



**THE SOCIO-CULTURAL AND LIVELIHOOD IMPLICATIONS OF RURAL-URBAN  
MIGRATION ON THE LIVES OF RURAL HOUSEHOLDS: THE CASE OF EZHA  
WOREDA, GURAGHE ZONE, ETHIOPIA.**

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**WOLKITE UNIVERSITY**

**November, 2022**

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**A THESIS SUBMITTED TO THE DEPARTMENT OF GOVERNANCE AND  
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**November, 2022**

## **DECLARATION**

I hereby declare that this MA thesis is my original work and has not been presented for the award of any degree or examination at any other university and that all sources of materials used for this thesis have been duly acknowledged.

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**This thesis has been submitted for examination with my approval as an advisor**

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## Acronyms

CRC	Convention on the Rights of the Child
CSA	Central Statistical Authority
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focus Group Discussion
FTC	Farmer training center
GCDA	Gurage Development and Culture Association
GRCO	Gurage Roads Construction Organization
HIV/AIDS	Human Immune Virus/Acquired Immune Deficiency Syndrome
ILO	International Labor Organization
IOM	International Organization for Migration
STDs	Sexually Transmitted Diseases
SNNPR	Southern Nations, Nationalities, and Peoples Region
UNCSD	United Nations Conference on Sustainable Development
NGO	Non-governmental Organization

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## **ABSTRACT**

*The Gurage are one of the many ethnic groups in Ethiopia known for their rural-urban migration. The main purpose of this study is to assess the socio-cultural and livelihood implications of rural-urban migration on the lives of rural households: the case of Ezha Woreda, Gurage Zone. In this study, quantitative and qualitative or mixed research methods were employed. The quantitative research method was employed using interview, and in order to triangulate this finding, qualitative method was also used. The primary data were collected from purposefully selected one Woreda and two Kebeles including migrant and non-migrant rural households of a total of 313 respondents. The qualitative data gathered by through interview and focus group discussion. The study found that Meskel/Arefa and farming periods are the major social interaction ways of migrants and their families. Marriage and family system, migrant support and funeral and Idir are the implications of changes and continuities in the socio-cultural life of the people. The overall economic activities of the villages were also assessed. The study further found that migration has resulted in various positive and negative effects on the traditional good habits and on the overall livelihood conditions in the villages. The implications of positive effects are better living rural family, food preparation and migrant support. Besides the positive effects, migration is negatively affecting the over-all village life. The negative effects on the socio-cultural life are traditional house and working together, traditional utensils and dispute resolution systems. Based on these findings, the researcher suggests that the local administration, and Gurage's Culture, and Development Association should undertake or sponsor similar studies in other Gurage villages. So that, the wider Zonal conditions could be known and necessary solutions could be found accordingly. These organizations, and other stakeholders, should strive to alleviate the negative effects of migration on the overall village life.*

**Key words:** Migration, Ezha Woreda, Gurage, Effects of migration

# CHAPTER ONE

## 1. Introduction

### 1.1. Back ground of the study

Migration which involves the movement of people from one place of residence to the other either permanently or temporary can be defined in terms of spatial boundaries as internal and international (UN, 1970:2). The former being defined as the movement of individuals within a country. The latter refers to change of residence over national boundaries (IOM, 2019). The major focus of this research is on internal type of migration which is specifically the socio-cultural and livelihood implications on the lives of rural households.

An analytical report on the 2013 national labor force survey of the FDRE, by central statistics agency, defines the migration status of a person in urban and rural areas differently. In urban areas, a person who was born in another town or any rural part of the country, and in rural areas, a person who was born in a rural part of another Woreda or any town is considered as a migrant. For someone, a person who keeps on coming to and going away from his/her area of enumeration, a limited period of 'six-months' is used to define his/her migration status (CSA, 2014).

Studies show that the complexity of the issue of migration originates from the fact that migration causes, directions, trends, scales, and effects are not similar across time, community, regions or nations. Also, some migrants have stayed in their destinations for only a short period, and go back home or move on to a new destination; others start living permanently in their destinations (Feleke, 2006).

Nowadays, in most of the least developed countries of Africa, many people have been migrating over varying distances of rural-urban areas due to various driving socio-cultural factors. (WorldBank, 2010). So, factors behind rural-urban migration are often multiple, and difficult to understand. For instance, the concentration of investment, industries, commerce, and social services in towns has been the cause for inequalities, and differences of socio-economic opportunities between rural and urban areas; the difference in opportunities, thus, lead to rural-urban migration (Haas, 2011).

Being among the developing countries in Africa, Ethiopia is a country with a relatively high-level rural-urban migration, and population redistribution. The movement of people from rural to urban areas include various types in its trend and process that is mostly associated with certain social and economic factors (Akalework, 2017). The three consecutive census results of Ethiopia clearly shows the dominance of rural-rural migration followed by rural-urban migration (CSA, 2007).

Available studies in Ethiopia showed that movements of the people from rural area to urban involve many reasons. For instance as Girma et al (2008:11),states the reasons behind the rural to urban migration as being related to opportunities for improved life or for avoiding the consequences of desperate situations and in general including employment opportunities, education access, availability of other social services, political safety, social security, land fragmentation and degradation, stigmatization and discrimination particularly in small rural villages, personal risks such as early and forced marriage, family breakdown, and the like can be reasons for people to leave their rural home areas to settle in the cities (Akalework, 2017; Girma *et al.*, 2008; Lemawork, 2017).

With respect to the effects of the stated type of internal migration, it has been indicated that, its effects can be seen from two directions. The first one is that it causes excessive urbanization, unemployment, income inequalities, ecological stress and population mal-distribution whereas from the second one, it is a necessary part of economic growth, equilibrating tendencies, facilitating industrialization, improving income distribution and introducing technological change in agriculture, and economic benefit (Namlichuan,2017). As such, associated with it Girma et al. (2008:12) stated that it results in the diversification of source of income for households facing shortage of income and it entails continued rural to urban interaction between migrant(s) and their families, who remain in the area of origin and urbanization in Ethiopia is also touched as being driven by rural to urban migration.

In general, in Ethiopia it is apparent that as can be understood from studies done at different times especially (Ethiopian Urban Migration study report of 2008, in document of world Bank, 2010:14 and Birhan, 2011:7), internal rural to urban migration with the multiple causes and effects is experienced and practiced by a variety of ethnic groups from different regions in Ethiopia including SNNPR, Tigray, Amhara, Oromia and others , migrating towards urban location of different levels including Addis Ababa.

However, this study was specifically directed towards Gurage, one of the ethnic groups in the Regional State of the SNNPR and which are well-known for being active partakers in the migration from rural to different urban sites in the country and also as a result of which described by Hailemariam (1991) as “*a renowned traders scattered across Ethiopia*” and more surprisingly by Worku Nida (2000:67) in the research entitled “*Fanonet: Ethno historical Notes on the Gurage Urban Migration in Ethiopia*” as being “*the country's most creative and energetic ethnic groups characterized by mobility, business-orientedness, success in urban-settings, and, above all, commerce have become marks of Gurage identity in Ethiopia.*” Thus, the aim of this study is to assess the socio-cultural and livelihood implications on the lives of rural households, in Gurage Zone Ezha Woreda specifically of Yonber and Yesray rural kebeles.

## **1.2. Statement of the problem**

Rural to urban migration has become considered as a way of life and a survival strategy for many people across the developing countries of Africa especially Ethiopia (Beneberu, 2012:1). The causes, trend, of migration toward urban and also its effects on the livelihood of the family and of destination have been focuses of considerable investigation. The migrants and communities of destination have received most attention rather than the household of the village. This means that many researchers have focused on the causes and effects of rural to urban migration on the urban areas to which migrants migrated. This can be exemplified by the researches in Ethiopia few of which include Beneberu (2012), Habtamu (2015), Akelework and Ashenafi (2017), and Lemawork (2017). However, whether or not varied effects of migration are useful or harmful for rural households have remained a matter of dispute. Besides, detailed and adequate research had not been done. With respect to this there are debates of two sides.

Few studies advocate the opinion that migration contributes significant social and economic benefits to the villages of origin especially by facilitating the regular flow of information, goods and other resources, as well as personnel between the urban and rural areas, encouraged interaction between the rural communities and socio-economic aspects of life at both regional and national levels (Girma et al, 2008:12).

Conversely, the other side challenge that migration provides temporary and superficial, and do not lead to permanent structural changes in the economies of the migrants' villages and also has

negative effects on the socio-cultural lives, agricultural productivity, including food production, patterns of house hold labor allocation and the structure of the family. However, within this debate, neither side has come up with convincing argument.

Migration of the Gurage to urban centers affected the rural life in different ways. Worku, Frework and Kelil addressed some effects of Gurage migration on rural life. Once migrated to urban centers, due to various causes, migrant Gurages establish or maintain their interactions with the rural family. This interaction is resulting in different effects on family life. The kind and degree of strength of the interconnection between migrants, and the rural family could indicate what effect does migration result on household life. Even in cases where the migrant has no interact with the rural family, migration per se has its own effects on family life. That is, the migration of a family member in itself affects how the migrant's rural family live. However, the issue of the socio-cultural and livelihood implications on the lives of rural households sufficiently unexplored.

The Gurage societies are one of the most urban-oriented ethnic groups in Ethiopia. Gurage families have been encouraging the sons and daughters to migrate to various towns of the country and a result they are mentioned in the saying that "*there is no place where you cannot see the Land Rover and the Guraghe migrants in Ethiopia*" (Worku, 1998 cited in Feleke, 2005:14). It continues to be a paradox that such a relatively accelerated migration of the Gurage people remains only partially documented. However, the socio-cultural and livelihood implications on the lives of rural households have so far remained unexplored and gained less attention in researcher.

For instance, associated with the Gurage out migration, the data collected by the Wellbeing in developing countries-Ethiopia Program authored by Feleke Tadele (2005) addressed only issue of the pushing factors, challenges that young migrant experience in urban settings and linkages of Gurage migrants with their place of origin (Imdibir Woreda) in terms of how the resources from seasonal migration brought home remittance to their rural households. But here, issue of social interaction between migrants and migrant families and the socio-cultural life of the rural households has been left untouched.

With regard to the impacts of migration on village life, however, it was Worku Nida (1995) who had come up with the hope in the scholarly discourse about the problem by taking initiative to

write research in Gurage. On the other hand, his study was more of holistic description and mainly focused only on Gumer Woreda. As a result, he was unable to critically analyze and describe the socio-cultural and livelihood implications of migration in different kebeles and households. His work also failed to crucially look in to the potential areas where migration practiced.

In general, his work was unable to fully address the current status and the future prediction of the socio-cultural and livelihood implications on the lives of rural households.

Therefore, these are the revealed data gaps that the researcher going to fill with heartfelt respect and recognition of Worku who have laid the foundation for this study in particular and any other researcher who have an interest to deal with the socio-cultural and livelihood implications on the lives of rural households.

In addition to this the researcher has done preliminary observation on the selected rural kebeles and assured to migration mobility there. And there is no researched document related with the researcher title in the specific area. This situation has created for the researcher want to assess the socio-cultural and livelihood implications on the lives of rural households.

### **1.3. Objectives of the study**

#### **1.3.1. General Objective**

The main objective of the study is to assess the socio-cultural and livelihood implications of rural-urban migration on rural households by taking Ezha Woreda, Gurage Zone as a case.

#### **1.3.2. Specific Objectives**

Specific objectives of the study are as follows;

- ✓ Identify the trends of rural-urban migration in Ezha Woreda, Gurage Zone.
- ✓ Examine the nature of social interaction between migrants and their families in the home area.
- ✓ Identify the changes and continuities in the socio-cultural life of people in the study area.

- ✓ Investigate the implications of urban migration on the livelihood condition of rural people in Ezha Woreda.

