



**College of Social Sciences and Humanities**  
**Postgraduate Program**  
**Department of Sociology**

**The Socio-economic Challenges of Weavers and Potters in Mari, Mansa and  
Tarcha Zuria Woredas, Dawuro Zone, SNNPRS**

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**Jimma University**

The Socio-economic Challenges of Weavers and Potters in Mari,  
Mansa and Tarcha-Zuria Woredas, Dawuro Zone, SNNPRS.

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## **DEDICATION**

I dedicated this research thesis in memory of Ato Ayisa Jorga and Ato Okantho Woyimo, who were members of potters family and part of my household respondents in the study area. They were tragically murdered by a mob of youngsters due to ethnic based violence couple of days after I left the area. Apart from the deceased, many potters were also injured and displaced from their living area and therefore, I owe my tribute to all victimized families who have experienced this tragedy in one or another way.

## **STATEMENT OF THE AUTHOR**

By my signature below, I declare and affirm that this thesis is my own work. I have followed all ethical principles of research in the preparation, data collection, data analysis and completion of this thesis. All scholarly matters that are included in the thesis have been given recognition through citation. I affirm that I have cited and referenced all sources used in this document. Strong effort has been made to avoid any plagiarism in the preparation of this thesis.

This thesis is submitted to Department of Sociology in partial fulfillment of the requirements for a Master's degree from the School of Graduate Studies at Jimma University. The thesis may be deposited in the Jimma University Library and made available to borrowers under the rules of the library. I solemnly declare that this thesis has not been submitted to any other institution anywhere for the award of any academic degree, diploma or certificate.

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## ACRONYMS AND ABBREVIATIONS

FAO	Food and Agricultural Organizations
EC	Ethiopian Calendar
FGD	Focus Group Discussion
GDP	Gross Domestic Product
KII	Key Informant Interview
NGO	Non-Governmental Organization
SNNPRS	Southern Nations, Nationalities, and People's Regional State
SPSS	Statistical Package for Social Science
UNDP	United Nation Development Program
UNESCO	United Nations Education Scientific and Cultural Organization
US	United State
USD	United States Dollar

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## ABSTRACT

*Craft activities that are discussed in this study are only pottery and weaver craft activities and the aim of this study is to explore the socio-economic challenges of artisan involved in pottery and weaver craft activities. The study identified the major challenges, constraints, and opportunities of artisans in Mari, Mansa and Tarcha-Zuria Woredas of Dawuro Zone. In this research, qualitative and quantitative data were used to investigate the socio-economic challenges of weavers and potters. The methodologies used include household survey, focus group discussions, in-depth interviews and observation to generate primary data and a descriptive statistical analysis was utilized to present results and discussions.*

*In this study, the data was collected from all house hold of artisan, because in sampling technique it suggested to use the entire population as sample when the study area population is small. This is for the fact that the total population of the artisan in the study areas is counted about 126 households.*

*Although the findings show that craft activities play a significant role both culturally and economically in the study area, the living status of the majority (95.2%) of artisans is very low both socially and economically. Thus, artisans (weavers and potters) have suffered from prejudice and isolation from economic and social life in the community. In addition, poor or low access to social services and lack of institutions aggravated the challenges of artisans in the study area. Furthermore, lack of skill improvement opportunities, poor institutional environment, absence of infrastructure such as road together with undulating topography and lack of credit service contributed and further exacerbated the problems of weavers and potters in the area.*

*As revealed in this study, market access, community attitude, absence of government support, issues related to infrastructure, institutional arrangements, socio-economic barriers and other structural factors are making the life of artisan miserable. Thus, to avert the existing challenges and change the livelihoods of artisans, responsible and concerned bodies should support them and promote their products in order to preserve the indigenous craft activity in the area, which has a vital role in reflecting the culture and supporting the economy. The local government should also act proactively in addressing the policies, strategies and other human rights issues that are set to address the rights of minorities and disadvantaged groups.*

**Key words:** - Artisans, Minority, Wavers, Pottery, Challenges;

# CHAPTER ONE: INTRODUCTION

## 1.1. Background of the study

According to Platt (2011) and U.S. Census Bureau (2009) inequalities based on occupation, ethnicity, racial and economic status in the community made artisans lead poor living conditions and to occupy lower socio-economic status. Platt (2011) also stated that inequalities determine not only the socio-economic status of individuals but also it determines individuals' life quality. In addition, the Census Bureau (2009) reported that the relationship between socio-economic status, race, and ethnicity is intimately intertwined and it has shown these in-terms of stratification and ultimately contributed to segregation from the general community. Catani, (2007) also reported that individuals who come from the lower status social group have low economic development, poor health conditions, and low levels of educational achievement in the community. However, according to the U.S. Census Bureau (2009), Socio-economic status affects overall human functions including social and economic activities of individuals in the community.

According to Jones and Schmitt (2014), the occupational minority groups, particularly artisans face different kinds of challenges in communities around the world such as marginalization and discrimination from any kind of activity and social relations. Discrimination and marginalization can serve as a hindrance to upward mobility for ethnic and racial minorities seeking to escape poverty. Woldesilase (2001), reported that most of the occupational minority groups in developing countries are prevented from entering the house and eating food together with the 'higher class' community members and they are feared for their linkage with evil forces that empower them with the skill to master and control the craft skill in the community.

The social challenges of occupational minority groups not only bounded by the social aspect of individuals but they also affect the economic aspect in the community. According to Woldesilase (2001), the occupational, racial and ethnic minority groups in many developing countries are living in poverty. Their activities are processed in backward technology and stagnant over many years. Woldesilase also stated that as the result of increased globalization, products are becoming more and more commoditized and artisans find their products competing with goods from all over the world. According to Mahgoub and Alsoud (2015), it is no longer possible to look at artisan and their products in isolation from global market trends and competition.

Like many parts of the world, handicraft people in Ethiopia also face challenges in their activity. UNESCO (2008), reported that the crafts people in Ethiopia belong to a low-caste and are looked down upon and suffered from prejudice and relative isolation. As Dubale (2012) noted, in most parts of southwestern Ethiopia, farmers are considered as primary social groups, while handicraft people, artisans and slaves are seen as secondary. According to Freeman and Pankhurst (2001), occupational minority groups lived for a long time in low socio-economic stratum and face different challenges in the community such as low educational achievement, low income, no or low cooperation with non-artisan in the community.

According to Dawuro Zone finance and economic development department statistics and geo-spatial data analysis and dissemination core work process annual statistical abstract, it has been reported that from the total population of Mari, Mansa, and Tarcha-Zuria Woredas, only about 7% engaged in handcrafting, an employee at government and none government organization and trading activities. Therefore, based on the above background, this research focuses on studying the socio-economic challenges of potters and weavers in the Dawuro zone of SNNPRS.

## 1.2. Statement of the problem

A study from around the world shows that social exclusion and inequality is a common phenomenon in most societies (Dea, 2007; Freeman, 2001). Accordingly, exclusion may appear in various forms such as performance of a separate task in the context of division of labor, ownership vs. non-ownership of certain goods, and membership vs. non-membership in social groups. Dubale (2012), in his finding, noted that in southwestern Ethiopia artisans and other minorities are seen as secondary social group (low status) as compared to the rest of the community while Freeman (2001), recognized in his finding that in south western Ethiopia one of the defining features of the social exclusion and inequality is the distinction between those who had legitimate access to social and natural resources and those who denied access to those resources in the community.

Dawuro society shares some of the characteristics of the common socio-cultural features of south western Ethiopia. The society is differentiated into various socio-economic categories such as *Malla* (the majority agrarian population), artisan and foragers (marginalized occupational groups). Each of these strata was associated with specific occupations and culturally they don't have equal access to natural and social resources in the community. The *Malla* maintained the highest social, economic and political positions while artisans and foragers were held the most disadvantaged status in the community.

As Ethiopia passed through major political events during the era of different regimes and tried to change the unjust socio-economic order, there has been no significant change documented in alleviating the socio-economic challenges of disadvantaged groups. However, particularly in Dawuro, the operation of development activities since 1994 by the Action Aid Ethiopia, an NGO with overt interest in minorities (AAE, 1994), is an important socio-economic event in challenging the exclusion of occupational minority groups in the study area.

Studies of occupational minority groups suggested that they share common traits, including unequal social and economic opportunities for different members of the society (Dea, 2007). This principle holds true for excluded occupational minority groups across south western Ethiopia and the Dawuro in particular. Thus, most of the artisans in Dawuro society occupy the bottom of the economic and social ladder and living in poor conditions as compared to the rest of the majority population ranked as the "Malla". In the past, the socio-economic challenges were

based on differential access to the social and economic resources in the community. Nevertheless, after the 1974 socialist revolution, all natural, social resources and political offices, in theory, became accessible to persons previously considered to be illegitimate. However, at present time, exclusion of the minority groups from social activities and accessing economic resources are still prevailing in the community, which may have an important impact on the socio-economic activity of artisans in the area. The attempts to implement developmental agendas in the past and present governments and then non-government agencies were not fully remedial and solved the challenges of minority groups in the Dawuro community. Thus, the occupational minority groups particularly weavers and potters are still suffering from social exclusion and economic inequality in Ocha Boba and Shaba Yoyo kebeles of the Dawuro zone.

Few scholars have made attempts to study the occupational minority groups in Dawuro. For instance, Dea (2007) studied that the *Manja* minority groups in the stratified society of Dawuro; Taye (2015) studied early marriage of the *Manja* occupational minority groups and Abraham (2013) studied about hide tanners among Dawuro society. From the above scholars, Dea and Abraham studied the *Manja* and tanners minority groups from the anthropological point of view while Taye studied the early marriage practice of the *Manja* without clearly mentioning their livelihoods. As mentioned earlier, number of minority groups such as Tanners, Weavers' Smiths, Carpenters, Potters and Hunters are living for a long time with the broader (*Malla*) social group in Dawuro. However, the socio-economic challenges of minority groups particularly the occupational minorities (Weavers and Potter) in which this research tries to examine is not studied so far. Thus, the current study assessed the characteristics of artisan activities and variety of problems including the social and economic challenges of weavers and potters in the study area.

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

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

The general objective of this study is to assess the social-economic challenges and their impact on the livelihoods of weavers and potters in the study areas of Mari, Mansa and Tarcha-Zuria Woredas of Dawuro.

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

1. To investigate factors, which are influencing the social relations of artisans (weavers and potters) with none-artisan (Malla) in the study area.
2. To identify the factors that lead weavers and potters to live in low socio-economic status in the study area.
3. To describe the way how the marginalized groups (weavers and potters) are stereotyped by the majority Malla social groups.
4. To identify the different forms of myths, their origin, the existence or lack of rituals, and their various roles.

### **1.4. Research Questions**

In order to achieve the stated objectives, the study has focused on answering the following questions:

- What are the social challenges that are influencing the relation of artisans and none artisans in the study area?
- What are the stereotyped myths that the community developed for a long time and its implication in the study area?
- Why the community maintained social distance among artisans?
- What is the socio economic status of weavers and potters in the study area?

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

This study is focused on the socio-economic challenges of particular occupational minority groups (weavers and potters) among the communities in the study area. The finding of this study can be considered as a unique contribution to those who want to work to alleviate the challenges of minority groups in Dawuro zone and elsewhere in Ethiopia. Since few of the studies conducted so far in Dawuro zone have focused on and addressed the ethnographic back ground of marginalized groups such as Manjas (hunters), carpenters and Degela (tanners). Thus, this study has its own contribution to researchers, students, policy makers and program implementers



(government and non-government bodies) by providing some information related to the socio-economic challenges of weavers and potters in the study area.

### **1.6. The limitations of this study**

The unit of analysis for this study is the household, which imposes certain limitations. This is due to the fact that the household is not a homogeneous unit; rather, it is internally complex with different members (men, women, and children) having different roles and autonomy of control over resources including those crucial for artisans. Therefore, information obtained from a single member of a family (head of the Household) might not exactly represent others. Not having a disaggregated approach to gather information from each member of the family is one considerable limitation.

### **1.7. Delimitation of the study**

In order to have more comprehensive information, it would have been good if the study had included the challenges of whole artisans such as smiths, tanners, carpenters, potters, and weavers living in Dawuro zone. However, due to time, financial and the hardship of the Dawuro topography, this study was confined to weavers and potters living in Ocha Boba and Shaba yoyo Kebele of Mari, Mansa and Tarcha-Zuria Woredas in Dawuro Zone. In addition, it was delimited as a rural set-up of artisans because many of the traditional handcraft activities are found in the rural areas of Dawuro Zone. The problems with studies of social challenges of occupational minorities (weavers, potters) are that the concept remains an unspecified umbrella-term for all possible kinds of challenges that occupational minority groups might ever encounter. Such a broad, “one size fits all” concept of challenges makes it hard to carry out targeted empirical research on the topic. The study, therefore, focused more on the various dimensions of social relation, the trends of artisans’ economic activity, the challenges of economic activity and the support system of weavers’ and potters in the study area.

