lion or a tiger, it could also signify getting victory over the enemy. (Gebre, personal communication, June 26, 2013)

I consider those men who share some traits of women as unmanly. For instance, I don't consider men who put their trousers below their waist, having odd hairstyles, hanging a big cross and piercing ear as real men. In the

past, we know that ear piercing designates bravery; now days there is no such bravery i.e. there is no practice of killing animals. (Gemechu, personal communication, June 26, 2013)

Some female respondents (5 out of the 9) reported that they like 'being a man' for men are self-confident and physically strong, while they dislike being a man when men are harassing and abusing women. They reported that in the boy-friend and girl-friend relationships in the campus, a young man likes his peers more than his girl-friend. They establish romantic relationship with females only to be seen by their peers as a real man for having a girl-friend. Most female participants also criticize young men who are frequently changing their sexual partners and those who consider females as sexual objects. For instance, Addis explained why she likes/dislikes being a man saying:

I like to be a man for men are showing physical strength; for they have self-confidence. This means, they speak in the public with confidence, they also protect themselves and their family. I dislike being a man when men physically and sexually abuse women, thinking that women are powerless. (personal communication, June 25, 2013)

I like 'being a man', when men are disciplined not when they display 'mannish' behaviors. Particularly, I like those men, who have positive attitudes toward women i.e. those who consider a woman as if she were their mother, sister, and daughter. (Wube, personal communication, June 25, 2013)

On the other hand, some male respondents (6 out of the 13) described that they like to be a man for men are privileged and not affected by biological factors like menstruation and labor as evidenced by the following quotes:

When I consider women's labor and pregnancy, I'm happy for being a male; of course this could be a gift for women. The other thing that makes me surprised and makes me feel happy for being a male is the freedom I'm granted being a man. For instance, males can stand and pass their urine elsewhere; however, females can do this with great care and only after checking that there is no one around. (Gemechu, personal communication, June 26, 2013)

Lambebo also said: "I hate to be a woman because of the natural biological problems like menstruation and labor. Besides, some females feel dependent; for instance, they think that if they couldn't graduate, they can get married and use their husband's resources" (personal communication, June 26, 2013).

Yet, other participants evaluate their liking/disliking of being a man in terms of workloads assigned for men and women. For instance, Ujulu described this view saying:

I'm happy for being a man, I have an authority both in my family and in my community; I'm expected to have a wife, a child, and a home. But I dislike being a man for I'm shouldering all the responsibilities and for the entire family are dependent on me. (personal communication, April 20, 2014)

Tola also explained: "For men are doing works outside the home, they are taking rest during the night; however, women are working starting from early in the morning up to the time they are going to bed to sleep" (personal communication, May16, 2014).

Beliefs about Masculine Gender Roles

Gender roles are tied with the divide between men's work and women's work, i.e., the traditional gendered division of labor demonstrating the cultural rejection of gender equality. A strong cultural sentiment here is the belief that men are heads of the household, which amongst other things, meant that they go out to work, while women are expected to do household chores. This shows conformity to the traditional gender roles. The following quotes validate this reality:

There are many roles that are assigned for men in our culture. Manhood is tied to being independent, having a family and being in control of the family as head of the household; he is expected to lead the society. Females are given lower positions; they are expected to do household chores. (Gemechu, personal communication, June 26, 2013)

In the family a man has to get employed and has to control the family as a head of the household, while a woman is expected to accomplish all the activities at the home. Men guide the family and also discipline children. A woman's role is to receive and to put into action the orders; otherwise, she is not allowed to be equal to her partner when it comes to household decision-making. (Lambebo, personal communication, June 25, 2013)

Fifteen respondents out of the 21 reported that doing chores around the house is seen as a woman's domain and men were viewed as responsible only for doing the manly jobs. A woman is not encouraged to go out of home;

she is expected to stay at home and carries out household chores. Men are viewed as responsible only for doing hard jobs that may require physical strength and fitness. Their report further revealed that most men feel pressured to act masculine; it seems that there is a pervasive fear among males that the worst possible insult is to be labeled womanish. This is because society has taught them that male is superior and to act female is, consequently, inferior. The subsequent quotes explain these traditional role divisions between men and women:

In my culture, there are roles that are assigned to men and women. For instance, a man is expected to be a breadwinner and the head of the household, but he is not expected to do chores around the house like cooking and feeding the family, washing clothes, cleaning, etc. It is only a woman who is expected to carry out such activities. A man who is performing roles assigned to a woman is considered as weak or sissy. He is ridiculed or he is discriminated; he is also laughed at. (Addis, personal communication, June 25, 2013)

A man is considered a real man if he engages in manly activities, like plowing, making house and fence, going to forest and killing wild animals for food; a man not carrying out such activities is said to have a womanish character, and thus not regarded as a real man. (Ujulu, personal communication, April 20, 2014)

Men are expected to carry out jobs that require physical strengths, for instance, chopping wood, plowing, etc, while women are expected to involve in cooking, cleaning, shopping, and washing clothes. There is a belief that men are responsible for jobs outside of the home. Men are also expected to assume leadership; even it is only when men assume leadership positions that the society expects something better will be done. (Ebsitu, personal communication, June 25, 2013)

Regarding the need to live up to the socially expected roles of being a man, most interview participants (18 out of the 21) elucidated that failure to conform to the cultural expectation of being a man leads men to be discriminated, to be labeled unmanly or useless. Unless they conform to the socially expected roles of being a man they are also unable to become a role model for others. On the contrary, they reported that meeting the requirements of the socially expected roles of being a man helps men to win acceptance and respect from others. In this regard, Addis reported: "When men live up to the socially expected roles of being a man, above all they win acceptance; they are respected" (personal communication, June 25, 2013).

Being unable to live up to societal expectations may put men under pressure. Men are considered to be real men when they are drinking, sexually satisfying their partner, controlling their family, and punishing/beating their wife; failure to conform to these roles means to be viewed as unmanly. (Gemechu, personal communication, June 26, 2013)

If a man failed to live up to the societal expectation, then he is discredited; thus, he is not considered as a real man. Unless someone is able to live up to societal expectation, he can't be even a good role model for others. So, the disadvantage is failure to become a role model, while the advantage is by placing oneself in a better position and then becoming a good role model for others. (Gebre, personal communication, June 26, 2013)

If a man is unable to conform to the cultural norms of being a man, he loses his reputation. For instance, if a man is always doing household chores rather than doing manly jobs, the society may label him sissy. He may not even get friends i.e. he can be discriminated. (Ebsitu, personal communication, June 25, 2013)

DISCUSSION

The specific purpose of this study was to provide new information regarding the meanings ascribed to masculinity among university students. Thus, the results of the present study are discussed in detail in line with this specific objective hereunder.

The present study attempted to explore the various meanings ascribed to masculinity among undergraduate university students; consequently, several core concepts arose that reflected the meanings of masculinity among the study participants. This is in line with the social constructionist perspective of masculinities, which recognizes the existence of multiple masculinities and emphasizes the influence of social contexts in shaping these meanings. In this regard, Fazli Khalaf et al. (2013) found out that socio-cultural factors, such as family environment, religion, public media and popular life style patterns help to shape and reinforce the meanings of masculinities among university men. In this study, most young adults associated 'being a man' with involving in risky practices (such as smoking, using substance, drinking, and having multiple sexual partners), fearlessness, courageousness, bravery, and recording some achievements in life. This is similar to the finding by Odimegwu, Okemgbo, and Pallikadavath (2005), who reported that both young and adult men associated masculinity with having many sexual partners, non use of condoms during sexual act, hard work, rationality, power and authority, aggressive, and tough. In the same way, recent studies of masculinity and social behavior

implied that involving in risky health behaviors may be an important resource in the social construction of a masculine identity (Connell, 1995; Courtenay, 2000).

‘Being a man’ is also perceived as exhibiting manly behaviors not feminine traits; for instance, being inexpressive. This is supporting Rakgoasi’s (2010) finding, which revealed that an often cited aspect of masculinity among most men is that of being different from women. To be a man, someone has to possess certain attributes that are commonly perceived to be missing in women; one such attribute is inexpressiveness, which basically means that to be a man one should not be too quick to disclose his concerns to other people. Other participants further expressed their views of ‘being a man’ in terms of independence/self-reliance. These participants expressed desires to be their own men. This is in line with a study by Barrett (2001), who reported that men are demonstrating an alternative way of being a man by expressing their individuality and autonomy from social forces.

On the other hand, most interview participants reported that some young men in the university want to prove their masculinity by exhibiting gender inequitable behaviors; i.e. ‘being a man’ for such young men is equated with controlling females. Similar to Tesfaye’s (2006) report, this study revealed that the existing power relationship between male and female university students is simply the reflection of what is being practiced in the society at large i.e. the power relationship is more of traditional, evidencing males’ domination over females.

In this study, most interview participants perceived attainment of manhood in terms of achievement of a certain status, rather than biologically attaining a certain age. These include being independent, having a family and being a breadwinner for one’s family. This is in line with the finding by Rakgoasi (2010), who reported that manhood as a social construct is attained by economic independence, marriage and childbearing; caring for and being in control of the family and being a responsible and respected member of the society. This finding is also similar to Barker and Ricardo’s (2005) report, which revealed that a primary mandate of achieving manhood in Africa is the achievement of some level of financial independence, employment or income and subsequently starting a family.

Most of the respondents of the present study reported that they dislike being a man when men are displaying gender atypical behaviors, such as having odd hairstyles like “Shuruba” hair style, hanging a big cross and piercing ears. They criticized those young men in the campus who are exhibiting such traits of being a man simply by copying from Westerners as shown by the media. This is in line with Simiyu’s (2007) finding, which revealed that walking the streets of Kenyan towns, it becomes a common practice to see young men who are displaying an ambiguous gender appearance or portraying feminine characteristics. She explained that this is due to peer influence, electronic and media influence, urbanization and women empowerment.

Consistent with most previous research findings, interview participants of the present study identified a range of socially ascribed and socially expected roles that men assume, such as the expectation that male is the head of the household (i.e. he makes important decisions), doing jobs requiring physical strengths (for instance, chopping wood, plowing, etc.) and disciplining children (Simiyu, 2007); that he should be responsible and responsive to the needs of his family (Hammond & Mattis, 2005); and that he is the breadwinner (Epprecht, 1998; Pyke, 1996). This finding is also consistent with the traditionally appropriate gender roles for men in most societies identified by Morrell (1998), which includes primary breadwinner, head of the household, and the holder of leadership roles not only in their families but also in their communities. Interview participants also reported that failure to live up to socially expected roles of being a man leads men to be discriminated, to be labeled unmanly or useless, to be unable to become a role model. This is in line with Odimegwu, Okemgbo, and Pallikadavath’s (2005) finding, which pointed out that failure of a man to demonstrate proof of manhood reverberates in shame, ridicule and street jokes.

Generally, the meanings ascribed to ‘being a man’ discussed above reflected that most participants of the present study, particularly young men endorsed traditional/hegemonic masculinity depicted in the literature. For instance, Courtenay (2000) explained that traditionally ‘real men’ masculine identity is denoted by having certain personality traits, such as strength, independence, achievement, hard work, heterosexuality, toughness, aggression, unemotional/ inexpressiveness, physicality, competitiveness and forcefulness.

CONCLUSIONS

The present study attempted to provide new information regarding the meanings ascribed to masculinities among undergraduate university students in Ethiopia. Accordingly, the study reveals that the university context provides a particular culture that constructs and reinforces the meanings of masculinity among young university students. Several core concepts were embedded in the meanings of masculinity, including a display of risky

behaviors, bravery, self-reliance, controlling females, inexpressiveness, recording some achievements in life, etc. From this one can easily understand that the meanings ascribed to 'being a man' pointed out above reflected that most participants of the present study, particularly young men endorsed traditional/hegemonic masculinity depicted in the literature.

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RUSSELLIAN – MOOREAN ATTACK ON IDEALISM

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ABSTRACT

The focus of this paper is on the attack carried out by Bertrand Russell and G.E. Moore on idealism as championed by Friedrich Hegel, Friedrich Bradley and Mc Taggart. The paper examined the imports in the idealism of Hegel and looked at the philosophies of Bradley and MC Taggart in order to see how they set in motion the current that led Russell and Moore to say no to their idealism. It has to be borne in mind that after the period of Kant and Hegel, there was no metaphysics that could provide answer to the array of philosophical questions that stared the people at the face. While the neo-Kantians sought to resurrect Kantian philosophy others wanted Hegelianism. A critical scrutiny, as carried out by Russell and Moore on the Absolute Idealism of Bradley and Personal Idealism of MC Taggart, showed that their account of reality (Bradley and MC Taggart) was grossly inadequate in the face of the latest developments in the area of science. Russell particularly made up his mind to seek out an alternative view about reality. However, critical and analytical methods of inquiry were employed in developing this paper. To this end, various literatures which provided the background to this paper were used. The paper concluded that idealism as a school of thought in philosophy had not successfully delved into showing us the rationales behind reality which Russell and Moore were set to do. Though there is no doubt in the fact that, inherent pitfalls were also noticeable in their work.

INTRODUCTION

The focus of this paper, as earlier mentioned is to critically examine idealism and see how Russell and Moore used their intellectual prowess to refute idealism. Due to internal inconsistencies and the growing need for a more scientific explanation of phenomena in the physical world both the Absolute idealism of Bradley and personal idealism of Mc Taggart began to wane in popularity. Their metaphysical systems could no longer satisfy the strident calls for scientific justification of beliefs, which men have instinctively clung to. Russell and Moore realizing the short coming of idealism as a metaphysical system sought to provide a more realistic explanation of the nature of phenomena and our place in the universe of things.¹ Passmore in a poetic fashion writes “Russell led more into philosophy but Moore led the revolt against idealism”.² Russell himself says “Moore took the lead in Rebellion and I followed with a sense of emancipation.”³

Both Russell and Moore saw their new theory as liberation from Bradley’s absolute. Moore on a personal note derided what he called the Hegelian subterfuges i.e the Hegelian dialectics which tries to show the ability of reasoning working or holding two contradictory propositions, that is, that we can think of P and not P or the negation of negation. For Moore it either is or is not. He did not accept the Hegelian dialectics of unity of opposites. Russell and Moore were therefore concerned with providing an alternative metaphysics that will replace what they regarded as the decadent metaphysics of Hegelianism as were presented by Bradley and MC Taggart.

A BRIEF OVERVIEW OF IDEALISM

The metaphysical meaning of idealism has little to do with the ordinary meaning of the word. Instead, its philosophical usage relates to a theory which holds that the most important element in the nature of reality is mind or spirit. After Descartes, some philosophers developed a Cartesian system without the notion of a physical substance. The full flowering of this kind of theory appears in the metaphysical views of the Irish, philosophers, Berkeley.