#### **1.4. Research Questions**

This study intends to answer the following key questions;

- What are the trends of rural-urban migration in the study area?
- What seems like the nature of social interaction between migrants and their families in the home area?
- How are the changes and continuities in the socio-cultural life of people in the study area?
- What are the implications of urban migration on the livelihood condition of rural people in Ezha Woreda?

#### **1.5. Significance of the study**

The study will contribute to the understanding of the socio-cultural and livelihood implications on the lives of rural households. This study will be a base for understanding and explaining the complex relationship between rural-urban migrations among the Gurage people in general and specifically in the study population. In doing so, the research would yield important findings for local government, policy makers, researchers, and others interested in identifying the effects of migration on family livelihood.

#### **1.6. Scope of the study**

Geographically the scope of this study would be delimited to Gurage Zone, Ezha Woreda and special emphasis would give to assess the socio-cultural and livelihood implications on the lives of rural households at place of Yonber and Yesray kebeles.

#### **1.7. Operational definition of key terms**

**Rural-urban migration:** residential relocation from a predominantly agricultural area to an area in which a majority of employment is in non-agricultural activities.

**Household:** A group of people who live together and make common provision for cooking food or the provision of other essentials of living.

**Returnees:** Those who have been migrated and returned to their country of birth and found in their country at present.

**Destination:** Destination refers to the community which is the destiny of the migrants.

**Zone:** It is the largest government administration structure next to region.

**Woreda:** is the administrative unit next higher to Kebele.

**Kebele:** It is the lowest government administrative structure.

## **1.8. Organization of the Study**

The paper is organized into five chapters. After introducing in chapter one, chapter two deals about review literatures with regard to the study's selected topics and the third chapter is about the methodology and description of the study area. Furthermore, in chapter four of the study presents data collected and its analysis. Finally, the last chapter of the study presents the conclusion that the study arrived on and at last incorporates recommendations.

## CHAPTER TWO

### 2. Literature Review

#### 2.1. Conceptual clarification

Migration is the movement of persons within a nation or between nations. The concept is complex due to its diverse causes, patterns, trends, impacts and due to its linkage with social, cultural, economic, and political issues. There are different streams of internal migration: rural-rural, rural-urban, urban-urban, and urban-rural (IOM, 2019).

This research mainly focuses on rural-urban form of internal migration. Rural-urban migration in this study is defined as residential relocation from a predominantly agricultural area to an area in which a majority of employment is in non-agricultural activities. This definition includes seasonal, temporary, and permanent migration (ibid).

There is a distinction between temporary migrants and permanent migration. Permanent migrants do not have the purpose to return to their previous place in the future. Therefore, their migration leads to a permanent change in residence. Temporary migration on the other hand, refers to the migration of people which has the purpose to return to their residence of origin. In addition, within temporary migration there is a differentiation between short-term and long-term migration. The purpose of their migration is mostly to support their original family livelihood or to improve their own life. To determine whether migration is permanent or temporary, the crucial factor is the intention of the person who migrates. However, it can happen that a migrant who initially had the intention to return yet decides to stay in the destination area permanently (Society, 2005).

Moreover, the common types of rural-urban migration are circulating in the following structures including step migration (village-town-city), circulatory (village-city-village), seasonal (migration associated with periodic labor demand) and chain migration (where migrants follow their predecessors, and assisted by them in establishing an urban area) (ibid).

**A livelihood** is sustainable which can cope with and recover from stress, maintain or enhance its capabilities and assets, and provide sustainable livelihood opportunities for the next generation; and which contributes net benefits to other livelihoods at the local and global levels (Chambers *et al.* 1992).

**Return-migrant** - a person born at a current place of residence, but who had lived elsewhere for at least one year, and returned to place of birth (IOM, 2019).

## **2.2. Theoretical Framework**

Various disciplinary and multidisciplinary approaches have been trying to analyze and provide fundamental understanding of the phenomenon of migration. Various forms of migration as movements of populations have long been the subject of several studies. There are many theoretical as well as empirical studies at international and national level concerning with factors, characteristics, determinants and effects of migration. Let us see which migration theories best explain Gurage rural-urban migration.

### **2.2.1. The Push-Pull Explanation of Migration**

The concepts of “pull” and “push” factors to migration are associated with indigenous communities of origin and destination. This theory of migration focuses on three issues in the migration process, i.e., the community of origin; the way (in-route) stages; and the community of destination. In the community of origin, at any given point in time, many factors could push an individual to leave. Also, many factors could pull the individual back to remain in the community. When people consider migrating they expect the conditions they may experience on the way to a new community of destination (Kleiner *et al.*, 1986).

Factors that push or pull can be found at many levels of analysis. These factors are indigenous to the situation and are objective characteristics of the situation. From the personal, or subjective, point of view, the more migrants are aware of these pushes and pulls, the more they experience the conflicts that must be resolved. At the same time that migrants are evaluating the push and pull factors associated with the community of origin, they must also evaluate the push and pull factors associated with the community of destination (Kleiner, 1986).

### **2.2.2. The New Economics Theory of Migration**

Because this theory of migration is related with the factor of migration and with the expectations of migrant-families, it is relevant to understand these issues in the study villages. The theory argues that migration decisions are made by the family; and these decisions are made not only to maximize expected income but also to minimize risks, and protect the family or household in a time of loss of income (Massey *et al.*, 1993).

### **2.2.3. The Network Theory of Migration**

The term network refers to individuals who are linked together by one or more social relationships, thus forming a social network. Friends, kinship and families could be taken as examples of social relationships. These social networks help individuals to secure information and other relevant resources and provide for others too. According to this theory, migrants' networks of family, kinship and friends are important components of networks in the migration process. A social connection to someone with the migration experience at a particular destination represents an important resource that can be utilized to facilitate movement. Movement of one person within a network transforms the relationship into a valuable connection that can be used by anybody within the network to facilitate migration (Gordon, 1998).

The role of migration networks in the process of migration is often manifested in the form of having a family member who is a migrant and/or having a friend from the same community who is a migrant. These networks reduce the costs of migration by providing hopeful migrants with information about migration process, and about job availability and housing in destinations (Massey *et al.*, 1993).

One implication of this theory is the process of being socially connected to someone who has migrated necessarily creates a migratory information feedback mechanism, where contacts act as a medium of information to potential migrants. Thus, migration is defined as a 'network-creating process' for it develops an increasingly dense web of contacts between places of origin and destination. Once established such networks allow the migration process to become self-sustaining and solid to short-term changes in economic incentives (Portes, 1995).

Network theory of migration points to the fact that the creation of a network between migrants and non-migrants in the origin, and destination places will increase the likelihood of both internal and international migrations. The network will increase the opportunity of migration since the migrants' networks minimize the costs and associated risks for non-migrants when they arrive at the place of their destination. The network will become more developed as new migrants join the network (*ibid.*).

Based on findings the above three theories related to this study: The Push-Pull migration theory can be used to explain the causes for rural-urban migration in the studied villages; various push

factors induced the village community to migrate. Population pressure, land-graft and decline in agricultural productivity are found to be push factors for migration in the villages. On the other hand, tough business competition in towns and bankruptcy pull some Gurage migrants to their villages. In the past few years, migrants are forced to leave the towns where they have lived for long due to political instability and ethnic based violence. These victims Gurage are now found in villages.

In contrast to what the New Economic theory of migration dictates, migration decisions in the Gurage community are rarely made by the family or household level. Nowadays, migration decisions are often made by individuals, i.e., the migrants themselves. However, even if an individual actor decides by him/herself whether to migrate or not, family or household interests are taken into account in such decision-making. It almost became culture for Gurage migrants to consider the needs of their village family in deciding whether to migrate.

The network theory also explains the perpetuation of the rural-urban migration of the studied population to different towns in the country. The studied community is well known in having creating and maintaining network in its migratory experiences; the villagers have strong family and social bond. Migrants do whatever they can to attract villagers to towns. The strong connection that exists between migrants and the village community plays dominant role in facilitating migration of the village youth.

## **2.3. Brief Review of Existing Literature**

### **2.3.1. The Factors for Rural-urban Migration**

There are various causes or factors for migration in general and rural-urban migration in particular and these factors are generally grouped into push and pull factors. Let us see each group of factors in detail.

#### **2.3.1.1. The Push factors**

Push factors are factors that force people to move from their place of origin to another area. The push factors of migration refer to the situation at home or place of migrant's origin. The major push factors related to rural-urban migration are unemployment, poverty, social exclusion, lack of access to public services, political disorder and environmental disasters (Melesse, 2014).

Many studies conducted on rural-urban migration show that above all economic factors are the major reasons for the migration of people from their place of origin. Rural poverty resulting from low agricultural income, low productivity and under employment, i.e., mainly lack of employment opportunities for youths, are pushing many migrants out of rural areas (Herric, 1965; Islam, 2010). Moreover, the rural economy of developing countries which are manifested by poverty, low productivity, poor adoption of technology, poor sanitation and resource management, fragmentation of land, ill government policy etc., acts as push factor; rural people in these developing countries would prefer to migrate to urban areas hoping to secure a better life (Ayalew, 2010).

### **2.3.1.2. The Pull factors**

Pull factors are factors that attract people to come to the place of their destination from their place of origin. The urban informal sectors –i.e., all activities that are unregulated and small scale in nature –play a great role in attracting the rural dwellers. Urban areas present many economic opportunities to rural people for changing jobs rapidly and become upwardly movable with a very low asset-base and skills. Self-employment comprises a greater share of informal employment than wage employment and represents 70 percent of informal employment in sub-Saharan Africa (Girma, 2005). The self-employed migrants in the region are found to be engaged in a variety of activities such as street vending, prostitution, and selling different items. Other migrants found jobs as daily laborers, barbers, carpenters, mechanics, home workers, personal servants and artisans (McCatty, 2004).

According to Girma *et al.*, even if urban wages are not high, work is available more regularly than in the subsistence agriculture. In addition, the availability of services such as electricity, piped water supply and other public services make urban areas more attractive than rural areas which lack access to these services(Girma *et al.*, 2008).

Similarly, peoples migrate to urban centers to get a better social infrastructure driven by urban facilities, urban culture and lifestyle (Jamilah, 1981). More specifically, improved communication facilities such as transportation, influence of the media, the urban oriented education and resultant change in attitudes and values promote rural-urban migration. Also, different studies argued that education and peer pressure are among the major pull factors for rural out migration (Lange, 2006).

In summary, factors such as poverty, lack of youth employment opportunities, parent's suggestion, domestic violence (conflict), natural disaster, the impact of HIV/AIDS, search of a new life, migration history and culture are among the major, 'push' reasons that make migrants in developing countries leave home. Whereas, factors like enjoyable climate, better food supply, freedom, urban informal sectors, friends, and relatives or family members in urban areas, availability of services such as electricity, piped water supply and other public services, education and peer pressure are the main pull factors.

### **2.3.2. The Effects of Rural-urban Migration on Household Livelihood**

There are conflicting arguments regarding the effects of migration on migrants, on migrants' rural families and their locality and on areas of destination. The one group asserts that migration has positive effects in changing the lives of the migrants themselves and their families. On the other hand, migration has negative effects in the sense that migrants face different challenges in their place of destination and thus they will not become successful in changing either their livelihood or their sending families.

#### **2.3.2.1. The Positive-View of the Effects of Rural-urban Migration on Household Livelihood**

According to the United Nations conference on sustainable development, migration has increasingly been recognized as a positive force of development, as migrants transfer knowledge and skills to origin locations, channel investments and remittances, and foster economic linkages and business opportunities among regions and countries (UNCSD, 2012).

The study of Mukhtar *et al.*, examined the quality of employment of migrant workers and its effect on rural households' welfare. Based on their findings migration has a positive effect on the income of rural households, i.e., migration can increase rural household income by 22–25% (Mukhtar *et al.*, 2018).