## CHAPTER TWO

### 2. Review of Related Literature

In this section, different reviews of the relevant literature on the socio-economic Challenges of Weavers and Potters are presented. Different theoretical approaches and conceptual frameworks dealing with the socio-economic challenges of weaver and potters are also reviewed.

#### 2.1. Definition of Concepts

The literature on diversely appearing communities lacks common definitions with regards to artisan activity. This lack of a typical approach hampers effective comparative analysis, which can lead to wrong or misleading conclusions (Christopher et al., 2001). For example, the name itself given to artisan activity is many. However, for the purpose of this study artisan activity that includes handcraft activities have the following concepts and are discussed below.

##### 2.1.1. Handicraft:

The term handcraft lacks common definition and varieties of terms are used interchangeably in different contexts. For example, the handcraft activity often called in different literature "off-farm", "non-farm," "non-agricultural," "rural enterprises", "rural informal sector," "rural industries," "cottage industry" and "handicraft sector ", which routinely appear in seemingly the same ways (Tesfaye, 2010). For the purpose of this research, descriptions of Oliver (2011), Frayling (2011), Adamson (2007) and Ingold (2013) were used where the meaning of the handcraft activity was described as follows. Handcraft activities such as tanning, weaving, pottery, smith, wood work and others depict a cultural trait of a specific region or time that is defined as products made without the use of technological tools. Craft is often associated with something that is genuine and handmade (Oliver, 2011). On the other hand, craft is manifested when major manufacturers promote their wares using craft language, such as "handmade", "hand-finished", "made by our craftsmen, artisan", often in combination with 'organic', a word that is repeatedly associated with craft (Frayling, 2011). In addition, craft can refer to a category, an object, or an idea practically the object or material produced by hand (Adamson, 2013).

##### 2.1.2. Occupational Minority groups:

Different explanations are given for the origin of the minority group from different angles. However, in this study, minority states that societal given social status based on one's occupation

and therefore people engaged in certain occupations are found at the bottom position in their status as a result of the prevailing social and economic inequality and stereotyping in the community (Freeman,2001). Although the term “minority group” has a broad concept, this study focuses on occupational minorities of potters with low social status based on their occupation and stereotype attachment in the community.

### **2.1.3. Artisan:**

Artisans are skilled craft workers who are making or create material objects partly or entirely by hand and they had their own social position in the community. Some of the written documents show that almost all traditional craft artifacts are made by hand and the skills of those craft workers usually inherited from their parents (UNESCO, 2001). On the other hand, UNDP reported that in developed countries the artisans are skilled workers who are passed a trade test after having completed an apprenticeship under a qualified tradesperson (UNDP, 2013). The apprenticeship is a work-based program that combines theory, practical learning, and work-based training. However, this study focused on the traditional hand craftsmen who are living among the rural community of the study area.

### **2.1.4. Exclusion:**

In this study, exclusion refers to the person who is excluded from social and economic resources in the community. In the base of this, most scholars agreed that exclusion is multi-dimensional in nature and the form of exclusion is varied society to society and country to country but, social exclusion very much depends on stereotype attachment based on occupation, ethnic background and races in the community (Burchardt, 2002) and (Vrooman, 2007). A working definition of social exclusion would be non-participation in or denial of access to key activities of a society. It should be stressed that exclusion normally means that an individual is not participating in society for reasons beyond his/her control, but that he or she would like to participate. However, Social is generally agreed to be a relative concept to time, place/location and society as a whole. Then, the working definition refers to participation, which is central to the concept of exclusion. The ones, which are regarded as “key” are left open although contested categories and often used in interchangeable and rather confusing ways, political engagement, cultural interaction, and economic participation are the most obvious dimensions. In this research social exclusion refers

to any person or group of people forced to be excluded from the social and economic resource in the community.

## **2.2. The Contribution of Handicraft**

The aim of this research is to assess the socio-economic challenges of artisan living in the rural community of Dawuro Zone but, it is important to introduce the contribution and challenges of artisan elsewhere in the world particularly in developing countries. Thus, different writers described the handicraft activity is increasing prevalence in both developed and developing economies and its role in rural livelihoods of artisans (Tesfaye, 2010), (Mishra 2007), (Loening et al, 2008). According to Mishra (2007), handicraft activities play an important role in terms of its share in household's income of artisans and the work of Tesfaye (2010), which was undertaken in sub-Saharan Africa, Latin America and southeast Asian countries also supports this. For example, the contribution from the craft activity alone is 40–45% in some areas of south eastern Asia. Surplus labor in rural areas spent on handicraft activities especially during the agricultural off seasons, (Loening et al., 2008).

The roles of handicraft activities are not only in terms of economic aspect but also it has cultural significance. It has been noted that handicrafts play an important role in representing and preserving culture and traditions (Muller, 2011). Muller also described those indigenous handicrafts as a substantial medium to preserve traditional art, heritage, culture, traditional skills and talents which are associated with people's lifestyle and history (Muller, 2011). In addition, handicrafts are unique expressions of both tangible and intangible cultural heritages and handicrafts are part of the culture of a nation or ethnic group and represent a key component of socio-economic life. To this account, beyond their aesthetic and cultural dimensions, handicrafts present several interesting socio-cultural characteristics.

UNESCO reported that indigenous handicraft is used to reflect basic ideas, mental images, skills and culturally prescribed ways to do things. Similarly frequently occurring patterns of different material items represent ethnic groups, which formed the interpretative basis for assigning meaning to material culture and the archaeological record. The above explanation is to show the skill and the value of craft activities are usually transmitted from generation to generation by traditional art and thought through artifacts of craft products. On the other hand, today, in many developing and developed nations, the traditional craft industry is a major source of employment

and income generation and it constitutes a significant part of the economy (UNESCO, 2008). It is also reported that some industrialized countries give significant importance to the craft sector (UNESCO, 2008). For example, in Italy, 24% of national enterprises belong to the crafts sector with significant opportunities for employment. Thus, Italian crafts exports represent 17% of the Gross Domestic Product (GDP). In Colombia, total crafts production represents a yearly income of approximately US\$ 400 million and brings to the crafts workers a monthly income of US\$ 140 to 510 and crafts exports (excluding sales to tourists) amount to US\$ 40 million per year. In general, hand crafts play a crucial role in the livelihoods of the rural community. This is because small scale businesses in the rural area have a significant impact on generating an additional source of income to rural households (McDaniel, 2009).

### **2.3. The Challenges of Craft People in the World**

Different written documents show that the living status of occupational minorities in various parts of the world is very poor (Kumudha, 2013, Eferem, 2015, Dubale, 2012 and Tesfaye, 2010). As Kumudha and M. Rizwana described, the traditional craftsmen face numerous social and economic challenges in different communities elsewhere in the world (Kumudha and, 2013). They encounter a shortage of input materials for the production process, poor working capital and lack of fair market in the community. In addition, the prevailing challenges of social exclusion such as marginalization and discrimination made their life miserable in most parts of the world and particularly the problem is worse in the developing countries. According to Eferem the activities of craft undertaken for survival reasons refer to discrimination and desperation in most communities and the challenges determine the status of traditional crafts people around the world (Eferem, 2015). In most parts of the world, the excluded artisan groups are characterized by poor life conditions emanating from restricted access to resources like natural, social and others (Dubale, 2012). Different writers reported that why the craftspeople in the developing world living in persistent challenges (Dubale, 2012), (Tefaye, 2010), (Eferem, 2015). They identified a large number of factors to explain the magnitude of challenges that the craftspeople are facing as compared to non-artisan in society. In addition to the highlighted challenges of artisans described above, key aspects of artisans are elaborated below.

### **2.3.1. Maintenance of Social Status**

Society has its own distinct features of socio-economic strata by nature. The social and economic status of members of a given society can be measured as a blend of wealth, income, occupation, and education (Reginald, 2018). The same author described that the other contributors to social and economic status include race, ethnicity, home ownership, family size, family types, and even types of foods being consumed. He argued that the combination of social and economic status in the community can reveal a group or individual's unequal access to resources, privilege and power control in a society. Thus, people face direct discrimination and prejudice within the society based on their socio-economic background or status in the community (Joanna, 2014).

Socio-economic status encompasses not just income but also subjective perceptions of social status and social class that encompasses quality of life, which attributes the opportunities and privileges afforded to people within society and it also correlates with educational achievement, poverty, and health outcome in the society (J. Jones and Schmitt, 2014). According to U.S. Census Bureau, the socio-economic status is a consistent and reliable predictor of a vast array of outcomes across the life span and it affects overall human functions including physical and mental health (U.S. Census Bureau, 2009).

The craft people in the world, particularly in a developing country, belong to low social and economic stratum. The occupational minority groups of people are viewed by the dominant groups as persons who practice handicraft have possessed with some mystic power that can endanger others (Dubale, 2012). As a result of the community's notion, they are commonly despised and considered as disgraceful. Thus, it is understandable that the social and economic challenges of craftspeople affect the social interaction of individuals among others and restrict to use available resources in the community. Freeman, in his enquiry, stated that Ethiopians among the countries in the world stratifies the community based on their social and economic status (Freeman, 2003). Furthermore, Dubale refers to the social and economic exclusion that has made socio economic inequalities that are observed in the community generates high and low status citizens (Dubale, 2012).

### **2.3.2. Illiteracy among Rural Artisans**

Education is the back bone to improve the social and economic status of an individual in the community. However, several studies indicate that handicraft producers, the artisans have a low level of education (Barber, T.M.K., 2006, Amin, I.M, 2006). In most countries, artisans have a

low level of education attainment so that they face various social and economic challenges. The magnitudes of challenges are very high among rural artisan in developing countries around the world. One of the major reasons for low educational attainment is that the various products require complex and lengthy process and often involves the whole family including children, which means children quit or miss the school. This is one of a challenging constraint in preserving craft tradition as the level of literacy makes it difficult for the artisans to access various government schemes, obtain market information, bargain with middlemen/traders and manage businesses properly, which makes them incompetent as compared to the remaining population. Moreover, studies confirmed that the number of vocational institutes providing training in handicraft skills is very small in countries around the world (Norasingh, 2017 and Rose, 2013). Due to illiteracy, their handicraft products lack quality that resulted in failure to win challenging competition of market in the globe and even in the local market. Design is often understood as a means to develop crafts to meet the needs of consumers and producing a large quantity with quality and applying modern processing technology is gained through basic education and need-based training.

### **2.3.3. Lack of Attention from Government**

The handicraft sector has received inadequate attention from the governments and non-government agencies. Some donor agencies and international NGOs have started to show interest in addressing development challenges linked to artisans. They have identified a number of problems hindering the development in a wide range of possible technical cooperation areas. Many developing countries recognize that craft sector development can play a significant role in economic development but they lack a specific policy framework to guide the development effort of artisans (Rutashoby and Jaenssson, 2004). For instance, in most cases, the responsible sector lacks a clear decision on the demarcation of ministerial responsibilities for artisan craft promotion. Due to the wide range of development issues, it is important to preserve the traditional, cultural references in the way of improving the life of artisans. Because, the promotion of craft product, improve the skill of craftspeople and technological innovation plays a decisive role in the life of artisans. But, Rutashoby and Jaenssson identified that the governments in developing countries often face difficulties in establishing a proper ministerial coordination mechanism lack of clear vision to support the craft sector. According to lack of mechanism of preservation of the craft and the knowledge of art is endangered by the process of globalization and the free trade policy implementation that most of the traditional crafts have lost

their identity and the market demand has begun to neglect from time to time (Epherem, 2015). Epherem further explained that the reason for innovative handicrafts adjusted according to cost effectiveness and for changes in the market demand replaced the true value of the traditional crafts. Thus, the demand driven market force is overwhelming and most developing countries do not seem to have any powerful counter measures for this eminent trend in the global market.

#### **2.3.4. Lack of infrastructure**

One of the main obstacles for handicraft activity in the rural areas is the lack of availability of basic infrastructure. In many developing countries, the inadequate supply of basic infrastructure makes difficult to accomplish the required tasks in time and get optimum output (Barber, 2006). Consequently, the increase in the production cost leads to uncompetitive in the domestic as well as international markets. However, rural artisans find difficulties in accessing various types of raw materials as most of the raw materials for handicrafts come from a long distance. Due to the worst condition of roads not only artisans face difficulties to obtain raw materials, but it also increases the cost of production and the products of craft are inaccessible to the market. Furthermore, the price of some raw materials is increasing day-by-day, such as the price of yarn has increased tremendously, which has also increased the cost of production. The challenges related to infrastructure in developing countries like Ethiopia are common and hinder the growth of hand craft activity of the artisans in general (Tassew, 2013).