Bishop Berkeley’s contention is that there is no such entity as a physical world, or matter, in the sense of an independently existing object. Instead, all that we ordinarily call physical objects are actually collections of ideas in a mind. A table is the set of perceptions that I have when I touch, look, and so on. But this is not to say that things are really different from what they appear to be. Berkeley insisted that all that we can ever know about objects is merely the ideas we have of them. The appearances we experience are the very objects, and the appearances are sensations or perceptions of a thinking being. Idealist philosophers idolize spirit. They emphasise the supremacy of spirit or mind over matter. Matter, to them, is nothing but the manifestation of the spiritual. Fichte J.G, Hegel F., Bradley F., Mc Taggart, Plato e.t.c are the notable idealist metaphysicians who emphasise the power of spirit as the controlling factor of the universe.⁴

HEGEL’S IDEALISM

Georg Wilhelm Friedrich Hegel (1770-1831), was one of the most influential and systematic of the German idealists. Also well known for his philosophy of history and philosophy of religion. Life and world, the eldest

of three children, was born in Stuttgart, the son of a financial official in the court of the Duchy Wurttemberg. His mother died when he was eleven. At Eighteen, he began attending the theology seminary of stift attached to the University of Tubigen. He studied theology and classical languages and literature. Above is just a brief history of the man. Our concern is not this but his idealistic postulations.

Prior to the move to Jena, Hegel's essay had been chiefly concerned with problems in morality, the theory of culture, and the philosophy of religion. Hegel shared with Rousseau and the German Romantics many doubts about the political and moral implications of the European Enlightenment and modern philosophy in general even while still enthusiastically championed what he termed the "principle of modernity", "absolute freedom". Like many, he feared that the modern attack on Feudal political and religious authority would merely issue in the reformation of new internalized and still repressive forms of authority. And he was among that legion of German intellectuals infatuated with ancient Greece and the superiority of their supposedly harmonious social life, compared with the authoritarian and legalistic character of the Jewish and later Christian religions.

In his early years, at Jena especially before schelling left in 1803, he was particularly preoccupied with this problem of a systematic philosophy as a way of accounting for the basic categories of the natural world and for human practical activity that would ground all such categories on commonly presupposed and logically interrelated even interdeducible principles. In Hegel's terms this was the problem of the relation between "Logic" and a "philosophy of Nature" and "Philosophy of Spirit".

However, during Jena years, his views on this issue changed. Most importantly, philosophical issues moved closer to centre stage in the Hegelian drama. He no longer regarded philosophy as some sort of self-undermining activity that merely prepared one for some leap into genuine "speculation" and began to champion a unique kind of comprehensive, very determinate reflection on the inter-relations among all the various classical alternatives in philosophy. Much more controversially, he also attempted to understand the way in which such relations and transitions were also reflected in the history of the arts, politics and religions of various historical communities. He thus came to think that philosophy should be some sort of recollection of its past history, a realization of the mere partiality, rather than falsity, of its past attempts at a comprehensive teaching, and an account of the centrality of those continuously developing attempts in the development of other human practices. Through understanding the "logic" of such development, a reconciliation of sorts with the implications of such a rational process in contemporary life, or at least with the potentialities inherent in contemporary life would be possible.

In all such influences and developments, one revolutionary aspect of Hegel's position became clearer. For while Hegel still frequently argued that the subject matter of philosophy was "reason" or the absolute the unconditioned presupposition of all human account giving and evaluation and thereby an understanding of the whole" within which the natural world and human deeds were "parts", he also always construed this claim to mean that the subject matter of philosophy was the history of human – experience itself.⁵

On the nature of Reality, Hegel looked upon the world as an organic process. We have already seen that for him the truly real is what he called the Absolute. In theological terms, this Absolute is called God. But Hegel was particularly concerned to indicate that he was not here referring to a Being separate from the world of nature or even from individual persons. Whereas Plato made a sharp distinction between appearance and reality, Hegel argued in effect that appearance is reality. Nothing, Said Hegel, is unrelated. For this reason, whatever we experience as separate things will, upon careful reflection, lead us to other things to which they are related until at last the process of dialectical thought will end in the knowledge of the Absolute. Still, the Absolute is not the unity of separate things. Hegel rejected the premise of materialism, which held that there are separate, finite particles to hard matter, which, when arranged in different formations, make up the whole nature of things. Nor did Hegel accept the extreme alternative put forward in the ancient world by Parmenides and more recently by Spinoza, namely, that everything is one, a single substance with various modes and attributes. Hegel described the Absolute as a dynamic process, as an organism having parts but nevertheless unified into a complex system. The Absolute is therefore, not some entity separate from the world but is the world when viewed in a special way.

Hegel believed that the inner essence of the Absolute could be reached by human reason because the Absolute is disclosed in nature as well as in the working of the human mind. What connects these three, the Absolute, Nature and man's mind, is 'Thought' itself;

A person's way of thinking is, as it were fixed by the structure of nature, by the way things actually behave. Things behave as they do, however, because the absolute is expressing itself through the structure itself in Nature. Just as the Absolute and also Nature are dynamic processes, so also human thought is a process, a dialectic process.⁶

BRADLEY'S IDEALISM

Bradley was a Neo-Hegelian who was the chief exponent of the Hegelian views on absolute idealism. He sees metaphysics as an expression of man's desire to comprehend reality. He sees man as part of this reality who being endowed with the Faculty of curiosity cannot cease to probe into the inner recesses of things. He sees metaphysics as encouraging free sceptical inquiring, which protects us against dogmatic superstitions.⁷ He does not believe that reality is such that we cannot reach, this is because to say that reality is beyond our reach is to know reality – otherwise how can we say that we cannot reach it if we do not know it.

In Bradley, we find the idea of the world as a single indivisible whole which does not allow the isolation of any element from the whole as that would amount to distortion and partial falsehood. To him, there is no self contained facts short of reality as a whole i.e. The Absolute.⁸ He sees this monistic outlook as a product of a priori reasoning. It was because of this that Bradley opposed the Russellian view on unities and pluralism. To Bradley, these two views are irreconcilable; the only reality is that of unity. The monistic philosophy of Bradley led him to assert that relations are internal but Russell said No to this and identified relations as external. In essence, Bradley continued in the tradition of Hegel in the sense that everything is necessarily part of a whole and as such one as they are all internally related.

Mc TAGGART'S IDEALISM

Mc Taggart, (1806-19250), English philosopher and leading British personal idealist. Aside from his childhood and two-extended visits to New Zealand, Mc Taggart lived in Cambridge as a student and fellow of Trinity college. His influence on others at Trinity, including Russell and Moore, was at times great, but he had no permanent disciples. He began formulating and defending his views by critically examining Hegel. In *Studies in the Hegelian Dialectic* (1896), he argued that Hegel's dialectic is valid but subjective, since the Absolute Idea Hegel used it to derive contains nothing corresponding to the dialectic. In *Studies in Hegelian cosmology* (1901) he applied the dialectic to such topics as sin, punishment, God, and immortality. In his commentary on Hegel's logic (1910) he concluded that the task of philosophy is to rethink the nature of reality using a method resembling Hegel's dialectic.

Mc Taggart attempted to do this in his major work, *The Nature of Existence* (two volumes, 1921 and 1927).⁹

In the first volume, he tried to deduce the nature of reality from self-evident truths using only two empirical premises, that something exists and that it has parts. He argued that substances exist, that they are related to each other, that they have an infinite number of substances as parts, and that each substance has sufficient description, one that applies only to it and not to any other substance. He then claimed that these conclusions are inconsistent unless the sufficient descriptions of substances entail the descriptions of their parts, a situation that requires substances to stand to their parts in the relation he called determining correspondence. In the second volume, he applied these results to the empirical world, arguing that matter is unreal, since its parts cannot be determined by determining correspondence. In the most celebrated part of his philosophy, he argued that time is unreal by claiming that time presupposes a series of positions, each having the incompatible qualities of past, present, and future. He thought that attempts to remove the incompatibility generate a vicious infinite regress. From these and other considerations, he concluded that selves are real, since their parts can be determined by determining correspondence, and that reality is a community of eternal perceiving selves. He denied that there is an inclusive self or God in this, but he affirmed that love between the selves unites the community producing a satisfaction beyond human understanding.¹⁰

According to Mc Taggart, there is need to find good reasons for what one believes on instinct. To him, we are not entitled to our instinctive beliefs unless they are supported by metaphysical reasoning. He also believes that there is need to provide a metaphysics that will justify a religious attitude which sees as a conviction of harmony between ourselves and the universe at large. The obvious insinuation one can get from MC Taggart's view is that he strives to show the sufficiency of individuals and at the same time wants to show that all selves are part of the whole.¹¹

RUSSELL'S ATTACK ON HEGELIAN IDEALISM (BRADLEY/MC TAGGART)

Russell, Bertrand (1872-1970), was a British philosopher, logician, social reformer, and a man of letters, one of the founders of analytic philosophy. Born into an aristocratic political family, Russell always divided his interests between politics and philosophy. Orphaned at four, he was brought up by his grandmother, who educated him at home with the help of tutors. He studies mathematics at Cambridge from 1890 to 1893, when he turned to philosophy.

At home he had absorbed J. S. Mill's liberalism, but not his empiricism. At Cambridge, he came under the influence of neo-Hegelianism, especially the idealism of McTaggart, Ward (his tutor), and Bradley. His

earliest logical views were influenced most by Bradley especially Bradley's rejection of psychologism. But, like Ward and McTaggart, he rejected Bradley's metaphysical monism in favour of pluralism (or Monadism). Even as an idealist, he held that scientific knowledge was the best available and that philosophy should be built around it. Through many subsequent changes, this belief about science, his pluralism and his anti-psychologism remained constant.¹²

In 1895, he conceived the idea of an idealist encyclopaedia of the sciences to be developed by the use of transcendental arguments to establish the conditions under which the special sciences are possible. Russell's first philosophical book, *An Essay on the Foundations of Geometry* (1897), was part of this project, as were other (mostly unfinished and unpublished) pieces on physics and arithmetic written at this time. Russell claimed, in contrast to Kant, to use transcendental arguments in a purely logical way compatible with his anti-psychologism. In this case, however, it should be both possible and preferable to replace them by purely deductive arguments. Another problem arose in connection with asymmetrical relations, which led to contradictions if treated as internal relations, but which were essential for any treatment of mathematics. Russell resolved both problems in 1898 by abandoning idealism (including internal relations and his Kantian methodology). He called this the one real revolution in his philosophy. With his Cambridge contemporary, G.E. Moore, he adopted an extreme Platonic realism, fully stated in the *Principles of Mathematics* (1903) though anticipated in a critical *Exposition of the Philosophy of Leibniz* (1900).¹³

On Russell's extreme realism, everything that can be referred to is a term that has being (though not necessarily existence). The combination of terms by means of a relation results in a complex term, which is a proposition. Terms are neither linguistic nor psychological. The first task of philosophy is the theoretical analysis of propositions into their constituents. The propositions of logic are unique in that they remain true when any of their terms (apart from logical constants) are replaced by any other terms.¹⁴

In 1901, Russell discovered that this position fell prey to self-referential paradoxes. For example, if the combination of any number of terms is a new term, the combination of all terms is a term distinct from any term. The most famous such paradox is called Russell's paradox. Russell's solution stratified terms and expressions into complex hierarchies of disjoint subclasses. The expression 'all terms' e.g. is then meaningless unless restricted to terms of specified type(s), and the combination of terms of a given type is a term of different type. A simple version of the theory appeared in *Principles of Mathematics* but did not eliminate all the paradoxes. Russell developed a more elaborate version that did, in "*Mathematical Philosophy*" (1908) and in *Principia*. From 1903 to 1908, Russell sought to preserve his earlier account of logic by finding other ways to avoid the paradoxes-including a well developed substitutional theory of classes and relations. Two other difficulties with Russell's extreme realism had important consequences: (i) 'I met Quine' and 'I met a man' are different propositions, even when Quine is the man I met. In the *Principles*, the first proposition contains a man, while the second contains a denoting concept that denotes the man. Denoting concepts are like Fregean senses; they are meanings and have denotations.¹⁵

However, Bertrand Russell initially was attracted to the idealism of Bradley, which was a refined form of Idealism having as its pedigree the Hegelian philosophy of Absolute Idealism. But as we have already seen, serious scrutiny of the basis of the Absolute idealism of Bradley and the personal idealism of McTaggart showed that their account of reality was grossly inadequate in the face of latest developments in the area of science. Russell therefore made up his mind to seek out an alternative view about reality. The new realism, which attracted Russell, is said to owe much to Alexius Meinong. But Russell and Moore provided the fillip in the attack against idealism. For Russell, objects existed independent of the perceiving mind. He held that the true relationship between objects is external and not internal as Bradley had suggested.¹⁶

For Russell, if philosophy must give a realistic account of the world, then it has to remain a close associate of logic and mathematics. The implication of this statement for him is that all sound philosophy should begin with the analysis of propositions. In his book, '*Our Knowledge of the External World*' he explained that the world is laid out in a logical manner and he saw true statement as corresponding to reality. It was this view of language having a logical connection with fact that made him to proclaim that logic is the essence of philosophy. For him "logical" defects of language must be avoided by applying what is called principle which dispenses with abstraction? He held that only proper analysis of word will lead us to the fundamental simples that represent reality. His notion of "simples" led him to the adoption of a worldview of pluralism that was in antithesis to the monism of Bradley which was supported by a priori arguments. To Russell, relations must be established on empirical grounds (for him things are analyzable into subject and predicates).¹⁷

ON LOGICAL ATOMISM OF BERTRAND RUSSELL

Russell's point of Departure in philosophy was his admiration for the precision of mathematics. Accordingly, he announced that the kind of philosophy that I wish to advocate, which I call logical atomism, is one which has forced itself upon me in the course of thinking about the philosophy of mathematics". He wanted to set forth a certain kind of logical doctrine and on the basis of this a certain kind of metaphysics". Russell thought that since it was possible to construct a logic by which the whole of mathematics could be derived from a small number of logical axioms, as he had already done with A.N Whitehead in their principia mathematica, then why could not this logic form the basis of a language that could accurately express everything that could be clearly stated?¹⁸

To accomplish the task of creating a new language, Russell set out first of all to analyse certain "facts" which he differentiated from things'. "The things in the world", said Russell, "have various properties, and stand in various relations to each other. That they have these properties and relations are facts..." Facts constitute for Russell the complexity of the relations of things to each other, and therefore "it is with the analysis of facts that one's consideration of the problem of complexity must begin". Russell basic assumption was that" facts, since they have components, must be in some sense complex, and hence must be susceptible of analysis". The complexity of facts is matched by the complexity of language. For this reason, the aim of analysis is to make sure that every statement represents an adequate picture of the reality, of the facts, of the world.¹⁹

Language, according to Russell, consists of a unique arrangement of words, and the meaningfulness of language is determined by the accuracy with which these words represent facts. Words, in turn, are formulated into propositions. "In a logically perfect language" said Russell, "the word in a proposition would correspond one by one with the components of the corresponding facts". To him, a proposition states a fact. When a fact is of the simplest kind, it is called an atomic fact. Propositions that state atomic facts are called atomic propositions. If our language consisted only of such atomic propositions, it would amount only to a series of reports regarding atomic facts. This is what Wittgenstein said in his Tractatus, when he wrote that "the world is everything that is the case... what is the case, the fact, is the existence of atomic facts."²⁰ It is clear that in our language, atomic propositions are put together into more complex propositions. When two or more atomic propositions are linked together with such words "as". 'and' and "or", the result is what Russell calls a molecular proposition. However, there are no 'molecular' facts, only atomic facts. For this reason, molecular propositions cannot correspond to molecular facts. How can one test the truth or falsity, then, of molecular propositions? Their truth depends upon the truth or falsity of the atomic propositions of which they are made up. Language, to this end, consist of an indefinite number of atomic propositions, whose correspondence with actual facts is settled by empirical methods and techniques. Nothing can be said about the world that is not analyzable down to an atomic proposition, which in turn, corresponds to an atomic fact. Russell, to us had not given a satisfactory explanation on what facts are.²¹

MOORE'S REFUTATION OF IDEALISM (1873 – 1958)

Moore and Russell have been as two compatible heads that turned around the fate of philosophy from its idealism bound path to that of realism that is anchored on analysis. But it is however, informing to note that Moore started from Bradley because in Bradley he perceived some anti-psychological tendency which he fell heir to. Moore just as Russell places much attention on logic and this to a large extent, is why they share in the reasonableness of the correspondence theory of truth.

