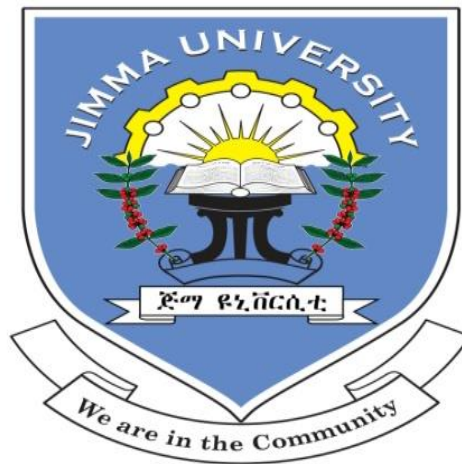


# **JIMMA UNIVERSITY**



**College of Social Sciences and Humanities**

**Department of Sociology**

**Implications of Gender Roles on Gender Relations, Equality on Family affairs  
and Opportunities for Women in Horticultural farming, Doreni District, Illu  
Abbabor Zone of Oromia Region.**

**By: Shentema Dandena**

**A Research Proposal Submitted to the Department of Sociology in Partial  
Fulfillment of the Requirements for the Degree of**

**Masters of Arts in Sociology and Family Studies.**

**June, 2017  
Jimma, Ethiopia**

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**Conducted under the Sponsorship of the NutriHAF Research and Capacity  
Building Project in Ethiopia**

**By: Shentema Dandena**

**Principal advisor: Bisrat Tesfa (Asst. Prof.)**

**Co-advisor: Sarah Nischalke (PhD)**

**June, 2017**

**Jimma, Ethiopia**

## Declaration

I, Shentema Dandena, hereby declare that; this thesis entitled “*Implications of Gender Roles on Gender Relations, Equality on Family affairs and Opportunities for Women in Horticultural farming, Doreni District, Illu Abbabor Zone of Oromia Region*”. Is my original work. It has not been submitted, in full or part, for the attainment of any academic degree elsewhere. This work has also accredited the views of the research participants. To the best of my knowledge, I have fully acknowledged the materials and pieces of information used in the study. The reporting procedures comply with a regulation of the University.

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## **Acknowledgments**

First of all I would like to thank my Advisors Mr. Bisrat Tesfa and Dr. Sarah Nischalke for their invaluable comments and suggestions from developing the research proposal to complete the research. Then I would like to thank my friends and my family members for their initiatives. It is my pleasure in extending my gratitude to the NutriHAF Research and Capacity Building Project in Ethiopia for promoting me from topic selection to financing the research. Especially the dual role of Dr. Sarah Nischalke as a coordinator of the project and co-advisor of this study was paramount in cordial assistances and academic insights.

Jimma University, Department of Sociology is also thankful for its genuine approach in keeping best interest of the students. The last but not the list thanks goes to all participants of data collection. People of Doreni and stakeholder officials were positively collaborated in all steps of data collection that enabled the researcher to accomplish on time.

## Table of Contents

Declaration .....	ii
Acknowledgments .....	iii
List of tables .....	viii
List of figures.....	x
Acronyms.....	xi
Glossary .....	xii
Abstracts .....	xiii
Chapter One: Introduction .....	1
1.1 Back ground of the study .....	1
1.2 Statement of the problem .....	3
1.3 Objectives of the study.....	6
1.3.1 General objective .....	6
1.3.2 Specific objectives.....	6
1.4 Research Questions .....	7
1.5 Operational Definitions of terms in use .....	7
1.6 Significance of the Study .....	9
1.7 Purpose of the study .....	10
1.8 Scope of the Study .....	10
1.9 Limitations of the study .....	11
1.10 Operationalization and levels of measurement .....	12
Chapter Two: Review of the Literatures .....	13
2.1 Conceptual framework of the study .....	13
2.2 Theoretical framework .....	17
2.2.1 Social learning theory .....	17
2.2.2 Social Identity theory.....	19
2.2.3 Human development theory.....	19
2.3 Gender .....	21

2.4 Socialization of gender roles .....	22
2.5 Patriarchy in gender relations.....	23
2.6 Gender relation and inequality .....	24
2.7 Participation on productive and reproductive roles of HHDS’ .....	25
2.8 Gender relations and inequalities in Ethiopia .....	26
2. 9 Women and horticulture.....	27
2.10 Policy Framework of gender equality .....	28
Chapter Three: Research Methodology .....	30
3.1 Study Setting and Population .....	30
3.1.1 Physical setting .....	30
3.1.2 Demographics .....	31
3.1.3 Economy .....	32
3.2 Research Design.....	32
3.3 Source of data and participant of the study .....	34
3.4 Sampling technique and procedure .....	34
3.4.1 Sampling technique for qualitative method.....	35
3.4.2 Sampling technique for quantitative method.....	36
3.5 Methods and instruments of Data Collection.....	38
3.5.1 In-depth interview.....	38
3.5.2 Semi structured interview .....	38
3.5.3 Case study.....	39
3.5.4 Focus group discussion (FGD) .....	39
3.4.5 Personal observation.....	40
3.5.6 Survey questionnaires.....	40
3.6 Validity, reliability and Transferability.....	41
3.7 Pilot testing.....	42
3.8 Methods of Data Analysis .....	42
3.9 Ethical Consideration .....	43
Table: 3.1 Methodological Triangulation and Summary .....	45
Chapter Four: Presentation of Findings.....	46

4.1 Introduction .....	46
4.2 Characteristics of survey respondents.....	46
4. 3 Demographic characteristics of informants .....	50
4.4 Socialization as the way to gender dichotomy.....	51
4 .4.1 Culture .....	54
4.4.2 Family and peers.....	56
4.4.3 Intergenerational relations .....	56
4.5 Participation of men and women households on reproductive roles .....	57
4.6 Participation of men and women households on productive roles.....	62
4.7 Burden of women in family .....	65
4.8 Patriarchal gender relations.....	67
4.9 Decision making habits of MHHDs and WHHDs on family resources .....	70
4.10 Relationship of socio-demographic variables with households participations on family affairs.....	75
4.11 Implication of unequal decision making on lively hood of family .....	77
4.12 Status of Men and women in society. ....	80
4. 13 legal awareness of households on gender equality .....	82
4. 14 Opportunities of women in horticulture cultivation.....	83
4.14.1 Challenges of women in horticulture farming.....	87
Chapter Five: Discussion.....	90
5.1 Socialization on the way to gender role dichotomy. ....	90
5.2 Implication of gender roles on gender equality on family affairs .....	91
5.3 Implication of gender roles on gender relations and women subordination in society	
	92
5.4 Implication of gender inequality on lively-hood of the family .....	94
5.5 Women and horticulture .....	95
5.6 Implication of the research for sociology and family studies.....	97
Chapter Six: Conclusion and Recommendation .....	98
6.1 Conclusions .....	98
6.2 Recommendations .....	99

References.....	101
Annexes 1- Instruments of data collection .....	i
Annex- 1a: Survey questioner .....	i
Annex- 1b: Instrument for collection of qualitative data.....	VIII
Annex 2- Translated instrument of data collection into Afan Oromo.....	XIV
Annex- 3: Some field photos .....	XXV



## List of tables

Table 1.1: Operationalization and level of measurements of variables-----	12
Table 2.1: Variables of the study-----	15
Table: 3.1 Methodological Triangulation and summary-----	45
Table 4.1 Age and sex distribution of survey respondents-----	43
Table 4.2 Marital status and number of dependents of survey respondent house holds-----	46
Table4.3: Profile of informants-----	51
Table4.4 Idea of respondents on origin and acquisition of gender roles-----	52
Table 4.5 Extent of men households' participation on reproductive roles-----	59
Table 4.6 Extent of women households' participation on reproductive roles-----	60
Table 4.7 Chi-square test of significance on men and women participations of reproductive roles - -----	61
Table 4.8 Extent of men households' participation on productive roles-----	62
Table 4.9 Extent of women households' participation on productive roles-----	63
Table 4.10 Chi-square test of significance on men and women participations of productive roles - -----	64
Table 4.11 Working hours of men and women Respondents with measures of central tendency-----	65
Table 4. 12: Idea of men respondents on wife consultation-----	67
Table 4.13: Description of responses on gender relations with frequency and percentage -----	68
Table 4.14: Extent of men households' participation on decision making on family resources--	71

Tale 4.15 Extent of women households’ participation on decision making on family resources-	72
Table 4.16 Chi-square test of significance on men and women participations on decision making -	74
Table 4.17: Spearman's rho correlation of relationship among socio-demographic factors and participation on family affairs. -----	76
Table 4.18: Description of a Likert scale administered to indicate implication of unequal decision making on livelihood of family-----	78
Table 4. 19: Idea of Respondents on value given to men and women gender roles in society-----	81
Table 4. 20: Idea of respondents’ with regard to being in place of opposite gender-----	82
Table 4. 21: Results indicating women condition in horticulture and how men consider it-----	84
Table 4. 22: prioritization of factors affect suitability of horticulture for women-----	85
Table 4. 23: prioritization of challenges of women in horticulture farming-----	88

## List of figures

Model 2.1: Conceptual frame work-----	16
Model: 2.2 Analytical frame work of socialization in social learning-----	18
Model 2.3: Analytical frame work of gender-----	21
Figure 3.1: Map of the study area-----	31
Bar chart 1: Distribution of respondents by ethnicity-----	49
Pie chart 1: Distribution of survey respondents by education back ground-----	50
Bar chart 2 Average working hours of men and women households-----	66
Bar chart 3 Prioritized suitability factors of women in horticulture-----	86

## **Acronyms**

AfDB	African Development Bank
BPA	Beijing Platform for Action
CEDAW	Convention on the elimination of all Forms of Discrimination against Women
DEVAW	Declaration on the elimination of Violence against Women
Et al.	And others (from Latin ‘et alii’)
etc.	Etcetera
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focus group discussion
HGAF	Harvard gender analysis framework
HHDs	Households
i.e.	That is
Maxi.	Maximum
MHHDs	Men households
Mini.	Minimum
MLND	maize lethal necrotic disease.
No.	Number
PASDEP	Plan for Accelerated and Sustained Development to End Poverty
SDV.	Standard deviation
UNAEDD	United Nations Agricultural Development Economics Division

WBG	World Bank Group
WHHDs	women households

## **Glossary**

<i>Afan Oromo</i>	a language of Oromo people
<i>Elellee</i>	a celebration with high tonnage sound by women on occasions
<i>Gabaa Elemo</i>	market of ‘Elemo’ (a capital town of Doreni district)
<i>Hada dhiiraa</i>	mother of a man
<i>Kebele</i>	a sub-division of district
<i>Zonii ganda</i>	a sub-division of ‘Kebele’
<i>Garee</i>	a sub-division of ‘zonii ganda’ that comprises 20-30 HHDs.
<i>Sokkaa</i>	a condition at which wives leave home or exiled to extended family.
<i>Tokko-shanee</i>	a sub-division of ‘garee ganda’ that comprises five households
<i>Yakuto</i>	one third share for a person who provide labor to plough with land owner.

## **Abstracts**

*As of today the issue of gender is among leading agendas in third world. This is because of the fact that gender inequality significantly hampers development of these country. On other hand, it curtails women empowerment and a measures taken in sustaining food security in countries like Ethiopia. This study was conducted with objective to shed light on how gender roles are formed as a pre-condition for socially adopted inequalities between men and women. These inequalities were delimited primarily to participation on productive and reproductive gender roles, decision making and status of men and women households. The study also strived to show opportunities available for women in horticulture farming. In doing so the study applied pragmatic triangulation of quantitative and qualitative approaches as guiding methodology. The response of 282 survey respondents and 50 informants of qualitative data were computed in data analysis. The analysis has followed a convergent design that combines descriptive and inferential techniques with the themes emerging through qualitative explorations. Cross-tabulation descriptive statistics, chi-square and Spearman Rho correlation were employed. The findings of the research revealed that women considerably participate on productive and reproductive roles but marginalized on decision making of crucial family resources for their own. In addition to this they achieved low social status in contrast to men households. Opportunity of women in horticulture productivity was seen as gender pressure freed zone. Yet, critical constraints are there. Men significantly participate on some productive roles and decision making for themselves on crucial family resources. They enjoy better status in society and low working hours. Unequal decision making adversely affect livelihood of family by insisting misuse of family property then led to family poverty. Thus, all potential bodies are recalled to play role in intervening the impacts these gender inequality promulgate on livelihood of society.*

## **Chapter One: Introduction**

### **1.1 Back ground of the study**

Gender role can be defined as a set of characteristics, roles, responsibilities and behavior patterns differently attached to men and women that are mainly constructed culturally and monitored by socially favored power relations in family and society. Role of gender vary over time and among different cultural groups because of the constant shifting and variation of cultural and subjective meanings given to it (Holmes 2007:43 and UNFPA 2008:10).

Gender roles are transferred from parents to children as well as from generation to generation through socialization creating the illusion that gender is naturally occurring. Socialization is a lifelong process of inheriting and disseminating norms, customs and ideologies providing necessary skills to the individual (Risman and Davis 2012:4). Most of the time family play a significant role in socializing child to given gender role and tend to encourage their children to participate in gender-specific activities Leaper 2014 and UNFPA 2008:11). This indicates that gender, role and socialization are interlinked social phenomena. Both men and women are socialized for these specific roles which built to the social structures and become main sources of difference on future gender relations and equality on economic, political and social arenas (Leaper 2014). Social learning theory analyzes socialization as a behavior that learned from model with need to pass in four cognitive stages. There stages are; attention from the learner to new behavior, retention (individuals must be paying attention to the model in order to learn something new), retention (storing and displaying the information), motivation to learn and reproduction of learned behavior (Bandura 1986).

As Crespi (2013) indicated that, it is nearly impossible to suppress the tendency to split the human being in half, using gender as the great divider. Unfortunately, however, gender polarization often creates an artificial gap between women and men and gender roles that are very difficult to change in time. Gender roles are mainly manifested through two types of activities (productive and

Reproductive), (Crespi 2003). Productive activities are those accomplished for income generation through production of goods and services whereas reproductive activities include child bearing and nursing, as well as activities performed for maintenance of the family, such as fetching water, cooking, collecting firewood, etc. According to Kabira and Masinjila (1997 cited in UNFPA 2008), in most cultures, reproductive activities are assigned to be roles of women, whereas productive are heavily dominated by men. But most of times a woman goes beyond reproductive roles and provides a huge labor to productive activities than men participate on reproductive roles. But, the high power of deciding and controlling family resources is confined in the hands of men. This is explicitly, the implication of gender role socialization in underpinning gender inequality in family that manifested through unequal participation on productive and reproductive gender roles as well as decision making.

On the other hands, Women play significant roles in helping their community in general and their family particular in sewing their food demand throughout the world. But the most surprising thing is that the community has not significantly recognizes the contribution that they afford in the last several years (Messay 2012:11). In any society and culture, if socialized gender role is pushing to inequality, social discrimination, unequal distributions of resources and power at the intra-household level, and limited citizenship are often just as important, if not more important, in pushing and keeping households toward poverty (WBG 2014).

Different studies indicated the low status of women in developing countries in general and in Ethiopia in particular. High participation on indoor and outdoor shores, but low decision making are some of the indicators of the socioeconomic marginalization of women in Ethiopia (Almaz 1991, Hirut 2004, Mukuria et al., 2005). Similarly, Adanech and Azeb (1991) and Wilder (2007) posited that where gender inequality affects life of whole society, in Ethiopia, women traditionally enjoy little independent decision making on most individual and family issues. This high magnitude of gender inequality and consequently social vulnerability is direct result of pattern of gender phenomena seeking intervention for social welfare in general and minimizing poverty in particular.

Paving way to women empowerment is important in eradicating poverty which is the expansion of assets and capabilities of disadvantaged women to participate in negotiate with, influence,



control, and hold accountable Institutions that affect their lives (Narayan 2005). This may take place through the rights, rules, resources, and incentives as well as the norms, behaviors, and processes governing the interactions between disadvantaged women and more powerful actors (ibid 2005).

Horticultural crops play a considerable role for empowering women in developing country like Ethiopia both in enhancing their income and providing opportunity for better nutrition status of society (Girma n.d.). This is because in rural areas of Ethiopia, a hobby of women after indoor activity is cultivating horticultural crops. This is conducted in garden, intercropping and small farms where common places of horticulture farming is.

Ethiopia has a conducive and variety of climate and soil types that is favorable for horticultural crops (ibid n.d.). Currently, the majority of the horticultural crops produced by smallholder farmers and garden farms where women involvement is paramount. So this study do not limited to indicating implication of socialization on gender inequalities in family that increase women vulnerability, but also shade light on opportunities to empower women in horticulture farming. This study employed pragmatic approach of fruitfully mixing qualitative and quantitative methods to address malfunction of socialization on gender equality and its implication on various arenas of life.

## **1.2 Statement of the problem**

African development bank (AfDB), in its report of 2015; stipulated that eliminating gender inequality and empowering women could raise the productive potential of one billion Africans, delivering a huge boost to the continent's development potential. Ethiopia, as one of the most traditional country in the world, gender roles differently socialized and mold psychosocial attitude of male and female so then create gender role dichotomy throughout the life. Activities and Involvement in the economic, social as well as political spheres is not only segregated based up

on gender but also always disfavoring women. A simple observation can reveal the fact that women are usually forced to take care of indoor and important role in agriculture but socially assumed low status. Kifle (2003) confirmed that women in Ethiopia do not proportionally enjoy the test of the fruits of their labor because of low status attached to them socially and affect their relation and equality with male counter parts. In empowering women through better access to agricultural productivity, encouraging women involvement in conducive and most benefiting agricultural types like horticulture is among substantial measures, which is one and the major of the tents of this study.

In rural areas of Ethiopia, Gender role is not socialized in the way of balanced gender relations and equal utilization of family resources. Rather, it paves way to patriarchal systems working against women, putting them to limited autonomy in decision making and low status. This also manifested in local institutions, gender biases of local officials and distribution of critical resources and services (Dawit et al 2004: 58, Yigremew 2001 and Sera 2000: 48). These community level social constructs of gender stereotypes not only affect livelihood of women starting family unit but also hinders their opportunities to be empowered for themselves and so then society also. Moreover, the role given to women tends them to have less power to choice, decide and control over family resources.