#### **2.3.5. Access to Various Inputs**

The rural artisans in developing countries have demand and supply challenges in the community (Marof, 2010, Mike, (2009), and Raja et al. (1985). Accordingly, the factors that are related to the restrictions of the size, quality, and pattern of the markets are determined by the demand of craft in the community and the supplies of raw materials constraint, on the other hand, impede production and finally the availability of the products in the market. Studies of Marof show that unavailability of skilled labor, the difficulties in obtaining raw materials, the reluctance to adopt modern methods of production or technology are the other supply-related craft challenges to artisans.

#### **2.3.6. Lack of Appropriate Market**

There are three types of market for handicraft goods: first, the local and national market; second, the tourist market; and finally, the export market (Mike, 2009). Market type influences the size and demand pattern of craft products in the market. The market scenario for craft products in



terms of local and national markets that the constraints originate where the majority of developing countries crafts are produced in rural areas are sold in local and national markets only (Raja et al., 1985). As a result, the economic status of artisans is deteriorating promptly because a number of interacting factors such as mass production of goods supported by sophisticated marketing and advertising are destroying the activity of many rural artisans. The technology supported craft activity win both the market of local, national and international.

### **2.3.7. Lack of Finance**

In most cases, craftspeople belong to poor families and due to lack of financial resources; they face problems continuously (Kabo, 2005). Thus, although several artisans are endeavoring to manage their activity for the sake of subsistence existence, they cannot expand the business of craft due to financial constraints in rural areas of particularly developing countries in order to meet the market demands. Moreover, it is difficult for artisans to get loans from local banks as they cannot guarantee repayment. Even if the artisans managed to get loans, their profit margin is very low to cover the interest rates.

### **2.3.8. Lack of Quality**

The handicraft industry is considered as a low technology sector that involves traditional methods of production and designs and the handicraft producers lack the capability to design and develop new marketable products (Senko, 2003). On the other hand, handicraft entrepreneurs who introduce a new design face the issue of risk that the artisans need to be criticized, to some extent, for adherence to the traditional designs (Pinaisup and Kumpun, 2006).). But, nowadays, customers have a rapidly changing demand for new designs; in order to compete in the market, the crafts worker should understand the changing needs of customers and should introduce modern designs, which still reflects the longstanding culture to attract the market and address customer needs.

## **2.4. Occupational Minorities in Ethiopia**

In Ethiopia, the term minority is used to refer to two kinds of ethnic groups: endogenous or exogenous groups. Endogenous minorities are those ethnic groups that have traditionally lived in the territory of a region and exogenous minorities are ethnic groups that have migrated to the region in the recent past and are endogenous in another region (Van der Beken, 2007). The

occupational minorities speak the same language as the population and engaged in the same activity with which they live (Freeman and Pankhurst, 2003).

According to Freeman and Pankrust, traditionally some minority groups are called hunters or occupational castes, and they live in all regions across the country. Some of them are the *Watta* among the Oromo, the *Weyto* among the Amhara, the Fuga or Mana among the Gurage, the *Manjo* among the *Kaffa*, the *Kwegu* among the *Mursi/Bodi*, the *Hadicho* among the Sidama, and the *Mijan* and *Yibir* among the Somali.

It has been argued that unjustified myths existing for generations among dominant farmers have perpetuated the marginalization of the occupational groups. The representation of marginalized groups in mythology varies from situations where they share a kinship with the rest of the society to instances where they are seen more as associated with nature and the wild, and even, in extreme cases, having descended from union with animals. In Ethiopia, the overall context of relations between occupational minorities and dominant groups is structured clearly by political, social and economic marginalization (Gebreselasse, 2003). Pankhurst and Freeman's document shows that these people, who dwell in rural area of Ethiopia are not allowed to own any productive assets such as land, they do not participate in politics even in local assemblies, they are not allowed to take part in any social events, they are prohibited from entering farmers houses, have separate seat at weddings and funerals, are restricted from joining associations and have separate burial places. However, the combined factors of migration, urbanization and religious conversion, first to the Ethiopian Orthodox Christianity, then Islam, and, more recently, to the Protestant denominations, have slowly improved the relations between the minority and the dominant groups (Freeman, 2001). But this change is small in its scope and hence is not geared to fixing the social hierarchy.

The minorities across the country are still marginalized and deprived of access to important sources of power, wealth and the political, social and economic structures are still shaped in such a way that the marginalized groups are systematically excluded (Ephrem, 2015). In addition, there is a longstanding belief held among Ethiopians that any group that deviates culturally or physically from the rest of the population is at the fate of being segregated and not welcomed (Keith, 2009). Nonetheless, their occupations have been vital for the daily living of the whole society.

Studies of different researchers that deal with rural hand craft activities in south Ethiopia are summarized as follows (Freeman, 2003 and Dea, 2007). The themes of those studies are the involvement in hand craft activities positively influences the livelihood of artisans. According to Dea, farmers with hand craft activity in the south western region show strong backward and forward linkages with other activity in the area. For instance, the craft of artisan used for ritual, festivity, kitchen, agricultural implements but its importance has declined over time. According to the authors, the reasons for this are linked with varieties of problems including poverty, low purchasing power, primitive technology, and poor infrastructure, shortage of raw materials and down looking of the artisan in the community. Lack of restrictive policies, lack of skills, training and lack of access to credit have reduced the income generating capacity of artisans in Ethiopia, particularly in rural areas. On the other hand, Freeman also states that throughout southwestern Ethiopia there are a number of marginalized minority groups who work as potters, tanners, smiths, weavers and woodworkers. All these groups are defined by occupation, or notional occupation (i.e. their hereditary occupation, even if they do not practice it any more). Whilst farming clans may vary in rank and status, no farmers are despised and marginalized in the same way as these occupational groups. However, it is not the case that all craftwork is despised or that all crafts are carried out by despised marginalized groups. In fact, it is impossible to neatly map occupation onto group status. Freeman also explained that it is not possible simply to distinguish despised crafts from those that are not despised because this varies enormously throughout different geographical locations. He gives an example, in Gurage, for example, woodwork is carried out by a despised minority group, whereas in most other areas woodwork can be done by anyone. Weaving is carried out by a despised group in Kafa and Dawro but it is a respected occupation for any man in Gamo and another study in Dorze pointed out that the presence of a positive relation between handcraft activity and other activities (Hanna, 2010 and Ephrem, 2015). His findings in Dorzeshow that the households obtain income from handcraft activity and he further noted that the Doreze communities are known in Ethiopia for their traditional wearing cloth Dunguza and the supplementary income obtained from the sector. However, their livelihood situation is not economically sustainable and therefore they wish to do something else which is more profitable. From this point of view, the activities of handcraft have a crucial role in the community although they are living with many social and economic difficulties.

Loening and his colleagues, using survey data from four major regions in rural Ethiopia studied the characteristics of the performance, opportunities, and constraints of handcraft activities. Although this is the case, women have higher participation rates than men associated with their marginalized position (Loening et al (2008). However, according to UNESCO, craftspeople in Ethiopia belong to a low-caste and are looked down upon. This artisanal group has suffered from prejudice and relative isolation in society (UNESCO, 2008). Craftspeople often live in very poor conditions and their settlements tend to be separated from the rest of the community. They have no right to land ownership; illiteracy is particularly high amongst them and is generally subjected to low self-esteem and show apathy for a better future due to the hardship of their living conditions in Ethiopia.

## **2.5. Theoretical frame work**

This research work was guided by social exclusion and occupational inequality theory.

### **2.5.1. Social exclusion**

Social exclusion theorists are concerned with the dissolution of social bonds, the incomplete extension of social rights and protections to all groups, and the links between the idea of exclusion and more conventional understandings of inequality. Social exclusion is usually defined as more than a simple lack of material resources such as income. But, it is to be socially excluded meaning to be deprived of social recognition and social value and to remain an outsider in contrast to an in-group. According to Dertwinkel (2008), weavers' social exclusion identified as exclusion from one form of "social closure", which he saw as an attempt of one status group to secure for itself a privileged position at the expense of another group through a process of subordination such as occupational minority groups in the community. A social exclusion minority group is neither a condition nor an outcome, but rather a dynamic process, meaning that individuals or groups can slip in and out of such marginalization. The very idea to speak of social exclusion in developing country particularly in Ethiopia exhibited in form of rejection, such as lack of cooperation and lack of association with closely related minority groups in the society (Grand and Piachaud, 2002). As stated by Dertwinkel, the social exclusion stressed social distance, marginalization, inadequate integration and lack of participation (Dertwinkel 2008). Later on, social problems originating mainly have unequal participation in development programs such as isolated individuals suffering from poor living conditions. These long-term

social challenges of the artisans that are correlated with social exclusion are worse in the Dawuro zone.

### **2.5.2. Inequality**

Generally, when referring to inequality in this research, it has a double meaning. First, it gives more meaning in terms of economic inequality and secondly the inequality is based on occupation in the community. However, economic inequality greatly affects the status of an individual that is linked with their access to resources like finding a job, buying a house, etc. (Miech, 2003). If an individual experiences occupational inequality, it may be more difficult for them to find a job, advance in their job, get a loan or buy a basic consummation. Occupational standing can lead to predictions of outcomes such as social standing and wealth which have long-lasting effects on the individual as well as their dependents (Miech, 2003). Segregation by occupation is extremely high with so many disparities and inequalities among occupational minorities and farmers or other social groups of equitable qualifications. This shows that the division of labor is a central feature for occupation based inequality.

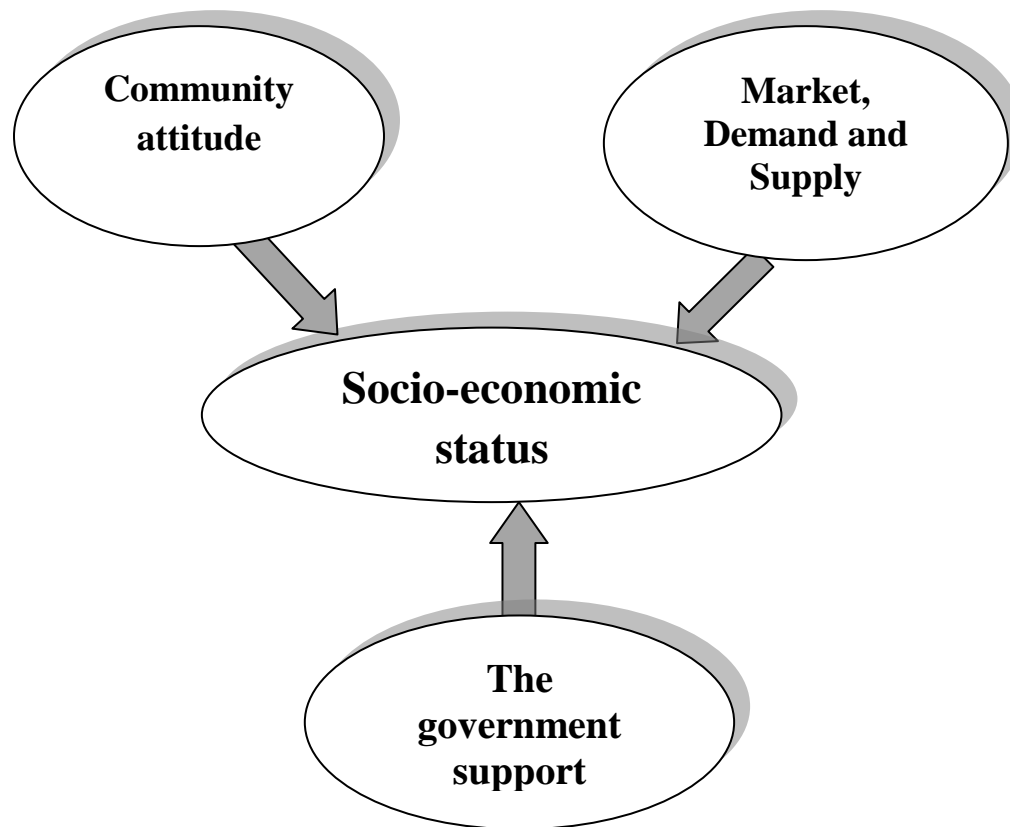
Once the artisans are excluded due to their occupation in the community it influences the structure of economic and social aspect of their lives. The social exclusion makes favorable condition to socio-economic inequality that finally tends to shift to common identities of poverty to those occupational minority groups in the community. However, the current study identifies the general and overall picture of socio-economic challenges of traditional crafts people's inequalities under this theoretical farm work.