There are a number of peoples who migrated with the expectation of sending some remittance to the household members left behind in the place of origin. Hence, migration of a young family member is used as a means of income diversification. But, there are different perceptions regarding

whether or not the remittance can bring substantial change in the livelihood of migrants family left behind (Worku, 1995).

Migration has been taken as a key livelihood and survival strategy for several poor individuals and groups across the developing world, mainly in Africa. Concerning this idea, in Africa, migration has been considered as a way of life where the people migrate from place to place due to political, socio-economic, and demographic reasons (Lall *et al.*, 2006).

In the African context, migration is fundamentally a family affair than an individual activity and the sending of remittances by the migrants is identified as one of the strongest and most pervasive phenomena. Therefore, individual migration is a way for the household to maximize its chances for survival by diversifying its sources of income and spreading its risks (*ibid*). Migration is part of active livelihood strategies, but is also determined by social context, and is determined by social norms and structures. Household composition, and social contacts, ideologies, and networks determine who migrates, and who could profit from opportunities arising elsewhere (Haan, 2000).

### **2.3.2.2. The Negative-View of the Effects of Rural-urban Migration on Household Life**

Mberu offers how those who were left behind in places of origin not only suffer the loss of a member of the family, but also economic costs incurred. When the young and active age groups of the families migrate, the old may be put at risk. Another form of danger incurred by those who stay behind is providing the means for the migrants to make their enterprise successful. The most immediate and severe problem for migrants' family members left behind is to survive economically until the migrant returns or starts to send remittances. This has occasioned the reversal of obligations, with economically vulnerable migrants returning unsuccessful or relying on their places of origin as welfare option (Mberu, 2005).

A study conducted by Woldie *et al.*, entitled 'The Nexus of Migration, HIV/AIDS, and Food Security in Ethiopia' found that the main usage of remittance from migration is to repay debt, buy cattle, food grains and other items, cover festival expenses, construct/improve a house, cover children's educational expenses and start new business. The problem is that since the money is spent on paying the debt of farm inputs, and expenses of various ceremonies like weddings and

festivals there be little room for saving and investing in assets that can change their lives (Woldie *et al.*, 2010).

The amounts of remittances sent by migrants home essentially were small and negligible in amount. This is because most migrants are only on the level of self-sustenance and can ill afford to send any sizeable amount. Although the amount that goes to villages is too small, it is used mostly for consumption purposes rather for investments in agricultural or other activities. It has contributed to the improvement of quality of life and welfare and well-being of the people in the rural areas (Miheretu, 2011).

Rural-urban migration contributes significantly towards the development of the rural communities of south-eastern Nigeria through monetary remittances, and the involvement of the rural-urban migrants in community development projects. The diverse uses of the remittances are viewed by the rural communities as an indicator of socio-economic development (Chukwuedozie *et al.*, 2013).

Luo paper concerned about the impact of Rural-Urban Migration leading to a growing elderly population left-behind in rural areas of China. The massive rural-to-urban migration poses major challenges to elderly care where the elderly support is based on a traditional inter-generational support mechanism. The financial funds cannot offset the emotional distress resulting from the absence of the child after migration. In particular the absence of a daughter reduces functional supports (Luo, 2009).

## **2.4. Gurage and Migration at a Glance**

A book chapter entitled ‘The Gurage of Ethiopia: Rural-Urban Interaction and Entrepreneurship’ and written by Baker presents a brief description of the people of Gurage in relation to migration, economic structure, political involvement and self-help association. According to Baker, Gurage migrants are small, but they are economically important. Gurage are well adapted to urban life: The importance of historical, and cultural factors in influencing the present occupations of Gurage in Addis Ababa (Baker, 1992).

According to Worku, the conquest by Emperor Minilik of the Gurage and their land in 1888, and the resultant establishment of Merkene-Gebar –i.e., riflemen-tribute payer –relationship coupled with the birth of Addis Ababa, marks the initial turning point in the history of Gurage urban migration. The then Merkene-Gebar relationship made the hitherto free Gurage Gebar and thus obligated the people to pay tribute and other services to the Merkene. During the first decade following the Merkene-Gebar relationship, as tribute was initially payable in kind, the Gurage Gebars paid their tithe in wusa. Thus, at least during such initial period, the inability to pay tithe with local products did not force the Gurage to migrate rather, the requirement to provide corvee labor in the capital forced the people to migrate unwillingly (Worku, 2000).

Since after the battle of Adwa, however, Wusa was replaced by grain tithe and gebars had also to pay additional tribute in cash and provide free services. The Gurage did not have cash crop, and they were also in need of cash. Hence, it was this change in the mode and type of payment of tribute that forced the Gurage to migrate; the people were forced to migrate so that they could be able to fulfill what was required of them (ibid).

The Italian occupation, and the resultant political and socio-economic changes, was another historical event that had significant implications in the Gurage urban migration trend. The Italians activities in Addis Ababa, particularly the establishment of Merkato as a market center and of labor market with wages payable in money, resulted in large scale Gurage urban migration. Gurage successfully used these opportunities created by acts of the Italians. Then, the successful migrants by facilitating the migration of the village Gurage contributed to the expansion of Gurage urban migration (ibid).

Later on, several interrelated factors affected migratory experience of the Gurage. Researcher like Worku, Fework, Shack, and Markakis indicated that, above and beyond geographical proximity, poverty, low agricultural productivity, shortage of arable land, the need for money, and employment opportunity have played dominant role. And the fanonet, as the practice became known, became an essential part of the local economy and Gurage way of life (Fework, 2007; Markakis, 1998; Shack, 1966; Worku, 1995, 2000).

Feleke conducted studies about migration, livelihood, and well-being in four communities of Ethiopia including the Gurage people, Emdebir district. By evaluating the key issues that affect

the dynamics of migration, livelihood and urban-rural linkage in relation to well-being in Ethiopia, he concluded that, migration as a social process, in which many households move between rural and urban livelihood option as appropriate to their members need through causal, periodic, and permanent migration experience (Feleke, 2006). Feleke's study did not pay attention to how the socio-cultural and livelihood implications on the lives of rural households. Moreover, the tie between migrants and their rural family is not explored by the study.

To explore factors that motivate or push children to migrate from their place of origin to cities, Fework has conducted research in the Gurage area, Ezha Woreda. Her finding shows that the pushing and pulling factors for a child out-migration are related to the economy, positive perception of the community about life in the cities, large family size, and lack of social services (Ferework, 2007). In addition to being narrow in focus, Fework's study did not attempt to investigate what the socio-cultural and livelihood implications on the lives of rural households.

Kelil conducted MA thesis concerning the causes, and impacts of child out-migration both on the lives of the migrants, and their parents, the extent to which the child out-migration affected the socio-economic activities of the sending community, and challenges and coping mechanisms in Gurage zone, Muher Aklil Woreda. The study has come-up with the finding that poverty, infrastructural limitations, and better economic opportunities at the destination to be root causes for child out-migration. The study further found that the rural community lost its productive youth and thus became unable to get a free of poverty (Kelil, 2015). Like Fework's work, the study did not attempt to investigate what the socio-cultural and livelihood implications on the lives of rural households and it does not consider the interaction.

As far as the effects of Gurage migration on village life is concerned, Worku investigated the socio-economic and cultural dynamics of migration on village life and noted that impacts of migrants on village life depend on specific migratory experiences of migrants. Other researchers also noticed that migration affects the village life both positively and negatively (Worku, 1995).

Migrant-family has advantages of receiving remitted money, goods and these remittances result in differentiation in village life. The village family uses the remitted money for various purposes, including buying livestock and house construction. Migrant-families construct houses with varying sizes using quality materials and good homestead fences. He further noticed that the

dominant majority, if not all, of these houses, despite some architectural improvisations, were traditional-Gojobet. Festivities such as Meskal and Arafa also are times that clearly show the difference between migrant-family and non-migrant family. During these big festivities, migrants spend as much as their economic ability enables them. Also, price of items in the market rises during these times as the migrants could offer better prices than non-migrants (Feleke, 2006; Gebreyesus, 1991; Kelil, 2015; Worku, 1995).

Migration affects women (wives) remaining in the village these women are both advantaged and disadvantaged due to being wives of migrants. They are advantaged in the sense that they are respected and admired by the non-migrants because of their improved way of life resulting from remitted money and goods. On the other side, these wives are disadvantaged because migration makes them undertake additional responsibilities. In addition to their traditional duties, village women perform additional male-specific tasks and other migration-induced responsibilities. Migration-induced shortage of farm labor, and the consequential decline in agricultural output, imposes additional burden on village women. The wives use different labor arrangement to accomplish the additional tasks. In some cases, village men (i.e., non-migrant men) would agree to perform male-specific tasks for migrant-family to replace missing adult males, and the migrant on his part would cover expenses for big annual festivals and buy clothes for the farmer and his family. Moreover, migration exposes village wives to psychological stress, and other health and social problems (Ibid).

Regarding the cultural dynamics, Worku found that migration brought profound change in Gurage material culture such as traditional clothes and other items. Migrants tie themselves with the village community through the flow of ideas, goods, money, skills, and other means. This interconnection in turn results in change in the cultural and/or overall village way of life. According to him, the change in clothing, improvements in housing and the purchase of modern household items are among the positively perceived effects of migration. Replacement of traditional utensils with modern objects, though regarded as a mark of modernity, has negatively affected local technology, particularly local artifacts (Worku, 1995).

A New food items and beverages have been adopted in the village due to migratory experiences and as a result, the community developed negative attitude towards the traditional staple food, Wusa. Migration has also resulted in dramatic change in the villagers' attitudes and values related

to: marital life, i.e., wedding and/or marriage system; alcoholic drinks; and traditional titles (Gebreyesus, 1991; Kelil, 2015; Worku, 1995).

Moreover, migration not only weakened Guragigna language, but also affected Guragigna naming traditions in the village. Migration caused serious effect on the Yejoka system, i.e., centuries old traditional institution of the Gurage. Yejoka laws regulate every aspect of life of the Gurage. Significant changes have occurred in the laws of Yejoka due to Gurage urban migration experiences. For instance, Yejoka rules governing marital life is changed as a result of migration. Among others, migration caused inflation in marital payments. This migration-induced inflationary marriage payment negatively affected the non-migrant villagers and is in violation of Yejoka laws (Bahru, 2002; Nimane, 2013; Worku, 1995).