Moore's first attack was directed at the idealist Maxim that says "to be is to be perceived." He objected to this because according to him, the idealists thought that this maxim involved an identity i.e that what is perceived is identical with perception. Moore completely disagreed with this view and made it clear that something has to exist before the act of perception takes place. Moore says that being which denotes what exists is different from being perceived" which signifies the awareness of the existence of what is.²²

For Moore, sense data is external and not in the mind as Berkeley had held. To him "experiencing" and the experienced are two different things. For him, things continue to exist even when they are not perceived. His purpose actually was to defend common sense view and by so doing to show that the external world exists. He nails the problem of solipsism by saying that if other human beings (mind) do not exist, that there would have been no need trying to prove that they exist – since the argument will be directed to nobody. Moore says that his system of thought may appear paradoxical but he is contented because he has appealed throughout to the rule of logic.

For Moore, analysis is for concepts and not for expression. He holds that lack of proper analysis is the bane of traditional philosophy which has taken a lot of things for granted. Logical analysis is according to him the basic

business of philosophy. To him, it is lack of the analytic bent that has led many philosophers into committing what he called “Naturalistic fallacy”, that is, trying to define things that are unanalysable and unnatural in naturalistic terms. He gave an example of the word “good” which he said cannot be defined or analysed because it is simple and unanalysable. To define good is to commit the above fallacy.²³

Moore, an English philosopher, who spearheaded the attack on idealism and was a major supporter of realism in all its forms: metaphysical, epistemological and axiological. Moore(1873-1958) is mainly known for his attempted refutation of idealism and his defense thereby of realism. In his book, “The Refutation of Idealism” (1903), he argued that there is a crucial premise that is essential to all possible arguments for the idealistic conclusion that “All reality is mental (spiritual)”. This premise is: “To be is to be perceived, (in the broad sense of perceive). Moore argued that, under every possible interpretation of it, that premise is either a tautology or false; hence no significant conclusion can ever be inferred from it. His positive defense of realism had several prongs. One was to show that there are certain claims held by non-realist philosophers, both idealist ones and sceptical ones.

Moore argued in “A Defense of Common Sense” (1925), that these claims are either factually false or self-contradictory, or that in some cases there is not good reason to believe them. Among the claims that Moore attacked are these: Propositions about (purported) material facts are false; “No one has ever known any such propositions to be true; Every (purported) physical fact is logically dependent on some mental facts”; and “Every physical fact is casually dependent on some mental facts. Another major prong of Moore’s defense of realism was to argue for the existence of an external world and later to give a proof of an External world” (1937). The bulk of Moore’s work falls into four categories; metaphysics, epistemology, ethics and philosophical methodology.²⁴

In his major ethics, principia ethical (1903), Moore maintained that the central problem of ethics is what is good? Also, in Epistemology, most of Moore’s work in this area dealt with the various kinds of knowledge. In his metaphysics, Moore is mainly known for his attempted refutation of Idealism and his defence of realism.²⁵

CONCLUSION

In this work, efforts have been intensified in examining idealism from the perspectives of Hegel, Bradley, and Mc Taggart. Also, the reactions of Russell and Moore gave a different insight into the work by exemplifying their antithetical posture to idealism.

This work has laid out in a comprehensive form the positions of Russell and Moore as far as the need to abandon the metaphysics of Idealism is concerned and the need to see philosophy as essentially concerned with logical analysis, logical synthesis and comprehensive construction of facts as they exist in the external world.

In fact, there is no position that is sacrosanct, Moore and Russell have not, in their antithetical posture to Idealism, successfully defended their realistic views of the world and everything therein. Though, there is a comprehensive understanding of their work when compare with the idealistic tendencies exemplified in the works of the Hegelians (Bradley and McTaggart).

To this end, what we have been able to do is to show that there has been a turn from idealism to realism and that the path is now that of analysis. Moore in his ingenuity has presented arguments to refute the claims of idealism and has shown that the common sense view of an existent, independent world is a reality and does not border on speculation. From here, we are in the different epoch and that is, that of logical analysis or analytic philosophy.

Also, what we are able to get from the foregoing analysis is that our ordinary language is defective and hence needs to be overhauled or replaced with a logically perfect language that will correctly serve as the picture of reality which should be the main function of language. The configuration of facts must be analyzable into simple facts which are the states of affairs.

END NOTES

1. Ozumba G. O., *The Philosophy of Logical Positivism and the Growth of Science*, (Calabar: Bacon Publications, 2001), 13.
2. Passmore cf. Ozumba G.O., *The philosophy of Logical Positivism and the Growth of Science*, 13.
3. Russell B. cf. Ozumba G. O., *The philosophy of Logical Positivism and the Growth of Science*, 14 .
4. Omoregbe J., *Metaphysics Without Tears*, (Lagos: Joja Educational & Research Publishers, 2000), 6.
5. Audi R., *Cambridge Dictionary of Philosophy*, (Cambridge: Cambridge University Press, 1995), 311-312.

6. Stumpf S. E., *Socrates to Sartre: A History of Philosophy*, (New York: McGraw – Hill, inc, 1982), 315-316.
7. Bradley F. Cf. Ozumba G.O., *The philosophy of Logical Positivism and the Growth of Science*, 10-11.
8. Bradley F. Cf. Ozumba G.O., *The philosophy of Logical Positivism and the Growth of Science*, 11-12.
9. McTaggart cf. Audi R., *Cambridge Dictionary of Philosophy*, 455-456.
10. Audi R., *Cambridge Dictionary of Philosophy*, 456.
11. Ozumba G.O., *The philosophy of Logical Positivism and the Growth of Science*, 12.
12. Russell culled from Ludwig Wittgenstein's *Tractatus Logical Philosophicus*, (London: Routledge and Kegan Paul, 1955), 5.
13. Russell abandoned idealism. With his Cambridge contemporary G.E. Moore, he adopted an extreme Platonic realism, fully stated in the principles of mathematics which though anticipated in a critical exposition of the philosophy of Leibniz (1900).
14. Russell cf. Albury C., *An Introduction to Modern Philosophy*, (New York: Macmillan Publishing co. 1963), 563 .
15. On Russell's Paradoxes and his theory of types in his *Principia mathematica* (1908) cf. Audi R. *Cambridge Dictionary of Philosophy*, 700.
16. Ozumba G.O., *The philosophy of Logical Positivism and the Growth of Science*, 13.
17. Russell cf. Ayer, A.J., *Logical Positivism*, (Illinois: Free Press, 1979), 34.
18. Russell on his logical Atomism cf. Stumpf S.E., *Scorates to Sartre: A History of Philosophy*, 420-421.
19. Russell on facts and language cf. Stumpf S.E., *Scorates to Sartre: A History of Philosophy*, 420-421.
20. Wittgenstein said in his *Tractatus* that "the world is everything that is the case ... cf. Stumpf S.E., *Socrates to Sartre's: A History of Philosophy*, 421.
21. Stumpf S.E., *Socrates to Sartre: A History of Philosophy*, 421.
22. Ozumba G.O., *The philosophy of Logical Positivism and the Growth of Science*, 14.
23. Ozumba G.O., *The philosophy of Logical Positivism and the Growth of Science*, 15.
24. Audi R., *Cambridge Dictionary of Philosophy*, 477.
25. In his *Metaphysics*, Moore is mainly known for his attempted refutation of idealism and his defense of realism. This statement is culled from the *Cambridge Dictionary of Philosophy* edited by Audi, Robert, Cambridge: Cambridge University Press, 477.

THE EASTERN AFRICAN POWER POOL: WHAT ROLES WATER PLAYS TO INTEGRATION?

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ABSTRACT

The Eastern Africa region is endowed with immense hydropower potential that can light the whole African and other continents but untapped. The unevenness and erratic nature of the falling water in time and space increase when countries are distant from the equator. Electrification is basics of development in its all forms and water is the most available and the cheapest hydropower resource in the region. The people of the region predominantly depend on traditional energy sources that are unhealthy and environmentally unfriendly. Due to lack of reliable power supply different economic sectors in the region perform poorly and investment is feeble. Thus, to avert the situation seven utility ministers of the regions assembled in Addis Ababa in 2005 and established the Eastern Africa Power Pool (EAPP).

In 2006 the Heads of States and Governments of COMESA approved the establishing documents and adopted the EAPP as its special hydropower development catering institution. The mission of the EAPP, thus, is to facilitate power resources development in economically and environmentally sustainable manner, ensure the supply of adequate and secure power with least cost to the citizens of the region through fully integrated and interconnected power transmission grids. The eastern African waters play a politically integrating role besides supplying virtual hydro light to the region to satisfy the domestic need as well as export. Therefore, power pooling through regional electric market integration system enhances supply reliability, political security and would serve as engine of development to fight backwardness and poverty in the era of increasingly integrating and globalizing world.

Keywords: electrification, environmentally unfriendly, traditional, Eastern African Power Pool, COMESA, affordable, propeller of development, integration system, backwardness, virtual water, and poverty.

1. INTRODUCTION

1.1. Background

Africa is underscored as “Water Tower” continent. A continent with abundant water resource has equally ample prospects to develop because water is the major ingredient without which human beings can do nothing. Water and its water power energize every sphere of societal life in general and without them no African country can attain socio-economic transformation to citizens. Africa’s hydropower potential is estimated 4,000, 000 GWh per annum. Of the existing potential 21, 000 MW that is a fraction of the available potential is harnessed (King, 1953). The hydropower cost of production in Africa is the least minimum in the world (McClain, 2013).

Being the possessor of the giant rivers of the world that debouch into the world’s oceans and seas; 95 percent Africans still use dung, other combustible sources for energies that adversely contribute to desertification, environmental degradation as well as health hazards that are the major worries of our time.

Africa’s power poverty gained attention of national governments and continental inter-governmental organisation: the AU. Thence, in 2005 seven eastern Africa countries assembled in Addis Ababa and established the Eastern African Power Pool (EAAP) as an institution of hydro-diplomacy to integrate the members through virtual water trading by developing integrated grid system.

1.2. Objective of the study

Africa in general and the eastern African region in particular have immense and untapped potential for the development of renewable energy that can’t only recuperate the continent from power poverty but enable them export excess power to the different continents. It is time recent when many African governments are awoken from long asleep and now busy to harness their waters as well as getting organized in regional power pools. Therefore, the overall objective of this succinct study is to assess the Pan-African role water plays in integrating the eastern African region, the challenges and opportunities awaiting the EAPP as institution of hydro-diplomacy to foster hydropower development and trade of virtual water through integrated transmission system.

1.3. Methodology

This study methodologically anchored on qualitative approach. The qualitative data needed for the study were primarily gathered from secondary sources. Books and professional journals related to the study and available in the libraries of academic institutions in Addis Ababa as well in the hands of the author are gathered and reviewed. Besides, earlier similar works published in APSA Africa Workshops-Alumni e-Newsletters and

research paper presented at CODESRIA 14th General Assembly held from 8-12 June 2015 in Dakar-Senegal are also used as additional useful sources of data to raise the quality of the study. Last but not least, the website of the EAPP was browsed; useful data were downloaded and reviewed as pretty good source of information. All qualitative data gathered from various secondary sources were corroborated together and critically grinded by the mill of analysis and this final output is obtained.

1.4. Scope

There are several regional power pools established in Africa for promotion of regional integration and trading of excess power generated from sources such as water, wind, geothermal, solar, natural gas and oil. This study is limited to the eastern African region and its establishment EAPP.

The EAPP is selected to the scope its Head Quarter is located in Addis Ababa to access with convenience if critically important data are required for the study. Hydropower source is selected into the scope because of its renewability, availability, low cost of production and low selling price, environmental friendliness and sensitivity since the major river basins of the region that could be harnessed for the generation of hydroelectricity are shared between two or more

riparians and susceptible to hydro-political issues of conflict and cooperation. The DRC and Ethiopia are also chosen purposively because of their immense hydropower potential among the other members of the Pool. Even if selected their potential is not exhaustively studied in detail.

1.5. Significance

Harnessing shared waters for hydropower generation and exporting virtual hydroelectricity through interconnected grids in bilateral or multilateral arrangements is hydro-political that denotes a complex arena of environmental, economic, political and security interdependencies between the pool members. Therefore, addressing such contemporary and dynamic arrangement of hydro-diplomatic cooperation in the region is of multidimensional significance. The study above all is of specific significance to the EAPP and other regional power pools, the continental organization (AU), regional research institution such as CODESRIA, OSSERIA, individual researchers, students of conflict and cooperation, students of hydro-politics and the large academic exchange fora.

2. INTEGRATION THEORY

The planet we are living is politically divided into several national sovereignties and regions with different political orientations and economic systems. It is parcellized into 200 nation states. Though politically divided it is hydro-politically sewed. Jagerskog and Zeiotun(2009:4) wrote that “Nearly half of the global available surface water is found in 263 international river basins, and groundwater resources, which account for more than one hundred times the amount of surface water, cross under at least 273 international borders”. Postel (1992) accounts that “Africa alone contains 57 rivers and lake basins shared by at least two nations”.

Therefore, water has integrated the whole globe with inalienable bond. Hence, any destructive water development intervention in any portion of the globe has a sounding impact not only between or among the immediate riparians but the globe at large in interconnection.

The concept of integration is as old as nation states but it got more prominence after WWII. Mitrany (2014:11) in furthering the above argument said that “intergovernmental cooperation is by no means a recent phenomenon”. He specifically highlighted that “its intellectual origins goes back to the Kantian idea of European integration or Winston Churchill’s view of United States of Europe” (Mitrany, 2014:11).

African notion of integration was conceived in Diaspora under popular coinage: Pan-Africanism. Pan-Africanism has laid basis for the development of integrative ideology of continental unity, anti-colonial struggles and developmental framework for the then newly emerging independent African states. Its objective was to struggle for social justice, political equality, freedom from oppression, and exploitation. Five consecutive Pan-African conferences were held abroad of all the last fifth was the historic one in which the leadership was passed from the hands of African Diasporas to African Pan-Africanists who brought the ideology to home: Africa.