## **2.6. The Conceptual Framework**

This study analyzes the socio-economic challenges of rural artisans and the underlying causes of challenges. According to Tesfaye, (2010), it is the analytical framework that guides the investigation, which should determine the nature of data required, and the methods of acquiring the necessary data concerning the research topic. An analytical framework also serves as a “lens” through which a researcher looks in to.

Conceptualizing the factors which are inflecting the socio-economic status of artisan and it focuses on one of the most fundamental aspects of artisan status. The framework is to show simply and identifies the challenges of artisan which are hindering their life in the community.

The arrows in Figure-1 show the direction of influence from each aspect. The context of factors has a significant effect on the life of artisans and the occupational minority groups in the community. The factors of socio-economic status which are shown by conceptual frame work takes into account the range of those factors to build the status of the artisan in the community. The factors which influencing the socio-economic status are described below (see Figure-1).



**Figure 1:** Conceptualizing the factors influencing the socio- economic status of artisan.

**Source:** *This illustration developed by author.*

## **CHAPTER THREE:**

### **3. RESEARCH METHODS**

Methodology focuses on how research was conducted by using appropriate techniques and methods, in order to achieve the intended goals. The choice of methodology to carry out a given research largely depends on the purpose of the research, the research questions that was asked and the type of information gathered. As the major focus of this study was with the socio-economic challenges of weavers and potters, a cross-sectional community based study was carried out using qualitative and quantitative data that were collected in short period of time.

#### **3.1. Study area setting**

Dawuro Zone has 10 Woreda and 1 city administration namely Tocha, Isera, Kechi, Mari Mansa, Mareka, Tarcha Zuria, Gena, ZabaGazo, Loma Bosa, Zisa, and Tarcha city administration. The study was carried out in Ocha Boba and Shaba yoyo Kebeles in Mari Mansa and Tarchazuria Woredas, Dawuro Zone. Dawuro is one of the 18 Zones of Southern Nations Nationalities and People's Regional State (SNNPRS). It is bounded by Jimma Zone of Oromiya regional state in the north, Kambata-Tambaro zone in the north east, Wolaita Zone in the east, Gamo Gofa Zone in the south and Konta Special Woreda in the west. The capital town of Dawuro Zone Tarcha is located at about 493 kms from Addis Ababa via Jimma to South West of Addis Ababa, 340 kms to the West of Hawassa, the regional state capital via Wolayita Sodo, and 140km to south east of Jimma. The study area Marka Woreda is one of the ten Woreda of the zone and has one administrative city, Tarcha which also capital city of Dawuro zone (see fig. 2 and 3).

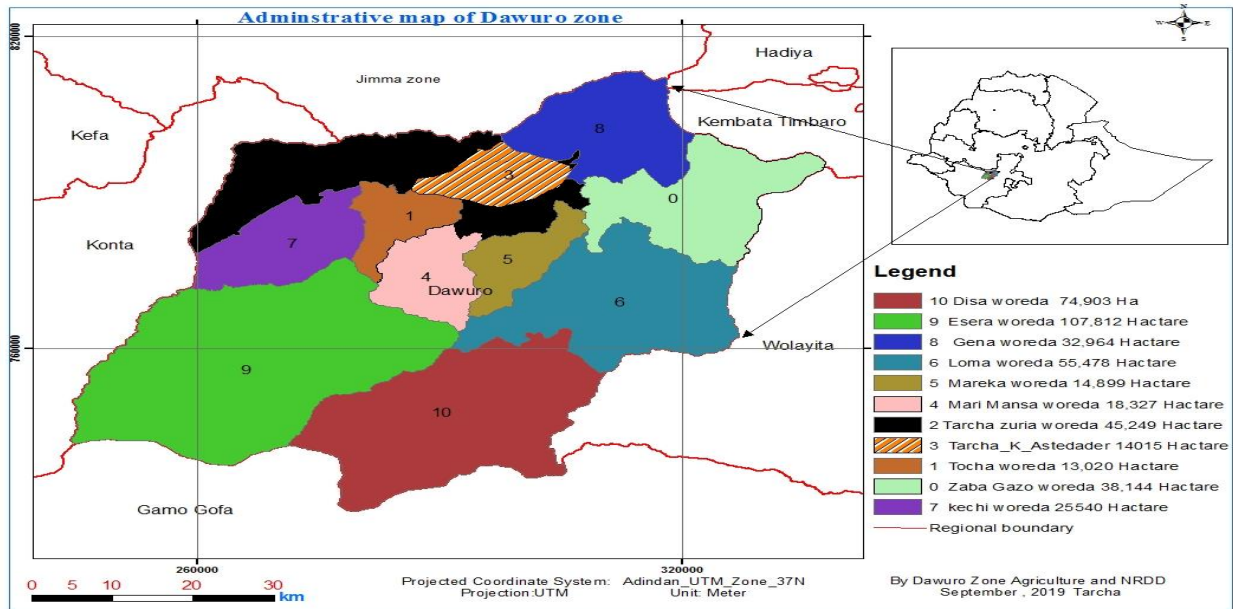


Figure 2: Administrative map of Dawuro Zone SNNPRS

Source:DZEFD

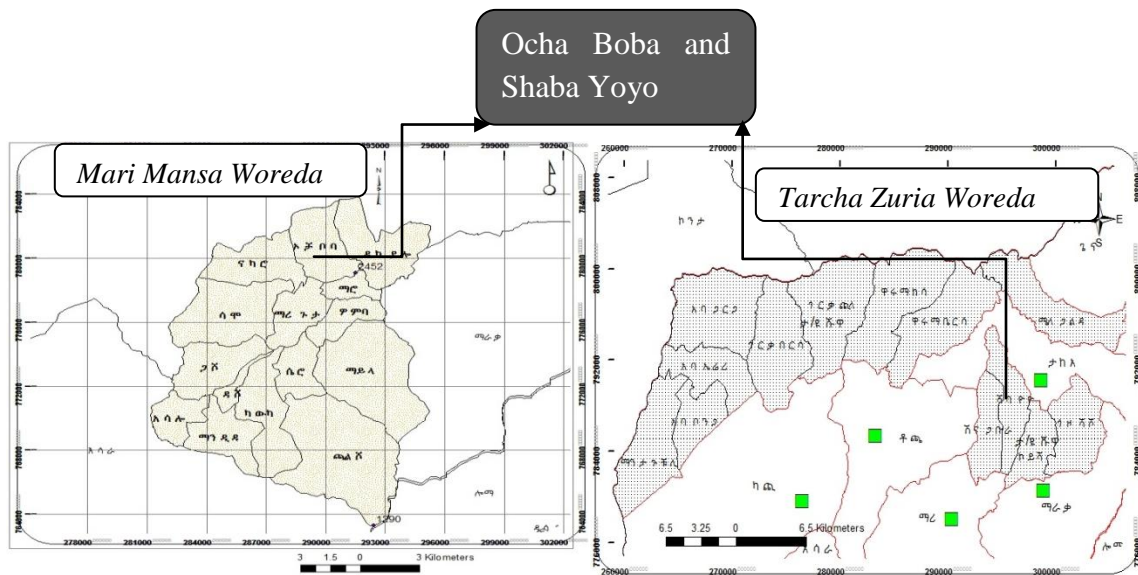


Figure 3: The Study Area of Ocha Boba and Shaba Yoyo Kebele in Mari Mansa and Tarcha Zuriya Woredas

Specifically, the data obtained from Dawuro Zone Finance and Economic Department 2018 annual statistical report shows that Mari Mansa Woreda is bounded in Dawuro Zone by, Tercha Zuria Woreda to north, Tocha Woreda to South, Esera and Tocha Woreda to West, Loma and Mari, Mansa and Tarcha Zuria Woredas to east. Before 2011 EC, Dawuro zone have five Woredas and one city administration. However, after November 2011 EC the regional state



government restructured the Zone and as the result, additional Woreda administrative structures are created. Thus, Mari Mansa and Tarcha Zuria Woredas are among the 44 newly emerged Woredas in SNNPRS, where population census is not yet conducted. But for the purpose of this study, the researcher used the previous Woreda (Mareka Woreda) population projection. Thus, Mari, Mansa and Tarcha-Zuria Woredas are estimated to be 467.70 square k. m., which account for about 10.74% of the total area of 4436 square k.m of Dawuro Zone. The total population of Dawuro zone is also estimated to be about 665, 825 according to 2009 E.C. Ethiopian census bureau report. From the total population of Dawuro about 93% are engaged in agricultural practices and 7% is in handcraft and other non-agricultural activities. The craft activity such as smith, tanning, weaving, and potters are widely spread across Dawuro zone (DZEFD, 2009). In terms of religious practice, 97% of the population practice Christianity, (predominantly protestant, Orthodox and others like Catholic). The rest 3% of the population are followers of Muslim and traditional beliefs (Wondimu, 2012).

In the Dawuro ethnic group, the traditional tribal classification comprises that of the Dawuro people having three tribal bases namely Malla, Dogola and Amara, which all together are regarded as *qomos*. It also includes other occupational social groups, which are called Wogache (Black Smith), Shemagne (Weavers) Degela (Tanners), and Mana (potters) who are under the categories of the three tribal base of Dawuro. In addition, except the Weavers the rest are late comers in the area from other neighboring and distant areas such as Kaffa, Gonder and Gojjam (Dubale 2012). Therefore, hierarchically Malla, Amara and Dogala come first and the artisan groups such as Weavers, tanners, smithies, Manja and potters comes second in social strata. The Manjas and potters (Mana) are highly despised and discriminated in Dawuro society whereas weavers, tanners and smithies better accepted as compared to Manjas and potters.

The study area was selected purposely because the challenges of weavers and potters in the study areas are highest as compared the occupational minorities living to other Woredas in Dawuro Zone and it needs investigation to suggest solution for improvement. The power of purposive sampling lies in selecting participants who would provide the richest depth analysis related to the central issue being studied (Hamed t, 2016).

### **3.2. Research Approach**

This study was used mixed (qualitative and quantitative) research approaches. The term “mixed” research approach refers to an emergent methodology of research that advances the systematic integration, or “mixing”, of quantitative and qualitative data within a single investigation or sustained program of inquiry (Creswell and Plano, 2011). Thus, the basic premise of this methodology is that such integration permits a more complete and synergistic utilization of data than doing separate quantitative and qualitative data collection and analysis. The qualitative and quantitative data evaluations provide an opportunity for the studies to contribute best practices in how to implement the inquiries effectiveness in achieving the triple of aim outcomes cost, quality, and quantity of the finding. To this end, to investigate the social and economic aspect of artisan, mixed approach is appropriate because it enables the researcher to look at the variables from different perspective.

The qualitative and quantitative data from the field was through survey questionnaires and check list. The choice of using a mixed research design was due to the fact that it allows fulfilling the gap of qualitative or quantitative approach. Mixed research technique was used to deal with numerical and none numerical variables or qualitative information. In this study, the techniques allowed to analyze the social and economic challenges of artisan in changing world.

### **3.3. Study Design**

The study employed cross-sectional research design in which data were collected at one point in time and such a design is highly recommended by many researchers for determination of relationships among variables (Leeuw ED, Dillman, 2008). In addition, in planning research it gives sort of idea as to the time scales that are available for the study. This research was conducted in a short-term, because the cross-sectional study uses a ‘snapshot’ approach where the data are collected at one point in time. The design coincides more often with a survey methodology. Thus, for this study, the cross-sectional community based household survey was used because of the pressure of time and resources.

### **3.4. Methods of Data Collection**

Primary data was collected using structured and semi-structured household survey interview questionnaires, focus group discussions, key informant interviews and personal observations. A

person was assigned from the culture tourism and government communication affair office and rural development office (extension worker) to facilitate contacts with various offices and institutions. One day training on data collection tools was carried out and mock exercise done to test the effectiveness of tools in non-study area. Continuous follow-up and supervision was carried out to assure data quality.

#### **3.4.1. Household survey**

In this research, data were exclusively collected from the two occupational minority groups, the weavers and potters due to their isolated settlement from the other social groups in the study area. Thus, the survey data was collected from the whole members of weavers and potters living in Ocha Boba and Shaba Yoyo kebeles. The survey questionnaire was prepared based on the research questions to gather information from 126 households in the study sites. The household list of artisan, which was obtained from Mari, Mansa and Tarcha-Zuria Woredas agricultural office shows that the listed households of artisan living in Ocha Boba and Shaba Yoyo Kebele were 126. From this count 35 households of potter family live in Shaba Yoyo while 91 households from weaver family live in Ocha Boba Kebele. All population of artisan included in this research are homogenous because they are part of Dawuro society, have common culture and experience common socio-economic challenges except their status as artisan.