## **CHAPTER THREE**

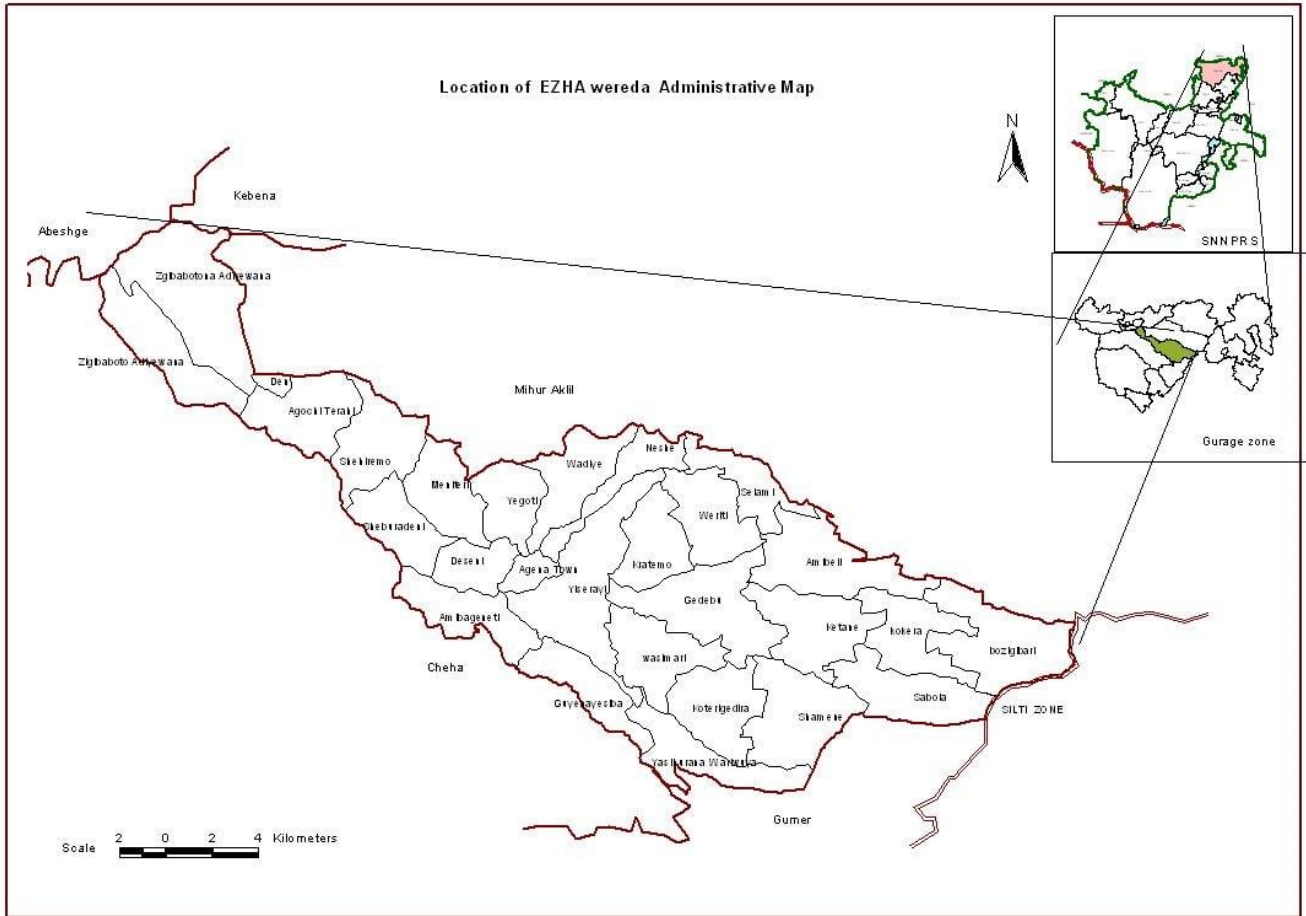
### **3. Methodology of the study**

#### **3.1. Description of the Study Area**

The Gurage are one of the various ethnic groups found in the Regional State of the Southern Nation Nationalities and Peoples of Ethiopia. They reside in the Gurage zone of the Regional State as well as in the communities in Addis and various parts of Ethiopia. In Gurage zone there are three ethnic groups Gurage, Kebena and Mareko. Gurage also further divided into two section Sebat bet and kistane Gurage. Sebat bet Gurage is located in the southwest of Addis Ababa about 160 kilo meters on the way to Jimma. (Pausewang, 2002)

The choice and important of "Sebat-bet" Gurage, and particularly Ezha Woreda, Yonber and Yesray rural kebeles are based on their migration mobility, its own migratory trend, the researcher familiarity with the general socio-economic, Linguistic of the setting, as well as socio-cultural situation in the area in question. All those factors make the researcher to done preliminary observation on the selected rural kebeles and assured to migration mobility there. And there is no researched document related with the researcher title in the specific area. All the above reasons make the researcher to select the study area.

**Figure 1- map of the study area**



*Source: Gurage Zone Agricultural and natural resource department*

### **3.2. Research Design and Approach**

#### **3.2.1. Research design**

Research design stands for advance planning of the methods to be adopted for collecting the relevant data and the techniques to be used in their analysis. The researcher was use descriptive research design and in order to gather one time data and describe the phenomenon. The study is descriptive nature which would describe the existed nature of the variables. Kothari (2004) explained the importance of descriptive study as “description of the state of affairs as it exists at present”, that means it helps to gather a real or present information about a particular issue.

### **3.2.2. Research Approach**

The main objective of this study is to assess the socio-cultural and livelihood implications on the lives of rural households. To be able to investigate, the researcher would utilize qualitative and quantitative or mixed approaches. As emphasized by Bernard (2006), qualitative methods have the “potential to explore and probe more deeply into people’s accounts of social life.” Using qualitative research is very important to gather verbal information because; qualitative research is used to explore the subject in depth, and can generate meaningful results from small sample groups. And to the quantitative method the researcher would use the two type’s questioners which are open ended and close ended.

### **3.3. Target population**

Population of a study refers to the entire group of individuals selected for the study (Kumar 2011). Ezha Woreda has been organized in 29 rural kebeles and city administrations of Agena. To achieve the objective of the study, Ezha has been selected among the 13 rural Woredas of Gurage zone. Ezha Woreda was purposely selected based on its migratory experience. According to estimation made by central statistics authority (CSA, 2007), the total population of Ezha Woreda is estimated to be 115,603 and there are about 23,592 households, of which 50.7% are women and 49.3% are male. The annual population growth rate of the Woreda is 2.9%. In the study area, i.e., Ezha Woreda, only two specific rural villages (i.e., Yonber and Yesray) selected mainly due to financial and time limitations, and manageability of the research. Yonber and Yesray villages are the target population of this study. According to the data of the Woreda Finance and Economy Office (2014), the total populations in Yonber and Yesray villages are estimated to be 1890 and 1690 respectively. There are 275 households in Yonber and 245 households in Yesray village.

### **3.4. Source and types of Data**

The data was collected both from primary and secondary sources. The primary sources include key informants, villagers, migrant wife and migrant returnee by using various ways, such as participant observation, key informant interview, focus group discussion (FGD) and household level survey using questionnaires. On the other hand, to triangulate and evaluate the vertical

analysis of the effects of migration, secondary sources related literature on the subject would use by way of supplementing the field material. Secondary data would be collected from Ezha Woreda Finance and Economy Development Report, related journals, related published articles and researches etc. in doing so, it would help the researcher to evaluate and validate the data collected from primary source.

### 3.5. Sampling technique and sample size

The target population is the specific, conceptually bounded group of potential participants to whom the researcher may have access that represents the nature of the population of interest. To be successful in defining the target population, one must examine all the boundary considerations in an iterative manner to ensure that the end description of the target population is inclusive enough to provide sufficient data to the study.

The researcher would employ purposive sampling technique to select the villages from the Woreda. Purposive sampling method and it occurs when elements selected for the sample are chosen by the judgment of the researcher. Purposive sampling is appropriate in a situation when the researcher wants to identify particular types of cases for in-depth investigation and that is why the researcher used purposive to select the kebeles.

Sample size is a research term used for defining the number of individuals included in a research study to represent a population. In order to, determine the sample the researcher was uses Taro Yamane (1973) formula with 95% confidence level.

#### Yomber village

$$n = \frac{N}{1 + N(e)^2}$$

n= sample size  
N= total population  
e= level of precision

$$n = \frac{275}{1 + 275(0.05)^2} = \frac{275}{1 + 275(0.0025)} = \frac{275}{1.6875} = 162 \text{ respondents}$$

From the village of Yomber the researcher selected 162 household respondents.

**Yesray village**

$$n = \frac{N}{1 + N(e)^2}$$

$$n = \frac{245}{1 + 245(0.05)^2} = \frac{245}{1 + 245(0.0025)} = \frac{245}{1.6125} = 151 \text{ respondents}$$

From the village of Yesray the researcher selected 151 household respondents.

For this study the researcher totally selected 313 household respondents from the two villages to conduct the study.

In addition, selection of participants for the key informant interview and Focus Group Discussion was carried out by purposive sampling where participants of the study were selected based on the experience in migration, social as well as religious position. Interview would be used for two (2) of returnees, two (2) of families, two (2) of relatives, and two (2) of neighbours totally eight (8) interviewees in each Kebele (4) participants would be involved. Two (2) focus group discussions had done in each Kebele one (1) discussion and the participants were from religious leader, elders, government officials, from Women and children office, youth and sport office and social agency office totally the participant number were 16.

**3.6. Data collection Instruments**

In order to meet the objective of this study the researcher used both primary and secondary data collection method. Using more than one data collection approach give opportunity to combine the strengths and correct some of the deficiencies of any one source of data. In order to gather first-hand information observation, in-depth interview, focus group discussion and open and close ended types of questioners would be distributed to households and would conduct.

## **A. Observation**

The Participatory observation method would be used in the field research; to observe the socio-economic status of the households. Before the field participant observation, the visual participant observation check-list would prepare to document the observation. The interaction of the out-going and incoming migrants with one another and with villagers, the life condition of migrant's wife and socio-cultural condition of the society was carefully observed and recorded. Such observations provide insights into the issues concerning the socio-cultural life of the villagers.

## **B. In-depth Interview**

Semi structured interview would conduct with the aim of getting deep understanding of the socio-cultural and livelihood implications on the household life.

## **C. Focus Group Discussion**

Focus group discussion would be arranged as a part of the data collection method so as to increase the reliability of the data collected by other methods. For information concerning the general understanding about migration, focus group discussion would be appropriate in order to gain and triangulate data. In order to ensure their homogeneity (2) two groups ((8) eight persons in each) discussion would be arranged with various section of the villager. The participants were from religious leader, elders, government officials, from Women and children office, youth and sport office and social agency office totally the participant number were 16.

### **3.7. Method of data analysis**

The data was analyzed using both qualitative and quantitative methods of data analysis. The qualitative data analyzed and interpreted through narration and thematic. Data analysis consists of examining, categorizing, tabulating or otherwise recombining the evidence to address the initial proposition of a study (Kothari, 2004). The researcher classified the collected data into groups of classes on the basis of common characteristics as to target the stated objectives. In line with this, the researcher was translated all the interview conduct in Guragigna (local language of the study society) into English without losing their original meaning and contents.

During transcription of audio-records, the researcher was carefully and repeatedly listens to the interviews. Finally, data was analysed via thematically according to the themes such as contributing effects of migration. Moreover, narrations would also use so as to analyse important points and expressions. That is, important voices, feelings and expressions would analyse through direct quotations.

The quantitative data was analyzed using both descriptive and inferential statistics. Descriptive statistics such as mean cross tabulation, frequency and percentage distribution used to analyze and interpret the quantitative data. The analysis of the quantitative data was based on analysis made by SPSS version 20.

### **3.8. Ethical Consideration**

The biggest problem in conducting a science of human behaviour is not selecting the right sample size or making the right measurement, it's doing those things ethically (Bernard, 2006). The researcher was strictly respecting the permission of the participant whether they were willing to participate in the research or not. In order to get an informed consent from the respondent, the researcher was provided adequate information and explanation about the research, its objectives and its benefit to all participants and villager in the study.

The place would decide on by the respondents to guarantee their confidentiality. The researcher would also inform all participants, which they have the right to withdraw from the research at any stage without any implied deprivation or penalty for their rejection. The researcher also informed the participants on their right to anonymity and confidentiality of the personal information they were give during the data collection and information was obtained from respondents was promised to be kept confidential and use only for the purpose of this study.

## **CHAPTER FOUR**

### **4. RESULT AND DISCUSSION**

This chapter presents the research findings of the study organized in to six main sections. Among the villages of Ezha *Woreda*, Yonber and Yesray villages are the target population of this study. According to the data of the Ezha *Woreda* Finance and Economy Office (2014), the total populations in Yonber and Yesray villages are estimated to be 1890 and 1690 respectively. There are 275 households in Yonber and 245 households in Yesray village. According to Taro Yamane (1973) formula there was 313 sample household respondents were selected by using purposive sampling method. Accordingly, 210(65%) of the sampled households are migrant household and 110(35%) of sampled households are non- migrant household. The first section describes the demographic characteristics of the respondents in the study area with cross tabulation. The second section discussed about the trends of rural-urban migration. The third about the nature of social interaction between the migrants and their families, the fourth the changes and continuities in the socio-cultural life of the people and the last the implication of urban ward migration on the livelihood condition of rural people.