However, in home the movement was cracked into three ideological groups: Casablanca, Monrovia and Brazzaville. Negotiating the warring groups to bring to establish an integrated continental institution was tiresome assignment but attained through diplomatic greasing of the founding fathers of the first Pan-African institution. Thus, in 1963 the then independent states of African Heads of States and Governments assembled in Addis Ababa and signed the first Pan-African Charter that had established the Organization of African Unity (OAU). With this “the dream of Pan-Africanism is destined to come true” (Azikiwe, 1965: 152). The OAU as

the first continental institution has paved the way for the establishment of different integrative regional economic blocks under stiffly tensioned Cold War international relations.

The OAU served the continent under harsh international and continental situations and finished its historic mission with the establishment of the African Union (AU) in 2001 in Addis Ababa. The creation of a United States of Africa (USA) was a long dated motto of the Pan-Africanists. After 39 years of traversing since the birth of the ideology of a united Africa, however, it became reality testifying that once idea came into birth it hibernates but never dies. One of the major objectives of the AU as stipulated in Article 3(c) of its Constitutive Act is to “**Accelerate the political and socio-economic integration of the continent**” (Emphasis added). The formation of the AU is “the first step towards promoting continental unity” (UNECA, 2010). The AU came up with 16 areas of integration projects of which establishment of different regional power pools, promotion of water harnessing projects and development of interconnected transmission grids are the hydro-diplomatic strategies of employing water Pan-Africanism as an instrument of regional integration amongst others.

Though several regional integration institutions proliferated the continental politics; the level of integration and the tangible results obtained by the people are minimal. The reasons for feeble integration are many that include external and internal reasons. The external environments of the cold war as well as the post-cold war period of globalization were harsh towards Africa. The introduction of SAP and harsh conditionalities of the post-cold war period added up with deeply entrenched corruption, undemocratic governance, wars, intra and inter-ethnic conflicts have adversely impacted the integration process in Africa. The UNECA (2010) underlines that “it is political will and commitment that determine whether regional integration is embarked upon with serious intent and whether it succeeds or fails”. Mistry (2000) on his part contends that Africa’s commitment to integration appears to have been visceral rather than rational, more rhetorical than real.

3. WATER RESOURCE POTENTIAL OF THE EASTERN AFRICAN REGION

East Africa has huge rivers highly known for their hydropower generation potentials that are untouched. Hydropower is the most preferred source for electrification in Africa because of its multidimensional advantages; above all its renewability and low cost of production for poor rural and urban populace to avail with minimum price. Most of East African Rivers fall from high to low elevation that sometimes does not even need building of massive dams to create large artificial manmade lakes that is expensive.

The Democratic Republic of Congo (DRC), as a member of the EAPP alone, has 51 river basins and this makes the country prominent in the region and third in the world next to China and Russia. Of all the river basins of the country the Congo River is the biggest in water volume and power generation capacity. Its basin area is 4,014,500km² and discharges in the ranges of 21,000m³/second to 75,000m³/second (Pourtier, 2014:1). It is the deepest river (220 meters) and the 9th longest (4,700 km) in the world, second in water volume to Amazon River and empties into the Atlantic Ocean; that is estimated 50,000m³ per second. The river has many rapids and falls very closely to its mouth and this gives it a unique feature. These features create a positive environment to produce energy without diversion through dam construction and this can enable the country to produce power with minimal estimated cost of US\$ 0.03 per kilowatt per hour. The hydropower potential of the Congo River is 13 percent of the entire potential of Africa and if fully developed could provide enough beyond the eastern African region.

Despite the abundant endowment, only one in ten Congolese have access to electricity (Pourtier, 2014:1). Thus, the DRC government has dedicated itself to raise power supply to address the ever increasing demand through building of cascades of dams. Currently there are about 40 hydropower plants over the Congo River alone of which cascades of dams over the Inga Falls in the southwest of the capital are the major ones. Inga Fall alone has vast untapped hydropower potential of more than 45,000 MW. Inga I and II with 14 turbines were completed and commissioned in 1972 and 1982 with capacities to produce 351 MW and 1,424 MW respectively (Dams, 2006:3).

Inga III Dam’s construction is scheduled for 2016. Inga IV (Grand Inga) Dam is the fourth cascade and is the biggest of all and has 52 turbines with the capacity to produce 39,500 MW. This is a third of the total electricity currently produced in Africa. The project requires the construction of a new transmission line to integrate EAPP members. The Grand Inga project is believed by donors and proponents of dam industries as the “magic bullet to electrify the entire African continent and export energy as far as southern Europe and Middle East (Congo, 2014).

Ethiopia is second to DRC in hydropower potential in the eastern Africa region. The country annually gets about 123bcm runoff that when cluster create 11 major river basins of which the Abbay River Basin with 52.62bcm water volume stands first(Yacob, 20070).The Omo-Gibe Basin’s stands second with the volume of

25.17bcm¹ (EEPCO, 2014:9-36). The gross hydropower potential of Ethiopia is estimated to be 650,000 GWh/year (Semu Moges et al. in Worku & Helmut Kool, 2010:77). Or as Solomon indicates 15,300 to 30,000 MW (<http://www.mediaethiopia.com>, accessed 30 August 2015).

There are around 300 hydropower potential sites identified for possible future hydropower generation over eight river basins (World Bank, (2006) in Worku Legesse & Helmut K., 2010). The total estimated technical power potential over the above rivers is 159,300 GWh/year. Out of the studied potential sites, 102 are large scale dams and the rest are medium and small (<http://www.mediaethiopia.com>, accessed 30 August 2015). Of all the basin's the Blue Nile is the biggest one with high potential for hydropower potentials. The basin has 132 studied hydropower sites and a total potential of 78, 828 GWh/year (Semu Moges, et al. in Worku & Helmut Kool, 2010). The Omo–Gibe Basin's hydropower potential also has been studied and 23 plant sites with the Technical hydropower potential of 35,560 GWh/year have been identified (Ibid.). The Omo-Gibe Integrated Master Plan study indicates that the hydropower potential of the basin reaches 5, 500MW (Associates and Richards,1996). Ethiopia's rivers drop from high geography to low geography and naturally created for power production with minimum cost. Despite the abundance, however, at present 90 percent of energy sources are traditional such as wood, dung and grain residues that are unfriendly to human health and environment (<http://www.mediaethiopia.com>, accessed 30 August 2015).

Henceforth, the incumbent government has come up with hydropower policy “to enhance efficient and sustainable development of the water resources and meet the national energy demand as well as cater for external markets to earn foreign exchange”(FDRE, MoFA, 2005). Thus, since 1960 eight hydropower projects were completed that generate 663.6 MW in late 2006 (Worku, et al., 2010). Besides, the Tekeze Dam (300 MW), Gibe I (184 MW), Gibe II (420 MW) are completed and have become operational. The construction of Gibe III (1,870MW) has been completed and a reservoir of 155 km long filling has started.

Gibe III is 243 meters tall with reservoir capacity to impound 14bcm. It has ten turbines and its installed capacity is 1870 MW (6, 400 GWh/year). Besides, the Renaissance dam (6,000 MW), Baro I&II (500 MW), Mandaya Dam (2000 MW), Karadobi Dam (1,600 MW) and Genji Dam (200 MW) are some of the hydropower infrastructures under rapid development and once the above and other unmentioned undertakings when completed the country's power supply will triple and Ethiopia can “export power internationally” (Associates & Richard W.,1996).

In that light Ethiopia has signed an agreements to trade virtual water with, Djibouti, Sudan and Kenya that are members of the Pool to export 200MW, 200MW and 400MW respectively (Zelalem, 2013). There are other many countries asked for purchase of power from Ethiopia. The transmission lines interconnecting Sudan, Djibouti and Ethiopia are completed and export of power has started to the above countries while transmission line connecting Ethiopia and Kenya is jointly under construction for 1070 km from Ethiopia to Kenya. When the construction is completed, Ethiopia will be connected to nine African countries without the need to construct any new grid. This is strategic ideal of integrating many countries and share benefit from continental natural resources through cooperation that will highly contribute to regional integration as well as continental.

Most eastern African countries are striving to minimize power poverty by aggressively harnessing their water resources and trading the surplus with Pool members through integrated transmission grids. The water resource poor members of the Pool buy power with minimum price that is win-win hydro-diplomacy attained through multilateral institution of cooperation: the EAPP. Achieving reliable and dependable power access is viewed as the first step to industrialization and change of living standards of poor populace of Africa.

4. THE EASTERN AFRICAN POWER POOL : HYDRO-DIPLOMACY

The concept of Pan-African power pooling is a recent phenomenon to the countries of the Eastern Africa. Bilateral hydro diplomacy of power trading had existed for time long in the region. Developing energy projects and integrating their power system through regional planning is a priority agenda for members of the community to create secured power supply for citizens. It was in light of that visionary strategy that the Eastern Africa Power Pool was conceived as an institution of hydro-diplomacy of power pooling.

¹ The Omo-Gibe River drains through deep gorges that is not conducive to gauge for most of its parts and the existing volume estimation varies from source to source. However, according to the WWDSE study the estimated volume at the water diversion site in South Omo at Salamago District is 18.90 bcm/ year. According to the SGI study at this site its volume is 23.90bcm/year. Downstream of the project site there are 11 small rivers whose total flow is studied to be 1.27bcm. Hence the added up volume of the River is 25.17bcm that drain downstream (EEPCO, 2014:9-36) .

The Eastern Africa Power Pool (EAPP) was established on the 24th of February 2005 with the signing of an Inter-Governmental Memorandum of Understanding (IU-MOU) by Energy Ministers of seven countries, viz.: Burundi, the Democratic Republic of Congo, Egypt, Ethiopia, Kenya, Rwanda and Sudan. On the same day, the Inter-utility Memorandum of Understanding (IU-MOU) was signed by the Chief Executive Officers or Managing Directors that established the EAPP. In 2006 the 11th Summit of Heads of States and Governments of the Common Market for Eastern and Southern Africa (COMESA) held in Djibouti approved the establishing documents of the Pool and adopted the EAPP as its specialized institution to foster power system interconnectivity within the region. Thus, the IG-MOU, IU-MOU and the adoption by the Heads of States and Government laid a legal framework for the EAPP. Later on Tanzania, Libya and Uganda have joined the EAPP in 2010, 2011 and 2012 respectively.

The EAPP is a multilateral intergovernmental institution of hydro-diplomacy that plays significant roles in coordinating the virtual water trading in the region. Diplomacy in general “is the art of negotiating agreements in precise and rectifiable forms” (Nicolson, 1950:101). Berridge (2002:1) further contends that diplomacy is a “political activity and well-resourced and skillful, a major ingredient of power.... its purpose is to enable states to secure the objectives of their foreign policies without resort to force, propaganda or law” (Ellipsis mine).

Hydro-diplomacy in specific is a negotiated manner of handling water politics in trans-boundary water basins over which hydropower dams are built for virtual water trading. It is a manner of coordinating, managing, and developing the affairs of water and the sharing of benefits among the members in the spirit of win-win diplomacy, employing the give and take principles and cooperative approach in the spirit of Pan-Africanism. Yacob Arsano (2015:122) further augments that “Hydro-diplomacy is an essential aspect of hydro-politics” and “it is about skilful interactions and processes exercised between riparian states over the use, management, protection and conservation of shared water resources.” Hydro-diplomacy is not only limited to virtual hydroelectric trading but must include the joint management of riparian resources for sustainable usage including the protection ecological safety.

The creation of EAPP is an important step to foster member countries harness their resource potentials, regionally pool their excess outputs to share benefits and promote continental integration in line with the lofty objective the AU. All members of the pool do not have abundant water resources to produce hydroelectricity neither to satisfy domestic demand nor export to gain foreign currency. Many members of the Pool are water scarce to produce power which is critically important for domestic consumption or foreign export while countries such as DRC, and Ethiopia have abundant potential to generate excess power to export hydropower to member countries while others are supposed to import cheap hydropower of Pan-Africanism (Hamad, 2010). Therefore, nurturing of the available hydropower potential and cross-boundary trade has equitable benefit to countries in the region through coordinated efforts of the EAPP.

Power pooling is a framework for centralizing energy resources and promoting power exchanges between utilities in a given geographic area based on an integrated master plan and pre-established rules. It has multidimensional advantages to the communities of the region that are:

- To secure reliable power supply through regional market;
- To promote mutual assistance in case of power failure in their respective power system;
- To provide social, economic and environmental benefits since hydro is clean;
- To reduce capital and operating costs through improved generation, transmission expansion and coordination among power utilities;
- To optimize generation of power with large units;
- To improve power system reliability with reserve sharing;
- To improve investment climate avoiding power shortage risks; and
- To build trust, gradually clean grudges, minimize idiosyncrasy of hatred and strengthen cooperative relationships

The members of the pool do not have equal resource potential. Some are rich in hydropower while others are rich in other power resources. Development of hydropower resources and building of cross-border transmission lines helps mixing of other power sources with the main hydro-grid that has immense benefits. All member countries are weak to finance mega projects and lack technical strength to construct long distance running transmission lines if they don't pool their sovereignties and cooperate to hit power poverty on its head. When the Eastern African countries are fully integrated they will save 33 billion USD annually (EU, 2007).

The EAPP is a voluntary association established on mutual consent to trade virtual water energy between the members. As observed at the extraordinary conference; the EAPP served as an additional platform to discuss hydro-political differences between the members of the region. The Pool's great endeavor is to integrate the region through power trade as a pathway to regional and continental integration. However, the road is not as smooth as one ideally thinks. It is similar to a traditional maxim that goes "a person who caught the tail of a tiger never releases". A person who has the tail of a tiger in hands shall never release. The only option for him/her is killing or dying.

The founders of the pool are now caught in the tail of the tiger in cooperation and fight in unison against water poverty despite their several differences. Lebba Changllah, the former Executive Secretary of the EAPP after he assumed the post said that his immediate duty was to fast track the ongoing bilateral inter-connection projects, urge members to **put aside political differences** and target on technical issues to achieve objectives of the EAPP (Mikias, 2015, emphasis added).

5. THE CLIMATE VARIABILITY AND THE EAPP

Climate variability is one of the dynamics that impact water resources in East Africa. There is "nexus of water resources and climate change in Africa" (UNECA, 2011). Climate variability causes significant impacts on the availability of waters for all forms life and their needs. Availability of water is a prior condition for the development of infrastructures to produce power to satisfy human needs. Turton (NY) further notes that "water and associated ecosystems" are "key components of sustainable development." Jagerskog & Zeitoun(2009) further elaborate "In recent years, there have been growing concerns globally regarding the uncertainties over climate future and , in particular the impact of a changing climate on water....in transboundary river basins, existing risks are likely to be intensified by climate change"(Ellipsis mine).

Climatic change is one of the causes of water scarcity. Africa is endowed with abundant water resources. However, major African rivers are reducing in their volume and even some of the African rivers are steadily drying due to climate changes. Antano Fernandes was the first European to reach the Omo River in South Ethiopia in 1613. He recorded that the Omo River had "more water than the Nile" (Tellez, 2010). But today the Omo River stands the second to Abbay in water volume and on steady reduction. This is due to high deforestation in the upstream of the basin that also resulted in the drying of some of the tributaries of the Omo River (Butzer, 1971). Tefera (2007) has also accounted that "the country's [Ethiopia] forests were estimated to cover 40 % of the country's surface in the 1940s, but they now cover less than 3%".