One of unique feature of socially constructed gender disparities is that it may guaranteed by law especially in the way to correct gender related crimes and property rights but social attitude loosely affected by laws and proclamations. In 2005, the Plan for Accelerated and Sustained Development to End Poverty was launched to safeguard rights such as access to land, credit, and other productive resources, and to protect women from other deprivations, such as longer working days, violence and discrimination (FDRE report 2006). But after a year, the FDRE report of (2006) stipulated that although women constitute 49.8% of the population and contribute their share in agricultural production and other household activities, they have not benefited from their labor equally with their male counterparts. This indicate that law for its alone may not cover social customs adopted in marginalizing women so then elongate age of poverty.

There were studies in Ethiopia on the realm of gender inequality but these studies differ from this study by either of or all of three mediating gaps (knowledge, methodological and geographical gaps). For instance, Lemlem, Puskur and Sambrook (2008), concluded that, despite current policy initiatives, a mixture of economic constraints, cultural norms and practices continue to limit Women's contribution to household food security in Ethiopia. On the other hands, Gender roles and relationships influence the division of work, the use of resources, and the sharing of the benefits of production between women and men (Lemlem, Puskur and Sambrook 2008). Even though the study revealed some important points, it doesn't pay attention to foundation of gender difference via socialization, decision making differences and its implication on lively hood of family. The study focused on showing differences among economically low, medium and upper class households than differences between men and women households. Geographically it doesn't address even Illu Ababor zone. So there were important gaps that the study limited to address.

Enanu (2013), assessed, Women Empowerment Practice in Ethiopian Federal Civil Services, The study revealed that among the controlling variables position has significant influence on degree of empowerment and development outcome. Her focus was political empowerment than other gender differences. Geographically, she confined to Addis Ababa and methodologically focused only quantitative data presentation sum of which left wide gap for other studies.

Bogalech, Mengistu and Wilder (2007): studied Women's Empowerment in Ethiopia, the study revealed that women traditionally enjoy little independent decision making on most individual and family issues (Bogalech, Mengistu and Wilder 2007). The study concluded gender inequality but doesn't show how the inequality trace back to factors laid a base for inequality. Tsegaye (2015): Gender Based Violence in the Rural Setting of Arsi. He found that the main cultural causes for gender based violence among the community of Hetosa district were traditional marital structure, religion based attitudes, gender socialization, social attitudes toward sexes, patriarchic institutions, and the weakening of traditional institutions that safeguard the rights of women (Tsegaye 2015). He brought up essential finding to understand not only existence of gender violence but also the causes like socialization. Yet he was revolving around gender violence than other thing as considerable knowledge gap.

Geographically he conducted at Arsi which is far and socio-culturally different from Doreni community of Illu Abbabor. He applied pure qualitative method as another gap. So, sum of all these gaps invite others researchers to fill it.

Ogato, Boon and Sabramani (2009) also conducted a study on Gender Roles in Crop Production and Management Practices: In three rural communities of Ambo district of west shewa. The analysis indicates that female farmers contribute more than their male counterparts in crop production and management. Especially play a more significant role than males in manual weeding, threshing and transportation of farm products. However, despite their significant role in agriculture, the triple roles of female farmers are not well recognized or valued in the district. Even though the study brought up useful knowledge taking gender role as base line in crop production and management, it doesn't look back to how these differential gender roles were propagated, in addition to considerable geographical gap with this study.

All aforementioned studies commonly overlooked showing the available opportunities of women in horticulture farming. In general, to the best of my knowledge, there is no research conducted with the same topic to this inquiry in Ethiopia in general and Doreni district in particular. So this study as a scientific inquiry, will contribute to knowledge of gender by expanding already touched dimension and/or exploring new knowledge of gender issues.

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

#### **1.3.1 General objective**

The aim of this study is to investigate the implications of socialized gender roles on gender relations, gender equality in family and opportunities for women in horticulture farming in Doreni district of Illu Abbabor zone.

#### **1.3.2 Specific objectives**

In achieving a general objective, the study have specifically set objectives to:

- Explore socialization as a pillar for formation of gender role dichotomy.

- Identify gender equality in participation on productive and reproductive roles.
- Describe decision making habits of men and women households on utilization of family resources and its implication on power balance in gender relations.
- Identify implications of decision making inequality regarding family resource utilization on livelihood of family.
- Identify patterns of gender relations between spouses and status of men and women in society.
- Identify opportunities, and constraints of women in horticulture farming.

### **1.4 Research Questions**

This research tried to answer the following major questions:

1. How socialization of gender roles laid a base for gender inequality between men and women on gender relations and family affairs?
2. What participation of men and women on productive and reproductive roles looks like?
3. How participation habits of men and women on decision making about utilization of family resources differ?
4. What implications do unequal decision making of both sex have on livelihood of family?
5. What are opportunities and challenges of women in horticulture farming?

### **1.5 Operational Definitions of terms in use**

The operational definitions described below putted according to specific functionality of the terms used in this study since conceptually discussed in literature part. This helps to reduce the probable confusion emanated from the variation of meanings that the terms could yield in different contexts.

**A. *Equality on family affairs:*** In this study denotes equality between men and women on

Bearing family responsibilities (participation on productive and reproductive roles), a degree of power in decisions making about utilization of family resources and value or status achieved up on sex.

- B. *Family resources:*** In this study indicates any property and resource both women and men members of family have together with legally supported rights as a result of marriage or being member of family.
- C. *Gender:*** Refers to the socially adopted differences between women and men, up on roles, attitudes, behaviors, expectations, status and values.
- D. *Gender relations:*** In this study gender relation indicates a form of communication between men and women that involve power condition (such as; Who and how give and take order and how equal or unequal power men and women have in decision making)
- E. *Gender roles:*** Is sex typed behavior seen as appropriate when performed by one sex, but less expected and therefore seen as inappropriate when performed by the other sex. It adapted to both genders via socialization (process by which individuals acquire the knowledge, language, social skills, and values to conform to norms and roles required for integration into a group or community). It entails what is appropriate masculine and feminine behavior in a given culture.
- F. *Gender socialization:*** Is the process through which individuals learn the gender norms of given society and come to develop an internal gender identity that conform to given culture that deemed appropriate to given sex role, responsibility, status and power.
- G. *Horticulture farming:*** in this study represents farming of vegetables, root and fruits cultivated either in the garden, in the field or in the forest.
- H. *Lively hood of family:*** a linkage between economic situation and achieving need and want of family.
- I. *Men household:*** In this study it represents any person with male sex, above 18 years and house hold or having responsibility of either paternal, household head or both in given family.

- J. Productive role:** a work performed to add a given unit of income or material. Like; farming, trading, cattle husbandry and etc.
- K. Reproductive role:** It is non-income generating activities performed to facilitate need and daily consumption of family. Like; child caring, food preparation, fetching water, and etc.
- L. Women household:** In this study it represents any person with female sex and above 18 years and house hold or having responsibility of either maternal, household head or both in given family.

## 1.6 Significance of the Study

The risk of stereotypically socialized gender roles and unsatisfactory trial toward creating gender equality and/or in empowering women is not only misfortune to women but also significantly affect socio-economic development of poor and cultural society like Ethiopian. So this study would be an important instrument in measures taken to eradicate such risks.

### **The study has the following benefits:**

- The inquiry provide clear insight on how and why gender roles attached to given sex and contribute to gender relations and inequality.
- Findings of this study will serve for intervention, policy and legislation development, social mobilization and program design.
- Future researches will be benefited from conclusions and data from this work.
- It will serve as ground for further training and possible feedback in the implementation of the research findings at all levels of interventions to researchers and development actors.
- This inquiry contribute to the design and practices of gender-sensitive food safety intervention action plans.
- The study help to design proper mechanism to magnify contribution of promotable social values and roles as well as a means to alter disfavoring factors that deepen

Its root in gender stereotyped roles and inequality.

- Finally, it helps to capacitate poor households with social skills and attitudes that enable to consider gender equality as a tool in improving their socio-economic conditions.

### **1.7 Purpose of the study**

This study aims to give a clear insight in to the implications of socialized gender roles with regard to gender equality, opportunities for women empowerments in horticulture farming and gender relations in Doreni areas of illu Abbabor zone. It gives due attention for understanding underlying social facts contributing to gender stereotyped roles having impact on socio-economic life of given community. Then the result of enquiry could be used to take remedial actions in enhancing socioeconomic betterment of food security.

### **1.8 Scope of the Study**

Spatially the study delimited to Doreni district of Illu abbabor Zone. The inquiry primarily concentrates on both sexes households. Even though house hold is unit analysis of the study, social settings that contribute to gender role formation and differentiation like culture and peer group was also considered.

Due attention given to gender relation, equality on utilization of family resources and opportunities for women to be economically empowered through horticulture production. The research strived to explore how gender roles are acquired through socialization. How these socially recognized attributes of men and women revealed in gender relations and equality in family.

In concise terms, the thematic delimitations of the research focuses on: the role of socialization in formation of unequal gender roles, participation differences of men and women households on productive and reproductive roles, decision making inequalities of households, pattern of gender relation, opportunities and challenges of women in horticulture production.



The second sect of the delimitation of the study relies in terms of the target groups that serve as the primary sources of data. The target groups were both men and women households and stakeholder government offices.

### **1.9 Limitations of the study**

There were various limitations throughout the work yet some touched here. The scantiness of empirical research, unavailability of forums and scientific papers exclusively or primarily dedicated the topic was consumed times in search for. Across the government bureaus and offices, pertinent data were less accessible Systems for documentation of household's profiles, at kebele level was inconvenient. The antiquated data recording and processing systems have added to the challenges of obtaining relatively appropriate and timely data. Unwillingness from the side of the subjects, especially women to participate in the study to engage in the interview was there. Bias of self-reporting or a trial not to blaming oneself from male households was seen which broadened responsibility of conducting in depth interview for longer time to identify their position. Studying gender from standing point social factors like; socialization and culture is somewhat abstract, so that a community with low level of literacy hardly understand survey instrument of data collection. This was the ultimate challenge in addition to expensive and time taking nature of collecting survey data in rural household level.

### 1.10 operationalization and levels of measurement

Operationalizing is useful in specifying the variables that the researcher has been investigated. It also gave indicators which an object, individual or group may be categorized. Therefore, the following table presented operationalization of the variables in line with level of measurements.

Table 1.1: Operationalization and level of measurements of variables.

Concept	Variables	Indicators	Levels of Measurement
The way adopted beliefs via socialization of gender roles brought differences between men and women households	sex	Male/female	Nominal
	Participation on productive and reproductive roles	Participate: Regularly, occasionally and not at all	Ordinal
	Participation on decision making on family resources	Decide: for myself, with my spouse and not at all	Ordinal
	Working hours of men and women households	How much hours do you spent on average in one working day?	scale
	Implications of unequal decision making on livelihood of family	Utilization of family resources without inculcation of need of all family members leads to misuse of family property 1= agree, 2=disagree ...	Ordinal
	Status of women	Whose gender role do you think is more valued in society? A. men's B. women's D. both equal	Nominal
	Opportunity for women in horticulture	Horticulture regarded as farm of women. Yes/ No	Nominal

## **Chapter Two: Review of the Literatures**

### **2.1 Conceptual framework of the study**

The concepts of variables and their context in this study and how they approached to be addressed have posited with this portion. Accordingly, through the process of socialization within the family and other social spheres, boys and girls are conditioned to play different roles in society (Bandura 1989). In connotation of social learning theory, traits, attitudes, power relations and gender roles learned through modeling in any social interaction especially family (ibid 1989). The gender roles assigned to men and women are significantly defined structurally and culturally in ways which create, reinforce, and perpetuate relationships of male dominance and female subordination (Njogu & Mazrui.n.d:2). The gender role difference started at early childhood would tend to create gender dichotomy on various aspects of life, such as: participation habit of men and women on productive and reproductive roles, work load differences and decision making inequalities of households on family resource utilizations. Household gender division of labor reveals that women are responsible for household laborious tasks.

Gender relation is a way in which, culture in a society prescribes rights, roles, status, responsibilities and identities of women and men in relation to one another (Almaz 2007). Values, norms, and practices enshrined in domains of social interaction may contribute to fostering inequalities; reinforce gender related power differentials men hold superior position in households and communities and women are put to inferior position (Almaz 2007).

Most studies point to positive effects of smallholder contract-farming in horticultural export chains on farm productivity, income mobility and poverty reduction. It is recognized that women participation in horticultural farming is important to raise rural incomes and alleviate poverty (Maertens and Verhofstadt 2012:1).

Similarly this study looked at, the main social and family patterns that together mold in a way adversely affect gender relation and equality in family. It investigated the adversity it follows on gender equality on participation of family shores, decision makings and its impact on livelihood of family. Decision making contextually deals about utilization of family resources.

Utilization implies fixing alternative who decides and what to do with it. In utilization of resources, there are expected decision makings. For instance, who provide more labor in reproductive and productive roles? Then, after farm product has collected, men and women households may have again different interests but unequal power to decide.

In addition to sex or gender role the relation of other demographic factors like level of education, number of dependents and age with participation on productive and reproductive roles as well as decision making also checked. It is also concern of the study to see type resources that men and women have a power to decide on. In identifying opportunities and challenges of women in horticulture, the research tried to show sort of alternative for women economic empowerment.

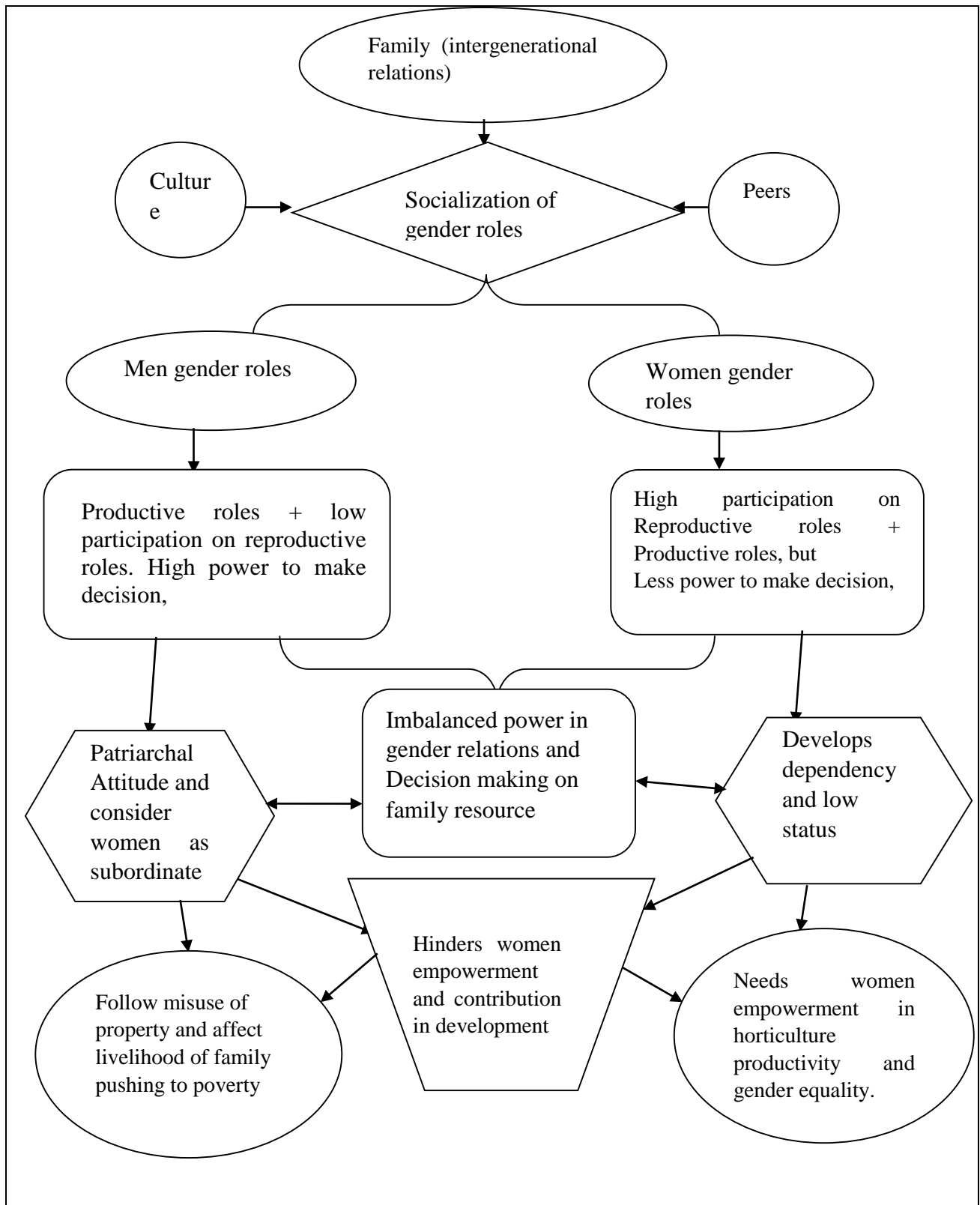
In formulating instruments that help to collect relevant data to these aforementioned gender inequalities emanated from socially constructed gender roles, this research applied; Harvard gender analysis framework (HGAF). This framework is useful especially to collect agricultural data at household and community level and enable to map activities performed, decision made by men and women and differences observed (Ludgate 2016). The HGAF has four main components which are: activity profile, access and control profile, influencing profile and analysis profile (Ludgate 2016). It also concerns deferent constraints faced, carried out roles and received benefits. Based on HGAF, data was collected on participation of men and women on productive and reproductive roles (activity profile), decision making habits (control profile), condition of gender relations (influencing profile), implication of unequal decision making on livelihood of family (control profile), and average working time of men and women households.

**Table 2.1: variables of the study**

S/N	Contributing/mediating factor	Independent variables	Dependent variables
	<ul style="list-style-type: none"> <li>- Socialization and its agents</li> </ul> (Culture, family, peers and intergenerational relations)	<ul style="list-style-type: none"> <li>- Sex or gender roles</li> <li>- Age</li> <li>- Education level</li> <li>- Number of dependents</li> </ul>	(A) Participation on reproductive and productive gender roles (B) equality on decision making on family resource utilization
		<ul style="list-style-type: none"> <li>- Sex or gender roles</li> </ul>	(C) Gender relation on decision making about family resource utilization
		<ul style="list-style-type: none"> <li>- Sex or gender roles</li> </ul>	(D) Implication of decision making inequality on livelihood of family
		<ul style="list-style-type: none"> <li>- Sex or gender roles</li> </ul>	(E) Opportunities in horticulture farming

The following model also provides additional clarification to the study.