#### **4.1. Demographic characteristics of the respondents**

The description of Socio-demographic characteristics of the sample households is important for validation of the study results in Socio-demographic context of sampled households. Therefore, the following section illustrates the descriptive analysis of Socio-demographic characteristic of households, such as age, sex, marital status, occupation, level of education and religion.

**Table 1- Socio-demographic characteristics**

Variables	Categories	Respondents		Total
		Without migrant family	With migrant family	
<b>Age of respondent</b>	21-30	14	6	20
	31-40	60	25	85
	41-50	31	49	80
	51-60	5	107	112
	above 60	0	16	16
<b>Total</b>		<b>110</b>	<b>203</b>	<b>313</b>
<b>Sex of respondent</b>	Male	72	139	211
	Female	38	64	102
<b>Total</b>		<b>110</b>	<b>203</b>	<b>313</b>
<b>Marital status</b>	Single	11	6	17
	Married	75	142	217
	Divorced	20	26	46
	Widowed	4	27	31
	Separated	0	2	2
<b>Total</b>		<b>110</b>	<b>203</b>	<b>313</b>
<b>Occupation</b>	Farmer	103	147	250
	Trader	7	42	49
	Laborer	0	9	9
	Housewife	0	5	5
<b>Total</b>		<b>110</b>	<b>203</b>	<b>313</b>

<b>Education level</b>	can't read and write	54	115	169
	can read and write	48	72	120
	primary school	4	12	16
	secondary school	4	4	8
<b>Total</b>		<b>110</b>	<b>203</b>	<b>313</b>
<b>Religion</b>	Orthodox	43	110	153
	Muslim	32	46	78
	Catholic	30	26	56
	Protestant	5	21	26
<b>Total</b>		<b>110</b>	<b>203</b>	<b>313</b>

The table shown that the respondents which have migrant and have not migrant family members regarding with age, sex, marital status, level of education and religion categories. With regard to age, the five age groups were significantly 20 (6.4%) of the respondents is characterized by the age group 21-30 years, 85 (27.2%) is characterized by the age group 31-40 years, 80 (25.6%) is characterized by the age group 41-50 years, 112 (35.8%) is in the age group 51-60 and the rest 16 (5.1%) is under the age group above 60. Regarding with sex categories, 201 (64 %) male and 102 (36%) female respondents were represented in the survey. The marital status categories are 17 (5.4%) are characterized by single, 217 (69.3%) are characterized by married, 46 (14.7%) are divorced, 31 (9.9%) are characterized by widowed and the rest 2 (0.6%) are under the characteristic of separated.

Regards to in this part, the case of occupation it consists non migrant and migrant households Variable in the category's farmer, the non-migrant household respondents are 103(94%) and whereas 147(72%) are migrant household respondents.

In the same Variable in the categories, trader from the non-migrant household respondents is 7(6%) and whereas 42(21%) are from the migrant household. In the same table item issue of laborer only 9(4%) are from migrant household and there is no in the non-migrant. Finally, the other item housewife respondents from the non-migrant are null and 5(3%) are from the migrant household.

Occupation is an economic activity of rural households and economic level is basic motivational factor of migration in developing countries, particularly in Africa and Ethiopia. Economy plays an important role in internal migration. In Ethiopia poverty and low economic status situations in most of rural part enforced to adopt migration as livelihood strategy. Migration decisions the interconnected with other factors such as social, cultural and institutional factors of rural households. So, the survey showed that households in farming occupation more sending their family members than which they have other occupation type.

Educational background of the respondents is analyzed in without migrant and with migrant families, as shown in the table the majority respondent in with migrant household which 115(57%) from the total of migrant households are can't read and write and 54(49%) from the total of without migrant households are can't read and write in the same way 72(35%) of respondents in with migrant households can read and write and 48(44%) respondents in the without migrant households are can read and write 12(10%) respondents from with migrant households are primary school and only 4 (4%) from without migrants are primary school. Finally in the same item the migrant and the non-migrant have the same number only 4(2%) and (4%) respectively have secondary school education status. So, this calls for special attention to enhance those societies according to standard for the better improvement of their educational level.

Education is a main variable which affect migration either positively or negatively. As the survey showed that the households who have low education level are more sending their family members to urban area than they have better education level And also, children have problems with their educational performance, including dropout and decline in grades, due to migration. In the past, numerous youths, working force, are migrated to the city.

The village children have observed the positive contribution and support of migrants their families and villagers. During holidays, summer vacations and other similar events these children begun to conceive in their mind that it is better to be a businessman than to learn. They don't want to pass regional and national examinations, so that, they could migrate to towns.

The focus group discussion participant from Ezha Woreda women's, youths and children's affair office and the majority of the participant who participated in the study agreed those children who

have migrant fathers and living with their mothers (women-led families) are more likely to dropout or carelessly attend classes.

And also, they are more eager to go to cities in whatever means available. This can be attributed to a number of reasons. First, village women are less harsh with their children and do not insist when a child does not have a desire to study. Second, since there are more household responsibilities for women in such family situation, they just do not have sufficient time to check the school attendance and performance of a child. Third, these mothers are more likely to underestimate the importance of education on life chances of the child.

It is also more likely for the children in non-migrant families to have poorer academic performance than children in non-migrant, men-headed families. Women are less likely to attend the meeting in the school, and fail to cooperate frequently with schoolteachers. They cannot help their children in their home assignments since they are busy with home tasks. The fact that all women informants have not completed even primary education and had only 4-5 classes of school means that it is impossible for them to help their children with school homework in subjects.

Regarding to the religion 153(49%) from Orthodox, 78(25%) from Muslim, 56(18%) from Catholic and the rest 26(8%) respondents are from protestant religion.

Concerning religion, the religions of Gurage people are Christianity (Orthodox, Protestant and Catholic) and Islam. There are also certain people, who follow a traditional religion called *Waq*, *Demamwit* and *Bozhe*, are flanked by the Supreme God, *Yegzar*, and creator of the world. The rituals are led by men who belong to ancient lineages of specialists. *Waq* is a uranic divinity, which manifests itself in the shape of a comet, celebrated during the yearly festival of chist. *Demamwit* is Goddess of fertility, probably “mother earth”, celebrated during the *senche*, the main ritual dedicated to her. *Bozhe* is a Divinity represented by thunder and celebrated during the *newar*.

This ritual, at the core of the cult dedicated to *Bozhe*, is celebrated twice a year, with a main feast during the month of *terer* (December) and, then, once again in the month (May), and *Nasie* refers to Sene in Amharic (June) (Gebreyesus, 1991).

## 4.2. Land and productivity

Land is the very important asset in rural areas. In the study area the households have in average below a hectare as the researcher took the sample land plot. The focus group discussion participants identified high population density in the area that becomes a reason for migration. Study participants in two villages reported there is an average of six (6) children per family. Concerning land, the current generation is sharing its father's share to this day. Therefore, currently land owned by an individual is small. As a result, they migrate to the city to avoid being overwhelmed by the small land.

**Table 2- The land issues of the migrant and non-migrant households**

Variables	Categories	Household		Total
		Non migrant	Migrant	
Land ownership	Yes	79	181	260
	No	31	22	53
<b>Total</b>		<b>110</b>	<b>203</b>	<b>313</b>
farmland size	below half hectare	2	7	9
	half hectare	6	22	28
	three over four hectares	15	68	83
	one hectare	40	65	105
	above one hectare	16	19	35
<b>Total</b>		<b>79</b>	<b>181</b>	<b>260</b>
degree of fertility	High	6	16	22
	Medium	55	116	171
	Low	18	39	57
	non fertile	0	10	10
<b>Total</b>		<b>79</b>	<b>181</b>	<b>260</b>

The other issue in characteristics regards to land ownership, land size and degree of land fertility of the respondent households. In the variable of having their own arable land, the majority of the migrant households 181(89%) have their own arable land and on the other hand 79(72%) non-migrant households have their own arable land. From the migrant household 22(11%) have not their own arable land and from the non-migrant household 31(28%) also have not their own land.

In the second item of farm land size from the migrant households which have their own arable land 7(4%) have below half hectare and the non-migrant only 2(2.5%) are below half hectare, in the same question the migrant households 22(12%) have only half hectare and 6(7.5%) of the non-migrant households have also half hectare. The same item farm land size of the migrant households 68(38%) have three over four hectare and the non-migrant households 15(19%) have three over four hectares. By the same taken the migrant 65(36%) have one hectare and the non-migrant households 40(51%) have only one hectare. To finalize this issue the migrant households 19(10%) have above one hectare and the non-migrant households 16(20%) have above one hectare. To sum up the idea about land size of the household in the area most of the migrant have more land size when compare to that of non-migrant households as the research result show.

The other issue in the same table it is about degree of fertility of the land here it tries to categorize in high, medium, low and non-fertile. The migrant households which are 16(9%) are their arable land is high fertile and 6(7%) non migrant households their land is high fertile. The same item regards to fertility the migrant households 116(64%) are their land is medium in relation to fertility and 55(70%) households of non-migrant their land is medium fertility.in the same way the fertility of the migrant households 39(22%) are their land is low fertility and 18 (23%) non-migrant households are their land is low fertility. In the end the migrant households 10 (5%) are their land is at all non-fertile and the non-migrant household 0 are non-fertile their land. To conclude the table about land fertility of the households most of them are in medium and the migrant household and the non-migrant household.

### **4.3. The Socio-cultural and livelihood implications of urban-ward migration**

#### **4.3.1. Trends of rural-urban migration in the study area**

##### **4.3.1.1. Marriage trend**

According to informants the migration patterns of the Gurage people have been changing from time to time. Especially the reasons for the participation of women who have not been involved in previous migration are now happening. In the past, migrant men were expected to follow a traditional wedding ceremony during *Meskel* and *Arefa* festive. After marriage, the men used to leave their wives with their parents in the village. This situation has begun to change since around the past two decades. According to the respondents, the change in the nexus between marriage and migration occurred in two aspects.

First, the trend of leaving wives with the families of the husbands in rural village gradually changed. Migrant husbands marrying rural women started to take with them to the cities. This change has occurred for several reasons, including vulnerability of the husbands living in the cities and thereby the rural wives to HIV/AIDS. Many husbands have been infected by the disease, and transmitted to their rural wives in their visits during various events. So, wives refused to live separately from their husbands and thus migrated with their husbands to the city.

Second, in recent years, youth rural girls are equally migrating as boys to the cities due to the aforementioned factors. This makes a migrant boy able to find Gurage girl in the city as a marriage partner. This in turn resulted in a complete stoppage of the initial long-lasting pattern. Today, it is small to find a migrant Gurage boy to come to rural area to marry a rural Gurage girl; he could easily find migrant Gurage girl in the city where he lives and also marrying a girl of another ethnicity.

##### **4.3.1.2. Peer Pressure and migration decision Trend**

Peer pressure is pervasive at all ages, but especially youths are most vulnerable. Migration is one of the main issues when relatives, families, and school friends discuss when they meet for different reasons. For instance, when they travel to the city, when they come from the city to the rural areas, and even recently over the telephone, migration is the main agenda.

How peer pressure serves as a factor for migration is mainly noticeable during big festivals, particularly *Meskel* and *Arefa*. Migrant youths who come to their home village to celebrate these holidays attempt to persuade their friend that living in the cities is better. According to the informants, migrants may simply tell their friends living in cities is better than rural village. Using different persuasive methods, they directly convince the rural youths to migrate. Some even facilitate jobs for the new migrants. Many of rural youths who are communicated by their migrant friends to decide to migrate.