The increased frequency of unusual rainfalls and destructive floodings and severe droughts that cause the drying up of lakes, rivers, and ponds are the consequence of climatic changes. Many lakes in Africa have dried because of climatic factors. Lake Manyara in Tanzania and Lake Haramaya in Ethiopia have dried because of climate and additional interrelated factors. Thus, alleviating the problem "requires dam construction" (Associates& Richard,1996). Therefore, countries work on water storage infrastructures that can capture water and falling water directly interconnected with climate. Dam can entreat water if at all there is falling water that creates running water. Therefore, the first step of the Pool be understand the dam-climatic linkage. It is known that the pool members are many times attacked by cyclical droughts due to climate variability. Hence, the Poll as it fosters the members harness their water resources to generate power; it has to encourage for coordinated, planned and integrated management river basins climate.

The African Water Vision 2005 believes that the eastern African countries are endowed with substantial water resources and advocates for a doubling of the current hydropower supply by 25 percent (UNECA, 2001). Though this is a pretty lofty will it is equally important to increase by 25% the development of forests and pursuit of an integrated water resource management (IWRM) programs to effectively and sustainably nurture the water resources of the region under the changing climatic environment.

It is important to know the trade-offs and synergies between human interest to nurture nature and natural ecosystem. The dialectical unity between the hydropower production and preservation of nature must first be maintained. Otherwise what we claim constructed today will not sustain for long. In that light Fredrik Engels several years back in highly meticulous way wrote that "Let us not, however, flatter ourselves overmuch on account of human victories over nature. For each such victory nature takes its revenge on us....thus at every step we...belong to nature, and exist in its midst, and that all our mastery of it consists in the fact that we have the advantage over all other creatures of being able to learn its laws and apply them correctly"(Engels, 1934).

Therefore, our lofty plan to develop fast, to generate excess power to satisfy domestic needs as well as export the excess and grab foreign exchange to climb to the ladder of highest economic development can be achievable only if the falling waters fill the reservoirs and fill the river banks that all in all depend on natural

climate. To live in peace with nature the only way is “to learn its laws and apply them correctly”. Most of the time this learning is neglected by policy makers, dam designers and developmentalists like an “*eagerly ox sending its tongue to pick a green grass grown top-down of a cliff, standing at the marginal edge and itself drowning to fall down the cliff*” as the Ethiopian traditional say goes.

6. CHALLENGES AND OPPORTUNITIES FOR THE EAPP

The EAPP is ten years old institution encouraging the member countries harness their available resources, pool their excess power through integrated transmission grids in the region. Many member countries are being interconnected through long transmission line highways power grids. What has been achieved is minimal in contrast to what yet has not been achieved. The “tail” is in the hands; however, the remaining road is bumping.

The basic challenge of the pool is politics. Sadoff and Grey in Swain (2004) contest that politics will govern whether the result is cooperation or conflict. If there is a political will of all members; pooling of power through integration cannot be hindrance. Politics is power to decide who gets “what, why, when, where and how”. How much political power is vested to the EAPP by its makers? This is a fundamental question that is intertwined with state sovereignty. The EAPP is voluntarily established association with minus sovereignty. Sovereignty as many argue is indivisible as well as states like not to share part of it to any. It is due to this fact that all regional and international intergovernmental organizations are feeble in their functions. How much do the members of the pool politically trust and are confident of each other? This is detrimentally important for the robustness or footlessness of the institutions and this was observed during the 9th Conference recently.

Political instability and its spillover effect between some of the Pool members is a great common challenge to sustainability of power supply. The existence of different radical groups, opposition movements, terrorists etc. are sources of vulnerability to the security of hydropower stations and transmission lines. Some of the members had long stayed historical grudges of territorial claims, politicization of ethnic issues, hydropolitics, overlapping membership are some of the issues that are unaudited and settled when one stands at present and looks through the twilight of the long tunnel in the future.

Private investment involvement in power generation sector in Africa in general and in particular in EAPP region is very weak. In the whole Africa in 11 countries there are 23 independent power producers involved from medium to large power production process (EU,2007). There are various reasons for the dwarfing of the involvement and this is an important issue that requires the attention of the EAPP to work strongly in fostering member countries to create enabling policy conditions to attract private investors as well.

All pool members are not equally endowed with physical water resources. The DRC is the “water tower” while others do not possess equal amount. Those with abundant resources will benefit by exporting excess power to deficit neighbors that is equated to equitably benefiting from the regional resources. Though rich in physical abundance in hydropower resources the water available countries lack technical and economic capabilities to develop their energy sources or upgrade their outdated power facilities to increase their generation capacity since it is costly. Looking for foreign funds is tiresome; and knotted with political conditionalities of traditional “donors” as far as the basin is transboundary.

The major rivers of the EAPP countries are transboundary and create complex riparian relationships. Dinar (2002) notes that “International river basins create a complex network of environmental, economic, political and security interconnectedness between its riparian states.” The unilateral development of transboundary rivers in the absence of an agreed cross-border

water regime is tagged with controversies and as to the existing experience riparians are reluctant to establish a legal regime that relatively limits state sovereignty. Thus, harnessing of shared water for power production and trading of power is hydropolitics. Hydropolitics is a systematic study of who gets what, why, when, where and how from the shared resources. Therefore, one riparian always is anxious of what another riparian is doing with the shared water and what and how much it benefits from the unilateral development. Therefore, the pooling of power from the shared waters for the benefit of the pool members is knitted with riparian rights to water and other multifarious issues of environmental, climatic, economic, legal and institutional interdependencies between the pool countries making the missions of the Pool even more intricate.

Challenges and opportunities always coexist. The East Africa region has no shortage of water resources to harness for the production of electricity and pool through interconnected lines and thereby boost regional power trade that is a primary opportunity endowed by nature to the region. The financial, technical and other challenges confronting the opportunities can be overcome through strengthening of the institution since once it had come into existence. Institutionalization of dispersed hydro-political consciousness into one center is an

important opportunity that yoked the members to develop cooperative vision, move forward and steadily negotiate on their differences. Nonetheless, the pool cannot be panacea for all the ills of the members but is an important forum for the utilities ministers to negotiate on their respective national interests.

The pool countries are aware of the financial and technical constraints they have to nurture the available water resources. Any pool countries with immense hydropower potentials are vigilantly dedicated to mobilize domestic resources through employment of fund raising such as usage of infrastructure bonds, voluntary contributions, central bank reserves and pension funds. The people are the major force of development when mobilized in an organized way and convinced as an active development participant rather than silent benefit seeker.

The EAPP has to build close relations with other sisterly regional power pools and give and take experiences. Furthermore, there are numerous power pools the entire world. Close relationship with similar institutions and learning from their experiences is useful. Working closely and strongly with partners that have backed the Pool up to now and coming up with tangible result is by itself a witness that will bring addition sources of resource to the pool. There is no alternative pathway for EAPP countries other than continuing in the direction they are now moving not to release the “tail” and if they do the consequence is immediate and unequivocal.

7. CONCLUSION

The Eastern Africa region face immense challenges of ensuring secured energy supply, for rapid economic growth while meeting environmental obligation such as reducing carbon emission. Hydropower potential availability is the golden opportunity to address the prevailing challenges to the countries of the Pool. It is the cheapest renewable resource and environmentally friendly means to bring light to their urban and rural people first, energize the region’s industry, expand investment and assure sustainable and reliability power supply against the ever increasing demand for energy.

The EAPP is a Pan-African institution of lofty objective to integrate the region through hydro-development with cheap cost, export of virtual hydropower through integrated transboundary grids and avail reliable supply to the peoples of the region with least price. It promotes mutuality of members one another and cooperation that will steadily lead to trust building, more and more integration of the region as well the continent through ambassadorship of water. Water is peaceful substance and the EAPP’s struggle to integrate the region through integrated transmission lines to resolve the power poverty of the regions requires the political vigilance, tolerance, transparency and cooperation of all its members as response to globalization. Otherwise, what Kwame Nkrumah had long before said that “Africa must unite, or disintegrate individually” is also the cry of the present either to unite or falls apart and individually become a prey in an increasingly interdependent and integrating world.

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THE PATTERN OF HOUSING DENSITY MIX IN AKURE, NIGERIA

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ABSTRACT

In Nigerian, earlier studies focused on housing provisions and delivery with considerable works carried out by scholars in various disciplines to explain the determinants, structures and pattern of housing density mix in urban center, which have aggravated this area to slum due neglect and planlessness. This paper examines the pattern of housing density mix in Akure with a view to assess the impetus that affects housing density distribution and control sprawl development. The paper analyzes housing density in the area, by dividing the town into three residential zones; the core, transitional and periphery. The empirical analysis shows that location is not only the factors that affect pattern of housing density distribution within the urban space; other factors such as income, land value and so on play a significant role. The paper suggested that, for proper liveability in residential neighbourhood, there is need for zoning, which will ensure re-organization and re-planning to reduce the impact of sprawl development witness in most urban areas in Nigeria.

Keywords: Housing, Density Mix, Residential, Development

1. INTRODUCTION

The human settlement environment is strongly influenced by housing density. Both high density and the high per capita land consumption rates associated with low density development can have negative environmental consequences. Higher housing densities can concentrate pollutants within the urban environment, but can reduce the impact of residential development on surrounding ecosystems and productive agricultural resources, and reduce energy and resource use (Forsynth, 2003). The low density settlement typical of urban fringe or peri-urban areas may result in the removal of remnant vegetation and consequent loss of biodiversity, convert agriculturally productive areas to less productive residential development, exacerbate the spread of weed and animal pests and increase energy consumption and infrastructure provision costs (Lewyn, 2012).

For over some years ago, government has campaigned towards housing for all that meets human needs and aspirations. That categorically does not mean, however, that it promotes very low-density housing or that it has ever done so. From the early garden cities to the post-Second World War new towns, the government ideal has been medium-density housing in planned settlements with good access to jobs, shops, schools, services, and transport (Ilechukwu, 2010). It has constantly resisted sprawling, unplanned, low-density 20th-century suburban development. It contrasts this with the more compact suburbs of earlier centuries, to which we need now to return (Newman and Jeffrey, 1999).

One major component of housing density is availability of land resources. Urbanization in Nigeria has resulted in limited accessibility to land and compounding the problems of housing provision. Cities are the main focus of land problems and the threshold population for their classification varies from one country to another and over time, even within the same country. More critical than population, is the function metropolitan area performs. One of the distinguishing characteristics of a metropolitan area is that, its work is largely divorced from soil related activities, that is, its people are dominantly not primary food producers. Furthermore, it is unrealistic in Nigeria to classify all cities as metropolitan areas because of their peculiar functions. However, their roles as development advances in most instances result in increase in land value which affects housing delivery (Shulz and Werezatz, 2004). According to the Bid Rent Model, land value increases as one moves towards the city center; and tend to be lower towards the urban fringe. But this theory does not apply in most parts of Akure. Some urban fringe increase, because of the complexity of cores or Central Business District (CBD) in value as we tend to move towards urban fringe as a resulted of several factors. One of these is to avoid the congestion and noise effects of the urban center. The rate at which people move from the core to the periphery also account for this (Nwaka, 2005).

The pattern of housing density in a region is a reflection of movement of people for a desirable environment fit for their convenience (Nubi, 2008). This is basically due to scarcity of lands for housing in the central area within the existing spatial structure. In the Nigerian context, earlier studies focused on land use and urban development with considerable works carried out by scholars in various disciplines to explain the determinants, structures and patterns of housing density mix in urban setting. This necessitated the need to examine the pattern of housing density in Nigeria using Akure as a case study.

2 DEVELOPMENT PATTERN OF HOUSING DENSITY MIX

Residential density is used as a measurement of the spatial concentration of populations in most urbanized settlement. There are a number of definitions of residential density within urban areas. Definitions used in the analysis of settlement densities in Sydney's urban areas (Cardew, 1996) range from site density to metropolitan density. A National State of the Environment report, defined the concept as the area of land within urban centres designated 'residential land use' divided by total population resident in those centres (Newton et al., 1998).

The human settlement environment is strongly influenced by settlement density. Both high density and the high per capita land consumption rates associated with low density development have negative environmental consequences. Higher settlement densities can concentrate pollutants within the urban environment, but can reduce the impact of residential development on surrounding ecosystems and productive agricultural resources, and reduce energy and resource use. The low density settlement typical of urban fringe or peri-urban areas may result in the removal of remnant vegetation and consequent loss of biodiversity, convert agriculturally productive areas to less productive residential development, exacerbate the spread of weed and animal pests and increase energy consumption and infrastructure provision costs (Lewyn, 2012).

History of Housing Density Mix in Settlement Planning

Governments often set targets for residential density mix to assist with targets for growth and to achieve sustainability outcomes for a city, region or suburb. Housing density is calculated by either the number of dwellings per hectare or by the number of people per hectare. Providing mixed density residential through a mixture of low, medium and high densities is a way of achieving these targets. As part of the Land Use Plan, definitions of existing land uses are provided and indicate the current status of properties within the planning area. The plan also applies the same definition to express future land uses for every parcel within the planning area to clearly state future expectations for development. The utilization of like definitions for both existing and future conditions permits comparison between today's conditions and expected conditions at build-out (Edwards, 2012).

A complementary term is mixed land use which describes having a variety of land uses co-locating side by side in a street or one above the other, such as shops at ground level with residential development above. A mixture of residential densities can also be achieved within a mixed land use development. Before the advent of contemporary city planning, density classifications are:

Rural Residential/Agricultural (0 – 0.5 du/ac)

Land that is sparsely occupied and used primarily for farmland, agricultural uses and single family homes on large lots. Residential lots generally range from two acres or greater and may utilize on-site services where public utilities are not available.

Residential Low Density (0.5 – 1.0 du/ac)

Residential development accommodates environmentally sensitive areas or sites affected by physical features. Homes may consist of single-family homes on larger lots ranging from 1 to 2 acres or larger or in developments that preserve open space and natural features by concentrating development in open areas. Sites may include public utilities or on-site services where public utilities are unavailable.

Residential Medium Density (1 – 2 du/ac)

Modern suburban residential pattern that characterizes most developments in Ondo State. Residence is primarily composed of single-family dwellings on lot sizes that commonly average 0.25-acre. Public services are necessary, and larger projects may include a mix of densities that together do not exceed the average density.

Residential High Density (2 – 5 du/ac)

Higher density residential development generally designed in a suburban pattern. Housing types are typified by single-product, multi-family units, as well as detached cluster housing or patio homes. Future application is to be limited within the planning area.

Mixed Residential (1.5 – 10+ du/ac)

Residential design that incorporates a variety of single- and multiple-family dwellings, generally in larger projects. Buildings are often placed closer to the street to form a street edge with residential appearance. The integration of a broad range of housing within neighborhoods will allow for greater housing choices particularly for younger and older age groups (Department of Urban Affairs and Planning, 2001).

Densities should be located near activity centres and along public transport routes to maximize access and convenience to services. Predominantly medium density development should be in locations of high amenity, which may coincide with activity centers or neighbourhood parks, such as open space corridors, nature reserves,

lake/ water side, as well as in close proximity to public transport routes. The remaining residential areas can be allocated to lower density housing, with the lowest density located at the fringes of an estate bordering non-urban areas (CSIRO, 2008).