**Model 2.1: Conceptual frame work**



Source: (own work 2017)

## **2.2 Theoretical framework**

Typical nature of this research is compound study of interrelated gender issues. As the study combined broad issues together, there is no single theory that address full spectrum of scope of the study. So there are three theories that eclectically used in this study. Social learning theory used to explain the concept of socialization of gender roles and behaviors. In related scenario, Social identity theory applied to shed light on the self-categorization to similar sex that mold pattern of gender relations, decision making and gender role polarization. Finally human development theory explains how to identify and maximize the empowerment opportunities that women have focusing on horticulture farming which may at the same time uses to improve nutrition habits of the community.

### **2.2.1 Social learning theory**

A social learning theory is based on the idea that behaviors, characteristics and gender roles are learned from people interactions with others in a social context. Separately, by observing the behaviors of others, people develop similar behaviors. There are three key components to Bandura's social learning theory Observational learning, imitation, and behavior modeling (Bandura 1986). He has stated that Imitation after observing the behavior of others, people assimilate and imitate that behavior which involves the actual reproduction of observed motor activities. On the other hands behavior modeling happens when the learner takes everything positive about the observed and imitated behavior, and begins acting according to the experiences. Especially if their observational experiences are positive ones or include rewards actively learned and vice versa (Smith and Berge 2009).

Bandura emphasizes the personal or self-system which controls learning by influencing intentional processes, schematic processing of experiences, memory representation and reconstruction, cognitively-based motivation, emotion activation, psycho-biologic functioning and the ease and skill to which these are employed to deal with everyday life experiences (Bandura 1989).

Social learning theorists identified observational learning from a model requires four cognitive stages: attention, retention, reproduction and motivation.

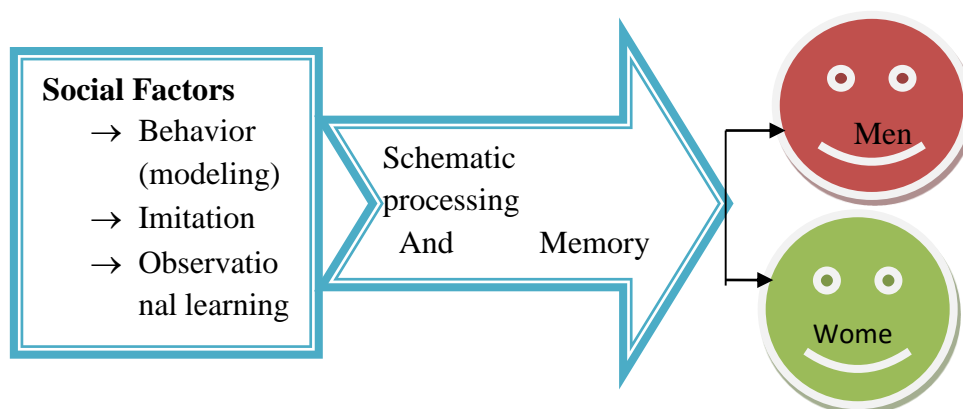
**Attention:** Individuals must be paying attention to the model in order to learn something new. Traits with models need to be engaging, tailored to local context, understandable and interesting for the learners.

**Retention:** Individuals must be able to store new information about the modeled behavior and review it later. This can be done by ensuring that the model is memorable for learner to review after an event is over.

**Reproduction:** Individuals have to re-enact the new behavior in order to practice and master it themselves. Repeated performance of the behavior will lead to sustained change.

**Motivation:** For reproduction of the behavior to be successful, individuals need to be properly motivated to perform it themselves (Mischel, 1970). A behavior is sex typed in a sense is when it is more expected and therefore seen as appropriate when performed by one sex, but less expected and therefore seen as inappropriate when performed by the other sex. These expectations constructed through socialization which can be understood as ‘the process of social interaction by which people acquire those behaviors essential for effective participation in society. So individual and society are mutually dependent on socialization as it is essential for the renewal of culture and the perpetuation of society’ (Hughes et al., 2002) cited in (Hamieh and Usta 2011:6).

### Model: 2.2 Analytical frame work of socialization in social learning theory



Source: framed by the researcher (2017)



### **2.2.2 Social Identity theory**

Social identity theory is categorized under social psychological theory and emerged from 'structural Symbolic interactionisms. Social identity in a sense self-recognition as member of given social category and to be initiated in playing associated role to the category. The question why behaviors perpetuates, and also why both men and women adhere to the identities they learn early under cultural influences of family and society can be answered by this theory (Carter 2014:6).

According to this theory society is a patterned and stable in structures that self is a reflexive process that revealed in social interaction and portrayed to others through identities that fits specific situations (ibid 2014). People define themselves in terms of given social category which pervasively affects their attitude in attaching oneself with socially defined sex roles (Wiley & Sons 2007:4). This theory also addresses role engagements, specifically how individuals create and maintain meanings in the multiple roles they play. Multiple roles indicates for instance, women have various age categorical roles within feminine roles like mother roles, daughter's role in home etc as well as for men. The salient identity meanings that developed once by actors motivationally determine one's social or gender role and behavior (Carter 2014:7).

### **2.2.3 Human development theory**

Human Development perspective concerned with indicating the importance of freedom to choice, resource allocation, aspiration mobilization, opportunity codification cultural modernization and democratization with regard to equality of gender and human being in enhancing holistic development of human being (Alkire 2010). Scholars on the area argued that the purpose of development is to Improve people's lives by expanding their choices, freedom and dignity (ibid 2010). Early on, human development defined as the process of widening choices for people to do and be what they value in life because people are the real wealth of nations and the basic purpose

of development is to enlarge human freedoms (ibid 2010).

Whenever growing individual resources widen the scope of possible human Activities, the strive for self-realization, autonomy and emancipation finds greater leverage, strengthening people's desire to have free choice and control over their lives ( Welzel, Inglehart & Klingemann 2003:5). Moreover, processes of development have to expand human capabilities by widening the choices that people have to live full and creative lives. If things follow this way, people are both

The beneficiaries of such development and the agents of the progress and change that bring it about. Such process ensure the benefit all individuals equitably and build on the participation of each of them (Alkire 2010:8) So Human Development aims to expand people's freedoms the worthwhile capabilities they value and to empower people to engage actively in development processes. It seeks to do so in ways that appropriately advance equity, efficiency, sustainability and justice, are important principles of human development theory (ibid 2010)

Cultural modernization, socioeconomic development and democratization are the main components of human development theory (Welzel et al 2001). Cultural modernization gives way to emphasize the value of the individual and which include increasing self-respect, more self-determined forms of civic engagement, less personalized and more generalized forms of social trust as well as growing tolerance of human diversity (ibid 2001). It contributes liberty Aspirations to individual choice which is consistent with the notion that "individual choice is not only a matter of one's means but also of one's mind" (Rokeach1960), Cited in (Welzel et al 2001:9).

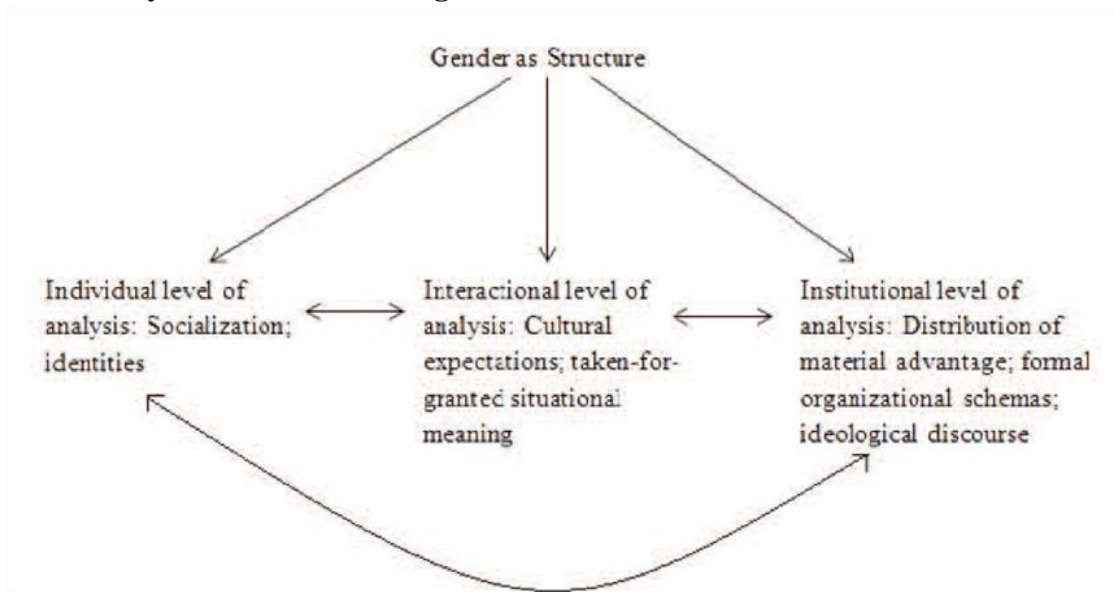
Socioeconomic development is another crucial component of human development perspective that expands individual choice in two ways. It gives people more autonomy over their resources. Moreover, socioeconomic development gives people more physical and cognitive capacity by improving basic life conditions as well as incomes, skills and information facilities (Kautto 2015). Socioeconomic development provides the objective means that enable people to pursue self-determination and contributes autonomy resources to individual choice (ibid 2015). On the other hand, democratization deals with the protection of fundamental right of human being.

Polity institution at any level should assure equality of gender and human being as a whole creating conducive environment for development (Welzell et. al 2003). This theory help to indicate the social and structural constraints that women need to be freed from so as to become liberal and productive nations.

### 2.3 Gender

The term gender has been distinguished from sex and become prominent field of study in social science since 1950s (Kretchmar 2009) and emerged as field of study in sociology in 1970s. Most scholars proximately define gender other than tending to specified scope revolving around fluid social, cultural and contextual patterns of men and women. Esplen and Jolly (2006) indicated gender as the “economic, social and cultural attributes and opportunities associated with being male or female at a particular point in time”. Medhanit and Sofanit (2009) also defined gender as a “social attribute ascribing some characteristics, norms and modes of behavior to the female and other to the male sex, which determined by the society and by its way of bringing up of children”. Gender is, therefore, the interplayed result of culture, religion, and similar factor of a society. Those factors like historical, ideological, cultural, religious, ethnic and economic ones can be changed largely in the course of time influence the society’s look at gender by political, economic or cultural influences (Jelaludin, et al.2001).

#### Model 2.3: Analytical frame work of gender



Source: Risman and Davis 2012:9

## **2.4 Socialization of gender roles**

According to Holmes (2007), Socialization is primarily the function of social institutions such as families, culture, school, work place, peers, the media and social interaction generally. These social institutions are catalysts in adherence of specific stereotyped roles of male and female. Children learn to evaluate themselves and what they do in contrast to the people around them (Marinova 2003). Imitation could be seen as first stage via babies start to learn how to be human by copying the actions of people around them. If someone smiles at them, they most probably got smiled. As children get older they begin to recognize the 'significant others'. They learn to take on the roles of their primary care givers or parents. Play is very important at this stage as children often learn by acting out in their play and talk what they think their parents do (Holmes 2007:41).

Reeves and Aden (2000) defined gender roles as the socially determined ideas and practices which define what division of labor and activities are deemed appropriate for women and men. Similarly Gender roles may refer to the expected duties and responsibilities, rights and privileges of men-women that are specified by socio- cultural factors. stereotyped roles for men and women not only limit progress in achieving gender equality, but also perpetuate inequalities and can constitute obstacles to men's abilities and opportunities for redressing gender inequalities. There is the deep stereotypical thinking that only women can take care of children (Marinova 2003:4).

The interplay of these factors determines even what kind of clothing is appropriate for the female and for the male sex. It still decides on the amount of food necessary for each, the type of work they should perform, the time and the type of place they are supposed to be at, the type of group they can join, etc which is socialized into being one of these sex. The differences among these groups brought about by socio-cultural factors are often mistaken for natural differences between the sexes because nature differ only sex but not about humanity and capability (Medhanit and Sofanit 2009:1).

## **2.5 Patriarchy in gender relations**

Feminists mainly use the term ‘patriarchy’ to describe the power relationship between men and women. Thus, patriarchy is more than just a term; feminists use it like a concept, and like all other concepts it is a tool to help us understand women’s realities (Sultana 2010). Patriarchy refers to male domination and female’s acceptance and internalization of that dominance. Its literal meaning is the family under supremacy of the father. In the current discourse it can be replaced with male rule. Patriarchy may also be described as a system of social structures and practices in which men dominate, oppress and exploit women (Medhanit and Sofanit 2009:31). Patriarchal society gives absolute priority to men in a condition of creating obstacles for women to go forward. This is because of that patriarchal institution in gender relation is responsible for secondary status of women (Sultana 2010). Most institutions of society are patriarchal in nature regardless of whether it is the state, religion, educational institutions family and media. Culture also persist a condition a male dominant society that look down up on women (Medhanit and Sofanit 2009).

On the origin of patriarch there are ideological differences between the traditionalists or early social scientists and current discourses. For instance, Aristotle believe patriarch as a natural and normal. He called males active, females passive. For him female was “mutilated male”, someone who does not have a soul (Sultana 2010:4). In his view, the biological inferiority of woman makes her inferior also in her capacities, her ability to reason and, therefore, her ability to make decisions. This also supported by psychologist Sigmund Freud, he explained that women’s biology determines their psychology and, therefore, their abilities and roles (Sultana 2010).

But these theories of male supremacy have been challenged and it has been proved that there is no historical or scientific evidence for such explanations. There are indeed biological differences between men and women but these distinctions do not have to become the basis of hierarchy in gender relation which men are dominant (Sultana 2010).

## 2.6 Gender relation and inequality

Gender equality implies a society in which women and men enjoy the same opportunities, outcomes, rights and obligations in all spheres of life. For Castellani (2014), equality between men and women assumed to exist when both sexes are able to share equally the distribution of resources or equal opportunities for economic independence without unequal power and influence. But explicitly observed in the global is that due to unequal gender norms and relations, women commonly delegated to a lower decision making and socio-economic status, compared to their male counterparts, which limits not only their opportunities to access and participate in formal institutions but also prosperity of the given society.

In gender relations, women's freedom is constrained by men's control over their mobility, by socio-cultural expectations that they are primarily responsible for all domestic work. In relation to this, their uneven reproductive, productive, and community work burdens an also marginalization from access and power to equally use of mutual resources are indicators of inequality (World Bank 2009). An important part of gender equality is empowerment for women, which focuses on power imbalances and giving women more control to manage their own lives through which gross social welfare is achieved (Castellani 2014). In agrarian society women and men linked to different types of crops up on the cost it yields.

*“...Men and women often “control” different crops – meaning that they are ones responsible for selling or otherwise using those crops, including for household consumption. For instance, maize is considered a “male crop” when it is sold at market, because men are responsible for selling it, even though women may have contributed the bulk of the labor required for its production. Groundnuts have traditionally been considered a “female crop” in many parts of Africa because of their centrality to the family diet. However, when “female crops” become attractive in the market, ownership often switches to men.....” (Farnworth, et el 2013:7)*

The socio-cultural structures that constructed throughout the time explicitly hinder women from independence to choice, determine and use the opportunity they have in the society where gender

equality is not adopted socially.

This also manifested via unequal responsibilities of gender roles, segregation in determining on mutual concerns and social status. Even though social structure is not tangible physical entity or object, it has tangible effect on distribution and usage of resources those women available to pursue personal and social needs. Structural influence also reflected through role expectations that internalized through socialization and adopted in every life hood activities (Johnson 2008:30).

## **2.7 Participation on productive and reproductive roles of HHDS'**

Any person born either male or female naturally, yet assigned to different responsibilities socially (Holmes 2007). Division of labor or are the activities ascribed to men and women on basis of culturally accustomed expected gender roles of men and women instead of ability and skill. Productive roles are a roles relating to the production of goods for consumption or income through work in or outside the home. Reproductive (these roles do not earn an income) are roles that related to domestic or household tasks associated with creating and sustaining children and the family (Marinova 2003).

Women are often defined exclusively in terms of their reproductive roles, which largely concern activities associated with their reproductive functions and perceived as 'natural'. This is because, they are not recognized and valued as economically productive (Marinova 2003). In many societies, women also carry out productive activities such as maintaining smallholder agricultural plots in farming systems. These tasks are often not considered work and are often unpaid. Women may also perform many roles which attract wages in both the formal and informal economic sectors. But, Women's economically productive roles, in contrast to men's, are often undervalued or given relatively little recognition (Holmes 2007).

A study by Dejene (2009) in southern Ethiopia of 'Guji Oromos' also indicated that women are responsible to all reproductive roles like; fetching water, collecting fire wood cleaning home, milking cow and productive roles like weeding. Husbands only occasionally fetch water when they back from watering cattle incase wife is pregnant. Similarly Adugna and Sileshi (2013:110) identified major reproductive roles of women pastoral society of 'omo' which includes: bearing

and rearing children; processing, preparing, and serving food; caring for sick family members; collecting water and fire wood; milking and churning milk to make butter; grinding grain; and gathering wild foods. Women's productive roles include; marketing of dairy products; herding, watering, and selling small stock; making handicrafts like wooden vessels and utensils; running small enterprises (coffee and local drinks); caring for young animals; taking animals to water; getting forage for calves, and weeding the crop farm from reproductive roles.

## **2.8 Gender relations and inequalities in Ethiopia**

The extent of power and autonomy to decide and control over resource is highly depend on balance of gender relation. If there is no gender equality there is also no equal usage of Resources like land and agricultural out puts which is critical in agrarian societies with traditional faming (Bashaw.n.d.). The status of women in rural of Ethiopia is more precarious and sordid than other members of societies. The bargaining power of women which crucially shapes the resource allocation decisions of rural households is too low. The great majority of women in rural Ethiopia do not have access to and control over resources they have right on. Even women with access to land ownership do not have actual control over their resources (ibid.n.d:4)

They receive a significantly lower amount of the produce of their land, for they are dependent on male labor. Despite their equal share with men in socio-economic life, Ethiopian women have little decision-making power and a smaller share of resources and benefits. 87% of women in Ethiopia are engaged in agriculture, contributing more than 50 per cent of labor (Johnson. *et al.* 2000). However, little attention has been given to involving women in rural development efforts and enabling them to benefit directly from agricultural extension services (Bashaw.n.d.). One major problem of women with access to land was their dependency on men in most aspects of life. This was conditioned by patriarchal gender relation built in cultural way of life. So, the status and condition of Ethiopian women in the patriarchal society of the country puts them one level worse than other members of the society in spite of their significant number and role in the agrarian society of the country (ibid .n.d.). The finding by Alemtsehay and Kerebih (2009) in northern part of the country revealed extreme low decision making power by women.