#### **3.4.2. Focus Group Discussion**

Two focus group discussions were held in the study kebeles. Each group comprising of eight persons from selected Kebeles in the study area. Participants of the focus group discussion include households practicing weaver and pottery. The two focus group discussions included the elderly, the youth and women and men from the potters and weavers family to ascertain different views, opinions and socio-economic perceptions of the participants. A checklist of issues was prepared for discussions and allow the participants to analyze their own situation in a way they do not feel influence from an outsider (refer to the checklist for focus group desiccation in annex-3).

#### **3.4.3. Key informant Interview**

The key informant interviews are carried out at two different levels. The first was arranged with well-known artisan (household relatively successful in undertaking weaving, and pottery) and the second was arranged with government officials and experts as well as local leaders. Guiding

questions were used to facilitate the discussions (4 artisans and 4 agricultural and health extension worker, 2 Kebele leaders and the remaining 2 experts from Woreda and zone Culture Tourism and Government Communication Affairs Department) in the selected sites through face-to-face interaction. Open-ended and closed guiding questions were used for the discussion (refer to the checklists for key-informant interview in annex III).

Before conducting the interview, the key informants were selected based on certain criteria. The criteria include:

- Individuals who have worked in the craft area and well understand the challenges of handcraft activities (weaving, pottery) in the study area.
- Extension workers and Kebele leaders living and working with artisans for a long time.
- The experts selected from Woreda, Kebele and Zone who have full information and also knowledgeable about the artisans in the study area. In addition, they are degree holders from recognized universities in the fields of social studies, who are closely related to the subject matter of this study.

#### **3.4.4. Observation**

The observation was held on the artisan's activities and related challenges, which are among the main reasons for the low status of craft people in the study area. Therefore, issues that were perceived during supervision of the household survey, focus group discussion, and in-depth interviews were dealt with artisan in each Kebele. Besides, observation was administered as a supplementary technique during the data collection process. The artisans activities assessed through observation in the study area focused on their settlements, interaction with others, production process and marketing. In addition, observation was also made as to how crafts men operate their work and how they conduct their activity as well as design. By doing this observational activity, it was expected that it gives an insight of how the production process going on in the study area, which is linked to the price of craft depends on the quality of craft produced by the traditional artisans. In addition, apart from the time spent on interviews, the researcher made an effort to spend time with artisans, which enabled to be in a better position to thoroughly observe their craft activity and the challenges they are facing. This entails made the researcher take systematic noting and recording of events happed in study area. The observational record is frequently referred to as 'field notes' detailed, nonjudgmental, concrete

descriptions of what has been observed. The researcher simply entered in the community/artisans/ with observation checklist and looking their way of life carefully. Then, looked for and checked the checklist based issues, which are bottleneck of artisans in the area. To this end, the researcher has done successive observation more than two weeks in each of Ocha Boba and Shaba yoyo kebeles.

### **3.5. Sampling**

The total population of weavers and potters in the kebeles are small, which is 126 households. Thus, the census sample was used to collect data from artisans. This type of sampling is enabled the researcher to use the entire population as the sample to the study. According to Taherdoost, a census sampling is attractive for small populations (e.g., 200 or less). In addition he described a census eliminates sampling error and provides data on all the individuals in the population. Cost considerations make census sampling impossible for large populations (Taherdoost, 2016).

### **3.6. Source of Data**

For the accomplishment of this research, both primary and secondary sources of data were used. The household survey obtained both the socio-economic data and assessed the livelihood of each household in the study area. A literature was also reviewed, to broaden the perspectives of the research towards the national and international context to have wider understanding.

#### **3.6.1. Primary Data**

Primary data was collected through household survey, key informant interview, observation and focus group discussion from the field. The interview questions are designed to obtain demographic, economic and social information from weavers and potters while avoiding long, leading, ambiguous and hypothetical questions. The data collection instrument consisted of introductory questions set purposely to gauge the background and socio-economic information of the weavers and potters in the study area.

Questions on craft products information were asked to find out the main source of their products in order to draw the general picture of the value chain. The last section included a series of questions aimed to collect information about the supportive services, the challenges faced in their lives and their recommendations of what should be done to ensure the growth or change were among the issues raised to obtain primary data.

### **3.6.2. Secondary Data**

By addressing the research problems in a precise and successful way, secondary data collection was certainly to be deployed to gain more understanding of what type of researches has been previously conducted on this topic, it also lead to refined, insightful inquiry about the research problems as well as determining the methods of analysis for the study. Therefore, in this study, secondary data was collected from various sources such as international journal articles, books and local and national government reports on handicrafts socio-economic situation. Thus, these data are presented in the review of related literatures.

### **3.7. Method of Data Analysis**

Data processing was an important part of the whole survey operation. It includes arranging data in tabular form, manual editing, cleaning and consistency checking. Descriptive statistical analysis methods were used to analyze the collected data and tools such as percentages, tables and cross tabulations were employed to present the collected data. In addition, the responses were collected into similar clusters and labels were recorded. In addition, in the processing of data collected Statistical Package for the Social Sciences (SPSS) was used to analyze numerical data. This is very important part in organizing and analyzing the quantitative part of data collected and nowadays it has become very important in analyzing social and other data scientifically (Daniel, 2014). The qualitative data collected was also transcribed and analyzed manually using thematic analysis method.

### **3.8. Ethical Consideration**

While conducting research particularly with marginalized and disadvantaged groups, ethics is an important issue that should be taken into account and researchers are supposed to deal with accordingly (Young and Barrett, 2010). It included consent, confidentiality and anonymity. Dealing with sensitive topics presents a number of ethical issues for the researcher to resolve prior to commencing a study. Signed evidence of informed consent was not necessary in this study. The approval by the government bodies is sufficient. However, oral consent is essential, and participants were instructed on their right to withdraw or decline to answer a question prior to data collection. Anonymity is guaranteed and confidentiality adhered to particularly with

respect to sensitive issues. Therefore, the study was conducted with precautions to avoid possible biases. Particularly, even though the researcher is not from the minority group, there is sympathy for them and also there is strong support for the principles of fairness and equality of any social groups. The researcher was accepted by the minority group due to the fact that the study focuses on problems of the craftspeople. However, the researcher tried to keep the balance by using the same methodology and raising the same issues with both groups to understand the reality on the ground.

## **CHAPTER FOUR:**

### **4. Research Findings and Discussion**

This chapter presents the results and discussions of this study. As discussed in the methodology chapter, data were collected by using different data collecting instruments, which includes both qualitative and quantitative data collecting tools. The data presented we reorganized, tabulated and analyzed by categorizing them into sections based on the specific objectives of the study. The first section deals with the demographic characteristics of the respondents by using simple descriptive statistics like frequency and percentages. The proceeding sections also tried to deal with socio-economic, cultural and the key handicraft products of potters and wavers of the study area.

#### **4.1. Socio-Demographic Characteristics of Respondents**

This section discusses demographic characteristics of surveyed population by sex, age, marital status, level of education and family size. The findings of the survey shows that about 72.2% of the respondents are male and 27.8% are female. Majority of the respondents are married (97.6%), while 1.6% are divorced and the remaining 0.8% are widows (Table-1). From this it can be concluded that majority of the respondents and household heads are male in the study area. The same table below also reveals that more than 45.2 % of the respondents have the family size between 4 & 6 and about 44.4% respondents have family greater than 6 while the remaining 10.3% households have family size between 1 and 3 in study area.

As the survey result clearly indicates, significant number (44.4%) of the artisan households in the study area have family size greater than six, which is above the national average (DHS, 2018). Therefore, the probability being poorer is high from larger family size, which is also coupled with the socio-economical marginalization of artisans in the study area (Ravallion M., 1992, Teshome Kebede and M. K. Sharma 2014).

Regarding education, it is believed that it improves and increases the level of human capital which in turn increases labor productivity and earnings. Since labor is by far the most important asset of the poor, increasing education of the poor will tend to reduce poverty. But in many parts



of the world including Ethiopia, it appears that majority of the artisans are uneducated and illiterate (Zoe O., 1997; Alemayoh G., et al., 2005; Esubalew, 2006; Ephrem, 2015; and Aigbokhan, 2008). Thus, it is obvious that lack of education makes it difficult to manage inventory, access government schemes and limit power of bargain with traders in the market. Accordingly as shown in Table-1, about 43.7% respondents are unable to read and write while only 12.7% are able to read and write. Besides, about 26.2% have educational level from grade 1 to 6 and the remaining 17.5% of the respondents attained educational level above grade 7 in the study area. This indicates that the majority of artisans in study area are with low educational level although education is an important tool to stimulate, create, achieve and enhance their productivity. Therefore, this finding goes in line with the studies conducted in Ethiopia and elsewhere in the world.

As shown in Table-1, artisans classified as youths constitute about 6.3% and majority of the artisans involved in craft activity lies in the age category from 31 up to 60 years and it seems the young people engage less in this activity, which needs further study to ascertain why young people are less engaged.

According to the Central Statistical Authority (CSA) of Ethiopia, the country encompasses different religions and, in the composition, Christians make up 62.8 percent of the country's population (43.5 percent Ethiopian Orthodox, 19.3 percent other denominations), Muslims 33.9 percent, practitioners of traditional faiths 2.6 percent, and followers of other religions constitute 0.6 percent (CSA, 2007). However in the study area, all artisan population belongs to Christian religious group of which about 60.3% are protestant Christians and 39.7 % of the respondents are followers of orthodox Christianity. The proportion of protestant Christians (60.3%), which is quite higher than the national average, might be due to the steady growth of protestant Christianity nationwide especially in certain regions of the country. However, this area needs further study to learn the exact picture why majority of artisans preferred protestant Christianity, which was not the case few decades back.

**Table-1: Summary of household data**

<b>Demographic variables</b>	<b>Total respondents in Ocha Boba and Shaba Yoyo</b>	
	<b>Frequency</b>	<b>Percent (%)</b>
<b>Sex</b>		
Male	91	72.2
Female	35	27.8
<i>Total</i>	<i>126</i>	<i>100</i>
<b>Age</b>		
20-30	8	6.3
31-40	48	38.1
41-50	53	42.1
51-60	17	13.5
<i>Total</i>	<i>126</i>	<i>100</i>
<b>Religion</b>		
protestant	76	60.3
Orthodox	50	39.7
Muslim	-	-
<i>Total</i>	<i>126</i>	<i>100</i>
<b>Marital Status</b>		
Married	123	97.6
Divorced	2	1.6
Widowed	1	0.8
<i>Total</i>	<i>126</i>	<i>100</i>
<b>Number of family</b>		
1-3	13	10.3
4-6	57	45.2
Above 6	56	44.4
<i>Total</i>	<i>126</i>	<i>100</i>
<b>Educational Status</b>		
Unable to read and write	55	43.7
Read and Write	16	12.7
1-6 grade	33	26.2
Grade 7 and above	22	17.5
<i>Total</i>	<i>126</i>	<i>100</i>

## 4.2. Socio-economic Conditions of potters and wavers

### 4.2.1. Livelihood activities and source of skills of artisans

#### 4.2.1.1. Livelihood activities

Rural artisans engage both in agriculture and non-agricultural activities to diversify livelihood in order to increase household income (Echebiri et al., 2017; Prowse, 2015). It is obvious that diversification of livelihoods is a strategy to cope with economic, environment shock, and an instrument to minimize risk and ease poverty. However, in the study area, agriculture takes the largest proportion where artisan's livelihoods depend on. As Table-2 below show 96% of the respondents engage in agricultural and handcraft activity side by side and only 4% of the respondents in study area are restricted to craft activity only. Similarly, majority of rural artisans in Ethiopia and elsewhere in the world practice handicraft activities side by side with agricultural activities and only limited portion of artisan restricted to craft activity (Waktole, D. 2016; and Ritumani H., 2017). The focus group discussion conducted in Shaba yoyo Kebele also confirmed this. Combining hand craft activities with agricultural activity to secure more income and to cover the expenditure of the family is common in the area. However, the landless artisans used to be involved in other self-employment opportunities such as wage labor to get additional income.

**Table 2: The activities under taken by artisans in the study area**

The activity of the respondent	Frequency	Percent
Crafting activity only	5	4.0
Agricultural activity only	-	-
Crafting and agricultural activity	121	96.0
	<b>126</b>	<b>100</b>

#### 4.2.1.2. Source of Skill and Practice of craft activity

Pottery and waving requires skill. Artisans learn the skill required directly from immediate family members. All respondents reported that they learned the skills from their immediate families (Table-3). As a result, the skills of the artisans in study area remained traditional, stagnant, and producing the same kinds of products over the years.