**Table 3- Trends of rural-urban migration**

Trend's type	Options	Frequency	Percent
<b>Number trend</b> <i>/Increasing/Decreasing/</i>	Increased	160	51.1
	Decreased	5	1.6
	no change	148	47.3
	<b>Total</b>	<b>313</b>	<b>100.0</b>
<b>Gender trend</b> <i>/Male/Female/</i>	Male	72	23.0
	Female	13	4.2
	Both	228	72.8
	<b>Total</b>	<b>313</b>	<b>100.0</b>

While regards to number trend of rural-urban migration of the migrants is the respondents the trend what seems at current situation 160(51.1%) said increased, 5(1.6%) decreased and 148(47.3) said no change. Therefore, the number trend of the migrants in the study area is increased. On the same table the other item regards to migrant's gender 72(28%) are male and the other hand 13(4.25) are female migrants. The other respondents argue that in the study area 228(72.8%) are both sexes are the migrants.

### 4.3.2. Nature of social interaction between migrants and their families

**Table 4- Nature of social interaction**

Variables	Options	Frequency	Percent
<b>Are they migrants</b>	Yes	287	91.7
	No	26	8.3
<b>Visit their family</b>	<b>Total</b>	<b>313</b>	<b>100.0</b>
<b>Degree of relationship</b>	very strong	190	60.7
	Strong	23	7.3
	Medium	97	31.0
	no relation	3	1.0
	<b>Total</b>	<b>313</b>	<b>100.0</b>
<b>Visiting time</b>	meskal/arefa	131	41.9
	Wedding	63	20.1
	burial ceremony	4	1.3
	help to farming	5	1.6
	Always	110	35.1
	<b>Total</b>	<b>313</b>	<b>100.0</b>

The other issue in the research tries to find nature of social interaction the number of visiting their family 278(91.7%) they visit their family and on the other hand 26(8.3%) the migrant not visits their family. Here us we can see the migrants they visit their family in a good manner.

On the same table the other item degree of relationship 190(60.7%) of the respondents said very good. 23(7.3%) of the respondents said that good 97(31%) of them said medium and the other respondents said no relation. The respondent that argues most of the migrants have very good degree of relationship.

On the same table the other issue about when the migrants visit their family 131(49.1%) of them at meskel/arefa, 63(20.1%) of the migrants visit at weeding time, 4(1.3%) of the migrants visit their family at burial ceremony, the other time the migrants 5(1.6%) visit their family at a time of farming and 110(35%) of the migrants visit their family always. Therefore, to find the final when the migrants visit their family the majority of the respondent concluded that they visit at meskel/arefa time.

### **4.3.3. Types of Social interaction**

People migrate from their village to different cities of the country for various factors. For whatever factors they migrated, their interaction with their home village is maintained. It is possible to state that the interaction with their village will continue, with many reasons and functions. Migrants participate in holidays, family visits and other events to keep the social interaction with their home village. The previous trend of migrants in keeping connected with their rural family serves as a lesson for new migrants to do the same.

Participants described this by citing numerous examples of rural and urban connections based on their personal, family, and village life experiences. They all agree on one issue: that the social interaction between migrants and their home village are strong and persistent. They presented different opportunities when describing what their interactions are with migrants. During Cultural and religious holidays migrants often come and visit their families and villagers. It is common for migrants to come to their villages for farming, weddings, to mediate disputants, and other local issues. Rural families also travel to cities to visit their migrant family or for other personal and social issues.

#### **a. Meskel and Arefa**

During *Meskel* and *Arefa* festivals many migrants meet with their families and make their visiting a reality. Beyond their religious and cultural dimensions, these holidays are moments of joys for the migrants' families, because they connect families under a roof. It is customary for any migrants to come to the rural villages to celebrate these holidays with other family members.

*Meskel* and *Arefa* holidays have also economic implications for migrants. Migrants are expected to cover expenses necessary for the celebration such as buying oxen or meat and clothes, and other

items, for the rural family. During *Meskel* and *Arefa* festive, migrants intend to meet the needs of their family; whether they succeed or not in urban life, it is inevitable that they will come to their home village or families that eagerly expect them to see. According to the informants, the cultural celebration of *Meskel* and arrival of the festival is announced in early August by setting up small bonfire at each house and one massive bonfire around *Jefore*.

Based on their tradition, during the times of sacrifices, firing bonfire, eating, coffee and *areqe* drinking, etc. the elders give blessings and pray for the well-being of the village, their farms, cattle, land, harvests, and the peace and stability of the country at large. The well-being of the towns and the welfare and success of their migrant family members receive much attention within such traditional prayers and blessings. The elders, for example, say: *Let our children in Shewa* (local name for Addis Ababa) *be well and successful; let them face no delay and obstacles in their achievements. Let God helps and leads them into success. Let Shewa be well and peaceful. God keep our country in peace.*

According to the informants' description, the number of migrants who had not made a visit and sent remittance in the past recent years is small. The migrants who had lost interrelation with their home village are mainly new-migrants and thus have no time to visit home or no money to send home. So, beyond their religious and cultural celebrations, *Meskel and Arefa* festivals are also used as a great opportunity for family interaction, and reintegration of migrants with their home village.

The predominant numbers of migrants are visiting their villages at the times of the two festivities i.e., those of *Meskel* for the Christians and *Arafa* for the Muslims, because they constitute the two largest and most elaborating ceremonies among the Gurage.

### **b. Farming period**

The interactions of migrants with their home villages are closely linked with varying seasons of agricultural production. There are socio-economic activities typical of each season in the village. *Mehena* is the farming period of September, October and November. During this season the main activity in the village is a planting of *Asat*. As stated by Gebreyesus (1991) and Haile (2009), Gurage area is one of the major parts of *Asat* production in southern region. The *Asat* plant or false banana plays dominant role in the economic and socio-cultural life of the people; the people use this plant for a variety of domestics, and medical, purposes (Gebreyesus, 1991). Men's main

activities during this particular period includes uprooting the matured plants and preparing the harvested, *Asat* for the women to start decorticating, as well as propagating the *Asat*.

*Zer* is agriculturally another peak period for the villagers and very rainy period of June, July and August. During this time, the land is ploughed, tilled and prepared for sowing. Cereals and pulses are sown in this period. These two seasons (i.e., *mehena* and *zer*) are the times during which a shortage of labor, mainly due to rural-urban migration, is exhibited. They are also periods of strong urban-rural interactions in the villages regarding remitted money and/or migrants' presence in the village.

Visiting home village during agricultural seasons is a common practice for Gurage migrants. In addition to agricultural support, the migrants also respond to family and social problems. Based on their urban business types and strength, some of them often stay here for short times and other stay for relatively long time.

According to the informants, the frequency, and level of visiting family during farming seasons have been reduced in the past years. This is because, by shifting of cereal crops or *Asat* land by eucalyptus tree, strong competition in urban business, death or absence of close village family, etc. For these and other reasons, migrants who are unable to come to the village send remittance to their families. Through migrants' visit (in-person) and/or sending of remittance, mutually beneficial and powerful social, cultural, and economic interactions are maintained. Above and beyond, migrants' visit during the aforementioned agricultural seasons serves as a strong interaction that connects migrants with families in the home village.

Even if absence of close family in the villages due to death or other cases, and tough competition in towns weaken the bond between migrants, and the home village, the existing infrastructure facility helps migrants to keep connected with their home village. The asphalt road which connects Agena town with the capital other cities enables Guraghe migrants to easily come to the villages. In addition to the above-mentioned major interactions, migrants come to the villages whenever need arises. Besides individual visits to villages, religious journeys by the groups to the village churches are common.

Generally, it was revealed by informants that the length of time with which migrants stay in the city without any connection with their home village is very rare. The importance of the tie between

both migrants and non-migrants with their connections in their home villages are a very important aspect of the rural urban linkage that movement of people creates. Besides, most of the informants go to the urban areas at least once a year to visit their family and relatives.

#### 4.3.4. Changes and continuities in the socio-cultural life of people

**Table 5- Changes and continuities**

Variables	Options	Frequency	Percent
<b>changes and continuities related with living standard</b>	Yes	153	48.9
	No	160	51.1
	<b>Total</b>	<b>313</b>	<b>100.0</b>
<b>how much change at a positive manner</b>	very much change	31	9.9
	much change	60	19.2
	little change	82	26.2
	very little change	125	39.9
	no change	15	4.8
	<b>Total</b>	<b>313</b>	<b>100.0</b>
<b>believing of migration can brings change of livelihood in a sustainable manner</b>	Yes	124	39.6
	No	189	60.4
	<b>Total</b>	<b>313</b>	<b>100.0</b>

The other issue on the research is about changes and continuities in the socio-cultural life here the variables are changes and continuities related with living standard, how much change at a positive manner, and believing of migration can brings change of livelihood in a sustainable manner. The respondent they said that 153(48.9 %) of the migrants’ changes and continuities related with living standard, 160(51.1%) of the migrants are not changes and continuities related with living standard. On the same table the item about how much change at a positive manner, 31(9.9%) of the migrants very much change, 60(19.2%) of the migrants much change, 82(26.2%) of the migrants only

change in little manner while 125(39.9%) of the migrants change in very little change, and at the end 15(4.8%) of the migrants no change regards to a positive manner in the study.

On the same table the other issue about believes of migration can brings change of livelihood in a sustainable manner as 124(39.6%) of the migrants the respondents believing of migration can brings change of livelihood in a sustainable manner, and on the other hand 189(60%) of the migrants the respondents do not believe of migration can brings change of livelihood in a sustainable manner. Then in the study area believe that migration not change livelihood in a sustainable manner.

#### **4.3.4.1. Socio-cultural life**

##### **a. Marriage and family system**

Monogamy is the common form of marriage in the study area; but there are rarely polygamy marriages. There are several prohibitions on marriage among close and distant kin and fictive kin. Levirate and sorority are not often practiced. In the early period the Gurage culture marriage is arranged by parents and/or kin groups and children have no choice. These days, however, children choose their own spouses while allowing their parents and kin to conduct the customary prenuptial arrangements. Elders act and give the final decision to the choice (Gebreyesus, 1991; Worku, 1995)

In the previous culture of the Gurage marriage arrangement, bride wealth often takes the form of money (up to 500 Birr) and cloth. The girl is not expected to meet or know her future partner (except for knowing and calling his name) until the wedding ceremony takes place. Marriage can also be affected through elopement in cases when parents refuse to accept the request of the boy's parents. The groom had to provide clothes and a special mat made of hide for the bride's family. Now this has been changed and grooms have been paying 500-1000 Birr to the bride's parents. Because of complaints from young men and their parents, the *Yejoka* decided to lift the rule so that everyone can get married without paying this sum. The feast lasts several days and everyone in the village is invited. This is expected even though the family may not be able to afford it. However, recently the elders issued new regulations so no one now pays bride wealth (Molla, 1996).

## **b. Funeral and Idir**

A funeral is an important event which connects migrants with their home villages. As stated by informants, these events have two dimensions. The first dimension is when someone dies in the village, in addition to specific characteristics unique to the villages, there are issues related with migrants and their home village. News of the death is informed carefully, and done by close family or respected elderly members. The second dimension is when the death is outside the home village or when a migrant dies. In such cases, most migrants, and their families prefer and choose to take the body to their home village. This is because migrants would wish to be buried in their home villages, and with their lineage ancestors. To keep these interests, the migrants often come up with logistics and costly transportation to take the dead body back home. But the occurrence and level of taking dead body of urban migrants into the village is being reduced in recent years.

The villagers participate in a local association called *Idir*. The migrants may also belong to *Idir* in their home villages. Members of *Idir* contribute a fixed sum, weekly or monthly, and in return receive financial and other support for funerals. Depending on the size and strength of the *Idir*, a certain amount of money will be given to the bereaved family to cover funeral expenses (Molla, 1996).