## **2. 9 Women and horticulture.**

The international development community has recognized that agriculture is an engine of growth and poverty reduction in countries where it is the main occupation of the poor. But the agricultural sector in many developing countries is underperforming, in part because women, who represent a crucial contribution in agriculture and the rural economy through their roles as farmers, laborers and entrepreneurs, almost everywhere face more severe constraints than men. For instance, a woman make up more than 50 percent of the agricultural labor force in sub-Saharan Africa and contributes to the agricultural and rural economies in all developing countries, but less power to decide on main commercial resources products. Above all their power limited to small plot farming like horticulture (UNADED 2011)

As Kroeber (1948) noted, the word Horticulture in derived from the Latin word '*Hortus*' meaning enclosure (garden) and '*culture*' meaning, cultivation, Thus Horticulture means culture or cultivation of garden crops where use of the plow is implicit. Most tribal farming has been done with hand tools in relatively small plots much of which has been done by women. A recently, 'Horticulture' may be broadly defined as the Science and art of growing fruits, vegetables and flowers and crops like spices condiments and other plantation crops (Lancaster 1976:4). He has noted that in rural Africa women participate on cultivation of fruits and verge tables for two main reasons. At the first place, horticulture farming in garden is compatible with domestic tasks that do not need frequent absences like child caring. Secondly, fruits and vegetables in rural Africa used as fast food for some do not need to be processed like banana.

Horticultural crops production in Ethiopia used mainly for self-sufficiency in food and income (Girma n.d). Cultivation of land is made traditionally either by means of labor or draft animals. Some nutritional deficiencies like vitamin A and C, and iron can be corrected by use of selected vegetable and root crops as well as fruits (Girma n.d). So, its role in balancing nutrition is prominent.

The considerable advantage that women have in horticultural production is that its feasibility with the shorter time and resource they have. Women in Ethiopia are highly accountable to indoor and reproductive activities but they never remain to involve out door or productive activities. Horticulture cultivation is mostly in garden and on the floor of other crops which is conducive to perform over time (Girma n.d).

Horticultural crops are rich in vitamins, carbohydrates and other nutrients that contribute to a major portion to an Ethiopian daily dish mix. In some areas of the country, root crops particularly potatoes and sweet potatoes are used as staple food for considerable portion of the population. Commonly root crops in general and sweet potato in particular are drought resistant and serve as security food crops in drought prone areas (ibid n.d.). So if society in general and women in particular participate in farming of horticulture its contribution for sustaining food security is invaluable.

## **2.10 Policy Framework of gender equality**

Ethiopian constitution under article 35 indorsed that women are equal with men and they should empowered in social, economic and political aspects. This article precisely states as follows selectively with concern to this study:

*“.....Women have the right to acquire, administer, control, use and transfer property. In particular, they have equal rights with men with respect to use, transfer, administration and control of land. They shall enjoy equal treatment in the inheritance of property. The historical legacy of inequality and discrimination suffered by women in Ethiopia taken into account, women, in order to remedy this legacy, are entitled to affirmative measures. The purpose of such measures shall be to provide special attention to women so as to enable them compete and participate on the basis of equality with men in political, social and economic life as well as in public and private institutions....”* (Medhihanit and Sofint 2009:106).

More recently, the growth and transformation pan and development plan for women and children

(2011-2028) have included specific commitments to increase women participation in political and decision making, promoting women economic empowerment and reducing violence against women (Okutho et.al 2015). There are adequate policies in place to protect women's rights in Ethiopia, however, their implementation remains a challenge. Laws and policies have not been disseminated adequately among the society in general and women in particular: low awareness levels about the policy and legal provisions and various socio-cultural factors hamper the realization of protection against discrimination (Okutho et.al 2015).

The Ethiopian government is a signatory to most international instruments, conventions and declarations, and adopted international instruments such as; the Convention on the Elimination of All Forms of Discrimination Against Women /CEDAW (1979), the Declaration on the Elimination of Violence Against Women/DEVAW (1993), the Beijing Platform for Action/BPA (1995) including the domestication of the international instruments. CEDAW stipulates that signatories need to work on eliminating discrimination against women, and creating equality between women and men (Okutho et.al 2015:17). Despite considerable initiative in legal supports, women have been marginalized as a result of socio-cultural customs on spheres of controlling and decision making but providing huge labor in domestic and farming sectors (Medhihanit and Sofint 2009).

## **Chapter Three: Research Methodology**

### **3.1 Study Setting and Population**

#### **3.1.1 Physical setting**

The study area or ‘Doreni’ district situated in Illu Abbabor Zone administrative area which is found in the Oromia National Regional State of Ethiopia. Doreni district has of 321.1km<sup>2</sup> land size. From this area coverage 132.8 km<sup>2</sup> is cultivable land, 85 km<sup>2</sup> is forest, 12.5 km<sup>2</sup> graze land whereas 90.7 km<sup>2</sup> covered by other land uses. The district bordered by five neighboring districts which are: Chora district in the east, Nopa district in west, Alge Sachi district in the North West, Yayo district in the south and Hurumu district in the South west. Additionally, the district rounded by three bigger rivers; namely Geba, Sese, and Geda. According to agriculture and rural develop office of Doreni district (2017), climatically; highland covers of 8%, sub-highland of 58% and low land of 34% of the district. From the kebeles of district ‘Elemo’ is the highest altitude in the district with elevation of 2000m and ‘Didu’ is the lowest altitude places in the district with elevation of 1200m. The district gains 1400mm Average rain fall per annum. The district situated on a distance of 586 km from Addis Abeba the capital of country as well as Oromia region to south west of the country. From ‘Mettu’ capital of Illu Abbabor zone, Doreni situated on 58 km to the east.

Structurally Doreni was under ‘Yayu’ district for long time before. It was only in July 1998E.C the government decided to found its own administration as a district. So Doreni become self-contained or self –ruling District eleven years onwards. Doreni has eleven rural kebeles and one urban center. From this rural kebeles, ‘worebo’ is largest and Didu is the smallest one in size. ‘Elemo’ is the capital of the district. (Agriculture and rural develop office of Doreni district 2017).

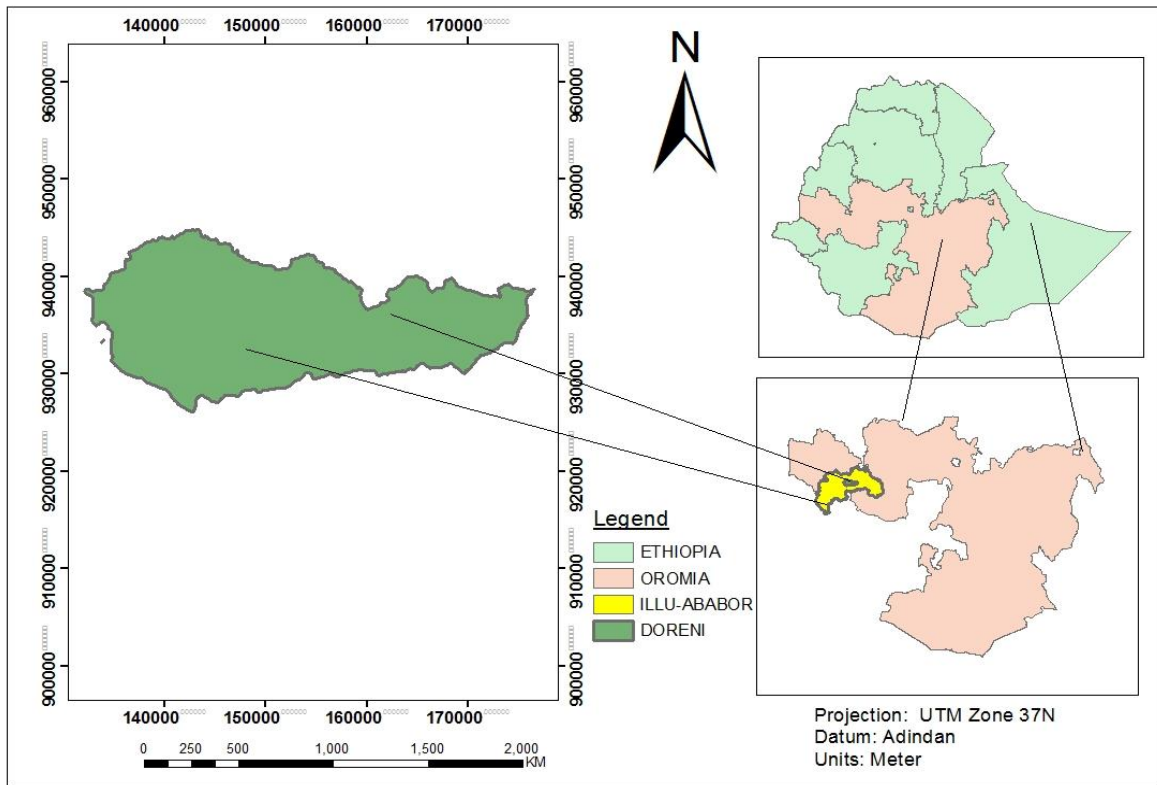


Figure 3.1 map of the study area

### 3.1.2 Demographics

According to the CSA (2015) census, the Oromia region has a population of 33, 692,000 of which 4,880,000 are urban dwellers and 28, 812,000 is rural dwellers (CSA 2007). The total population of Illu Abbabor zone is 1,278,183 of which 640,159 are male and 638,024 are female. The zone has twenty four districts among which Doreni was purposively selected. The main ethnic groups living in this district are Oromo, Amhara and Tigre. Doreni has total population of 36,705 of male 18,338 and female 18,367 (CSA, 2007). Familiarity between interest of the researcher and being selective site of the sponsoring project are the reasons for the selection of ‘Doreni district’ of Illu Abbabor zone.

### **3.1.3 Economy**

Doreni district economy is highly dependent on the agricultural sector, similar to that of the country in general and zone in particular. So it is the prime mover of the economy of the district. The type of agriculture practiced is one of the traditional that follows simple way of flowing with no modern technologies. Mixed farming, i.e. food and cash crops production and animal husbandry (livestock and bee keeping), is practiced in a very traditional manner. The main crops produced in the district are: from Pulses and cereals crops; fava beans, field peas, haricot beans, chick-peas, grass peas, Soya beans, pulses, cereals, pulses, teff, maize, barley, sorghum, wheat Inset and finger millet were widely farmed. Cash crop products are coffee, khat and sugar cane. There are also oil seeds produced in the district like; negus, linseed, groundnuts, rapeseed, sesame, safflower and etc. There are also root, fruits and vegetables cultivated in the district. Among these: tomato, onion, garlic, pepper, cabbage, carrot, potato, sweet potato, yam, taro, banana, papaya, mango and avocado (agriculture and rural development of Doreni district 2017).

### **3.2 Research Design**

Gender analysis in this study initiated to utilize a multitude of methods via pragmatic approach that enable to deeply look into the socialized roles and relationships between women and men, and their pattern of relations weather equally decide on and control over their mutual resources. Gender was not only a cognitive tool for structuring and framing the interactions and relations between the sexes, but also a practical tool that cuts across needs, activities and responsibilities, resources, access and control, benefits, incentives analysis, and institutional constraints and opportunities. So, this makes the research both descriptive and exploratory in type.

In terms of time dimension, cross- sectional research design was appropriate for this research. As it was advantageous to minimize financial expenditure, save time, compare many different variables at the same time, make respondents not bored with repeated interview. The philosophical foundation of the study was underpinned by pragmatism. Above all, preference of pragmatic

approach made more advantageous for the reasons like; to use a variety of data sources, to use a multiple methods in the study at the same time or one after the other and to use multiple perspectives to interpret the results.

Pragmatism, when regarded as an alternative paradigm, sidesteps the contentious issues of truth and reality, accepts, philosophically, that there are singular and multiple realities that are open to empirical inquiry and orients itself toward solving practical problems in the real world (Feilzer, 2010). In that sense, pragmatism allows the researcher to be free of mental and practical constraints imposed by the “forced choice dichotomy between post positivism and constructivism” (Creswell & Clark 2007:27 cited in Feilzer 2010) and researchers do not have to “be the prisoner of a particular research method or technique” (Robson, 1993: 291 cited in Feilzer 2010). The acknowledgement of the unpredictable human element forces pragmatic researchers to be flexible and open to the emergence of unexpected data and adaptable in reference to practical world with varying existence of reality, some objective, some subjective, and some a mixture of the two (Feilzer 2010)

Pragmatism helps to shed light on how research approaches can be mixed fruitfully and offer the best opportunities for answering important research questions. The pragmatic rule or maxim or method states that the current meaning or instrumental or provisional truth value of an expression of practical consequences of variables. Philosophically, mixed research makes use of the pragmatic method and system of philosophy. Its logic of inquiry combines the use of induction (or discovery of patterns), deduction (testing of theories and hypotheses), and abduction or uncovering and relying on the best of a set of explanations for understanding on the results (Murphy 1990).

Mixed methods research also is an attempt to legitimate the use of multiple approaches in answering research questions, rather than restricting or constraining researchers' choices (i.e., it rejects dogmatism). It is an expansive and creative form of research as it is inclusive, pluralistic, and complementary, and it suggests that researchers take an eclectic approach to method selection and the thinking about and conduct of research (Johnson and Onwuegbuzie 2012).

The intention to use a combinations of quantitative and qualitative methods in this study was in order to able to cross-check or ‘triangulate’ the results. Qualitative interpretation of quantified data has provided for a more nuanced analysis which reduced the possibility of distorted findings and conclusions. Furthermore, a qualitative methodology was useful in capturing experiences, opinions, attitudes and feelings of research population. Often participatory methodologies such as focus group discussions and in-depth interview were used to collect data for qualitative indicators. Qualitative data also collected through surveys measuring perceptions and opinions, Whereas Quantitative methods of data collection produce quantifiable results, so they focused on Issues which can be counted, such as percentages of women and men where needed to contrast the two. In general, the approach was practically useful in the field in guiding the way to saturation point.

### **3.3 Source of data and participant of the study**

Data presented in the study was obtained from primary and secondary sources. Primary data was collected directly from respondents, informants and FGD discussants using various methods of quantitative and qualitative methods from March 1 to April 26, 2017. Participants of the study were; men and women households, experts working on gender mainstreaming in different sectors of the district, respondent and key informants again from both sex households living in two (Warebo and Weyira) kebeles of Doreni district. In survey sampling equal number of both sex was taken from population of the study. Participants of survey and qualitative methods were mutually exclusive. To supplement the primary data, secondary sources of information was collected through extensive review of published and unpublished documents.

### **3.4 Sampling technique and procedure**

In order to address relevant unit of observation with the scope of the study, both probability and non- probability sampling techniques were used for quantitative and qualitative sample size selection respectively. Doreni district and the two kebeles (Werebo and Weyira) were purposively selected. The main reason behind selection of Doreni district was up on recommendation from



Coordinator of the sponsoring project and co-advisor of this study. That was as per the district was remote area, it deemed useful to find out untouched part of social problem than over researched areas. Similarly, the two kebeles were taken after experts from child and women affairs office and agriculture and rural development offices were consulted regarding which kebele was with sociocultural and demographic setting that better represent community of the district.

### **3.4.1 Sampling technique for qualitative method**

Sample of the study was selected purposively and judgmentally for qualitative samples of the study. Purposive sampling was used in order to make sure inculcation of potential and relevant informants. In purposive sampling Sample sizes may or may not be fixed prior to data collection, because it often determined on the basis of achieving theoretical saturation point (the point in data collection when new data no longer bring additional insights to the research questions. Purposive sampling is therefore most successful when data review and analysis are done in conjunction with data collection (Marshall 2003).

To this end; key informants for in-depth and structured interview, case study and FGD discussants; experts from concerned offices and both sex households from society were purposively selected. A criteria of selection expert informant was their expertise or title of work in office. Experts who are on title of concern to this study like: Gender mainstreaming, horticulture if not plant science experts, judges were identified and selected. Kebele officials were participated in selecting discussant and informants who deemed to have potential in expressing authentic context of the community.

In general there were 50 individuals; out of 29 male 21 female selected for qualitative data gathering. For FGD discussion 9, 8 and 7 persons were taken from offices, Woarebo and weyira kebeles respectively. For in-depth interview, 12 and 6 individuals selected from Warebo and Weyira kebeles respectively. For structured interview 6 individuals participated from concerning offices.

Finally 2 women selected for case study from Warebo kebele.

### **3.4.2 Sampling technique for quantitative method**

The probable sampling technique used in selecting survey respondents was multistage simple random sampling. The logic behind utilizing multi stage random sampling was conduciveness of kebele structure that already formed a stage at various levels and the reference population was large and widely scattered. In current government structure, one kebele divided into another three sections called “zonii ganda” which taken as first stage. Again ‘zoonii ganda’ reclassified into “garee” which consists 20 – 30 households and considered as the second stage. Still ‘garee’ was divided into “tokko-shanee” that comprises five households and taken as third stage or sampling unit. In addressing respondents the proportionate size was determined for each stages up on number of population. Data was collected at end stage or ‘tokko-shane’ by using lottery method after determining the number taken from each final stages.

The Warebo kebele comprises 1402 households the largest in the district which further shared by the three ‘zoni gada’. These are; “Warebo”, “Soggo shonkora” and “Kusi” sharing 502, 531 and 369 households respectively. Similarly, weyira kebele have 384 households. Again it was shared by three ‘zoni ganda’ called; “Milluu”, “Weyira” and “Dimtu”, sharing 129, 133 and 122 respectively. To determine a sampling population two ‘zoni ganda’ selected from each kebeles using simple random sampling. This was done to reduce the sample size to manageable number with in given time. Accordingly, Worebo and Kusi were taken from Worebo kebele with total 871 households. Whereas, Millu and Weyira were taken from Weyira kebele with 262 total households from both. So, the sampling population was,  $871 + 262 = 1133$ .