**Table 3: Source of Skill**

Source of skill	Frequency	Percent
From family	126	100.0
From friends and neighbors and relatives	-	-
From training	-	-
<b>Total</b>	<b>126</b>	<b>100.0</b>

Training and education has the ability to change the attitude of people, flourish with key knowledge and skill of doing something. Thus, anyone who has access to training and education develop skills and knowledge (Efrem, 2015). The artisan in the study area used to practice backward traditional craft skill without any adoption of modern technology. Skill improvement through innovation and adoption of modern technology is necessary to attract the customer and to be competent on the market. Table-4 below reveals that 81.7% respondents never took skill improving training, and about 18.3% of the respondents expressed that they have even low interest of training need to improve their skills.

**Table 4 : The respondents' skill gap**

The reason to gap in skill	Frequency	Percent
Poor access to improve skill /educational service	103	81.7
Low interest to improve the skill	23	18.3
<b>Total</b>	<b>126</b>	<b>100.0</b>

#### 4.2.2. Social and economic positions of potters and wavers

##### 4.2.2.1. Participation Rate of Family Members in Craft Activity

The handcraft activities undertaken in the study area are limited to the members of the household. Unlike the case in other countries where traditional craft activities are supported by government policies and technology, it is difficult to extend especially the pottery and weaving craft activities to other communities of the area as an alternative job opportunity due to stigma and rejection (Ritumani H., 2017).Therefore, their activity can only be measured using participation of members of the households. According to both male and female focus group respondents in the study Kebeles, weaver activity is by men while pottery is exclusively by

women of immediate household members. Accordingly, the pottery activity in Shaba-Yoyo Kebele is exclusively practiced by women while weaving is by men in Ocha Boba Kebele. Household data also shows almost similar picture where about 91(72.2%) respondents reported that men participate in weaver craft activity and women in pottery. This shows that even type of craft activity appears to be based on gender occupational division in the study area, which needs further investigation (Table-5).

**Table 5: The family members' participation in craft activity**

<b>The participation</b>	<b>Frequency</b>	<b>Percent</b>
Weaver	91	72.2
Pottery	35	27.8
<b>Total</b>	<b>126</b>	<b>100.0</b>

#### **4.2.2.2. Motives for Handcraft Activities**

Interest is very important to engage in any activity. Table-6 depicts that 84.9% of respondents reported that they are engaged in craft activity due to family background whereas 8.7% are due to absence of choice to be engaged in other occupational areas and about 6.3% due to scarcity of arable land in the study area. According to male and women focus group discussion and key informants interview, there is also a belief and perception that handicraft activity, especially weaver and pottery is limited to the artisan community due to divine obligation that the ability of crafting is from mystical power of God. Thus, by the norm of the community the activity of crafting is inherited by bloodline only to the artisan community in the study area. Based on this fact, the fate of craft activities like pottery, weaving and others seems uncertain in the future if proper action is not taken on time. Responsible bodies should focus on areas like awareness of the general community, practical legal protection of rights of the artisan, access to infrastructure, education, health, technology introduction and socio-economic integration.

**Table 6: Motives to engage in Handcraft Activities**

<b>Motives</b>	<b>Frequency</b>	<b>Percent</b>
Family back ground	107	84.9

No other choice	11	8.7
Arable land scarcity	8	6.3
<b>Total</b>	<b>126</b>	<b>100.0</b>

#### 4.2.2.3. Land Distribution, agricultural and craft practice trends

The occupational minorities in the study area and elsewhere in Ethiopia were not given the dignity they deserved and named by various names, which contributed for their discrimination both socially and economically (Temesgen G. 2017). As the matter of fact, resource distribution is unfair towards the occupational minorities in the study area and their land holding is very small as compared to other members of the Dawuro community. In addition, even the small plot of land that they have is unproductive and ragged mountainous pocket areas where other community members don't consider for settlement and agricultural practices. As the results of the survey shows, majority of the artisans (57.9 % respondents) have land holding between 0.5 and 1 hectare and about 34.1% respondents own between 1-1.5 hectares and 7.9% of respondents own above 1.5 hectare in the area (Table-7). Focus group discussions also revealed that land is fragmented in the study area and majority of households have small landholdings. This indicates that artisan in Ocha Boba and Shaba Yoyo kebeles hold smaller area of farm land.

**Table 7: The land owned by artisans house hold**

<b>The land owned by the artisan</b>	<b>Frequency</b>	<b>Percent</b>
0.5-1 hectare	73	57.9
greater than 1and less than1.5 hectare	43	34.1
above 1.5 hectare	10	7.9
<b>Total</b>	<b>126</b>	<b>100.0</b>

Both the quantitative and qualitative data reveal that agricultural activity seems the main source of income and livelihood to the artisan families in the study area. Without agricultural activity, the artisan families can't fulfill their basic needs. Key informants interview also indicates that majority of artisan households depend on agriculture while only few depend on either on pottery or waving activity in study area.

Engagement in craft activity seems decreasing trend from time to time in the study area. This scenario is shown below in Table-8 and it reflects the perception of people towards the size of the group. Accordingly, 87.3% of respondents feel that craft activity in study area was decreased over the past years while 12.7% hold the view that it remained the same for years or without any significant change (Table-8). They attributed the decrease to the craft products price, which is very low in local and Woreda level markets, unwillingness of the new generation to appreciate the craft activity and the wide spread penetration of plastic materials in the local market as being reported by FGD participants.

**Table 8: The respondents craft trends in the study area**

<b>Trends of craft in study area</b>	<b>Frequency</b>	<b>Percent</b>
Increased	-	-
The same	16	12.7
Decreased	110	87.3
<b>Total</b>	<b>126</b>	<b>100.0</b>

#### **4.2.3. Poverty and food security levels**

Food security has been defined on many instances and it has evolved considerably over time. The consensus that has emerged from the global debate is that: “Food security, at the individual, household, national, regional, and global levels is achieved when all people, at all times, have physical and economic access to sufficient, safe, and nutritious food to meet their dietary needs and food preferences for an active and healthy life” Concept wise, as many scholars agree, typically four dimensions are considered in discussions of food security, which are; availability, access, stability of supply and healthy utilization of food (FAO 1996). From this point of view, the declining demand of artisan products, the recent increase of food price and the rapid growth of raw material price, which affected the production of craft products, also affect food security at the households of artisans mainly through its impact on food prices and declining incomes.

In terms of the four dimensions of food security, the focus group discussion data in both Kebeles of the study area revealed that the livelihood activities of the study area are normally covered from income earned from agriculture and craft activity. It is clear to see what the contribution of income from craft activity would be to those households with less or no agricultural income. It is

obvious that craft activity enhances the security of rural artisan household livelihoods by offsetting critical cash and food deficits. Households facing critical shortage of food use such income to purchase food from market and even if it is expected that the income generated from craft activity enhances the food security to some extent, the alarming rise of food price in the market and the low demand of their products left them food insecure as revealed in the FGDs. For the relatively better off, it would have been important to spend such kind of incomes on clothes, school expenses for their children, or accumulate wealth in the form of valuable assets. Moreover, as results of the survey show it appears that artisans in the study area seem food insecure in light of the four dimensions of food security and most studies that have been done so far on the issues of food security in Ethiopia are very general and little work has been done to understand the food security problems of marginalized communities. However, as Temesgen B., (2017) indicates the rural food insecurity is directly related and one of the manifestation of poverty in rural context. Therefore, the scenario in the study area goes in-line with the above inference.

### **4.3. Pottery and weaving products in Dawuro: cultural and economic values**

Handicrafts historically have of great value both culturally and economically in many communities across the globe. According to FGD and key informants' discussions, different types of weaver and pottery products such as pitcher, pot, traditional cloths reflect costume and culture in addition to its wide utilization as economic benefit to generate income by artisans in Dawuro community. Therefore, the proceeding section discusses both economic and cultural significance of craft products in Dawuro community.

#### **4.3.1. Cultural Value**

In many cultures around the world different cultural artifacts and costumes play significant role in symbolizing and giving unique appearance and also play great part in preserving culture for generations (Tessema, 1990). In the context of Ethiopia alone, apart from the language differences, various ethnic groups are primarily identified by their dressing style, which have become tourist attraction and growing source of income in the industry in the recent years.

In light of this, although the capacity of pottery and weaving activities in the study area needs much work to attract tourism, the role it plays in preserving and reflecting Dawuro culture is enormous. As revealed by the FGD participants both in Shaba yoyo and Ocha Boba kebeles, the artisans craft activities have significant importance and contribution for cultural values and



activities for the whole community in Dawuro. For instance, traditional dressings, which are made by weavers, are used in social events like wedding, and burial ceremonies. Among the traditional clothes of both men and women of Dawuro, *kamishia*, *Dunguza* and, *Netela* are used routinely by any age group whereas *Bullukkois* dressed by adult men. The other purpose of *Bulluko* in Dawuro community is serving as a gift during marriage ceremonies by relatives and friends to the bride groom. Similar cultural practices have been reported, which is common among the Macca Oromo ethnic group in Western Ethiopia (Waktole, D., 2016).

The products are also used during religious rituals, while praying to *Xossa* (god), during the events of thanks giving on blessing ritual ceremonies and during official public events in the community. Cultural cloth is needed on cultural and public events because of different reasons. First, it makes the event beautiful and complete. Second, it marks identity of participants as Dawuro. Finally, it also indicates status and responsibility of participant on that specific occasion in the society in general. In addition, in-depth interview revealed that in time of occasional events and ceremonies the community displays their craft artifacts in special way by demarcating from factory made products and cultural costumes have great meaning and symbolism of social, political and religious events in the community.



*Figure 4: Dawuro cultural night wearing blanket, Buluko and cultural drinking Cups, Wancha displayed at cultural museum in Tarcha, Dawuro.*

*Source: Dawuro zone culture, tourism and government communication affairs department*

Regarding the cultural implication of pottery products, both the focus group discussion and in-depth interviews indicated that some craft products have valuable degree of use in ritual activities and in special occasions apart from their domestic use. For instance, some vessels are reserved for use in specific ceremonies often associated with traditional beer-drinking and also

used in ritual occasions, festive eating and drinking, birth, marriage and funeral ceremonies. Both in the study area and elsewhere in Dawuro community, in many of these occasions they either require differently designed and new vessels or even broken ones. In addition, an in-depth interview revealed that the artisan's products are used as an input for display in Dawuro cultural museum hall in Teracha town for visitors to learn the culture, traditions, customs and religious feasts of Dawuro community.

#### **4.3.2. Economic Value**

A wide range of craft products have significant contribution in economy of countries around the world. They benefit from the traditional craft sector both in domestic and international markets. Studies done in Ethiopia so far indicate that the significance of traditional craft activity in the economy of the country in general and the livelihoods of the people engaged in the craft sector (Waktole, H. (2016). When it comes to the current study area, the focus group discussion held in Ocha Boba and Shaba yoyo revealed that their products have economic value in Dawuro community. However, weaver and craft products in the local market are by far cheaper than factory made goods, which significantly affects the growth of the sector and also the community tend to depend on factory made products for their abundance, easy accessibility and relatively affordable prices. With all these challenges, it seems that there is an opportunity for the growth of the sector for the fact that the focus group discussion with weavers and potters revealed that they are still producing kitchen utensils and decorated clay material such as *Bareta*, *Baatha*, *Biita Sinya*, *Buba Otuwa*, *Bashiya*, *keria*, *konchiya*, *koranuwa*, *shaata* and many other clay-made materials that are used by the community. In addition, the in-depth interview also indicated that the incomes obtained from weavers and potters craft product have significant roles in artisan's livelihood. For instance, as stated by the key informant, the income obtained from craft activities plays significant role in complementing household income second to agriculture. Furthermore, the sectors in the study areas are the sources of employment for members of artisans household. This implies that hand craft activities undertaken in the study area contribute much to the improvement of labor productivity.

### **4.4. Socio-Economic Challenges in the Sector**

#### **4.4.1. Social challenges**

Artisans are labeled as minority groups in Ethiopia and elsewhere in the world for so many centuries and as the result experience many social challenges as studies from different parts of

the world indicate (Yohannes Y.; and Tafese M., 2017). Among all other challenges that the artisans are facing in study area, social challenges are the major ones. Accordingly, about 28.6% of household respondents reported that there is lack of cooperation in any activity of artisans, about 27% reported absence of associations in the artisan community, which might have crucial role in standing for the rights of the artisan community and also might play key role of advocacy. In addition to the above key social challenges of the artisans, about 23% of respondents replied that sharing of materials with other community in study area is unthinkable and about 21.4% of respondents reported that it is miserably impossible to eat together with other community members (Table-9).