Purpose of Housing Density Mix

Mixed housing density refers to residential development that contains a mix of housing types such as single dwellings and multi units and a variety of development forms such as size and height (LEED, 2006). For new residential developments mixed density is encouraged as it provides housing choice, which promotes a more diverse community and caters for various stages of life, maximizes infrastructure and land, and supports the provision of public transport. A mixed housing density development can support:

- i. improvements in public transport usage and the integration of transport services;
- ii. development of high density housing at strategic locations near transit centres;
- iii. opportunities for increased private investment and business innovation;
- iv. improving the overall quality and surveillance of places;
- v. provision of opportunities for walking and cycling;
- vi. provision of a range of housing choices for various lifestyles and age groups; and
- vii. building communities that offer fair access for all to services and employment opportunities.

Effects of Density Mix on Urban Settlement

Research has shown that increased housing density or mixed density is one of the built environment features that contribute to increased active transport, along with mixed use planning and increased connectivity (Gebel et al, 2005). At the regional and city wide scale, increasing housing density can improve the proximity between homes and destinations. This is a major factor influencing active transport.

Concentrating residential density in compact, well designed urban areas allows the City to provide infrastructure and services more efficiently and cost-effectively. As new settlements emerge and existing settlements change, promoting higher density living is one of the main ways we can manage population growth. A diversity of housing choices is a key characteristic of 'complete settlement'. Settlements that demonstrate a mix of housing types (i.e., ranging from single family homes to apartment complexes), are often more stable and attract longer-term residents. While some parts of the city are best suited to higher density living (i.e. apartments and condominiums) due to shortages of space and the high cost of land, other areas are amenable to lower density housing choices such as single detached homes. Maintaining a mix of housing choices serve all members of the community while also adding diversity to the urban landscape – both architecturally and socially (Richmond State of the Environment, 2001). Mixed housing density developments should be integrated with surrounding development, in areas with connected street networks, mixed land uses, public transport and with supporting infrastructure including walkways, public areas and cycle paths.

Review of Residential Density Development in Akure, Nigeria

Previous findings on urban dynamics in Akure indicate that at the moment urban planning has very little influence over the process of housing density mix as changes in land use patterns are the result of series of ad-hoc solutions. For instance, Ondo State is one of the 13 beneficiary states in Nigeria under the World Bank Assisted Community Based Urban development project. Thus, two communities: Oke-Aro, Eyinke and Irowo/Odopetu were identified in Akure to benefit from the project. Under the project, infrastructure and municipal services such roads, water supply, and waste management scheme were upgraded and provided in the selected communities (Aribigbola, 2006).

Unfortunately, the private sector is saddled with numerous problems which always make supply fall far short of demand and lower production quality (Nubi, 2008). The problem of qualitative housing has been a concern for both the government and individuals. Both public and private sector developers make effort through various activities to bridge the gap between housing supply and demand, but the cost of building materials, deficiency of housing finance arrangement, stringent loan conditions from mortgage banks, government policies amongst other problems have affected housing provision or delivery significantly in Nigeria (Raji, 2008). The problem can be solved if housing is used only for shelter need. The general belief is that housing is also a produced commodity, consumer good, assurance for families, means used for reproducing social relations and an investment tool protecting the value of money against inflation. Moreover, it is important to note that house is a building block which allows mutual interaction among people and increases the quality of its environment when it is considered as a part of the city. In this context, a large housing stock is made available as a result of new

production processes. However, the existence of this stock shows that the housing policies are planned depending mostly on production.

3 DATA AND METHODOLOGY

Akure is a traditional Nigerian city and like other traditional Yoruba towns in the country, it existed long before the advent of British colonial rule in Nigeria. The city situates in the South Western part of Nigeria. It lies approximately on latitude $7^{\circ} 15'$ North of the Equator and longitude $5^{\circ} 15'$ East of the Greenwich Meridian (Rotowa, 2014). Akure is a medium- sized urban centre which became the provincial headquarters of Ondo province in 1939. It became both the capital city of Ondo State and Akure Local Government Council Headquarters in 1976. Consequently, there was heterogeneous massing of people and activities in the city.

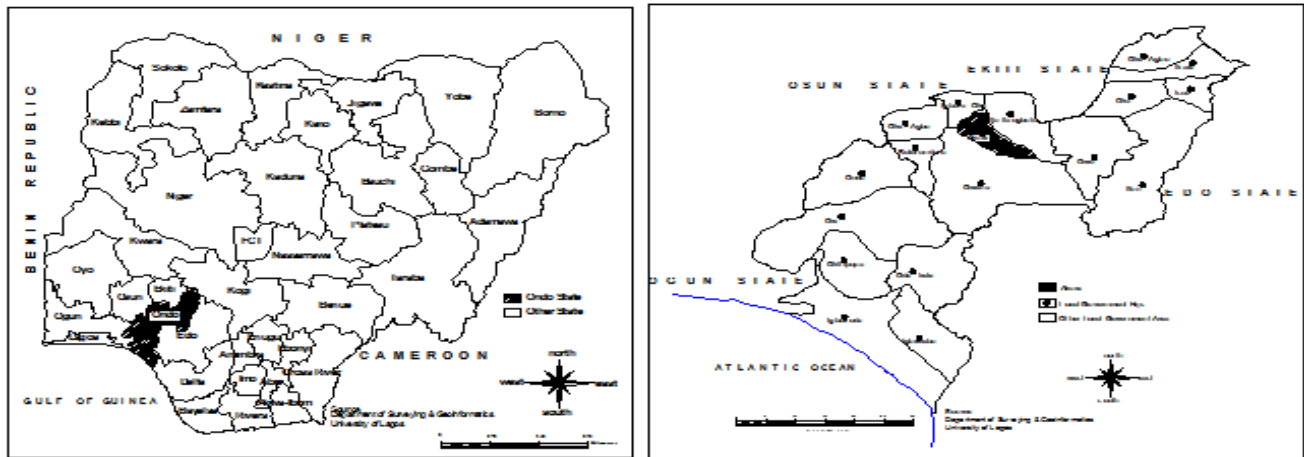


Figure-1&2: Akure in the Context of Nigeria

The population of the city grew from 38, 852 in 1952 to 71,106 in 1963. Its population was estimated to be 112,850 in 1980 and 157,947 in 1990 (Ondo State of Nigeria, 1990). The 1991 national population census put the population of Akure at 239,124 and its estimates for 1996 was 269,207 (NPC, 1997). The population of Akure was estimated to be over a million people (Aribigbola, 2008). According to the 2006 National Population Census, the population of Akure was 360, 268. This was projected to 2015 using 3.2% growth rate. In 2015, the population was 457, 095 inhabitants. Akure as a city is currently experiencing environmental challenges in the area of pollution, waste disposal and sanitation. Environmental issues is expected to be a major challenge in foreseeable future as the city continues to grow in population, together with the expected rapid industrial growth.

In this study, the Simple Random Sampling and the Systematic Random Sampling Techniques were used. The methodology used in existing literature on urban land use planning, such as, in the works of Mabogunje (1968); Olaore (1981); Ayeni (1985); Adedibu (1998) and Fasakin (2000a) raised the need for delineation of urban area based on several criteria. Such criteria include; land use types, economic structures and land use density, physical qualities of neighbourhoods or political divisions. This research adopted locational quality of residential neighbourhood as delineation criteria. Akure was divided into three zones; the core, the transitional and the periphery. The core area contains buildings that are typically old and indigenous. They influence the crowding index of the city which is usually very high. However, the core area is predominantly made up of dwellers typified by low socio-cultural adaption to present day city technologies; hence, the peculiarities observed in the area.

The transitional area includes most of post-colonial development. It is quite extensive, reaching to the present day sub urban developments. It radiates in all directions from the old city core. The zone is characterized by a stronger mix of commercial and residential land uses. The facilities are also of higher grades, due to more recent development and space standards generously adopted as the fringe is approached. Housing density is not as high as in the core areas and is classified as the medium density area. The buildings are generally higher grade residential buildings with construction typically sandcrete block wall (Akinbamijo, 2004).

Descriptive statistics were used to present independent variables in the data set. Frequency distribution was used to assess the socio-economic characteristics of the respondents. The study also made use of base maps, street guides, recent goggle map and master-plan reports, especially in delineating the residential zones. These were used as supplements to the primary data. The maps were geo-referenced to determine the location (in physical distance) of the residential districts. Plotted graphs were also used to document some of the information needed in the analysis of the study.

4 FINDINGS

Sixty four (64) districts were identified during the survey and categorized into three zones. These zones are core, transitional and periphery (Figure 3). The three zones comprised of 1, 314 residential layouts in the study area. Twenty-one of the neighbourhoods have no layout, particular in the core area. The rationale for this was due to neglect of development plan for the area by relevant authorities. The periphery had the highest number of layouts with development plans, due to number of estates in the area. The variation in the number of layouts was due to individual families’ decision to protect their property by preparing a layout plan for their land. Some of the layouts vary in size depending on the land area. Asafinrin-Isafinrin, Ilupeju-Ifelere, Oladigbo-Jigba and Zion Wesco had above 100 layouts due to the fact that the areas were sold to land speculators. The land was sub-divided into layouts by various developers in order to preserve their land and also sell it to interested suitors in the later days.

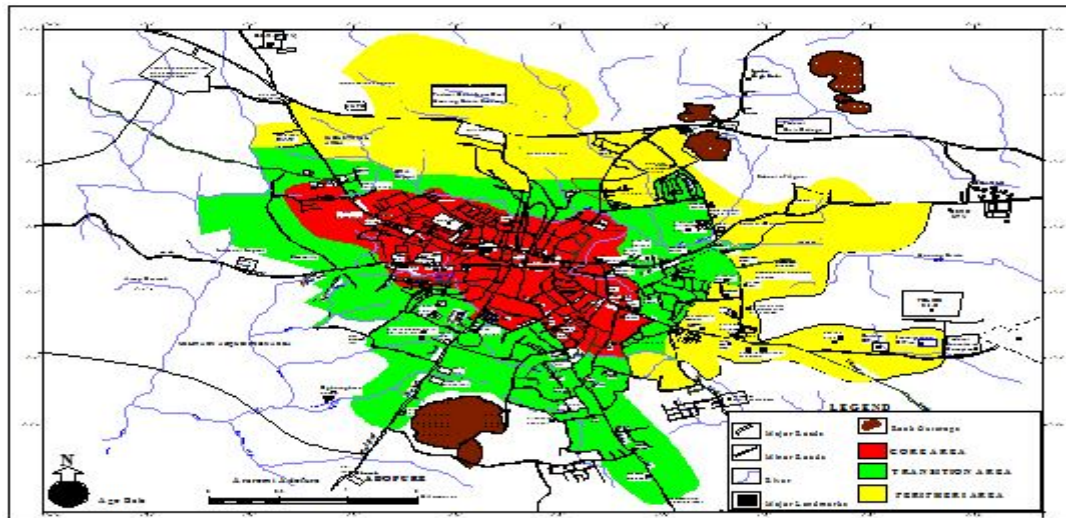


Figure-3: Residential Zone Distribution in Akure
 Source: Field Survey, 2015

Twenty One (21) residential districts were researched in the core, while seventeen (17) were examined in the transitional zone. Twenty-Six (26) of the districts were investigated in the periphery (Figure. 11.1). These districts were also grouped according to their density distribution. The criteria for determination were based on plot coverage, population distribution, household size, socio-economic characteristics, building coverage and income levels. High, medium and low densities housing distribution were present. The criteria used for density distribution were derived from the findings and literature presented in Table 11.2. The building coverage was examined based on the percentage covered by residential buildings within the plot in the study area. Population was examined based on figures by National Population Commission (NPC) while income and household size were critically looked into during the field survey to ascertain the density distribution pattern in the city.

Table-1: Residential Density Distribution Criteria

S/N	Criteria Used	Density Distribution		
		High	Medium	Low
1	Building Coverage	Above 50%	30% – 50%	Below 30%
2	Population Density	Above 250 per Hectare	150 - 250 per Hectare	Below 150 per Hectare
3	Income Level	Below N500,000.00 per Annum	N500,000.00 – N1,000,000.00 per Annum	Above N1,000,000.00 per Annum
4	Household Size	Above 7	4 – 7	1 – 3

Sources: Forsyth, 2003; United Nation, 2016; Field Survey, 2015.

High residential densities were found in the three zones of the study area. There are thirty-six (36) residential settlements in the high density category; twenty-two (22) of them were located in the core area which had the highest concentration of low income earners with highest business activities. These were settlement with traditional attributes and high population density (Table 1). Ten (10) of the high density areas were found in the transitional zone, while four (4) out of the thirty-six (36) high housing density were located in the periphery. The buildings here were typically local and indigenous in character. The crowding index was very high (Figure 3). However, the core area was dominantly made up of urban dwellers typified by low socio-cultural adaptation to present day city technologies; hence the peculiarities observed in the estate.

Table-2: High Density Distribution in Akure

S/N	Name of District	Location
1.	Araromi	Core
2.	Erekesan	✓
3.	Eruoba	✓
4.	Eyinke	✓
5.	Erekesan	✓
6.	Igbehin	✓
7.	Ijanikin	✓
8.	Ijemikin	✓
9.	Ijomu	✓
10.	Ilemo	✓
11.	Imuagun	✓
12.	Ilisa	✓
13.	Iralepo	✓
14.	Isikan	✓
15.	Isolo	✓
16.	Obanla	✓
17.	Odojoka	✓
18.	Odokoyi	✓
19.	Odo-Ogadi	✓
20.	Okegan	✓
21.	Oritagun	✓
22.	Owode	✓
23.	Gbogi	Transitional
24.	Idanre Road	✓
25.	Idiagba	✓
26.	Igan	✓
27.	Ijoka	✓
28.	Irowo Quarters	✓
29.	Odopetu	✓
30.	Oke-Aro	✓
31.	Ondo Road	✓
32.	OkeOgba-Ogunleye Oladogba	✓
33.	Gaga	Periphery
34.	Oke-Odu	✓
35.	Onigari	✓
36.	Shasha	✓

Source: Field Survey, 2015

In the core area of Akure, 96.0% of the neighbourhoods fell within the high density category, 4.0% was for medium density while there was no low residential density (Figure 11.3). The major commercial developments in the zone include the central market (Oja-Oba), the major markets (Isinkan, Aralepo, Isolo, Araromi) and the neighbourhood markets (Eru-Oba, Odo-Ikoyi, NEPA and Mojere). Open spaces in the core include Democracy Parks, open fields and schools. Institutional land uses are schools, power station, police stations and barracks, state ministry as well as Oba’s palace.