To determine number of sample size out of a population under scrutiny in quantitative part, Solvin formula was utilized. It is preferred for; it’s the simplified in the case of finite population. The formula considers 95% of confidence, and 5% margin of error.

That is:  $n = N / (1 + Ne^2)$ .

**Where:**

**n:** designates the sample size the research uses;

**N:** designates total number of households

**e:** designates maximum variability or margin of error 5% (.05);

**1:** designates the probability of the event occurring

$$\text{Therefore; } n = N / (1 + Ne^2) = \frac{1133}{1 + 1133 (.05^2)} = 296$$

The required sample size was 296 households of both sex.

Sample for each kebele was calculated using proportion of households of each kebeles (Warebo 871 and Weyira 262). Therefore;

$$\text{Sample size for Warebo kebele was: } \frac{871 \times 296}{1133} = 227$$

$$\text{Sample size for Weyira kebele was: } \frac{262 \times 296}{1133} = 69$$

Finally, to take equivalent number of men and women the sample of each kebele divided by 2.

Accordingly; for Worebo  $\frac{227}{2} = 113.5$  this means there are 114 women and 113 men selected

From Worbo kebele and  $\frac{69}{2} = 34.5$  this means; 35 men and 34 women are taken from Weyira

kebele. Totally: 148 men and 148 women were surveyed.

### **3.5 Methods and instruments of Data Collection**

For the purpose of this research, triangulation method was utilized to collect reliable data that complement each other. The study has employed methods of primary data collection such as in-depth interviews, semi-structured interview, focus group discussion, case study, personal observation and survey questionnaires. Instruments utilized in collecting data with these methods includes: interview guide, discussion check-list and observation check-list. This was to collect data from first hand informants so as to tap all the necessary information by triangulation of both qualitative and quantitative methods. This was allowed to address objectives of the study at grass root level.

#### **3.5.1 In-depth interview**

The method was useful for researcher to generate information about lived experience of households in relation to socialization of gender roles and the way it limit gender equality on vast arenas of life. This method used to collect data from selected 8 men and 10 women households. In this method, data was collected using Semi-structured interview guide from selected informants of in-depth interview. It was composed of open ended questions that were helpful in probing. As an instrument a list of pertinent issues for investigation was drawn up in form of interview questions prior to the interview and such a list contains some precise questions. Alternatives or sub-questions or probing questions which depend on the answer to the main question was helpful to deal in-depth with informants during interview session.

#### **3.5.2 Semi structured interview**

Primary data was collected using this method and detailed information was obtained pertaining to the objective of the study. The researcher was prepared an interview guide composed of open ended questions that enabled to address the research questions. The researcher prepared or structured the relevant points to be addressed in form of check-list prior to data collection and used while interview

session with probing up on answers. This was important in binding the respondents within the scope of the study. The informants addressed with this method were experts and stockholders from offices like: court, child and women affairs and agriculture and rural development offices of the district. Totally 1 female and 5 male experts were participated with this method.

### **3.5.3 Case study**

Case study enables to derive the researcher more contextualized and authentic interpretation of the phenomenon of study than most other research methods by virtue of its ability to capture a rich array of contextual data (Bhattacharjee 2012). This method allowed to collect data in the natural setting of the participants. Besides, the physical presence of the researcher was help to establish the rapport needed for asking sensitive questions including personal questions about painful experiences of informants. In collecting the lives story of case study participants, in-depth interview using interview guide and personal observation approaches were used. Participants were two vulnerable women form the inequality of decision making but high burden up on them in family.

### **3.5.4 Focus group discussion (FGD)**

Focus groups allows deeper examination of complex issues than other form of survey research, because when people listen to others talk, it often triggers responses or ideas that they did not think about before (Bhattacharjee 2012). It was a way of conducting discussion with a group of people selected because they share certain characteristics relevant to the study composed of 6-10 participants. Typically three types of FGD was formed. These are such as: group of expert from stakeholder offices (had 9 members), group of men households only (had 8 members) and group of women households only (had 7 members). Totally 24 discussants were participated in 3 groups of FGDs and conduct detail discussion. Check-list of FGD guides was used to guide discussants toward objectives of the study and researcher itself was a chairman in facilitating the discussion.

### **3.4.5 Personal observation**

Apart from the pre-assessment visit made to find data from different first hand data sources, a field observation was held to catch up data at natural setting that left to be addressed by other methods. Corbin and Strauss (2008), contended that, participant observation is beneficial for gaining an understanding of the physical, social, cultural, and economic contexts in which the study undertaken. Visits were made to some public places of the area where the study was conducted for instance; market as one of public place was observed to look types of products or resources men and women control in exchange. Some family also observed to see behavior and responsibility difference between male and female family members. In doing so, observation checklist was developed and used during the observation.

### **3.5.6 Survey questionnaires**

Questionnaire is a research instrument consisting of a set of questions intended to capture responses from respondents in standardized manner (Bhattacharjee 2012:74). Questionnaire enabled to collect from demographic data to concrete data that explore objective of the study. These quantifiable data was also important to cross check with the data that collected through qualitative methods of data collection. Questioner was prepared and translated to local language (Afan Oromo) so as it will convenient and simply understandable to the respondents. After sample size determined questioner was distributed to the respondents and data was collected two trained enumerators in addition to the researcher as third and closely supervising person. Through the process enumerators read the idea on the questioner for those who do not able to read and understand, then fill their ideas accordingly.

In collecting data about participation of men and women households on various activities, psycho-parametric scales have been utilized. In assessing attitude of respondent to given action and activity pre-coded estimating scales were useful. It enabled respondents to estimate their how often they engage in certain behavior or estimate the frequency of their behavior, such as: very frequently, Frequently, Occasionally, rarely, very rarely, always or never (Vanderstoep and Johnston 2009:82).

For purpose of this inquiry three scales was applied. These includes five level Likert scale, three level scales of participation (regularly, occasionally and not participate at all) and decision makings (decide for myself, with my spouse and do not participate at all). It was most convenient method in measuring attitudes and behaviors.

### **3.6 Validity, reliability and Transferability**

In social science, a context always matters than rules. As Morse et.al (2002) posited a research is only as good as investigator. Because it is the researcher's creativity, sensitivity, flexibility and skill in using the verification strategies that determines the reliability and validity of the evolving study (Morse et.al 2002:17). Throughout conducting the study the researcher was giving due attention to each steps and procedures. In keeping reliability and validity of the finding, careful measures taken by the researcher have been summarized as follows:

***Participant error (bias):*** Due attention was given to factors that adversely affect the way in which respondents or informants perform. To alter such factors, in all data collection methods, objective of the research and contextual meanings of words was tried to properly explain for participants. For qualitative sessions of interview and discussion, time and place were preferred. This was because both can affect response of respondents. For instance; if women interviewed in front of men they may be got biased than interviewed at no other was there other than the two (interviewee and interviewer).

***Researcher or data collector error (bias):*** This is to mean any factor that alters researcher's interpretation. Measures taken to minimize such error includes: not having more than three interview sessions a day. Because, as an interviewer have more and more sessions there is a tendency to loss potential in progressing the session interactively. On the other hand, enough Training (two day) was given to numerators to enable them acquainted with the research objectives. There was close supervision and check-up on the final data collection by the researcher. Finally, while interpreting and analyzing data; the researcher was committed to avoid subjectivity and involvement with the ideas and stories.

***Instrument error (bias):*** This is to indicate interpretation quality of questioners in one hand and proper understanding of data enumerators on the other. To save the research from such error translation to local language or *Afan Oromo* was carefully conducted by the researcher and re-checked before duplication.

To verifying reliability or consistency of survey questionnaires or the test result, the researcher was checked equivalency using two different but equivalent forms of instruments, then cross checked weather it yield similar result. As it yield similar result, this method was preferred than any other because of its time convenience and useful to check instruments of data collection. Even though transferability of one study to another is depend on similarities between the time, place, people and other social contexts, there was a debrief session at the mid of data collection to ensure transferability or generalizability of the finding.

### **3.7 Pilot testing**

Pilot test was also conducted to see whether an instrument yield relevant data to the objective of the study. It was done by taking ten respondents which was useful in indicating drawbacks of the instrument, as critical refinements were made to both content and format wise after the test. Triangulation of qualitative and quantitative methods was fruitful in keeping data within the spectrum of the study.

### **3.8 Methods of Data Analysis**

The qualitative data gathered from field was assembled and typed into a word processing program manually and analyzed using content and thematic analysis. Information collected through in-depth interview and FGD was transcribed, organized and classified (re-classified) into thematic topics and then analyzed to generate meanings and implications. The raw data collected from the field through semi-structured interview, case story and observation was carefully transcribed. It was sorted out independently into a separate sheet of paper and coded differently.



It involved classifying responses into meaningful categories so as to bring out their essential pattern. All the themes of the transcribed texts was organized and analyzed in accordance with the discussion points on the interview guides. As part of the data interpretation and analysis process, the researcher considered taking direct quotes from the interviews and case stories forwarded from informants.

In quantitative data analysis, Statistical Packages for Social Sciences (SPSS) version 20 was utilized. It was used to code, process and analyze countable data. Out of 196 surveyed sample, 14 were discarded because of high missing values and data filling errors as exclusion criteria. So, it was data of 143 men and 139 women in total responses of 282 was entered into SPSS for analysis. Inferential and descriptive statistics such as percentage, frequency and measures of central tendency, chi-square and Spearman Rho correlation were utilized in analysis. Tables, bar graph and pie were used in presenting data.

Participation in productive and reproductive roles and decision making participations was described by using three point continuum namely; 'regularly', 'occasionally' and 'not at all' for participation on roles and 'decide for myself', 'decide with my spouse' and 'do not participate at all' for decision making. For the purpose of ranking the participations of productive, reproductive and decision making, participation indices rank order model was adopted from Sailaja and Reddy (2003). For the purpose of ranking of activities performed by men and women the frequency of responses from each of the three columns of a specific activity under major activity was tabulated and multiplied by reported scores. Then, they were added together to get the total score for each specific activity for the purpose of their ranking (Sailaja and Reddy 2003). Pearson's correlation test was used to analyze the relationship between demographic factors and extent of participation in activities and decision makings. To this end, secondary data and finding of other researchers were used while presentation and discussing of findings.

### **3.9 Ethical Consideration**

Throughout each steps, the researcher was gave due consideration to ethical issues in order to keep best interests of the participants and respect their dignity than merely focusing on fulfilling the objectives of the research.

Before data collection, the data collector was briefly explain the objective and significance of the research, then request for permission from the subjects. After permission granted, the researcher also seek consent from the respondents. In addition, legitimizing letters taken from Jimma University college of social science, department of Sociology was first given to administrative office of the district, the office wrote another letter to concerned bodies at each level like; kebeles and offices so as they collaborated with the researcher through the processes. The kebeles in turn wrote letters to concerned bodies within the kebele. These procedural legality letters had a role to get trust from all discussants, informants and respondents.

The issue of confidentiality of the respondents' response was be kept safe. The researcher was give due respect to the respondents' freedom to choose to participate in the research or not as well as to choose to discontinue participation at any time. Whenever appropriate, the researcher have provided the respondents pertinent information about the planned research including the purpose of the research, the likely benefits of the research, the procedures to be undertaken, the duration, and that participation in this research is voluntary and that the participant may withdraw consent at any time. In general, ethical issues were considered at all parts of the research.

**Table: 3.1 Methodological Triangulation and Summary**

<b>Objectives</b>	<b>Observation unit</b>	<b>Methods of data collection</b>	<b>Data collection instruments</b>	<b>Data analysis</b>	<b>Sample size</b>
Explore socialization as a pillar for formation of gender role dichotomy.	MHHDs + WHHDs+ Family setting	Survey, In-depth interview, FGD and observation	Questionnaire Interview Guide, FGD Guides & observation check list	Quantitative + Qualitative	282 respondents 18 informants 13 discussants 1 family & 1 market setting
Identify gender equality in participation on productive and reproductive roles.	MHHDs + WHHDs	Survey and In-depth interview FGDs	Questionnaire and Interview & FGD Guides	Quantitative + Qualitative	282 respondents 24 informants 24 discussants
Describe decision making habits of men and women households on utilization of family resources and its implication on power balance in gender relations.	MHHDs + WHHDs offices experts & Case story	Survey Semi-structured and In-depth interview FGDs	Questionnaire and Interview & FGD Guides	Quantitative + Qualitative	282 respondents 24 informants 24 discussants 2 Case story
Identify implications of decision making inequality on livelihood of family.	MHHDs + WHHDs Stakeholder offices expert Case story	Survey Semi-structured and In-depth interview FGDs	Questionnaire and Interview Guide & FGD guide	Quantitative + Qualitative	282 respondents 24 informants 24 discussants 2 Case story
Identify patterns of gender relations between spouses and status of men and women in society.	MHHDs + WHHDs	Survey and In-depth interview	Questionnaire and Interview Guide	Quantitative + Qualitative	282 respondents 24 informants 24 discussants
Identify opportunities, and constraints of women in horticulture farming.	MHHDs + WHHDs Stakeholder offices experts	FGD, key informant interview, in-depth interview and observation	Interview Guide and check list FGD guide & observation check list	Qualitative	282 respondents 24 informants 24 discussants

## Chapter Four: Presentation of Findings

### 4.1 Introduction

In this chapter analyzed and meaningful data is presented in various manners. Data has been described, discussed and interpreted in line with objectives, research questions and premises on implications of gender roles on gender relations, equality on family affairs and opportunities of women in horticulture farming in Doreni district. Presentation of findings starts with a description of demographic characteristics of respondents,

### 4.2 characteristics of survey respondents

The demographic characteristics of respondents in the survey includes; sex, age, marital status, education level, religion, ethnicity and number of dependents on the households. All these characteristics affect the responses of participants in one way or another.

#### A. Age and sex of survey respondents

Table 4.1 age and sex distribution of survey respondents

S/NO	Age interval	Sex (frequency)		Total	%	Age  Mode = 52 Std. Deviation = 9.116 Range = 41 Minimum = 24 Maximum = 65 Mean = 41.53 Median = 42.00
		male	female			
1	24 - 28	6	12	18	6.38	
2	29 - 33	27	23	50	17.73	
3	34 - 38	23	22	45	15.96	
4	39 - 43	20	21	41	14.54	
5	44 - 48	24	32	56	19.86	
6	49 - 53	23	21	44	15.6	
7	54 - 58	15	6	21	7.45	
8	59 - 65	5	2	7	2.48	
Total		143	139	282	100	

**AGE:** Age is a variable that can be categorized and ordered (Healey 2009). In organizing the age of respondents the researcher followed statistical procedure of data organization. Accordingly, to determine class interval (K) and class width (W), the formula:  $K = 1 + 3.22 \log n$  and  $W = R/K$  were utilized respectively (Healey 2009). While: while K is class interval, W is class width and R is range.

The finding show out of 282 participants 6.38% were found within age interval of 24 - 28 while 17.73% found in the 29 - 33 category. Those aged from 34 -38 were shared 15.96% whereas 14.54% dispersed within 39-43. The data revealed that the category 44 - 48 is best represented (19.86%), followed by (49 – 53) that shared 15.6%. Decreasingly, only 7.45% and 2.48% were found in intervals of 54-58 and 59- 65 respectively.

The distribution of age of survey respondents also described using central tendency measurements.

Accordingly the most repeatedly observed age (mode) is 52. The Std. Deviation was 9.116 whereas range resulted 41. The little age participant (minimum) was 24 as oldest (maximum) person was aged 65. Lastly, mean was 41.53 with 42 median score.

**SEX:** sex is discrete or nominal level and essential indicative variable in this study. Out of total 282 respondents 143 (50.7%) were male whereas 139 (49.3%) female.

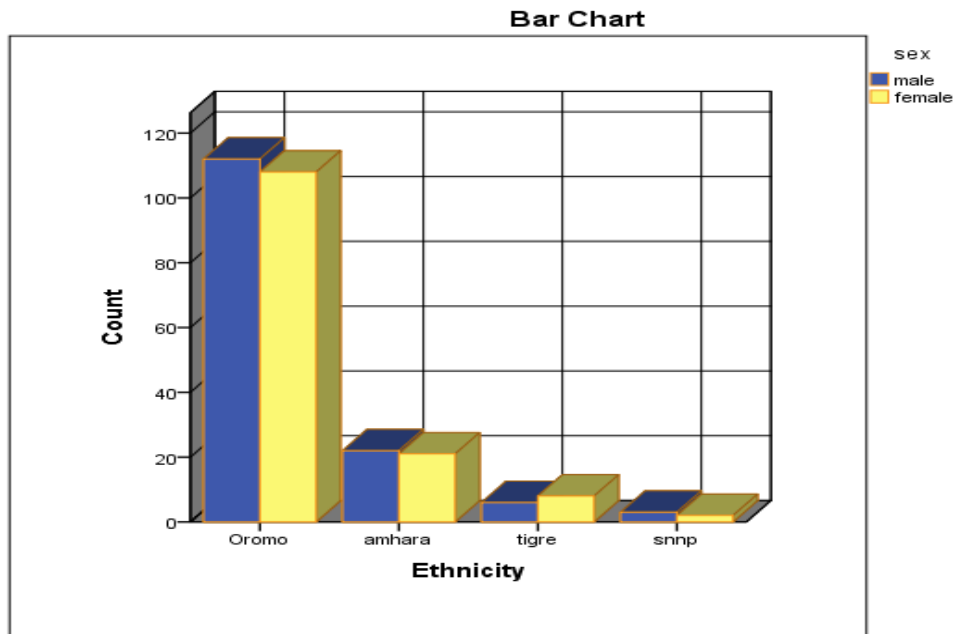
**B. Marriage status, educational level, number of dependents and ethnicity of survey respondents**

Table 4.2 marital status and number of dependents of survey respondent house holds

		Frequency			
		Male	female	Total	%
Marriage status	Single (unmarried)	2	-	2	0.70
	Married(monogamous)	133	129	262	92.9
	Married(polygamous)	7	6	13	4.6
	Widow	-	-	-	-
	Divorced	1	4	5	1.77
	Total	143	139	282	100
Number of dependents (children) on house holds	No dependents	3	7	10	3.55
	1 to 3 dependents	47	54	101	35.81
	4 to 6 dependents	71	59	130	46.1
	7 to 9 dependents	22	19	41	14.54
Total	143	139	282	100	

The above table shows that high section of respondents (92.9%) are lie in monogamous marriage, followed by the polygamous (4.6%) marriage type. Divorced respondents shared 4.6 % as single ones comprise only 0.7 %. On number of dependents the data depicted that out of a total sample of 282, 3.55% are those who live without dependents. Those who live with 1-3 number of respondents shared 35.81%. The category under which highest report of respondents on number of dependents found is 4-6 consisting 46.1%. Whereas some other 24.54% have 7-9 dependents.