**Table 9: The artisans lack of support from none artisans(Malla)**

<b>Social challenges</b>	<b>Frequency</b>	<b>Percent</b>
lack of cooperation	36	28.6
lack of association	34	27.0
lack of sharing materials	29	23.0
lack of eating food together	27	21.4
<b>Total</b>	<b>126</b>	<b>100.0</b>

Stigma of inferiority and backwardness is deep rooted among artisans of the study area. As shown in Table-10, about 73.8% of the survey respondents reported that their participation in public places is limited to some instances while 15.1% of the respondents reported artisans do not participate in the market and other occasion in the area. However, about 11.1% of the respondents reported that they participate in public places without any restriction. Thus majority of artisan were limited from public interactions due to various social and cultural barriers that need involvement of the government and other responsible bodies to change this scenario and it needs also further study for formulating efficient strategies to address deep-rooted social and economic challenges of artisan in the study area.

**Table 10: The challenges of artisans participating in any public place**

<b>The respondent participation in public place</b>	<b>Frequency</b>	<b>Percent</b>
Yes, participate	14	11.1
Participate sometimes	93	73.8
Not participate in the market	19	15.1

<b>The respondent participation in public place</b>	<b>Frequency</b>	<b>Percent</b>
Yes, participate	14	11.1
Participate sometimes	93	73.8
Not participate in the market	19	15.1
<b>Total</b>	<b>126</b>	<b>100.0</b>

In Dawuro culture, marriage was based on social strata. This is evidently shown in Table-11 where majority (91.3%) of the respondents reported that endogamous marriage is exercised among artisans in the study area. However, only about 8.7% of the respondents claim the possibility of marriage with the non-artisan family.

The in-depth interview also revealed that hand craftspeople are segregated and restricted to marry among each other and hence they practice mainly the endogamous type of marriage in study area.

**Table-11: The marriage**

<b>Marriage</b>	<b>Frequency</b>	<b>Percent</b>
Exogamous	11	8.7
Endogamous	115	91.3
<b>Total</b>	<b>126</b>	<b>100.0</b>

Due to their occupation the artisan face different challenges and assigned to low socio-economic stratum in the community. According to the household data, majority (95.2%) of the respondents reported that the artisans have low social and economic status and the rest 4.8 % (only insignificant portion of the artisan community) of the respondents reported that they are economically better as compared to their community members (Table-12). Apart from the socio-economic role of artisan and the challenge they face, they are even hated and also physically abused among majority of Dawuro community as reported in one of the key informant interview.

**Table-12: The respondents' social and economic status in the community**

<b>Social and economic status</b>	<b>Frequency</b>	<b>Percent</b>
middle status	6	4.8
low status	120	95.2
<b>Total</b>	<b>126</b>	<b>100.0</b>

In the study area, there are culturally established mechanisms of keeping social distance from marginalized social groups and the rest of the community. Regarding challenges of social relations, about 38.9% of respondents said that artisan were rejected to handshake, 34.9% reported that they are rejected because of social taboo. Moreover, about 26.2% of the respondents in the study area reported that artisans are restricted from almost all sorts of contact and socialization (Table-13).

**Table-13: The social relation with non-artisan (Malla social group)**

<b>Challenges related to social relation</b>	<b>Frequency</b>	<b>Percent</b>
Restrict to contact	33	26.2
Reject to shake hand	49	38.9
Reject because of social taboo	44	34.9
<b>Total</b>	<b>126</b>	<b>100.0</b>

A government official, in one of the in-depth interview, reported as follows: in Dawuro society number of ethnic minorities such as *Manja*(forager), *Mana* (Potter), *Shemagniya* (Weaver), *Degela* (tanners), *Wogachiya* (Blacksmiths) and carpenters are marginalized. However, according to the focus group discussions participants, the community considers the potters have evil eye and evil spirituals that make this group of artisans to be more hated and isolated from the rest of the community. In addition, another in-depth interview revealed that the weavers and potters in study area are given despised terms such as *Mana*, *Hillancha*, *Qora* and *Filla* by the society and the occasional or accidental sexual relationship with them is believed to be *Tuna* (polluting) and it may ultimately causes *Gomia* (affliction), unless purified immediately after the incident. Restriction on intimate interaction between *Mallas* (non-artisan) and artisan is anchored in the traditional religious concept of *Fillaa*, which is an association with terrible consequences.

Although weaver and potters are considered part of Dawuro community, due to the occupation and stereotype they lack social resource from the community. For instance, one of the in-depth interview participants reported that cooperation between artisans and non-artisans in work place, public events, school, health facilities and elsewhere in the community is almost nonexistent.

#### **4.4.2. Stereotyping Attachment**

According to house hold survey, the weavers and potters minorities are marginalized to a very great extent and are viewed by surrounding farmers as being extremely polluting .The groups are

stereotyped by their farmer neighbors as being lawless, uncivilized people. They tend to live on the periphery of settlements. The depth interviewed members were reported that the occupational minority groups in Dawuro are considered to be deeply polluting, and are Mana accused of eating human flesh and impure meat such as meat from other animals that have died without being slaughtered. Furthermore, in many cases they are believed to smell, and are buried separately from the farmers.

#### **4.4.3. Economic Challenges of artisans**

##### **4.4.3.1. Lack of governmental support to artisans**

The government support schemes to farmers and rural communities is not fairly accessed by the rural artisans according to Sirka Bula, (2009) study conducted on socio-economic status of handicraft women in West Wallaga. In the study area also, as mentioned in focus group discussions and in-depth interviews, the handicraft sector lacks different government institutional support. It is also highly affected due to the absence of consultation and lack of a clearly set institutional framework. The focus group discussions held in Ocha Boba and Shaba Yoyo Kebeles with artisan men revealed that although the activity of craft has long time engagement in the area, there is no sector that gives significant support for artisans. As the result, they are ignored and discriminated in the study area. The neglecting aspect of artisans from institutional support resulted in low demand and inconsistent market for craft products. They suggested out that they would have earned more income and secured better life if the government created favorable institutional support to their activity in the community.



*Figure 5: The artisans in study area are living in extreme poverty without any support from local government. Source: The picture was captured during field (2010 E.C)*

##### **4.4.3.2. Financial Challenges of artisans sector**

As different studies indicate, the financial position of rural artisans is very weak as compared to the general community both in Ethiopia and many developing countries (Yohannes Y. and Tafese M., 2017; Yishak G., 2017). Similarly, financial access is a general challenge for rural

communities of Dawuro society in general and the situation gets even worst when it comes in to the context of marginalized and unprivileged minorities like those in Shaba Yoyo and Ocha Boba kebeles. In Table-14 below, about 80.2% of respondents answered that they lack access to credit services, which hindered them to advance their craft activities. The second problem related with finance is money management, which accounts for about 10.3% of respondents and the remaining 9.5% of respondents reported that loan procedure is also the challenging factors to access finance in the study area. From this point of view, coupled with other challenges that the artisans are experiencing in the study area, accessing finance for the development of the sector seems a bottleneck for pottery and weaving advancement.

**Table-14: The Financial challenges of Weavers and Potters**

<b>Financial challenges</b>	<b>Frequency</b>	<b>Percent</b>
Lack of credit	101	80.2
Money management	13	10.3
Loan procedure	12	9.5
<b>Total</b>	<b>126</b>	<b>100.0</b>

#### **4.4.3.3. Marketing Challenge**

Economic development of artisans is highly depends on provision of proper marketing arrangements. The weavers and potters residing in Shaba-Yoyo and Ocha Boba area are having the problem of getting proper market situations both at domestic and national levels. Lack of market discouraged them and forced to undermine their craft knowledge, which was passed over generations. Although there is a growing market for traditional textiles like the case of Shiro Meda weaving activities according to the study conducted by Girum, E., (2007), market situation in the study area is among the main challenges that the artisans are facing currently. As shown in Table-15 below, the critical challenge that the artisans are facing is securing appropriate shopping centers as reported by 34.1% of respondents. As the result, they sell their products in local (village) markets while 4.8% of respondents reported that the craft products are sold in Woreda town. However, 61.1% of respondents reported that the artisans sold their craft product both in local and Woreda markets. On the other hand, in-depth interview and focus group discussion also confirmed that appropriate market out-let is the major cause for economic challenges of artisans in the study area and in-depth interview held with experts also reported that the craft products are not sold in organized manner, which might enable them to enter in to the national market where they can sell in

better prices. This is because they have no awareness of business management and no knowledge about the importance of market assessment before selling out their products. Thus, they sell in local and Woreda markets such as *Mari, keri, Shaba* and *Tarcha*, which are weekly open Markets in Mari, Mansa and Tarcha-Zuria Woredas without any change for years. In summary, both the focus group discussions and in-depth interviews indicated that the low price of products, the low demand and the low supply of raw material are among the critical challenges of marketing of artisan products in the study area.

**Table 15: The marketing area of handcraft product and its demand**

<b>Craft market</b>	<b>Frequency</b>	<b>Percent</b>
In local market	43	34.1
In Woreda town market	6	4.8
Local and Woreda town	77	61.1
<b>Total</b>	<b>126</b>	<b>100.0</b>
Very low throughout the year	96	76.2
Seasonal	27	21.4
Occasional	3	2.4
<b>Total</b>	<b>126</b>	<b>100.0</b>

The other problem discussed in focus group discussions was the prices of craft products, which have no fixed price and fluctuating from time-to-time. Besides, the income generated is very low and usually taken as supplementary to agriculture as a survival and income diversification strategy. Regarding the demand of craft products, about 76.2% respondents' response testifies that its demand in the markets is getting in a declining trend over the years. Similarly about 21.4% and 2.4% of respondents also mentioned that demand is seasonal and occasional respectively in the study area (Table-15). The focus group discussions in Ocha Boba and Shaba Yoyo also revealed the same scenario as the results of household data that the demand level of traditional handcraft product is very low due to high demand of plastic materials in the market.





*Figure 6: Shaba potters selling their craft product in Tarcha market.  
Source: The picture taken during field work (2010 E.C.)*

#### **4.4.3.4. Challenges of Craft at Production Level**

The craft at production level in the study area is challenged from low quality of raw materials and this situation is further aggravated by lack of adopting improved technology for better production in terms of both quality and quantity. According to the household survey respondents, the major challenges of craft sector in the study areas are lack of raw materials (76.2%), lack of skilled manpower (12.7%) and lack of appropriate technology (11.1%) for improved productivity in terms of both quality and quantity (Table-16).

According to focus group discussion, scarcity of cotton supply resulted in challenges of weaving activity in the study area. Household data shows that about 76.2% of respondents answered that there is lack of row materials in the local market and as the result replaced by factory made row materials (Table-16). This situation affected the quality of traditional craft, market demand and value of traditional craft products in the market. The other problem here is the cost of factory made raw materials, which is high as compared to the local ones while the demand and selling cost of traditional cloth in the market is very declining in the study area. The focus group participants also mentioned that lack of quality products to attract the dynamic and challenging market competition challenged the overall market condition in the area. Moreover, there is no convenient workstation for the artisan, which is supported by appropriate technology to enhance their production both in-terms of quality and quantity to attract and to be competent in the market.

**Table-16: The challenges of the respondent in craft production**

Challenges of impute	Frequency	Percent
lack of row material	96	76.2
lack of skilled man power	16	12.7
lack of appropriate technology	14	11.1
<b>Total</b>	<b>126</b>	<b>100.0</b>



*Figure 7: The poor work place of craft worker in study area*

*Source: The picture captured during data collection time (2010)*

#### **4.4.3.5. Infrastructure**

As different studies indicate, it is very important to develop infrastructures like road, electricity and means of communication in order to make the rural handicraft activity more viable, vibrant and competent in the market (Kofi Asante-Kyei, 2019). There are different types problems related to infrastructure that hampered the development of artisan activity in the study area. As shown in the Table-17 below, about 29.4% of the respondents reported that the area have challenges of road access, 27.8% of respondents reported poor means of transportations (they used human back or head) to provided craft product to the market, 24.6% respondents also reported poor service of health and educational institutions to artisans family and the remaining 18.3% of respondents replied poor telecommunication system, which served as information barrier in the area.

**Table-17: The infrastructural challenge**

<b>Infrastructural challenge</b>	<b>Frequency</b>	<b>Percent</b>
Difficulties of roads	37	29.4
Poor means of transportation	35	27.8
Poor service of health and Educational institution	31	24.6
Poor telecommunication service	23	18.3
<b>Total</b>	<b>126</b>	<b>100.0</b>

Meanwhile the in-depth interview and focus group discussions suggested that the absence or poor access of infrastructure like school, health facilities, roads and telecommunication limits not only the development of hand craft activities, but also affected activities of farming, transportation, market access, school attendance, access to health facilities and generally affected the livelihood of artisan community and many are living below the poverty line. Moreover, the availability of basic infrastructures such as road for these minority groups in the future also seems dim as one of the in-depth interview indicated that the local government doesn't have targeted development plan and strategy for the artisan community in the area. The communities desperately requested the government several times but no response has come out either from government or none government sectors.