### **4.3.5. Implication of urban migration on the livelihood condition of rural people**

#### **4.3.5.1. Economic Activities and Food preparation**

Settled agriculture forms the economic base of the Gurage people. In the mid-highland parts of the Gurage grow cereals and legumes; otherwise, the major crop is *Asat*. According to Shack (1966), Gurage people culture is largely molded and integrated with the culture of Enset (*Enset ventricosum*). *Mehena* is the farming period of September, October and November. During this season the main activity in the village is a harvesting of *Asat* crop. Although *Asat* crop monitoring is available, the planting was completed by all villagers during this period. During this period, it is often perceived as a shortage of hired labor intending to farm and complete. Since all the villagers are producers of *Asat* crop, the hired labor problem is particularly acute during the *Asat* crop plantation period.

*Asat*, wheat, teff, barley, beans and apple are major crops that are produced in the district (*Woreda*). The agro-ecology of *Ezha Woreda* is also suitable for vegetable & fruit production. The principal crops in the lowland include teff, maize and sorghum. In the highland barley, peas, and beans, are grown. In the river basins cotton is grown as a cash crop and in the warmer lowlands people grows spice, sugarcane and fruits. In the lowland temperate zone, coffee, tobacco and *chat* are grown with *Asat* supported by the rearing of livestock. In all ecological Zone Eucalyptus tree is the main source of fuel for household consumption. Among these, *Asat* is the main agricultural crop of the *Sebat-bet* Gurage.

The villagers call *Asat* as *Yafya Gordera*, equivalent to the pole of the soul. *Asat* has evergreen long leaves, a big stem and an edible bulb. Based on Zerihun (2006), the whole plant, the stem or trunk and the bulb, is used as food after careful preparation. There are around 66 well-known types of *Asat* based on their height, width, strength, texture, color, growth rate, and their use. Most of them are used for the making a thin bread like food called *Wusa* after decortications (Zerihun, 2006).

The villagers depend on farming and livestock rising and the land is the major component of wealth, and *Asat* crop and cattle constitute the mainstay of the villagers' livelihood. *Asat* crop has multi-faceted purposes in the village economy. In addition to serving as a staple food being prepared in different ways, it is also source of income for those who had enough of it by selling it in the market or substituting it for other goods like cabbage or potato. Besides, it also serves as a source of rope (locally named *wedere* for fencing the compound).

**Table 6- Implications of urban migration on the livelihood condition**

<b>Variables</b>	<b>Options</b>	<b>Frequency</b>	<b>Percent</b>
<b>Supporting of migrants their household</b>	Yes	280	89.5
	No	33	10.5
	Total	313	100.0
<b>Supporting kind of migrants</b>	cash money	66	21.1
	remittance in kind	115	36.7
	fixed asset	27	8.6
	covering costs	11	3.5
	all type supporting	94	30.0
	Total	313	100.0
<b>Enough amount of food crops</b>	Yes	96	30.7
	No	217	69.3
	Total	313	100.0
<b>Enough amount of labor availability in the household</b>	Yes	63	20.1
	No	250	79.9
	Total	313	100.0
<b>Implications of changes</b>	better food supply	163	52.1
	permanent capital	66	21.1
	minimize unemployment	70	22.4
	expand infrastructure	4	1.3
	all implications are there	10	3.2
	Total	313	100.0
<b>Faced labor constraint</b>	Yes	271	86.6
	No	42	13.4

	Total	313	100.0
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On the above table the issue is related to implications of urban migration on the livelihood condition. The Variables here try to ask the following question by using close question yes or no and 280(89.5%) agree that the migrants are Support of their household. On the other hand, 33(10.5%) of the respondent said that the migrants are not support their family. On the same table the second item 66 (21%) of the respondent gave their idea the migrants support their family by cash money. The other 115 (36%) of the respondent suggest that the migrants support their family by remittance in kind not only this one but also 27(8.6%) of the respondent said that the migrants support their family by fixed asset.

On the same question the other option 11(3.5%) of the participant said that the migrants support their family by covering costs and the final option on this item 94(30%) of the respondent said that the migrants support their family by all type supporting.to finalize the above issue regarding to the kind of supporting to their family the majority of the option indicate that by remittance in kind. on the other hand, the migrants do not much support to their family by covering costs. The other item about enough amount of food crops, the respondents said that 96(30.7%) of the migrant they support enough food crops to their family and 217(69%) of the respondents said that the migrants do not support to their family by food crops.

While the issue about enough amount of labor availability in the household 63(20%) of the respondents agree that enough amount of labor availability in the household and on the other hand 250(79%) of the respondent argue that there is no enough amount of labor availability in the household in the study area.

Regards to the implications of changes in the study 163(52.1%) of the respondents agree that better food supply, and 66(21.1%) of the respondents agree that permanent capital, the other item 70(22.4%) of the participants said that to minimize unemployment, by the same way 4(1.3%) of the respondents agree that expand infrastructure the last option 10(3.2%) of the respondents said that all implications are there. Here us we can see about implications of changes the house hold with that of migrants is by better food supply.

The final variable it is about faced labor constraint 271(86.6%) of the respondents argue that faced labor constraint and 42(13.4%) of the respondents agree that there is do not faced labor constraint.

#### **4.3.5.2. The Positive and Negative Effects of migration on the socio-Cultural life**

##### **a. Positive Effects: Better Living Rural Family**

People who had previously migrated to cities and towns help their families in different ways to help and improve the lives of his/her rural family. Indeed, the type and extent of help depends mainly in the economic status of the migrant; it ranges from sending sum of money and different items to build expensive houses. The support of migrants to rural families, and the resultant improved way of life in the later, serves as a motivating factor to rural peoples particularly youth of the village to migrate. The youth believe that they would similarly support their rural family if they were migrated to urban area that they want to migrate and thereby improve the life of their rural family.

##### **b. Positive Effects: Food preparation**

According to the informants' description, the food culture of the community was based on *Asat* crops, and the type of foods sourced from *Asat* crops was prepared from daily consumption to cultural events, but currently the food culture of the community is changing. As a result, the role of *Asat* food in the village and the community attentions to *Asat* food has diminished. For example, informants explain there were a variety of traditional *Asat* foods that were used in traditional and religious ceremonies, but now *Asat* foods replaced by wheat bread and *Injera*. Beyond that, a person who is unable to serve bread and *Injera* on festive occasion has begun to be considered as uncivilized person.

##### **c. Positive Effects: Migrant support**

In relation with migrant supporting, informants described as, in the current context, when a new house is built, it is the migrants who are the source of money and ideas. The role of the migrant families in the village cannot be determined unless it is supported. The role of migrant families is that they have no other choice but to do the assigned work and mission. Previously, when any of the villagers wants to build a house, it was common practice (i.e., culture) for the villagers to provide him woods required for construction and free labor during construction. But now, for

everyone who built house, they have to buy wood with expensive price. On the other hand, even if there is wood on their field, they need to have financial ability to cover the high-cost labor. In addition, getting labor is hard even with the highest financial expense, especially because younger generation have been migrating.

There are several new and modern iron-roofed houses in the villages. These houses are built with money from migrants. The home design, the building materials, the door and the window are all built and implemented according to the ideas and finances of migrants.

#### **d. Negative effects: traditional house and working together**

Rural-urban migration of Gurage is affecting the ethnic group in many aspects. Although the effects are varied on villages and migrant's family, there are some common social and cultural effects. Besides the positive effects, migration is negatively affecting the over-all village life.

The great wisdom of the people in the traditional setting of housing and main road setup is in a great deal of trouble in the studied areas. According to informant's explanation, in the early traditional village life traditional houses were built together, lovingly and culturally. If any individual wants to construct a house, it is the collective responsibility of the villagers to find, donate, cut, and carried wood and supply it to a construction site. It is a common practice to cut grass, collect and carry it as a cover for the traditional house, and to keep it under wraps during construction. During the construction of the house, the villager contributes an average of 3-7 days of free labor; the owner of the house only provides food and drinks. The few traditional houses currently existing in the villages were built through strong social relation of the community.

Migration has been found to be among the major factors for the disappearance of traditional houses *Gojo bet* and *Jefore*. The study participants expressed that migration is responsible for the loss, disappearance and deterioration of traditional houses and *Jefore*. These gravel roads affecting *Jefore* and the iron-roof houses replacing the traditional ones are associated with migrants. Informants expressed this concern by reflecting on their experiences of village life or living conditions and how it has been changing.

In previous village life, the traditional houses *Gojo bet* were built together in a manner that shared a culture of love, affection and home-making. It does not matter whether the house owner have or

haven't wood for house construction. Because, the villagers either supply wood for him or he can pick it up from any individual's field. No one is offended by this practice because it is one of the most common and strong supportive traditions of the community. If there is any other person constructing house in the village, the value of support and assistance will continue and the villagers also offer their common support in this way.

Previously, when any of the villagers wants to build a house, it was common practice (i.e., culture) for the villagers to provide him woods required for construction and free labor during construction. But now, for everyone who built house, they have to buy wood with expensive price. On the other hand, even if there is wood on their field, they need to have financial ability to cover the high-cost labor. In addition, getting labor is hard even with the highest financial expense, especially because younger generation have been migrating. For these reasons the inability to get hired labor and, the highest labor cost are the big challenges in the villages.

Now this culture and practice of the people cannot be seen in the village. The social interactions of the people have been greatly weakened. No one supply a free energy for 3-7 days, No one is free for 1 day. The culture of support and empathy has decreased together with the traditional home. This is because migration in many ways has resulted in destruction of the culture and practices of the village. When the villagers want to build a new house, they share and ask for ideas, money and resources from the migrants. Then, the migrants propose the modern house construction than traditional ones. Now, if anyone in the village is building a house, they need to spend more money. Similarly, the imported timber is transported by smugglers through the spent of money. All houses being built during this time in the village are iron-roof, not traditional houses.

#### **e. Negative effects: traditional utensils**

During field observation, the status and décor of houses of migrants' families have been observed. Additionally, it was discussed with the village members through interview, and group discussion. According to the finding of observation and discussion, the urban migrants' houses are well decorated by industrial products, i.e., materials and furniture. Majority of the materials are needed for routine activities like kitchen work, dining room, and other purposes. Finding traditional materials in these homes can be very tiring. Even if there are a few traditional items, they will be hung in the backyard and/or hanged in invisible spaces. Some traditional utensils and furniture become older, and they are dirty, broken, torn, and thrown around the house or backyard.

Traditional furniture and utensils of Gurage have been totally replaced by the modern ones. This has great impact not only on the users, but also the producers of the traditional furniture and utensils. Because, most of the producers are migrated to urban areas seeking for better work opportunity and the few who have the skills and left in the village do not produce the traditional items since no one will buy them. Since the majority of the traditional furniture and utensils are produced in group, and in social context, such group and social works are now ignored.

#### **f. Negative effects: Dispute Resolution System**

*Yejoka Kicha* is the most known and respected cultural organization used to resolve any kind of disputes. Gurage people have well-known customary dispute resolution mechanism is known as *Yejoka*. The customary law applied in the *Yejoka* system is referred to as *Kicha*, which is the largest by-law of the *Seven-house* Guraghe and has several guidelines under it (Nimane, 2013). This organization is led by the most highly respected elders in the society which normally are called *Bariq*. These elderly people are greatly heard and given social value in the *Sebat-Bet* Gurage as a whole (Nimane, 2013).

The other issues of rural-urban migration are its effect on the cultural systems of local management and traditional celebrities. Currently, the Gurage's *yejoka* system is at a great risk. This is because most of the youths have been migrated, the practice of *Wiger* (Shengo), which previously has been used to transfer knowledge about the *Yejoka kicha*, is discontinued. Because of migration, the remained villagers stay at their own home with their family members and do not gather together for *Wiger* (Shengo). Generally, the existence of the *yejoka* system and knowledge is limited to the age of those elders who are alive with the indigenous knowledge.

The other problem is that even the few remaining elders or *shimagiles* do not act as the previous old tradition when serious problems arise. Some elders, unlike their parents and grandparents, do not work to solve problems for social benefit; instead, by distorting it to operate financially as income generation mostly as a result of ideas and funds from migrants. In the past, elders were acting to save themselves, their families, their village, and the generation from bad acts; and they were doing this for free.