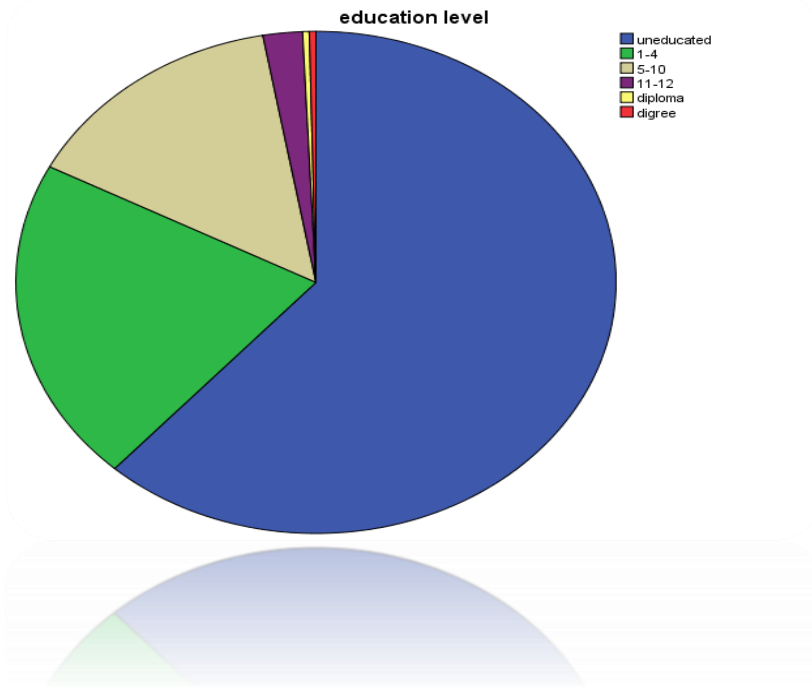
### C. Ethnic and religious affiliations of survey respondents



Bar chart 1: distribution of respondents by ethnicity.

As indicated on above bar chart, out of 282 survey respondents 220 (78 %) are from Oromo ethnic group, 43 (15.2 %) are from Amhara, 14 (5%) from Tigre and 5 (1.8 %) are from Southern nations and nationality ethnic groups. With concern to religious affiliation, 159 (56.4%) are Muslim religious followers, 73(25.9%) are orthodox and 50 (17.7%) are protestant.

#### D. Distribution of survey respondents by level of education.



Pie chart 1: distribution of survey respondents by education back ground.

The data on educational back ground of survey respondents revealed that out of total 282 respondents uneducated comprises 174(61%), 59(20.9%) educated a grade lie in the interval of 1-4, other 41 (14.5%) are within interval of 5-10, a diploma holder was 1(0.4%) and similarly degree holder shared only 1 (0.4%).

### 4. 3 Demographic characteristics of informants

The table below indicates sex composition, age, educational level, marital status and selection place of participated informants in qualitative data gathering. Total number of participant in this case were 50 of whom 29 were males and 21 were females.



Table4.3: Profile of informants

Description		Semi-Structured interview	In-depth interview	FGDs	Case story	total
sex	Male	5	8	16	-	29
	Female	1	10	8	2	21
age	18-28	3	5	6	-	14
	29-39	1	7	13	-	21
	40-50	1	4	5	2	12
	Above 50	-	2	1	-	3
Education level	Uneducated	-	3	3	1	7
	1-4	-	5	5	1	11
	5-8	-	5	3	-	8
	9-12	-	4	3	-	7
	Diploma	2	1	3	-	6
	Degree	4	-	7	-	11
Marital status	Married	2	16	19	-	37
	Unmarried	4	-	5	-	9
	Divorced	-	2	-	1	3
	Polygamous	-	-	-	1	1
Place of selection	Offices	6	-	9	-	15
	Worebo kebele	-	12	8	2	22
	Weira kebele	-	6	7	-	13

#### 4.4 Socialization as the way to gender dichotomy

Socialization is an incubator machine in perpetuating the culturally expected gender roles to new born human being in given society. The study sought to explore how gender roles stereotypically socialized to build unequal status, responsibilities and relations between male and female of society, specifically in the study site Doreni.

In gender analysis, gender role socialization is not simply considered as a single factor rather it fundamentally determines meaning and nature of the term ‘gender’ itself (Kretchmar 2009). This is because of that the only criteria differentiating gender from sex is what is non biological

(socially constructed) yet comes soon after biological identification of individual from its surrounding social environment through socialization (Kretchmar 2009). The proponent of social learning theory, A. Bandura stated that, the role differences between male and female resulted from anatomical differences are few and clear, but other unlimited ones constructed in social interaction (Bandura 1989). For instance, breast feeding could be labeled as natural role of mothers but cooking food for complimentary feeding is not. Especially in traditional society, the tendency to loosely recognize social construction of gender role is considerable. To identify perception of respondents with this dilemma, few survey questions were administered. As depicted on table 4.4 all men (100%) n and 97.1% of women believed that men and women basically have different gender role in family. Only 2.9% believed that men and women have no gender role differences. Again nearly all respondents (98.6% of men and 96.4% women) have an understanding that gender role is not naturally acquired rather than learned after birth. This can elaborated with what Simone de Beauvoir the 20<sup>th</sup> century philosopher wrote in her most famous book, “One is not born woman, but becomes one” (Beauvoir 1952:1) cited in (Lewis 2006:3). Only 1.4% men and 3.6% women believed that gender role is acquired in born.

Table4.4 Idea of respondents on origin and acquisition of gender roles

Men and women have	<b>YES</b>	<b>NO</b>
Different gender roles		
<i>Men</i>	142(100%)	-
<i>Women</i>	135(97.1%)	4(2.9%)
Where different gender	<b>It is learned</b>	<b>It is naturally acquired</b>
Roles were came from		
<i>Men</i>	140(98.6%)	2(1.4%)
<i>Women</i>	134(96.4%)	5(3.6%)

In social learning theory modeling is important instrument of transferring gender roles through

social interactions. Children are continually exposed to models of sex typed behaviors in home, neighbor, schools, playgrounds and etc. based on these multiple sources of gender role information, young children form conception of the attributes that typify masculinity and femininity and behaviors appropriate to their own sex. This gives salience not only to sorting people on basis of gender, but also to type of activities and pattern of relations (Bandura 1989).

In gender analysis this indicates, while boys and girls grew up they learn type of activities and relations appropriate to their sex in reference to community regardless of its implication in future socioeconomic life. While gender studies are concerned with not only role disparities between male and female but also the impact of arbitrary customs on socioeconomic life.

Many studies commonly indicates that gender socialization starts at birth (Leaper 2014, Farnworth, et al. 2013). Common indicators of serotyped family attitude toward new born offspring includes: asking for sex of offspring, type of cloth to dress and type of toy to give are the few ones (Lewis 2006). In the community of Doreni, the first step in expression of unequal treatment toward male and female starts on celebration ceremony just as soon as sex of the new born is identified. Women FGD discussants explained that there is a ceremony called “*elellee*” or celebration with high tonnage sound by women. What matter is the frequency of saying “*elellee*”. In their words “*dhiiraf si’a shan elelfama dubaraaf si’a sadii elelfama*” to mean women say “*elellee*” with high peach of sound five times if the new born is boy and only three times if the new born is girl. If the new born is male it is also the pride of the mother as she is called “*hada dhiiraa*” or mother of man (brave) then. But the reverse is considered as insulting or to say ‘mother of women’ considered as disgracing the mother.

I was raising for a 52 years old of in-depth informant since girls considerably serve family the reason why most family remain to prefer getting boy. She have stated that in their community, male considered as power of family that can progress a legend of his family. Other 38 years old men informants also shared this idea further elaborating that family naturally lose their daughter at marriage. Because once she joined other family through marriage, her decedents would be considered as property of their father and vice versa. It is with this scenario that male always socially given priority over female.

What matters much is not ideal labeling of value given to both sexes, rather manifestation of these gender stereotyped beliefs and customs throughout life. In line with this, the idea from men and women FGDs indicated that, male enjoy more freedom, as they are expected to perform outdoor activities and reinforced to act more aggressively than female from which habit of imbalance power relations on decision making and autonomy in influencing fate of his family start to be developed. On the other hand, females are expected to be servitude to family, receive order from other family members without complains and have low decision making power. This makes them shy, linked to subordinate status and prevent them from developing outdoor skills.

While I was at field for data collection, on one Saturday I was go to market called “*Gabaa Elemo*” or market of ‘Elemo’ (a capital town of the district) to observe gender patterns in marketing. I was looking at gender based patterning of market. The side where high costing grains like coffee and grain in quintals, cattle and small ruminant were sold was only crowded by men. To the opposite, the side where little coasting materials like: vegetables, fruits, egg, hen, butter and other home utilities were dominated by women and girls. The other thing was that boys seen assisting their father while daughters were mostly with their mothers. This denoted that children practices a role of parent that is similar to their sex or role socialization in line with sex identity which is the assumption of social identity theory. With this analogy, a girls who are looking how to sell butter would have a less probability to acquire a skill of selling oxen even when she became women and the same is true to boys.

#### **4.4.1 Culture**

The gender roles deemed appropriate for men and women can vary depending on culture. However, in every culture, with few exceptions, women are considered to be the subordinate sex and are assigned restrictive gender roles that largely diminish their power (Glick & Fiske 1999 cited in Boon and Subramani 2009).

Nearly all informants started their speech saying that “it is inherited culture” while explaining the reason for gender gaps and inequality at various arenas of life. This indicates that culture is socially

constructed ideal manual but determining practical role and powers of male and female members of society. While I was conducting in-depth interviews and discussion with all informants except experts, I was trying to see the magnitude of community understanding on pros and cons of culture on their life. This was enabled me to experience how far the community able to speak out detail linkage of culture and their life on one hand and how culture was vague to talk about for emic community on the other.

So culture was not something that community can talk about in detail but culture itself talk about culture in daily life of the community in case of Doreni community. While observation at family setting I was observed and confirmed by interview of 32 years old women at weyira kebele that women were shy, submissive, less power to decide on major issues of family than men which was considered culturally normal. In answering the reason why there was behavioral and power gap between men and women, almost all informants raised two things; to say 'it is natural and/or culture' with no more explanation. Only those harmful cultural practices declared by concerned bodies were clearly known among society. Like female genital mutilation low awareness of family planning and marriage on marriage. But, gender related issues and inequalities like decision making, status of men and women, involvement gap between men and women in productive and reproductive roles, superiority of man on decision making were culturally believed normal to be. This was similar with idea of Kalkidan (2007 cited in Genet and Haftu 2013) which stipulated as culture plays a significant role in the construction of gender inequality in such a ways that men have dominating position in different spheres.

One of my key informant (on March 29, 2017) from women and child affairs office raised that their office has identified cultural customs and divided them into two types: Harmful cultural practice and harmless customs and practices. Among identified harmful cultural practices the prominent one was polygamous marriage especially in some kebeles. For instance there was a man who had 22 wives, in a specific kebele called "Battale" (women and children affairs of Doreni district 2017).

#### **4.4.2 Family and peers**

A family as primary agent for children significantly affect child socialization of gender roles. Especially similar sex of parent to new born serves as identity model for the children (Carlson and Knoester 2011). Both men and women FGD discussant recognized that they acquired the gender roles from their parents. Women participants indicated that they learn how to perform indoor activities like: cooking, milking, and other roles assigned to women from their mothers, and important others like grandmothers. The informants remember that their mothers were seriously concerned in teaching them these skills. As the same was true to men.

According to men informants and FGD discussants, father do not only transmit how to plough and other male roles to sons but also how husbands act in family through modeling. This includes; power relation with females, decision making habits and low participation on reproductive roles. This mold future gender ideology of children. Family also plays a corrective role in case child act out of norm. Hitting, insulting and aggressively ordering were among sanction taken by parents. Female children were more vulnerable to conservative socialization than male children. This may contribute in making them shy than male in their behavioral developments. Peers on the other hand used as self-referencing group. Not only children but also adults compare oneself with peers. As the men and women FGD discussants posited, when peers communicated they talk what they have been performed. For instance, a young boy who is trying to plough with oxen initiated to talk to his peers because it considered as pride. If one of them achieved a given gender role others also jealously activated to achieve what their peer has achieved ahead of them.

#### **4.4.3 Intergenerational relations**

Both men and women FGD discussants confirmed that the roles they learn from family during childhood go with them in all life path. Learning how to teach back was indirectly perceived from parents, because it is one of expectation. But gender role is not transferred simply as a water in a pipe of socialization, rather there was various mediating factors since there social change in every society. One 51 aged women informant from Werebo kebele was explaining the dynamics between

when she was young and current.

*“While I was girl, cultural sanctions toward female were stronger than now. It was shame for females to eat food with or in front of male. Less number of female were sent to school. Tendency of men involvement in home works was much less than now. Now educated people more likely help their wife. Technological changes also reduced burden of women to some extent. For example, when I was girl, there was no motor grain mill; rather women were responsible to grind throughout the night with manual grinding stone at home. So, there is a considerable changes now in contrast to some 30 years ago”*

This indicates as social and technological changes go on, there would be a given changes on gender role matrix with slow motion. But it is not to mean basic gender role change is there. As Kane (1992), Thornton and Demarco (2001) posited in Carlson and Knoester (2011) that, despite large shifts in gender ideologies in recent years, men and women continue to have significantly different gender ideologies; men continue to favor traditional divisions of labor more than women.

#### **4.5 Participation of men and women households on reproductive roles**

To identify how often men and women HHDs engage in selected reproductive roles three point continuum (regularly, occasionally and not at all) was used as it is relevant measure of engagement level into given behavior (Vanderstoep and Johnston 2009). To identify rank of participation on the activities, participation indices was used that adopted from Sailaja and Reddy (2003).

As displayed blow on table 4.5, men households (MHHDs) hardly participated on milking cows (0.7%), food preparation (1.4%), beverage preparation (0.7%), taking grains to mills (5.6%), fetching water (4.9%), collecting firewood (9.1%), caring for children (9.8%) and purchasing home utilities (9.8%) regularly. Washing cloth is seen the highest (19.6%) that men households regularly participated. This description indicated regular participation of men households was very low in contrast to women. Because, men households regular participation on selected reproductive activities ranged from 0.7% (minimum) and 19.8% (maximum). Whereas of women households

ranged from 62.6% (minimum) to 93.5% (maximum).

Occasional participation of MHHDs was seen highest on caring for children (67.1%) and followed by collecting firewood (64.3%). Other reproductive activities performed by men households were collecting firewood (64.3%), purchasing home utilities (38.5%), taking grains to mills (51.7%), and food preparation (28%) and milking cows (8.4%). The occasional participation of men households was better than their regular participation. One of 42 years old men in-depth interview informant explained occasional participation as follow:

*“MHHDs participate on home activities like taking grains to mill and fetching water more likely in cases of no daughter in home, wife is not at home, sick or recently gave birth. Even when husbands uncommonly seen in these activities people at around ask him questions like; what happen to your wife? But there is few husbands who participate out of such conditions; especially if they are young and educated. Some husbands love their children and used to hug them when they back from farm or elsewhere and at night when wife are busy at preparing dinner. On sun day young husbands used to go to river or spring found at nearby to take bath and wash their own cloths”.*

The highest score indicating no participation of men household at all is preparing beverages (93.7%), followed by milking cows (90.9%) and food preparation (70.6%) while the reverse was washing cloth (21%) and caring for children (23.1%) respectively.



Table 4.5 Extent of men households' participation on reproductive roles

Activities	regularly	Occasionally	Do not at all	part. indices	rank order
Food preparation	2(1.4)	40(28)	101(70.6)	44	7
Preparing beverages	1(0.7)	8(5.6)	134(93.7)	10	9
Taking grains to mill	8(5.6)	74(51.7)	61(42.7)	90	6
Fetching water	7(4.9)	84(58.7)	52(36.4)	98	5
Collecting firewood	13(9.1)	92(64.3)	38(26.6)	118	3
Caring child	14(9.8)	96(67.1)	33(23.1)	124	2
Washing cloths	28(19.6)	85(59.4)	30(21)	141	1
Milking cow	1(0.7)	12(8.4)	130(90.9)	14	8
Purchasing home utilities	14(9.8)	74(51.7)	55(38.5)	102	4

*\*N=282 male total =143 female total = 139 part.=participation Note: The number in parenthesis is percentage within sex, participation indices = regularly\*2+occasionally\*1+not all\*0*

As men FGDs and most interview participants raised; the main reason why most MHHDs (men households) do not participate on typical indoor activities like food preparation was: assuming it as only role of women, having no skill of it and cultural beliefs of considering in door works as disgracing to men were common ones.

Table 4.6 Extent of women households' participation on reproductive roles

Activities	regularly	Occasionally	Do not at all	part. indices	rank order
Food preparation	130(93.5)	7(5)	2(1.4)	267	1
Preparing beverages	125(89.9)	14(10.1)	-	264	2
Taking grains to mill	106(76.3)	32(23)	1(0.7)	244	6
Fetching water	107(77)	32(23)	-	246	5
Collecting firewood	87(62.6)	52(37.4)	-	226	9
Caring child	119(85.6)	20(14.4)	-	258	3
Washing cloths	98(70.5)	41(29.5)	-	237	7
Milking cow	97(69.8)	41(29.5)	1(0.7)	235	8
Purchasing home utilities	113(81.3)	25(18)	1(0.7)	251	4

*\*N=282 male total =143 female total = 139 part.=participation Note: The number in parenthesis is percentage within sex, participation indices = regularly\*2+occasionally\*1+not all\*0*

Table 4.6 depicted women households' (WHHDs) participation on selected reproductive roles. Accordingly, their regular participation is overwhelmingly high at all activities ranged from Collecting firewood 62.6% (minimum) to food preparation 93.5% (maximum). Out of 139 respondents (93.5%) reported to regularly participate on food preparation, preparing beverages (89.9%), Participation indices and rank order also indicated food preparation ranking first and followed by preparing local beverages. Occasional participation of WHHDs scored high on collecting firewood (37.4%). This could be because of collecting firewood was seen among activities that MHHs scored better participation. On all types of activities there is score of occasional participation by WHHDs ranging from food preparation 5% (minimum) to collecting firewood 37.4% (maximum).