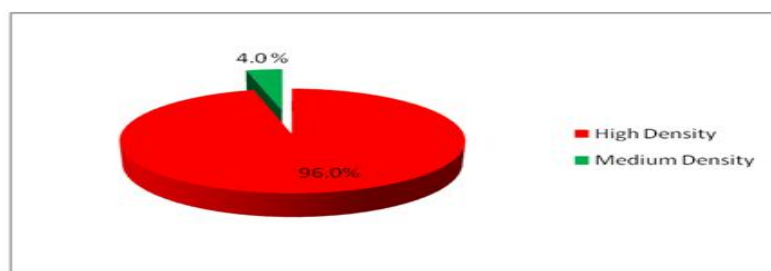


Figure-4: Density Distribution within the Core Area of Akure

Source: Field Survey, 2015

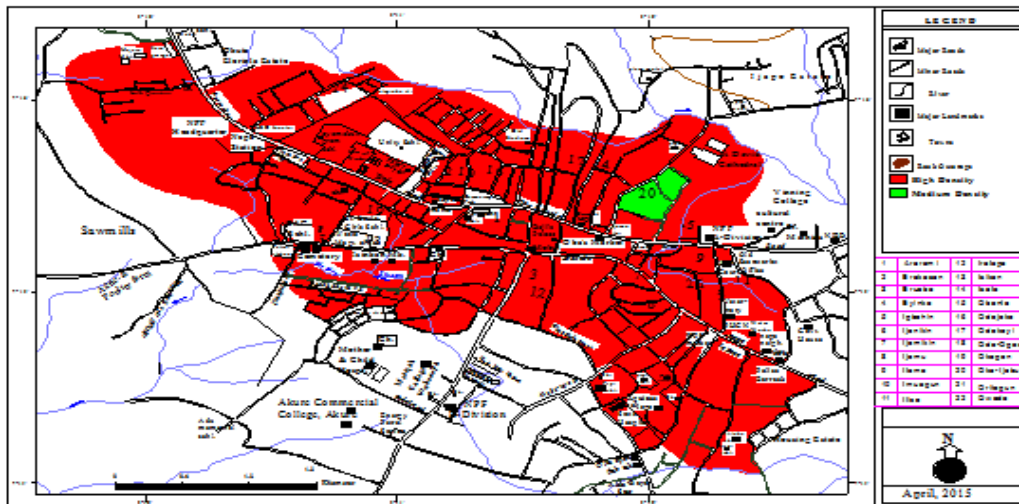


Figure-5: Density Distribution in the Core Area of Akure`
 Source: Field Survey, 2015

The medium housing density was located in the three zones just like the high density. There were twenty-four (24) residential estates that fell within the medium housing density. One estate was at the core - Oke-Ijebu, while there are eight (8) residential estates at the transitional and sixteen (16) at the periphery (Table 3). The medium density area includes most of the postcolonial development in Akure, which is quite extensive, reaching to the present day sub urban developments. It radiates in all directions from the old city core.

As presented in Figure 6, the high density dominated the zone with 51.2%; medium density was 48.8% with no low residential density. Infiltration of low income earners into this zone was one of the major factors for the absence of low density. Land in this area was densely populated with polluted environment.

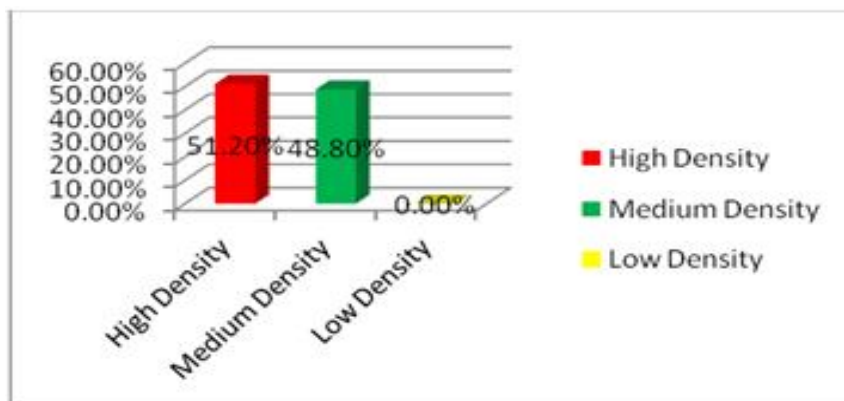


Figure-6: Density Distribution within the Transitional Zone of Akure
 Source: Field Survey, 2015

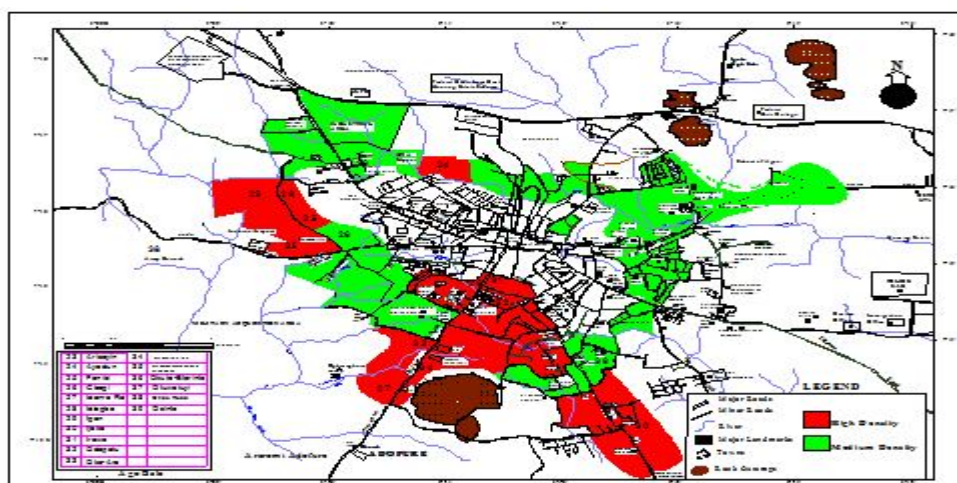


Figure-7: Density Distribution in the Transitional Areas of Akure
 Source: Field Survey, 2015

Table-3: Medium Density Distribution in Akure

S/N	Name of District	Location
1.	Oke-Ijebu	Core
2.	Arisoyin	Transitional
3.	Ayedun Quarters	✓
4.	Fanibi	✓
5.	Oke-Aro Titun	✓
6.	Oluwatuyi	✓
7.	Okuta-Elerinla	✓
8.	Osinle	✓
9.	Adofure	Periphery
10.	Alaba-Apatapiti	✓
11.	Army Barrack	✓
12.	Asafinrin-Isafinrin	✓
13.	Aule Quarters	✓
14.	Fagbamila-Yeosta Alphine	✓
15.	Ilupeju-Ifelere	✓
16.	Obele-Ire Akari	✓
17.	Odanikin-Ajimokun	✓
18.	Oda Road	✓
19.	Oladigbo-Jigba	✓
20.	Olu Foam	✓
21.	Osokoti	✓
22.	Shebi	✓
23.	Ughele-Emure Camp	✓
24.	Zion-Wesco	✓

Source: Field Survey, 2015

The percentage of low density (21.6%) at the periphery was not as high as medium density with 59.8% (Figure 8). The estates in this corridor were developed by both private and government agencies in strict compliance with development control standards. The houses had uniformly high building standards. There were four (4) residential districts in this zone. These were Adesida Oodo, Ala Quarters, Alagbaka and Federal Low Cost Housing Estate (Shagari Estate). The medium density was dominance in this zone due to high number of civil servants (who are middle income citizens) residing in the zone. Also, the location of both state and federal secretariats is another factor for this. High density accounted for 18.8% of the development in this zone. This explains the presence of uncoordinated and sprawl development noticeable in some part of this zone.

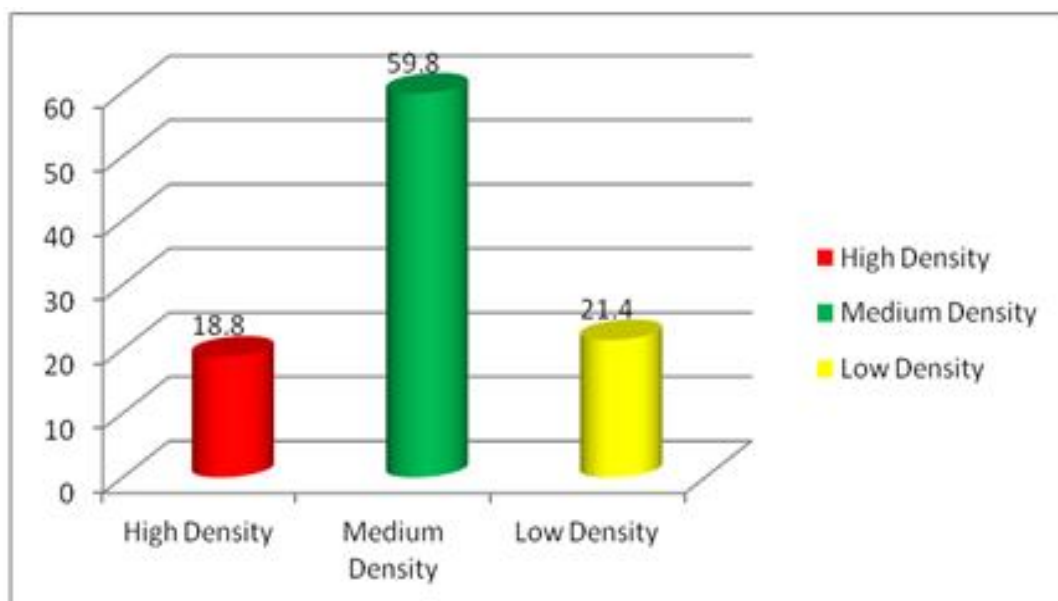


Figure-8: Density Distribution within the Periphery Zone of Akure
 Source: Field Survey, 2015

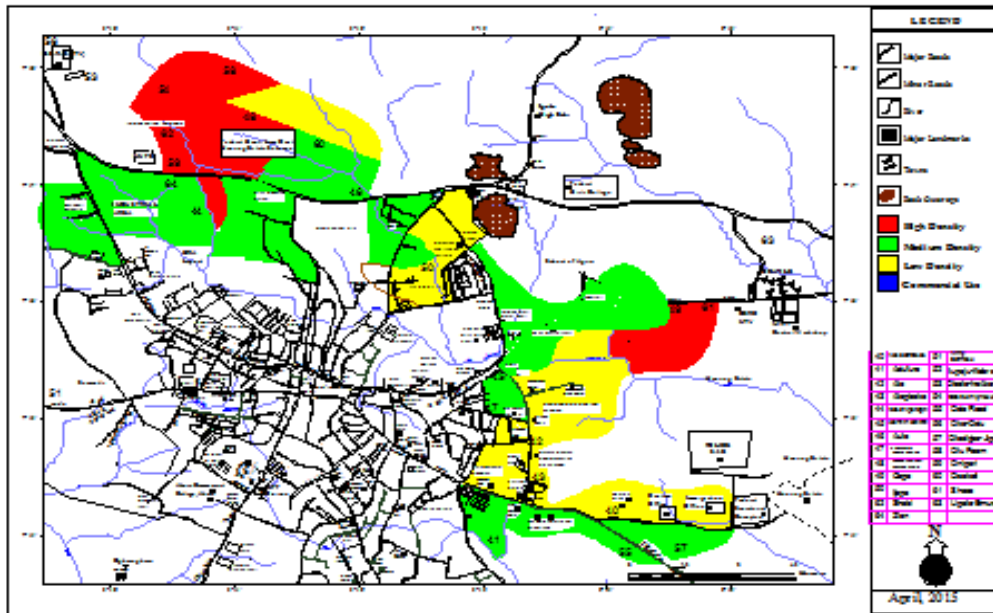


Figure-9: Density Distribution in the Periphery of Akure
 Source: Field Survey, 2015

Furthermore, high density was dominant in most of the residential neighbourhoods in the study area with 55.3%. The medium housing density neighbourhood had 37.5% while the low density had 7.2% (Figure 10). Akure needs re-planning to create better residential density mix through zoning and enforcement of development standards

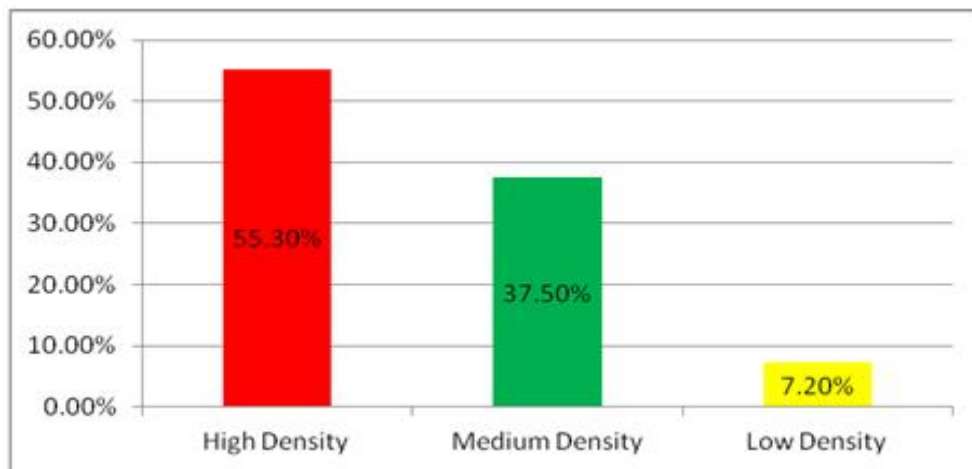


Fig-10: Housing Density Mix, City-wide
 Source: Field Survey, 2015

PATTERN OF HOUSING DENSITIES MIX IN THE STUDY AREA

Survey as shown in figure 11 revealed the pattern of residential neighbourhoods in Akure. Due to development along the city fringe, the pattern shifted more to the periphery with 40.63%. The core area has 32.81% while the transitional area had 26.56% of the neighborhoods (Fig. 11.12). The rationales behind the shift towards the periphery can be attributed to the fact that, as the city core becomes congested; the people tend to move to the suburbs in order to get space for development at a cheaper price (Oduwaye, 2006; 2015; Ogunleye, 2011; Okpala, 1981).

Generally in Akure, there are clearly evolved and evolving residential densities. The core (traditional area that developed without planning) is evidently high density development. Immediate residential area to the core are mostly high density especially areas near the core. However, there are numerous private layouts outside the transition zone where land is sold indiscriminately without standardize plot size and infrastructure. Housing density in these areas is totally unpredictable. It is informal housing that exhibits various forms of human occupation and accommodation indices. This research concentrated on these areas to discover if any pattern or mix of densities could be characterized in absolute percentages.

Zoning to control residential density is the planning intervention that the city requires. However, this is completely missing. The initiative is inevitably left for natural private provision process to evolve some “order of zoning” into the city. Government should be noted, have residential areas designated as GRAs in the suburb of the city. One is mostly (Alagbaka) low-density development by regulation, while the second is a medium density (Ala), while the third has clearly turned to a high residential area (Shagari Estate).