#### **4.4.4. Opportunities in the sector**

Employment opportunity is a requisite if one wants to have a normal and decent life with sufficient food, clothing and a place of dwelling. In Ethiopian economy there is diverse opportunity where people can get involved in agriculture, handicraft, a wide range of modern industries, and a multitude of services sectors. With all its challenges and shortcomings, the handicraft sector is one of the prominent allied sector of agriculture and important sources of employment in Ethiopian and elsewhere. It is leading source of employment in most of the under-developed countries.

Providing simply employment opportunity may not enough in today's competitive and demand driven market. From this point of view, both the focus group discussions and in-depth interviews reported that even if there is no sufficient support of governmental effort and program for artisans, currently the religions institutions give better awareness to community about the

interpretations of bible that the exclusions were extremely forbidden. This has positive impact and good opportunity to build on for betterment of the artisan life in the study area.

As revealed in FGDs and key informant discussions, there is a positive trend among religious leaders who are endeavoring to mitigate the problems that deep rooted in the culture and hindering the development of communities. They are playing significant role in creating awareness of the general community for mitigation of harmful traditional practices and inclusive approach of marginalized minorities. Obviously the occupational minorities like weavers and potters will eventually benefit from this trend as the attitude of the general community towards them changes gradually.

## **CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMANDATION**

This chapter summarizes, concludes and forwards recommendations based on the findings of this study. At the end, recommendations that are thought to address the problems are forwarded.

### **5.1. Summary**

Inequalities, which are based on occupation and ethnicity in the community made artisans to lead poor living conditions and to occupy lower socio-economic status. This does not only affect the socio-economic status of individuals but also determines the individuals' life quality. The socio-economic challenges of weavers and potteries are more or less similar in most of developing countries, which is also similar in rural Ethiopia in one or other way. In the study area, the occupational minority groups are often segregated from social and economic interactions and as the result led awful living condition as compared to the other (*Mala*) community members.

The general objective of this study was to assess the socio-economic challenge of weavers and potters in Ocha Boba Shaba Yoyo kebeles of Mari, Mansa and Tarcha-Zuria Woredas, Dawuro zone, SNPRS. In order to deal with the stated objective, descriptive survey method was employed for the fact that it is more appropriate to evaluate the socio-economic challenges of weavers and potters in the study area. There are six Woredas in Dawuro zone, out of which, one Woreda (Mareka) was purposively selected with the total sample size of 126 household. In addition, qualitative data gathering tools including FGD, in-depth interviews and key informant interviews were employed to collect qualitative data.

The findings of the study indicated that majority of the respondents are engaged in craft activity. More than 96% of the respondents faced challenges of socio-economic problems. Almost all of the respondents were weavers and potters. More than 95% of the respondents were engaged in traditional hand craft technology. This shows that almost all of the artisans in the study area depend on income generated from craft production. However, as the findings of the study show, market access, infrastructure and lack technology adoption remains to be critical challenge to ensure economic viability among potters and weavers in the study area.

Currently it seems that there is an opportunity of hope in minimizing socio-economic challenges of weavers and potters as the religious institutions started to play significant role in awareness creation of the general community for inclusive approach regarding the artisans both in social

and economic aspects. The social challenges of artisans, which are lack of education, poor access to health institutions, food insecurity, lack of income generation and lack decision making capacity kept them in below poverty line for many years in the study area.

## **5.2. Conclusion**

In the preceding discussions attempts were made to examine the socio-economic challenges faced by the artisans, weavers and potters, living in Mari, Mansa and Tarcha Zuria Woredas of Dawuro zone in SNNPRS. As the findings of this study revealed, the weavers and potters in the study area suffered from social discrimination and prejudices because of their occupation and predisposed for extreme poverty. The hand craft products have social and economic value in Dawuro community and viewed in a special way as compared to factory made similar products. It is also displayed as culture reflecting artifacts during traditional and special ceremonies, but the weavers and potters are discriminated from many of social and economic interaction from the general community because of longstanding misconception and cultural belief. Because of their engagement in craft activities they are isolated from the general community in many aspects of social and economic interactions.

Unlike to their role, the occupational minority groups (weaver and potters) are living in prevailing socio-economic challenges and strain in the community. This prevailing poverty among the artisan family and low levels of education that hindered them from improving craft skill also affected their engagement in any skill demanding activities.

The despised terms that are assigned by the society affected and eroded their courage and self-confidence to be competent in the general community. This situation is further aggravated due to lack of law enforcement and addressing the policies, strategies and other human right issues that are set in the country to address the rights of minorities and disadvantaged groups by the local government. Thus, to their occupation and stereotype towards artisans in the community they lack social relations such as cooperation, participation in public events, school attendance and access to health institutions.

Marriage with potter family is social taboo; therefore, endogamous marriage is mainly exercised among those occupational minority groups in the community. In general, due to societal notion, still the artisans are socially discriminated and looked down by the community. As the result, the

social and economic challenges of artisans in the study area forced the artisans to live in extreme poverty, social exclusions and inequality in the study area.

Improving the social and economic challenges of weavers and potters is crucial, which is inextricably linked with Dawuro identity such as the cultural costume that have great meaning and symbolism of social, political and religious activities in the community. Besides, it is a human right to exercise a fair socio-economic status in any setup. In addition, the hand craft activities have economic role in the community as source of income for those engaged in its production, which are the subject of this study.

### **5.3. Recommendations**

- ❖ As revealed in this study, craft activities lack attention. Thus, to avert the existing challenges and change the livelihoods of artisans in Dawuro zone, responsible and concerned bodies should support and promote the artisan products
- ❖ Craft activities have power of preserving socio-cultural value in the community. However, due to the fast-growing technological advancement, the traditional craft products are replaced gradually by factory products. This situation fades the traditional texture of craft product in the area. Therefore, the responsible bodies, especially zone culture, tourism and government communication affairs department and others should find the way to preserve the indigenous craft activity in the area.
- ❖ It is recommended that the government, non-government come together and formulate plan which will support the artisans and realize the sector's full potential as an economic sector.
- ❖ The local government should proactively address the policies, strategies and other human right issues that are set to address the rights of minorities and disadvantaged groups.
- ❖ Focus should also be made on addressing issues related with infrastructure.
- ❖ It is recommended that the local government should give emphasis access of services such as education and health facilities

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## APPENDIXES

### Appendix 1: Household Composition and Socio-economic Characteristics

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#### Introduction

These questioners will be aimed at gathering information on the socio economic challenges of artisans and assesses the existed support system for these artisans at study area. These household survey questionnaires was attempted to elicit data on social and economic problems of weavers and potters at study area Therefore, to achieve this objective, you're genuine and accurate responses are vital. Be sure that your responses are confidential and is used only for academic purposes.

Thank you!

#### I. Demographic character

1. Sex \_\_\_\_\_ Age \_\_\_\_\_ Religion \_\_\_\_\_
2. Marital status: A) married B) Never married C) Divorced/ separated D) widowed
3. Educational status A) Unable to read and write B) primary (grade 1-6) D) above grade 7
4. Number of household (Families) A) Male \_\_\_\_\_ B) Female \_\_\_\_\_

#### II. Socio-economic characteristics of artisan.

1. What is your activities undertake A) Agricultural activity only B) Craft activity only C) handcraft and agricultural activity
2. What is the main source of income in your family A) Agriculture C) Handcrafts Product D/ A & B
3. Which one is your Source of Skill? A) The skill from family B) Friends, neighbors and relatives C) Source of skill D) Training
4. How many years do you have in craft activity? A) Less than a year B) 1 – 3 years C) 3 – 5 years D) For long time

5. Who is frequently participating in craft production in your family?

Participation	Yes	No	Percentage
Male			
Female			

6. What is motives you for undertaking handcraft activities?

Motives	Yes	No	Percentage
Parents Background			
No other choice			
Arable land scarcity			
Capital accumulation			

7. What are the trends of your Agricultural activity activities through the year?

trends	Yes	No	percentage
Increased			
The same			
Decreased			

8. What are the trends of your Craft activity activities through the year?

trends	Yes	No	percentage
Increased			
The same			
Decreased			

9. What type of expenditure you allocate you obtained the income from agricultural &craft activity?

Expenditure	Yes	No	Percentage
For food and clothe only			
For health care only			
For educational purpose only			

For food, cloth & health care			
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10. Why do you under take hand craft activities? A) To supplement household income. B) To main source of income.

11. How many hectares have you own land in your kebele A) 0.5\_1 hec B)1-1.5 hec C) above 1.5 he

12. Where are you sold your hand craft product?

Marketing area	Yes	No	percentage
In local market			
In Woreda town/market			
In local & woreda town/market			

### III. Socio-economic challenges

1. What is your Social challenge you experienced in your kebele?

problems	Yes	No	Percent
Lack of cooperation			
Lack of Associations			
Lack of share materials			
Reject Eating food together			

2. What are you perceive the relation with none artisans in communal area or public place in your kebele?

Social relation challenges	Yes	No	personage
Restriction of contact			
Reject to shake hands			
Reject because of Social taboos,			

3. What is your mandatory duty the community wants from you?

The mandatory duties:	Yes	No	Percentage
Agricultural activity			
Craft activity			



Ritual activity			
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4. Would you tell me all of your activity portrayed you in community?

The social& economic status	Yes	No	Percentage
As High status			
Medium			
Low status			

5. Do you participate in public place?

Participation in public place	Yes	Total
participate		
Some times		
Not participate		

6. What is the demand level of your craft product in local market?

Demand level	Yes	No	percentage
Very low throughout the year			
Seasonal			
Occasional			
Consistent throughout the year			

7. What is your challenge when you are sold your craft product in local or woreda market?

Challenges in the market	Yes	No	personage
Low quality of craft product cannot attract buyer			
The provision of plastic utensil in low price			

8. What are your major constraints in your craft activity?

Constraint	Yes	No	Percentage
Lack of raw material			
Lack of skilled manpower			
Lack of sophisticated technology			

9. What are your major financial constraints when you are conducting or producing craft?

Constraint	Yes	No	percentage
Lack of credit			
Money management			
Loan procedure			
Timing of loan distribution			

10. What is your problem in human resource skill in craft production?

problems	Yes	No	percentage
Lack of access to improve skill			
Poor access to education service			
Lack of training			

11. Which one is the major problem that is related to infrastructure in your kebele?

problems	Yes	No	Percentage
Difficulties of road			
Poor transportation mean of tools			
Poor service of health & educational institution			
Poor telecommunication service			

## Appendix 2: key informant Interview guide

Jimma University  
College of humanities and Behavioral Studies  
Department of sociology and social policy

### Introduction

This interview guide was aimed to gathering information on the socio- economic challenges of artisans from elders (weavers and potter family), experts from government bodies such as kebele leaders, extension worker and experts from Woreda and Zone Culture Truism and Government Communication Affairs Department to assess the existed support system for these artisans in the community. This guide attempts to elicit data on socio-economicproblems of weavers and potter family and the nature of support system for these artisans at kebele. Therefore, to achieve this objective, your genuine and accurate responses are vital. Be sure that your responses are confidential and is used only for academic purposes.

Thank you in advance!

Age,\_\_\_\_\_ Sex,\_\_\_\_\_ Educational status\_\_\_\_\_,

1. What are the major social problems of artisan's family in Ocha Boba and Shaba Yoyo kebele?
2. What are the major constraints that limit to improving the hand crafts activity in the area?
3. Why none artisans/Malla social groups / marginalize occupational minority groups in study area?
4. What are the contributions of craft activities in the study area?
5. What measure does tack the government to solve social and economic constraint?
6. Are any kinds of support contributed to artisan from the government or none governmental organization?
7. What are the educated challenges of artisan in your kebele?
8. What is the contribution of craft product in study area?

## **Appendix 3: Focus Group Discussion guide questions**

Jimma University  
School of Graduate Studies  
Department of sociology and social policy

### **Introduction**

This FGD checklist will be aimed at gathering information on the psychosocial experiences and socio economic challenges of artisans from weaver's and potter family and assess the existed support system at kebele. Therefore, to achieve this objective, your genuine and accurate responses are vital. Be sure that your responses are confidential and is used only for academic purposes.

Thank you!

1. Are the artisan family equally treated in any social service?
2. Are you tell me where are you face exclusion in your kebele
3. What is the trend of your craft activity in your kebele?
4. What is motivated the artisan to practice craft activity?
5. What do you think are the major problem that limiting the activity of handicraft in your kebele?
6. What type of craft product you provide to the community?
7. Is your activity supported in your kebele and elsewhere?
8. What is the obligation to do married means in your Kebele?
9. What is your suggestion you give to concerning bodies will be done or support hand craft activity in your kebele?