The data on table indicated rare report of not at all participation. There is no women who do not participate at all in preparing beverages, fetching water, collecting firewood, caring for children

and washing clothes. Only insignificant number of women ranging from 0.7% (minimum) to 1.4% (maximum) were reported not participated at all on purchasing home utilities, milking cows, food preparation and taking grains to mills. In general, distribution of WHHs participation highly accumulated under regular participation, highly decreasing on occasional participations and asymptotic to none with not to participate at all.

All discussants on WHHs FGD agreed that it was not accustomed in their culture to see men cooking but it was important to save time and decrease their load if had been. They used proverb said in their communities: “*dhiirri gola keessa hojjetu durba bareedduu hin argatu*” to mean that: a man who cook at kitchen could not get beautiful wife. This is congruent with study of Dejene (2009) in southern Ethiopia of ‘Guji Oromos’ where men only involved occasionally in water fetching in case the wife is pregnant otherwise all domestic chores are full responsibility of women. He noted that men were busy only wet season to plough and relax at dry season whereas women have no leisure time throughout the year.

Table 4.7 Chi-square test of significance on men and women participations of reproductive roles

Activities	X <sup>2</sup>	df	P value
Food preparation	240.273	1	.000 **
Preparing beverages	227.046	1	.000 **
Taking grains to mill	146.147	1	.000 **
Fetching water	152.074	1	.000 **
Collecting firewood	88.150	1	.000**
Caring child	162.609	1	.000**
Washing cloths	73.950	1	.000**
Milking cow	148.362	1	.000**
Purchasing home utilities	145.591	1	.000**

\*\* Sig. (2-sided) and (at df 1, p < 001)

Table 4.7 depicted the association significance of men and women households on regular participation on reproductive roles by chi-square. It helps to conclude whether the difference observed between MHHDs and WHHDs on regular was significant or not. Accordingly, with all nine items or Food preparation, Preparing beverages, Taking grains to mill, Fetching water, Collecting firewood, Caring child, Washing clothes, Milking cow and Purchasing home utilities, the observed difference on regular participation was not due to sampling error or chance, yet statistically significant (at df 1,  $p < 0.001$ ). In other words women regular participation on reproductive roles was significant than that of men at 99% level of confidence.

#### 4.6 Participation of men and women households on productive roles

To see the difference between men and women households participation on productive roles, three point continuum (regularly, occasionally and not at all) was used as it is relevant measure of engagement level into given behavior (Vanderstoep and Johnston 2009). To identify rank of participation on the activities, participation indices was used that adopted from Sailaja and Reddy (2003).

Table 4.8 Extent of men households' participation on productive roles

Activities	regularly	Occasionally	Do not at all	part. indices	rank order
To plough with oxen	130(90.91)	13(9.09)	-	273	1
Cleaning farm yard	66(46.15)	65(45.45)	12(8.4)	197	3
Weeding	43(30.07)	75(52.45)	25(17.48)	161	5
Collecting farm product	104(72.73)	39(27.27)	-	247	2
Cultivation of horticulture	11(7.69)	69(48.25)	63(44.06)	91	6
Looking after home animal	42 (29.37)	84(58.74)	17(11.89)	168	4

*\*N=282 male total =143 female total = 139 part.=participation Note: The number in parenthesis is percentage within sex, participation indices = regularly\*2+occasionally\*1+not all\*0*

Table 4.8 displays extent of MHHDs participation on selected productive roles. To plough with oxen seen principal role of men households as 90.91% regularly participated and followed by collecting farm product (72.73%). About 72.73%, 46.15%, 30.07%, 29.37% were regularly participated on collecting farm product, cleaning farm yard, weeding, looking after home animal respectively. Cultivation of horticulture (7.69%) was an activity that lowest regular participation of men households reported. Occasional participation of MHHDs observed highest on looking after home animal (58.74%) and lowest on to plough with oxen (9.09%). There was no one among respondents who do not participate at all on to plough with oxen and collecting farm product.

Table 4.9 Extent of women households' participation on productive roles

Activities	regularly	Occasionally	Do not at all	part. indices	rank order
To plough with oxen	10(7.2)	11(7.9)	118(84.9)	31	6
Cleaning farm yard	65(46.8)	70(50.3)	4(2.9)	200	3
Weeding	92(66.2)	44(31.6)	3(2.2)	228	2
Collecting farm product	34(24.5)	92(66.1)	13(9.4)	160	4
Cultivation of horticulture	92(66.2)	46(33.1)	1(0.7)	230	1
Looking after home animals	23 (16.5)	84(60.4)	32(23.1)	130	5

*\*N=282 male total =143 female total = 139 part.=participation Note: The number in parenthesis is percentage within sex, participation indices = regularly\*2+occasionally\*1+not all\*0*

Table 4.9 displayed extent of women households' participation on productive roles. Accordingly, WHHDs regular participation was seen high on horticulture cultivation (66.2%) and weeding (66.2%) with equal percentage, but participation indices ranked horticulture cultivation first by calculating gross participation. Other 46.8%, 24.5%, 16.5% and 7.2% regularly participate on cleaning farm yard, collecting farm product, looking after home animal and to plough with oxen

respectively. Occasional participation was also seen paramount ranging from to plough with oxen 7.2% (minimum) to collecting farm product 66.1 % (maximum). WHHDs regular participation exceeded than MHHDs on activities of horticulture cultivation and weeding.

Occasional participation WHHDs also equivalent with MHHDs except on to plough with oxen. This resembles with findings by Ogato, Boon and Sabramani (2009) in three rural communities of Ambo district, Ethiopia which showed that female play a more significant role than males in manual weeding, threshing and transportation of farm products but undervalued by community. In general, the data shows there is no agricultural activity freed from women participation. WHHDs significantly participated on productive roles far more than MHHDs participate on reproductive roles.

Table 4.10 Chi-square test of significance on men and women participations of productive roles

Activities	X <sup>2</sup>	df	P value
To plough with oxen	197.601	1	.000 **
Cleaning farm yard	.011	1	.918
Weeding	36.845	1	.000 **
Collecting farm product	65.714	1	.000 **
Cultivation of horticulture	104.026	1	.000**
Looking after home animals	6.538	1	.011**

\*\* Sig. (2-sided)

Table 4.10 manipulated the association significance of men and women household's regular participations on productive roles. It helps to conclude weather the difference observed between MHHDs and WHHDs on regular participation is significant or not. Thus, regular participation of MHHDs on to plough with oxen, collecting farm product and looking after home animals at significant at (X<sup>2</sup> 197.601, df 1, p < 001), (X<sup>2</sup> 65.714, df 1, p < 001) and (X<sup>2</sup> 6.538, df 1, p =.011)

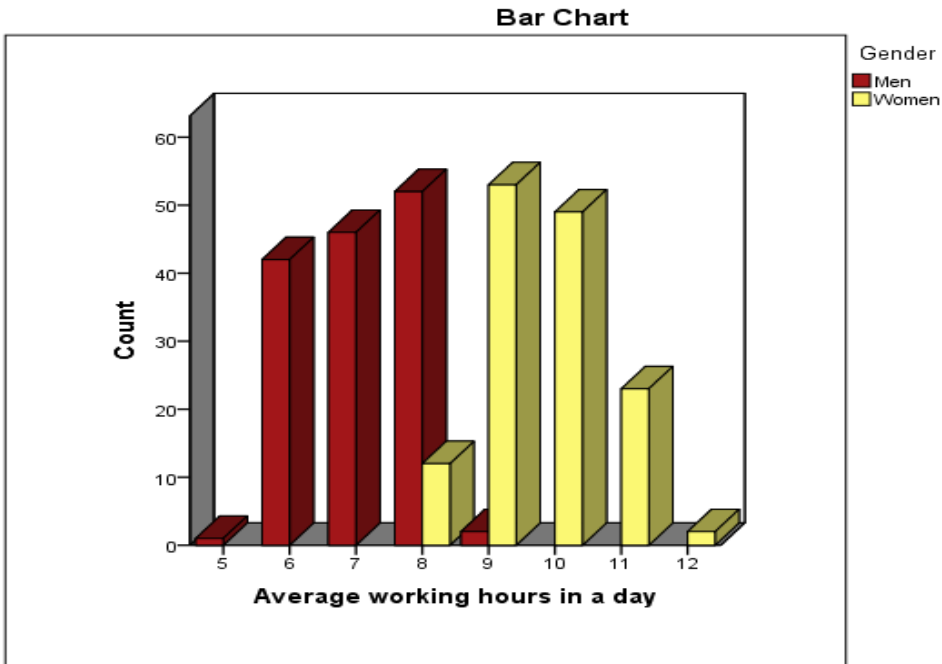
respectively than WHHDs regular participation. On weeding and cultivation of horticulture, WHHDs regular participation was significant at ( $X^2$  36.845, df 1,  $p < 001$ ) and ( $X^2$  104.026, df 1,  $p < 001$ ) respectively than MHHDs. Lastly, regular participation of MHHDs and WHHDs was insignificant on cleaning farm yard and ( $X^2$  .011, df 1,  $p = .918$ ). This indicated as there was no significant difference for regular participation on cleaning farm yard between men and women HHDs.

#### 4.7 Burden of women in family

Ethiopian women have longer working hours than men; they carry much of the burden of reproductive work in addition to their productive activities (JICA 1999 cited in Boon and Subramani 2009). According to this source they are commonly responsible, along with children, for taking care of small livestock, production and marketing butter, cheese and vegetables (Boon and Subramani 2009:2). Similarly, in this finding out of survey respondents: 88.8% of men 95 % Of women' agreed that expected roles of women increase their burden in family in contrast to male counter parts.

Table 4.11 Working hours of men and women respondents with measures of central tendency.

Hours to be spent on average in one working day on work						
	<b>Mean</b>	<b>Median</b>	<b>SDV.</b>	<b>Mini.</b>	<b>Maxi.</b>	<b>Range</b>
<i>Men</i>	7.08	7.00	.739	5	9	4
<i>Women</i>	9.64	10.00	.909	8	12	4



Bar chart 2 average working hours of men and women households

On table 4.11, detail of working hours of men and women respondent presented with measures of central tendency distribution. Distribution of men seen: mean = 7.8, median = 7.00, SD = .860 minimum = 5, maximum = 9 and range = 4. Whereas of women seems: mean = 9.64, median = 10.00, SD = .909, minimum = 8, maximum = 12 and range = 4. The distribution of respondents with measures of central tendency revealed significant difference between both sexes in working hour. This importantly indicated that women stay long time on work to bear their both productive and reproductive family burdens.

Two women interview informants of age 28 from weyira and 32 aged from warebo kebeles similarly disclosed that; in their community it is normal for women to wake up at 12:00 local time in the morning. Then prepare and provide breakfast and/or coffee up to 3:00 local time. After that go to farm place and stay working up to 7:00 local time then back to home for lunch. Again go back to farm at 9:00 local where they stay up to 12:00. When women back to home at night they take no rest, rather prepare dinner and continue to perform other home activities.

As Women FGD discussants more elaborated this idea, when husbands back to home, they less likely feel responsible of participation on any activities rather enjoy going where ever they want to go. Whereas women feel responsible to all family responsibility in the home.



This ideated as any person who was women in Doreni community and women household have unlimited work load at and out of home than men households. Discussants in men FGD used a locally said proverb to shortly stipulate this idea: “*dubartiif harreen dadhabe hin jettu*” to mean; women and donkey never complain about burden.

#### 4.8 Patriarchal gender relations

The acceptance of male superiority in decision making and female subordination both by male and female makes the socialization process doubles standard of patriarchy. Not only the males that socialize the boys to the role of masculinity, but the females too. Hence, the socialization process is a concern of the female and male sexes in aggravating gender inequality and violence (Bandura1989:37). As theoretical frame work of this study guided by social learning theory, the result of finding of this study yield the indicators of social characteristic under assumption of this theory. Hence, patriarchal feeling that men adopted through socialization of gender roles mold nature of relation between spouses.

Table 4.12 displayed description of alternative ways of communication in decision making to use mutual resources. Out of three alternatives 42% reported as they told their wife after made decision to utilize given property. Other 57.3% and 0.7 reported to consult before decision and not all consultation respectively. Even though the average indicated most of respondents consult before decision, average of those who told to wife after decision also close to have.

Table 4. 12: Idea of men respondents on wife consultation

Alternatives used by husbands while		
Deciding to use family resource	<i>Men (Freq.)</i>	<i>%</i>
Just told to my wife after decision	60	42.0
Consult her before decision	82	57.3
I doesn't told her at all	1	0.7

The result data collected to identify the consultation way of husbands with wife related to decision making has described on table 4. 13. Accordingly, 68.1% of WHHDs revealed that they do not

have actual power in deciding on any family issue equally with their husbands. Other 31.2% reported having equal power with their husbands which was only half of those do not. This indicated type of gender relation with high superiority of MHHDs in arena of decision making. 76.9% of MHHDs and 87.8% of WHHDs reported that expected role of women make them mostly recipients of order from their male counterparts.

Table 4.13: Description of responses on gender relations with frequency and percentage (in parenthesis).

Items		yes	No	N
Do you have equal power with your Husband on decision making	(women)	43(31.2)	95(68.1)	138
Expected role of women make them	(men)	109 (76.9)	33(23.1)	142
Mostly recipients of order from men	(women)	122 (87.8)	33(23.1)	139
Women have autonomy in decision	(men)	44 (30.8)	99 (69.2)	142
Making Proportion to discharging labor	(women)	34 (24.5)	105 (75.5)	139
There is habit of discussion	(men)	62 (43.4)	81(56.6)	142
Between spouses	(women)	64 (46)	75 (54)	139
Planning together of spouses	(men)	55 (38.5)	88(61.5)	142
On family issue	(women)	50 (36.2)	89 (63.8)	139

Other 69.2% of MHHDs and 75.5% of WHHDs indicated women do not have autonomy in decision making on resource utilization with proportion to discharging labor in family. Whereas 56.6% of MHHDs and 54% of WHHDs confessed as they didn't used to discuss with their spouses, but; 43.4% and 46% respectively reported they had experience of discussion with their spouses before making decisions.

Finally, 61.5%, male respondents and 63.8% women respondents disclosed as there was no habit of planning together with spouse on family issues in their family. To the contrary, remaining 38.5% men and 36.2% women had experience of planning with their spouses on family issues. From these descriptions, two things are explicitly consultable. The first is that there was power imbalance in gender relations as women enjoyed less autonomy, mostly received order from their husbands and had no equal power to decide on family issues. Secondly there was low level of vivid and transparent communication between the two. Most respondents confirmed absence of discussion between spouses and low initiation of planning together which imply low degree of value given to duality.

### **Case one:**

Tadalu was a 50 years old year active women. She have learned a basic education up to grade five. She have one son and two girls. She was among vulnerable women to patriarchal gender influence. She was happy for sharing her story with full consent as follows:

*“I was married to my ex-husband and living with him from 1972 to 2003 E.C. for 31 years. Now 6 years has gone after I separated with him. A time I have spent with him was not living but a menacing. Our relationship with my husband was not seems wife and husband relation but lord and slave. Because, it was me who spent all the time in farm and family responsibility, but he even less likely farm for himself. He was careless about me and our children rather active to solely utilize the all the property for his own gratification. I and my children couldn't change our cloths in a year. In case I got sick, it was my parent who gave me money for medication. I was striving to protect my children from starvation. Fortunately, my parents had better property and were helping me much. At the end, I go to court and commit official divorce. The court also divided our property into two and I got my share. After that I used two strategies in managing my property. I gave half of the land 'yakuto' (one third share with somebody to plough). On the left half I cultivate various types of horticulture, pepper and spices. From this I got good income and enough grain for home consumption because I sell at a good season and use with plan. Now I have enough money to change a cloth of me and my children. I have bought also oxen and cows. In general, great improvement have seen in my life in contrast to time I was with my ex-husband”*

Contemplation of Tadalus' story indicate she had no power to use the result of her labor even for basic need fulfillments because of high patriarchal influence. But when she got rid of patriarchal influence, she abled to led successful life. This is one of manifestation of human development theory. As discussed in literature, human development theory propagates freedom or democratization of human will to choice, decide and respected. But it was better if those assumptions are fulfilled before dismantlement of family.

#### **4.9 Decision making habits of MHHDs and WHHDs on family resources**

The level of men and women households' decision making participation was identified using three point continuums; "decide for myself", "decide with my spouse" and "do not participate at all" measure of engagement level (Vanderstoep and Johnston 2009). To identify rank of decision made on selected family issues, participation indices was used that adopted from Sailaja and Reddy (2003).

On table 4.14; extent of men households' participation on decision making on family resources was presented. About 62.9%, 47.6%, 41.3%, and 32.9%, were decided for themselves on; season to sell farm product, amount of product for sell, selling home animals (oxen, sheep etc.) and usage of money from sold cattle and grain respectively. From this, one can simply understand that men have high power in making decision on critical resources of family. Because these selected family resources unquestionably assumed as leading capital in agrarian society.