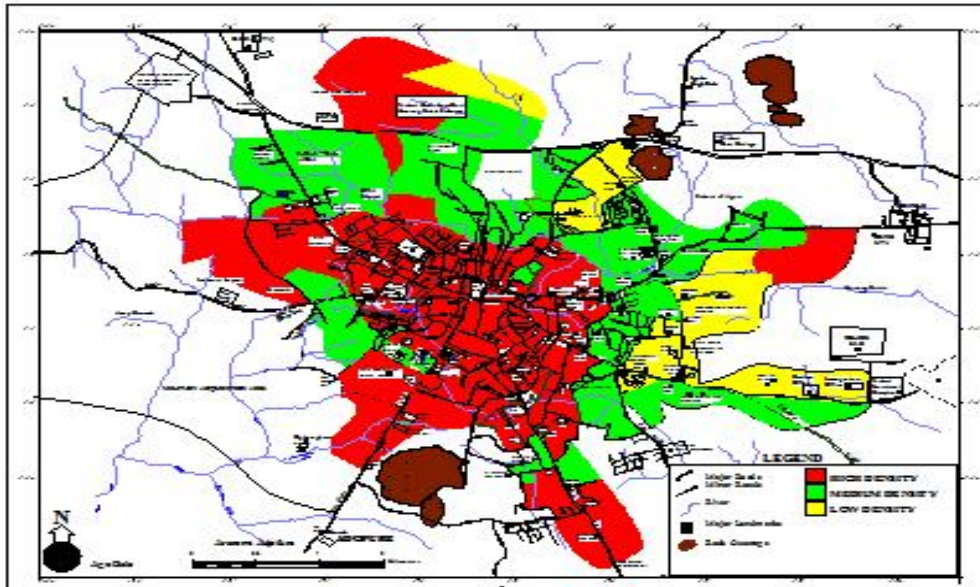


Figure-11: Pattern of Housing Densities Mix in Akure
 Source: Field Survey, 2015

Relationship between Residential Pattern and Housing Density Mix in Akure

Table 4 presents the result of relationship between residential pattern and housing density mix. The result showed that, there existed a significant relationship between residential pattern and housing density mix in the study area with correlation coefficient of 0.822, which show strong positive relationship. This implies that as distance increases from the city center (core area) housing density mix also increases. This is due to the fact that medium and high income people prefer to reside away from city center and live in a place devoid of noise and congestion. This is in line with theories in literature that housing density increases with increase in distance from the Central Business District (Alonso, 1964; Muth, 1969; Mills, 1972).

Table-4: Relationship between Location and Housing Density Mix

		Location	Density mix
Location	Pearson Correlation	1	.822**
	Sig. (2-tailed)		.000
Density mix	Pearson Correlation	.822**	1
	Sig. (2-tailed)	.000	
	N	64	64

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Field Survey, 2015

The result of the empirical analysis presented in Table 11.7 revealed a statistically significant difference between residential pattern and housing density mix in Akure. The model showed that the independent variables are significantly related to the dependent variable, with regression coefficient test result of 47.9% (P< 0.001) in Table 5. This result shows that there exists a strong relationship between residential pattern and housing density in Akure. This implied that reflection of housing density mix can be measure in term of residential pattern in the city.

Table-5: Regression Coefficient of Relationship between Housing Density Mix and Location in Akure

	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	0.535	0.148		3.624	0.001
Location	0.479	0.067	0.670	7.107	0.000

Source: Field Survey, 2015

5 CONCLUSION

The paper analyzed the pattern of housing density mix and distribution using data from Akure in Nigeria. Results obtained show the pattern of housing density mix within the three residential zones in Akure. It also revealed the percentage of housing densities in each zone with their used. The empirical result shows the relationship between the location and housing density mix in Akure. It affirmed that location was responsible for 47.9% reasons for density mix in Akure. This reflects the pattern of the mix which has implication on the liveability of resident in each zone. The results obtained are reflection of development pattern in the study area. It means that, if nothing is done in due time to control the pattern of density mix; the development will degenerate into slum in all the zones.

Some findings of this paper have implication for land value and density distribution in most cities in Nigeria. For instance, the coefficient estimate for housing density mix shows that, location is not the only factors that determine density distribution within the urban area. From housing density estimate in the periphery, it shows that, distance and level of income was not the only reason people reside in the zone, land price also play a major role. There is need to reorganize the zone in order to avert the level of sprawl that characterized the area. There is need for the introduction of land use zoning through price regulation. This will reorganize density distribution and improve the filthy areas particularly in transitional and peripheral zone of urban area in Nigeria.

The fact that there exist a strong positive relationship between distance and housing density mix, shows that as distance increases from the city center (core area) housing density mix also increases. The rate of immigration from the core to the periphery due to congestion increase land value and pressure on land. This will result in the spreading of slum development in the core to the zone. However, the implication of housing density mix is to ensure that, the right zone enjoy the right benefit to ensure balanced and liveable environment within the urban area. There is the need to develop schematic maps, such as masterplan and subject plan that will accommodate the existing developments and reorganized the bastardized areas to ensure good housing density across the three residential zones in urban area. It will enhance the serenity and organization of good density mix within the zones.

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PROSPECTS AND GROWTH OF POULTRY INDUSTRY IN SAUDI ARABIA – A STUDY

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ABSTRACT

In Saudi Arabia, poultry industry has made tremendous growth during the last few decades, which emerged from backyard ventures to a fully profitable industrial business.

Saudi Arabia is the biggest importer of the agricultural & food products among all other Gulf Cooperation Council (GCC) countries. The kingdom has approximately double population than other five GCC states I. e. UAE, Qatar, Bahrain, Kuwait and Oman.

Broiler meat production in Saudi Arabia has reached 670,000 MT in 2016. It is four percent higher than the previous year. Broiler production of Saudi is estimated to here after increase to 700,000 MT in 2017. This growth in local production is because of current modification in broiler meat the production operation by the 3 most important producers of Saudi poultry.

The import of boiler has decreased to 940,000 MT in 2016. There is a 2% decrease when compared the previous year. Brazil is the leading exporter with 85% of the Saudi broiler meat import market with 789,302 MT. The second is France with 14% share of market and 1 percent with the U.S. In the recent year, Saudi Arabia exported Broiler meat of 40,000 MT mostly to the countries of GCC.

The production of livestock has to be increased to provide the basic nutrients required for the balanced growth of human body. The government has to intervene and support the local production of feed and raw materials because of the increase in the demand of supply of livestock production. The sector needed feed supply to cater for the growing numbers of birds therefore cultivation, production and importation of feed-mill ingredients should be made available by the government.

Keywords: Poultry, Chicken, Livestock, Saudi Arabia

1. INTRODUCTION

The present research attempts to study the role of Poultry Industry in Saudi Arabia. Several studies at various national and international levels on different aspects of the industries have been conducted by researchers, academicians and institutional agencies. Therefore it is quiet relevant to review the available literature that has relevance in identifying the gaps that exist in the field of Poultry Industry.

Saudi Arabia, poultry industry has made tremendous growth during the last few decades, which emerged from backyard ventures to a fully profitable industrial business.

Saudi Arabia is the biggest importer of the agricultural & food products among all other Gulf Cooperation Council (GCC) countries. The kingdom has approximately double population than other five GCC states I. e. UAE, Qatar, Bahrain, Kuwait and Oman.

2. OBJECTIVE OF THE STUDY

- To study the poultry sector in Saudi Arabia.
- To study the growth of Poultry Industry in Saudi Arabia.
- To study the opportunities for Poultry Industry in Saudi Arabia.

3. LITERATURE REVIEW

According to **Bhardwaj et al. (1995)¹**, in a study on cost behavior and marketing margins of broilers, observed that cost of raising broilers varied according to the size of the poultry farms. In marketing broilers, the retailers earned maximum profits, whereas the producers' profit was only half of that of retailer.

Bhardwaj et al. (1996)², in a study of broiler in Haryana, concluded that the supply of broilers was affected by bird mortality and culling rate, which depended on bird age and size of poultry farms. The depletion rate decreased as the size of poultry farm increased. The study further showed that the marketing practices were influenced by the size of farms and seasons.

M.S. Ali and M.M. Hossain (2010)³ conducted study to determine broiler production performance, the relationship between management practices and broiler performance and the problems faced by farmers

involved with broiler production. The factors that had significant negative relationship with productive performance were education, land possession, annual family income, training exposure, broiler farming experience, broiler farm size, capital in broiler farming and extension contact for farmers. All had a significant bearing on performance, while credit needs, problem faced in broiler farming and feed conversion ratio.

Akanni (2007)⁴ opined that despite the poultry production importance it was characterized by low production level. This was due to limited finance for the procurement of basic poultry equipment and materials. The consequence of this was that many of the small-scale poultry farmers are not encouraged to increase their productivity. Moving from small-scale production to a large scale production by small-scale poultry farmers encountered hindrances in the poultry industry which could be detrimental to increase poultry production.

Gnanakumar P Baba (2007)⁵ studied about the financial feasibility of investment in country poultry farming in Tamil Nadu. The study was conducted by selecting data from nearly 50 integrated poultry randomly in Coimbatore district. The farmers were compelled to enter a contract because of the poor income and high market risk from tradition farming, water scarcity, labour crucial point and urge for stronger working capital.

Kanchan and Yeshodha Devi (2006)⁶ researched about the chicken consumption patterns and consumer's preference for processed chickens. The conducted their study in the Coimbatore district. They analyzed the problems of the live bird market as compared to the frozen products in the poultry. The cost and the other seasonal promises of the poultry farmers in that particular region can be reduced by supplementing the processed poultry products along with the live-bird market.

Begum (2005b)⁷ studied about the broiler profitability in relation with the different components of fixed and variable costs. The major expenditures under costs variable were, day-old chicks, feeds and vaccines-medicine. The major costs of the total cost were the variable costs. The total value of fixed cost per bird was less with respect to variable costs. Major part of total cash returns for the independent grower was obtained from the sale of broilers. Independent farmers could rear less number of birds per year when compared with the utilization of rearing capacity for batch for the birds.

4. POULTRY INDUSTRY IN SAUDI ARABIA

The domestic broiler meat production of Saudi Arabia has reached 670,000 MT in 2016. It is four percent higher than the previous year. Broiler production of Saudi is estimated to hereafter increase to 700,000 MT in 2017. This growth in local production is because of current modification in broiler meat the production operation by the 3 most important producers of Saudi poultry.

Local Poultry structure of Saudi Arabia

- There are 450 specialized farms in the kingdom.
- Around 300 farms produce Broiler chicken.
- Almost 100 specialize in Egg production.
- 10 – 12 significant produce value added processors.
- Around 27% of the country's Broiler production is in Qassim area.
- The Makkah region is the second largest producer.
- Riyadh is the third major center of production.
- The two largest poultry farms: Alwatania & Fakieh, together account for some 50% of total domestic poultry production, each with 100,000 metric Tons of production annually.
- Approximately 10 other poultry farms are classified as medium size producers with up to 17,000 metric Tons of production annually.

Following is the table showing the period during the year 2010 to 2017 Saudi Arabia's broiler meat production is

Table-Global Trade Atlas

Year	Production in MT
2010	425,499
2011	509,397
2012	566,495
2013	583,394

2014*	618,398
2015	648,000
2016*	670,000
2017*	700,000

Source: MEWA and * OAA/Riyadh projection

5. GROWTH OF POULTRY INDUSTRY IN SAUDI ARABIA

The rise in crude oil prices has led to the increased economic growth in the region. The rising affluence has led to a shift in consumption pattern from a carbohydrate-based diet to protein-based diet, thus increasing the demand for meat and meat products. Growing population is another factor responsible for increased consumption. Urbanization and growing popularity of retail format, together, are enhancing the consumption of processed food, milk, and meat. The government offers support in the form of direct subsidies for select food production equipment, duty-free imports of raw supplies, interest-free loans and highly subsidized benefits.

The Saudi government is focusing on poultry industry to meet the Kingdom's food security goals. The government is providing support to local poultry producers. It has helped with different types of production support like subsidies for animal feed, ease in the purchase of the purchase of poultry equipment by minimizing the interest rates. The Saudi Agricultural Development Fund (ADF) adopted a strategy to subsidize insurance for poultry production to allow new investments in this sector. It has also compensated farmers for losses related to finance. The major financial losses are due to outbreak of poultry diseases. Therefore, the government is providing a lot opportunities in the country for trade, food processing and infrastructure requirements.

The country's largest poultry producers are expanding operations.

Al-Watania Poultry Farm, the largest broiler farm in the Kingdom with 820,000 broiler production a day, is constructing a new mega poultry farm in Bisaita in Al-Jouf Province. The Bisaita's project, which is expected to be operational by 2020, will increase the company's total daily broiler meat production to one million broilers and its table eggs output to 3 million a day, respectively. Al-Watania currently produces about 1.5 million table eggs a day.

Fakieh Poultry, the second biggest operator, expects its new farm to be operational by 2022. It is targeting a 300,000 daily increase in production from its current estimated 550,000 chickens.

The Saudi poultry meat market is cyclical. Demand rises dramatically in the winter, during the holy month of Ramadan and Hajj season (prior to Eid-al-Adha) - particularly in the cities of Makkah and Medina - when more than eight million visitors come to Saudi Arabia to perform Umrah and Hajj rituals. However, consumption declines in the summer months when millions of Saudis and expatriate workers leave the Kingdom for vacations. In recent years, poultry meat consumption has been steadily rising because of its affordability and the perception that it is healthier than red meat. While most poultry meat consumption is in the form of whole broilers, demand for chicken parts such as leg quarters and breast has been rising. This is due to increased demand by households of working-couples, rising demand for ready-to-cook poultry meals, and continued expansion of the food service sector. In addition, the continuing growth of hypermarkets and supermarkets throughout the Kingdom has helped increase the availability of different poultry varieties and boost the overall demand for poultry meat.

6. OPPORTUNITIES

The Saudi government has been targeting the poultry sector to help achieve the Kingdom's food security strategy goals, by offering local poultry producers with different types of production support that include subsidies for animal feed, interest-free loans and rebates on the purchase of poultry equipment. To reduce the risks associated with high mortality rates and encourage local investors, the Saudi Agricultural Development Fund (ADF) implemented a new cooperative plan to subsidize insurance for poultry production. The stated goals of this national scheme include establishing stricter bio-security programs for participating poultry farms, reducing average chicken mortality rate in the Saudi farms from 25% to 50%, and encouraging new investments in the poultry sector, by compensating farmers for the financial losses they may suffer in case of poultry diseases outbreak. Hence, there are a lot of opportunities in the country regarding trade, food processing and infrastructure requirements. As many importers in this region import live animals, there exist great opportunities for setting up slaughter houses and processing plants in the region.

Government Support

- A 30% cash subsidy on the imports of selected poultry equipment.
- A subsidy of SR 160 per metric ton on imported corn and soyabean meal.

- Protection against imports by way of 20% customs duty or SR. 1 per/kg whichever is higher on import products.

7. CONCLUSION

The existing poultry industry in Saudi Arabia is well placed with poultry companies and government agencies working in tandem to reach new heights. Poultry companies are expanding their facilities and government extending financial and non-financial benefits such as feed subsidies, 30 percent subsidy on imported poultry equipment. 20 percent custom duties on imported poultry products. The domestic production and the imports are at present are neck to neck which is very worrisome from Saudi poultry industry.

Health consciousness has prompted rise of poultry products in contrast to red meat. Domestic meat which is maintained chill is almost 20 percent costlier than frozen imported meat, however the consumers prefer fresh chill domestic meat. The poultry industry like any other faces cyclical demand issues. The growth is very prominent over the years.

Chicken Mortality rate, which extends from 25 percent to as high as 50 percent in some companies is an important issue for poultry industry in Saudi Arabia. Better hygiene, vaccination and proper temperature control are the key elements.

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