Migrants and their rural families do not have the knowledge about the *yejoka* system of dispute resolution due to the problems discussed above. So, many cases are settled in formal judicial

organs. Nowadays, few cases are settled through customary mechanism, *yejoka*. Moreover, migrants force their rural family to bring cases to courts.

## CHAPTER FIVE

### 5. CONCLUSION AND RECOMMENDATIONS

The main purpose of this study is to assess the socio-cultural and livelihood implications of urban ward migration on the lives of rural households: the case of Ezha Woreda, Gurage Zone, Ethiopia. With this regard, this part deals with the conclusions reached at and the recommendations forwarded on the basis of findings.

#### 5.1. Conclusion

Based on the findings of the study, the following conclusions were drawn:

In the foregoing discussion and analysis, the researcher attempted to investigate what the socio-cultural and livelihood implications in the selected Gurage villages, how the lives of rural household and how migration affects over-all village life either positively or negatively. In doing so, the necessary primary data was gathered through questionnaires and quantitatively analyzed. And also, observation, focus group discussions, and key-informant interviews are qualitatively analyzed. Data from secondary sources were incorporated to compare and contrast field data. The findings of the study showed that social interaction between migrants and their families, changes and continuities in the socio-cultural life of people and how migration has affected the village living condition and resulted in different effects on the villages' livelihood condition and family life.

The perpetuation of Gurage rural-urban migration can be explained by cumulative theories of migration; the push-pull, network and new economic theories of migration explain urban-ward migration in the studied villages. The study identified: migrant-supported and better living rural family; peer pressure; city life experience during seasonal migration; population pressure and low agricultural productivity. Gurage community is well known in having creating and maintaining network in its migratory experiences as a result of their strong family and social bond. Gurage migrants do whatever they can to attract villagers to towns. The strong connection that exists between migrants and the village community plays dominant role in facilitating migration of the village youth. Nowadays, migration decisions are more made by individuals, i.e., the migrants themselves. However, even if an individual actor decides –by him/her self – whether to migrate or not, family or household interests are taken in to account in such decision-making.

Once migrated to towns, Gurage migrants interact with the rural families through various mechanisms, and thereby, i.e., in one way or another, affect village life. Big holidays (i.e., *Meskel* and *Arafa*), main farming seasons and funerals, and *Idir* are found to be events that connect migrants with the village family. During cultural and religious holidays migrants often come and visit their families and villagers. It is common for migrants to come to their villages for farming, weddings, to mediate disputants and other local issues. Rural families also travel to cities to visit their migrant family or for other personal and social issues. Absence of close family in the villages due to death or other cases, and tough competition in towns weaken the bond between migrants, and the home village. On the other hand, the existing infrastructure is greatly helping migrants to keep connected with their home village.

The study found that rural-urban migration has affected the socio-cultural setting of the Gurage people. In this aspect, Gurage's traditional house (*gojo bet*), and customary dispute resolution system –*Yejoka* and the *jefore* and *Asat* culture have been seriously affected. Traditional houses (*gojo bet*) are almost disappearing. Furnishing interior part of *Gojo bet* with cultural items is also phased out; it is difficult to find traditional utensils in the village houses. The continuation of Gurage's *yejoka* system is at a great risk due to migration. This is because most of the youths have been migrated, the practice of *Wiger (Shengo)*, which previously has been used to transfer knowledge about the *Yejoka kicha*, is discontinued.

Migration has also resulted in various effects on the rural households of migrants. Elders are forced to struggle with tasks and responsibilities due to migration of the youths. Migration make the elders remain without getting physical, and psychological, support of the youth. It makes women undertake a several burdensome responsibilities which are culturally assigned to the men.

## 5.2. Recommendations

Based on the findings of the study, the following recommendations were drawn to: the socio-cultural and livelihood implications of urban ward migration on the lives of rural households: the case of Ezha Woreda, Gurage Zone,

- ✓ The local government, i.e., Gurage *Zone* administration, and Gurage's Culture, and Development Association (GCDA) are expected to work on awareness creation for the migrants and village members on how to keep their socio-cultural way of life along with the positive effects of modernity. Moreover, it is better for the mentioned organs to undertake or sponsor similar studies in other Gurage villages, So that, Gurage ethnic group conditions could be known and necessary solutions could be found accordingly.
- ✓ Based on the finding, changes are not as a sustainable manner. So, the local government, i.e., Gurage *Zone* administration, is expected to formulate and implement effective investment attraction mechanisms, so that, youths of the community could have alternative job opportunities. In addition, the improvement of micro-credit provisions and access to poor villagers, particularly the youth, is necessary.
- ✓ To alleviate the negative socio-cultural effects of migration on elderly: first, it would be better to arrange some of the material, economical, and social support through establishing interest groups and organizing the volunteer teams; and second, since the elderly need proper care and support, those migrants with good economic condition should take their elderly families to towns with them.
- ✓ The major limiting factor for women's left in the villages in relation to cultivation of *Asat* appears to be labour. The local plough, i.e., *Maresha*, is too heavy for women to carry up and dig the soil. So, farmer training centres /FTC/ should work on and come up with a labour-saving technology and *Asat* production by improving the existing local way of farming. This will help to reduce high reliance of women on hired labour and improve their productivity.
- ✓ Families and other stakeholders, i.e., education bureaus and children's affairs authorities have to take necessary steps to mitigate the negative effects that migration is resulting on children.

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## Appendices A

### HOUSEHOLD SURVEY QUESTIONNAIRES

#### Wolkite University

#### College of Social science and Humanities

#### Postgraduate program in Development planning and management

**General Instruction:** Dear respondent, I am seeking information to get information on the socio-cultural and livelihood implications of urban ward migration on the lives of rural households in Ezha Woreda, in Gurage Zone, as part of the requirements for the award of Master in Development planning and Management at Wolkite University. Therefore, read each of the following statements very carefully and circle the letter of your choice from the given alternatives for multiple choices and based on the given information fill/Write required responses or your opinion in the space provided.

(If the sample householders unable to read and write or understand the questions, they simply asked to mention or to indicate their own responses and reasons while the interviewer will circle or write their responses in the space provided). I wish to assure you that all data/information given by you will be treated confidentially and secretly. Therefore, I shall be grateful if you can provide information as much as possible.

#### **Part One - Socio-economic and demographic characteristics of respondents.**

1. Age of respondent-----
2. Sex of respondent A. Male B. Female
3. Marital status  
A. Single B. Married C. Divorced D. Widowed E. Separated
4. Occupation -----
5. Education level A. Can't read and write B. Can read and write  
C. Primary education D. High school education E. Other (specify) -----

6. Religion:

A. Orthodox    B. Muslim    C. Protestant    D. Other (specify) -----

7. Total number of household members (family size) -----

8. Who is household head in your family?

A. Father    B. Mother    C. Brother/Sister    D. Father-in-law & mother-in-law

9. Do you have your own arable land?

A.

Yes    B. No

10. If yes for the above question, how much is your total farmland size/ you can use Local measurements of land / -----

11. How do you feel the fertility of your arable land?

A. fertile    B. medium fertile    c. less fertile    D. poor

## **Part Two - Migration issues**

12. Are there migrants in your household?

A. yes

B. No

13. If your answer is “yes” for the above question, how many persons migrated from your household?

A.1    B.2    C.3    D.4    E. more than 4

14. Where is the migrant’s place of destination in your household?

A. Addis Ababa    B. Jimma    C. Hawassa    D. Adama    E. Other (specify) \_\_\_\_\_

15. When migrants move to urban area in your household?

A. Summer    B. Winter    C. Spring    D. Autumn    E. any time

16. What is the main reason of migration in your household?

A. unemployment

B. there is not enough food supply in your household

- C. you cannot social interaction with the community /Edir, Iqub, Debo.../
- D. lack of access to public services /health, water, electricity ... services/
- E. If other (specify) \_\_\_\_\_

17. Why you send your family member to urban/why you permit migration?

- A. Because migration can change the living standard of migrants and their family.
- B. Because migration can decrease the burden of food demand in rural households.
- C. Because migration is the only choice for the migrants.
- D. Because migration increases the social interaction between migrants and their families.
- E. If other please specify -----

18. Who makes the decision of household members in your household?

- A. The migrant themselves
- B. The household head
- C. Parents
- D. Members of extended family
- E. If other please specify -----

19. Is there any household member have migration experience?

- A. Yes            B. No

20. How did you get information sources/migration network from Previous Experienced?

- A. Family members
- B. Relatives
- C. friends
- D. Other

21. What do you think of the trend of migration comparing with at least five years ago?

- A. Increasing
- B. Decreasing
- C. Don't know

22. Who are mostly migrated from the study area?

- A. Women
- B. Men
- C. Both

23. Are the migrant members support your household? Or no? Explain carefully.

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-----

24. How do migrants support your household?

- A. By sending cash money
- B. By sending remittance in-kind
- C. By purchasing and spending on fixed assets /livestock, housing .../
- D. By covering costs for holidays and ceremonies
- E. supporting all kinds

25. Do you produce enough amount food crops that satisfy your household food requirement?

- A. Yes
- B. No

26. Is there enough labor available to take over the responsibilities of the migrants?

- A. Yes
- B. No

27. Are there changes and continuities related with your household's living standard?

- A. Yes
- B. No

28. If your answer is " yes" for the above question, How much change do you think migration brought on living condition of your household at a positive manner?

- A. Very much change
- B. Much change
- C. Little change
- D. Very little change
- E. No change

29. What are the implications of changes in rural households/communities?

A. Better food supply of rural household

B. Permanent Capital/Constructing of tin roof house, increasing livestock ...

C. Minimize Unemployment

D. Improving infrastructures /water, road, electricity etc.

E. All implications there

30. Do you believe migration can change the livelihood of sending household in sustainable manner?

A. Yes

B. No

31. If your answer for question number 30 is yes how? If no, why?

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32. Do you think migration had a relationship with the rest family members in your household?

A. Yes

B. No

33. Did the migrants visit their household?

A. Yes      B. No

34. If “Yes” for question number “33” in what time migrants visit their household?

A. Meskel/Arefa    B. Weeding    C. Burial ceremony    D. Farming time    E. Always

35. Have you ever faced labor constraints for your home and home out activity?

A. Yes

B. No

## **Appendices B**

### **CHECKLIST FOR INTERVIEW AND FGD**

#### **Section 1: The trends of rural-urban migration**

1. In comparison which gender group is migrating at higher rate?
2. In terms of age who are mostly migrated from the study area?
3. Do you believe every family should send at least one of its son/daughter to urban centers to change its livelihood?
4. Who makes the decision of migration? And why?

#### **Section 2: The nature of social interaction of Migrants with Their families**

1. What are your interactions with migrants who live in cities? Why?
2. How do you interact with migrants who are in the cities?
3. During which time, event, and occasion your interactions are more important and very strong? (Like festivities, ceremonies, visiting relations, etc.) Why?
4. During which time, events and occasions what do you share/exchange with migrants? (Like idea, goods, foods, remittance, etc.)
5. What do you give and receive with migrants during these times? Why?
6. What do you believe about the necessities of these interactions for you, your family? Why?

#### **Section 3: The changes and continuities in the socio-cultural life of people**

1. What do the households gain or loss as a result of migration?
2. Are there differences between migrant and non-migrant households when they perform agricultural work?
3. Do you think there are other livelihood strategies other than migration on your village? If no why? If yes what are they?
4. How do you describe the accessibility of social and other services (health, school, market access, extension services and other facilities)?

#### **Section 4: The livelihood implications of rural household**

1. How the migrants support their family?
2. What are the means of supporting?
3. Is there change before and after migration in overall livelihood? /ex. Marriage, food preparation.../
4. How about labor availability in the study area?