Table 4.14: Extent of men households' participation on decision making on family resources

Activities	Decide For myself.	Decide with My spouse	Do not part. at all	part. indices	rank order
Amount of product for sell	68(47.6)	73(51.0)	2(1.4)	209	2
Amount of grain for consumption	1(0.7)	57(39.9)	85(59.4)	59	5
Season to sell farm product	90(62.9)	51 (35.7)	2(1.4)	231	1
Selling home animals (oxen, sheep etc.)	59(41.3)	84(58.7)	-	202	3
Selling of poultry (hen, cock, egg)	3(2.1)	37(25.9)	103(72.0)	43	6
Money usage of sold cattle and grain	47(32.9)	95(66.4)	1(0.7)	189	4
Usage of animal products (butter etc.)	-	34(23.8)	109(76.2)	34	8
Usage of horticulture products	1(0.7)	35(24.5)	107(74.8)	37	7

*\*N=282 male total =143 female total = 139 part.=participation Note: The number in parenthesis is percentage within sex, participation indices = regularly\*2+occasionally\*1+not all\*0*

On the resources related with gender role of women and assumed to generate little capital like animal products (butter etc.) and usage of horticulture products sole decision making of MHHDs was low (2.1%) and none respectively. Other 66.4%, 58.7%, 51%, reported to decide with their spouses on usage of money from sold cattle and grain, selling home animals (oxen, sheep etc.) and amount of product for sell respectively. In deciding with their spouses the list record was 23.8% on usage of animal products (butter etc.). The areas of sole and with spouse decision making is respectively scored high level of decision making, observe low score under column of 'not participate at all'. For instance there was no one who reported not to participate at all on deciding season to sell farm products and only 0.7% was reported not to participate at all on money usage of sold cattle and grain.

Tale 4.15 Extent of women households' participation on decision making on family resources

Activities	Decide For myself.	Decide with My spouse	Do not part. at all	part. indices	rank order
Amount of product for sell	3(2.2)	66(47.5)	70(50.4)	72	7
Amount of grain for consumption	88(63.5)	46(33.1)	5(3.6)	222	4
Season to sell farm product	7(5.0)	56 (40.3)	76(54.7)	70	8
Selling home animals (oxen, sheep etc.)	3(2.2)	74(53.2)	62(44.6)	80	5
Selling of poultry (hen, cock, egg)	113(81.3)	24(17.3)	2(1.40)	250	1
Money usage of sold cattle and grain	6(4.3)	64(46.1)	69(49.6)	76	6
Usage of animal products (butter etc.)	108(77.7)	30(21.6)	1 (0.7)	246	3
Usage of horticulture products	111(79.86)	27(19.42)	1 (0.7)	249	2

*\*N=282 male total =143 female total = 139 part.=participation Note: The number in parenthesis is percentage within sex, participation indices = regularly\*2+occasionally\*1+not all\*0*

Table 4.15 depicted the extent of women households' participation on decision making on family resources. It indicated that WHHDs' primarily decide for themselves selling of poultry (hen, cock, egg) (81.3%), usage of horticulture products (79.86%), usage of animal products (butter etc.) (77.7%) and amount of grain for consumption (63.5%) respectively. To this opposite only 2.2%, 2.2%, 4.3%, 5%,decide for themselves regarding; amount of product for sell, selling home animals (oxen, sheep etc.), money usage of sold cattle and grain and season to sell farm product respectively.

The highest decision making areas that WHHDs decide with their spouses observed on; selling home animals (53.2%), amount of product for sell (47.5%) and usage of money from sold cattle

and grain (46.1%) respectively. On the other hands; 17.3%, 19.42%, 21.6%, 33.1% decides with their spouses regarding selling of poultry (hen, cock, and egg), usage of horticulture products, usage of animal products (butter etc.) and amount of grain for consumption respectively.

Astonishingly, 54.7%, 50.4%, 49.6%, 44.6% WHHDs do not participated totally on decision making about: season to sell farm product, amount of product for sell, money usage of sold cattle and grain and Selling home animals (oxen, sheep etc.) respectively. But only; 0.7%, 0.7%, 1.4% 3.6% WHHDs reported remained to participate decision making on usage of animal products (butter etc.), usage of horticulture products, selling of poultry (hen, cock, egg) and amount of grain for consumption respectively.

In general, decision making index of WHHDs showed in reverse to MHHDs. On the areas high percentage of MHHDs reported to decide for themselves, only few percentage of WHHDs reported and vice versa. This implied not simply hobbies of both sexes rather socially constructed power disparities that enable or unable to decide on and/or control given property of family. This was congruent with the study by Alemtsehay and Kerebih (2009) in north Ethiopia, were women only independently decides only on daily consumption or home utilities and 61.2% on their health issue. But only 15.5% decide on utilization of major family resources. The finding also revealed nearly half of women play a joint role in decision making.

Table 4.16 Chi-square test of significance on men and women participations on decision making

Activities	X <sup>2</sup>	df	P value
Amount of product for sell	77.921	1	.000 **
Amount of grain for consumption	127.921	1	.000 **
Season to sell farm product	104.720	1	.000 **
Selling home animals (oxen, sheep etc.)	62.827	1	.000 **
Selling of poultry (hen, cock, egg)	182.579	1	.000**
Money usage of sold cattle and grain	37.646	1	.000**
Usage of animal products (butter etc.)	180.071	1	.000**
Usage of horticulture products	184.463	1	.000**

\*\* Sig. (2-sided)

Table 4.16 manipulated the association significance of men and women households' participation on decision making for their selves. Thus, MHHDs decision making for themselves on amount of product for sell, season to sell farm product, selling home animals (oxen, sheep etc.) and money usage of sold cattle and grain was significant at (X<sup>2</sup> 77.921, df 1, p < 001), (X<sup>2</sup> 104.720, df 1, p < 001), (X<sup>2</sup> 62.827, df 1, p < 001) and (X<sup>2</sup> 37.646, df 1, p < 001) respectively. On the other hand, WHHDs decision making for themselves seen significant on amount of grain for consumption, selling of poultry (hen, cock, egg), usage of animal products (butter etc.) and usage of horticulture products at (X<sup>2</sup> 127.921, df 1, p < 001), (X<sup>2</sup> 182.579, df 1, p < 001), (X<sup>2</sup> 180.071, df 1, p < 001) and (X<sup>2</sup> 184.463, df 1, p < 001) respectively.



#### **4.10 Relationship of socio-demographic variables with households participations on family affairs**

Relationship of socio-demographic variables with household's participations on family affairs computed by Spearman's rho correlation which is relevant tool in indicating correlation or association of categorical variables (Healey 2009). The relationship between demographic characteristics (age, education level and number of dependents) with men and women household participation on productive, reproductive roles, decision makings and average working hours is presented on Table 4.17. For instance, the relationship between average working hours and participation on reproductive roles ( $r = -.809^{**}$ ,  $p < 001$ ) negatively correlated. This indicates that low working hour and less participation of men on reproductive roles weighted than high working hours experienced by not all women.

Decision making and working hour negatively significantly correlated at ( $r = -.435^{**}$ ,  $p < 001$ ). This implied high average working hour observed by women linked with low decision. Participation on reproductive roles associated negatively and significantly correlated at ( $r = -.164^{**}$ ,  $p < 001$ ) with participation on productive roles. This indicated high participation of men on productive roles linked with low participation on reproductive roles. Education level also negatively and significantly correlated with number of dependents at ( $r = -.295^{**}$ ,  $p < 001$ ). Participation on both productive at ( $r = .135^{*}$ ,  $p < 0.05$ ) and reproductive roles at ( $r = .187^{**}$ ,  $p < 0.05$ ) also positively and significantly correlated with age. Decision making and education level has negatively correlated but not significant at ( $r = -.063$ ,  $p = .293$ ) indicating that the more educated the spouses are, the more make decision equally.

Table 4.17: Spearman's rho correlation of relationship among socio-demographic factors and participation on family affairs.

Spearman's rho correlation		Educational level	NO. Dependents	Working hour	Decision making	Part. On productive roles	Part. on reproductive roles	Age
Education level	Correlation	1.000	-.295**	.109	-.063	-.008	-.075	-.416**
	Coefficient							
	Sig. (2-tailed)	.	.000	.069	.293	.900	.206	.000
	N	282	282	282	282	282	282	282
NO. dependents	Correlation	-.295**	1.000	-.090	.115	.053	.079	.565**
	Coefficient							
	Sig. (2-tailed)	.000	.	.133	.054	.380	.186	.000
	N	282	282	282	282	282	282	282
Working hour	Correlation	.109	-.090	1.000	-.435**	.191**	-.809**	-.149*
	Coefficient							
	Sig. (2-tailed)	.069	.133	.	.000	.001	.000	.012
	N	282	282	282	282	282	282	282
Decision making	Correlation	-.063	.115	-.435**	1.000	-.200**	.478**	.115
	Coefficient							
	Sig. (2-tailed)	.293	.054	.000	.	.001	.000	.054
	N	282	282	282	282	282	282	282
Part. On productive roles	Correlation	-.008	.053	.191**	.200**	1.000	-.164**	.135*
	Coefficient							
	Sig. (2-tailed)	.900	.380	.001	.001	.	.006	.023
	N	282	282	282	282	282	282	282
Participation on reproductive roles	Correlation	-.075	.079	-.809**	.478**	-.164**	1.000	.187**
	Coefficient							
	Sig. (2-tailed)	.206	.186	.000	.000	.006	.	.002
	N	282	282	282	282	282	282	282
Age	Correlation	-.416**	.565**	-.149*	.115	.135*	.187**	1.000
	Coefficient							
	Sig. (2-tailed)	.000	.000	.012	.054	.023	.002	.
	N	282	282	282	282	282	282	282

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

Correlation is significant at the 0.05 level (2-tailed).\*

#### **4.11 Implication of unequal decision making on lively hood of family**

To see the respondents' attitude toward implication of one side decision making on livelihood of family, the researcher administered five point psychometric scale of Rensis Likert. In doing so, five logically interlinked questions were used. Likert scale data, can analyzed at the interval measurement scale by calculating a composite score (sum or mean) from four or more type Likert-type items; therefore, the composite score for Likert scales could be analyzed at the interval measurement scale. Descriptive statistics recommended for interval scale items include the mean, mode, median for central tendency and standard deviations for variability (Boone 2012:4)

Table 4.18 displayed summary of the result by measures of central tendency. Results of each five questions along with sum of scores were described with measures of central tendency (mean, median, mode, SD, range, maximum and minimum). The numbers assigned to these five scales are not only to categorize but also real value. For instance any calculated score observed  $> 00, < 1$  is value of strongly agree,  $> 1.00, < 2$  is somewhat agree,  $> 2.00, < 3$  is neutral,  $> 3.00, < 4$  somewhat disagree and  $> 4.00, < 5$  is strongly disagree. Total (sum) mean of scores was =1.59; which indicated the average response for all five questions was 'somewhat agree'. Similarly, sum of other measures of central tendency was: median = 1.6, mode = 2, SD = .332 range = 2, minimum = 1 and maximum = 3.

Table 4.18: description of a Likert scale administered to indicate implication of unequal decision making on livelihood of family.

	1=strongly agree	2=somewhat agree	3=neutral	4=somewhat disagree	5=strongly disagree		(sum of all)
	Men decide to utilization of major family resources	men sole decision of family resource utilization ignores managing skill of women	High men decision increase a chance to left need of family members unaddressed	Unequal decision on resource leads to misuse of family property	Misuse of resource leads to family poverty		
N	Valid	282	282	282	282	282	282
	Missing	0	0	1	0	0	1
Mean		2.14	1.50	1.52	1.52	1.26	1.59
Median		2.00	1.50	1.00	1.00	1.00	1.60
Mode		2	1	1	1	1	2
Std. Deviation (SD)		1.044	.508	.609	.567	.449	.332
Range		3	2	3	3	2	2
Minimum		1	1	1	1	1	1
Maximum		4	3	4	4	3	3

The distribution of agreement level of both MHHDs and WHHDs on each five items highly accumulated on column of ‘somewhat agree’ and ‘strongly agree’ respectively.

The sum of scores for each item observe on ‘strongly agree’ and ‘somewhat agree’ yield far more than 50%. In general, frequency, percentage and measures of central tendency indicated high level of agreement with all items. Up on this it is logical to conclude that; men considerably decide on major family resources for themselves. This in turn significantly ignores managing skills of women, needs of family members remain unaddressed (unfair resource distribution within family), follows misuse of property and finally, misuse of property leads to family poverty.

A 28 age young women from warebo kebele in-depth interview informant was interested to disclose the story of a women at her neighbor. In her words; there was one family composed of wife, husband and children. They were producing a farm product more than enough for the family. For instance, they annually collect more than 30 quintals of coffee where the role of wife was

Considerable. But, a wife either beg for coffee from her neighbor or steal her own property at a condition the husband forgot the storage at open for drink. Because the house hold head was count and control each and every amount of property and finally take to market to use for his individual based interest. Amount of grain he left for family consumption was also not enough. But, responsibility to feed children was on the shoulder of mother. This indicated that in a family with extreme sole decision making of husband exist; the family starve for food even though home is full of grain.

Both FGDs of MHHDs and WHHDs recognized that when husbands highly control family property and ignore interest of other family members, a livelihood of family members down to miserable. This was also a typical cause for divorce and family dismantlement, for the discussants confessed; plenty of stories they know in such scenario. Yet, in their word, one fact is there were considerable differences from family to family. Because there were also a good fathers who are unselfish to their family with exceptions.

### **Case story two:**

Misku was 48 year aged women. She has studied her education up to grade nine. She has one male and five females, from her former husband. She lives in Worebo kebele. First, I was informed about her by the kebele officials, then I contacted her and asked her consent after I told her the purpose of the study. She accepted the idea with smile face. As she wanted others to learn from her experience. Even she allowed me to use her real name. This is her story:

*“I was married at teenage from school and had been living with my husband for 24 years. During these time I was working day and night with high involvement in productive roles. I was stay in farm from 2:00 to 7:00 local time in morning and 9:00 to 11:00 in afternoon. It was my daily habit to participate in weeding, cleaning farm yard, collecting coffee and cleaning coffee ground were among few ones. But my husband was lazy. He even do not want to farm for himself. Rather hire other person to farm. At the end of the day when farm product arrived at home, he becomes busy with taking it to market. It was good if we able to see the money, rather hear as he enjoy with other women. Such activity was his usual habit. I and my children was suffering from*

*enough money and grain to fulfill basic needs like close, food and academic materials. Finally when he finishes all things he gone out of home by himself. He had go to town where he married other wife and remain there. There was nation for nation project in our kebele promoting women saving and providing loan facilities. It was good opportunity for me as was took loan. I used the money to buy seeds and sustain my children. After one year my life was revived and my property increased from year to year as I was properly managing. I am active at usage of fertilizer and sixty packages of health to enhance life of my family. Now I have recognized as model farmer at district level. I am teaching my children properly one of my daughter will graduate from university at the end of this year. The other boy also joins university next year. I am active to participate on meetings regarding women issue. I have also voted as representative of women affairs at kebele level and repetitive of women in house of people's representative at district level”.*

From Miskus' case story one can simply got understanding on how freedom to have power on ones own labor and property is abandoned by patriarchial power and its implication on livelihood of family.

#### **4.12 Status of Men and women in society.**

Despite their invaluable role for maintenance of family women enjoyed less status as result of this finding indicated. Table 4.19 presented the idea of respondents they believed either of more respected gender role or equal in society. Accordingly, the score of 57.3% of men and 48.9% of women indicated that it was role men's gender role that given more valued by society. Other 39.2 % males and 41% of women believed as both equally valued by society whereas only 3.5% men and 10.1% of women believed as role of women more valued among society. This implied that to the societal level, there was a trend of giving priority for role of men. This complemented with the idea forwarded from experts FGD discussants. They also raised socially adopted proverb in the community.

“*Dubartiin dheertuu malee beektuu hin qabdu*” to mean that: there is a longer height women but no knowledgeable women.

But, MHHDs FGD discussants and more than 50% both sex household’s interview indicated that even though at a public places males seen influential, mother were more beloved in family. Because of the fact that family less probably found without women. Most children love their mother than their father. There was also idea, that most husbands recognize the credible role of women in family as well as society but denied to accept equality in decision making.

Table 4. 19: Idea of Respondents on value given to men and women gender roles in society.

Men versus women gender role	<i>Men’s</i>	<i>women’s</i>	<i>Equal</i>
To be valued in society			
<i>Men</i>	82(57.3%)	5(3.5%)	56(39.2%)
<i>Women</i>	68(48.9%)	14(10.1%)	57(41%)

The other mechanism applied to assess attitude of respondents on opposing gender role was asking whether they ever attracted to be in place opposing gender. Accordingly, out of 143 male surveyed, there was no one responded he has been attracted to play a role in place of women in his life. In contrast, 47.8% of women reported they have been wished if they were men. Both responses of men and women indicated gender role of women more unattractive than that of men. Implicitly, this implied being women hardly made people to be proud of their gender role.

Table 4. 20: Idea of respondents' with regard to being in place of opposite gender

Ever wished to play a gender role In place of opposite sex	<i>YES</i>	<i>NO</i>
<i>Men</i>	-	143(1005%)
<i>Women</i>	66(47.8%)	72(52.2%)

#### 4. 13 legal awareness of households on gender equality

Historically, Ethiopian women had been subjected to serious marginalization in the male dominated patriarchal society (Endalcachew 2015). Discriminatory and stereotyped cultural practices accompanied by weak legal frameworks had a significant place in the women's suffer. The current regime of Ethiopia has been aggressively working in the revision and enactment of several laws and policies so as to ensure the protection of the rights of women. Nevertheless, the change brought has not been satisfactory (ibid 2015). The deeply rooted stereotype perception and bad cultural practices remained to pose challenges in the protection and promotion of women's rights. Besides, lack of uniformity among family laws of the country continues to contribute for the domination of women. Moreover, lack of capacity of women's institutional machineries has also contributed to the prevailing problems. Thus, though the laws of the country are informed by the principle of gender equality women are still subject to serious violations of their rights (Endalcachew 2015:1).

The president of court of Doreni district was one participant on experts FGDs, he was explained that women in the district hardly know their rights, even those who are aware are inactive in taking their issue to court, for fear of a revenge from husband. Husbands starts to mischief from marriage contract conclusion. Most husbands do not put on the marriage contract their actual property, rather left some for their own. In addition to his idea two judges interviewed at office indicated; that the court classifies cases in two: criminal and civil cases.



They explained that out of civil cases reported in last two years, 71% of civil and 3% of criminal cases were accusation of spouse mainly reported by wives. The major accusation issues with civil cases were; polygamy, property right and divorce respectively.

Conflict between wife and husband is inherent, but some husbands deliberately cause conflict and beat wife then as wife exiled to her original or keen family what locally called “*sokka*”. It is this time that the husband freely sold out whatever amount of property he wants. Yet if a wife had been legal knowledge, she could stay the property under legal control in case she want to leave home. The judges were referring back to Ethiopian constitution article 25 which states equality of all human being and article 34 husband and wife equality. Moreover, Ethiopian family law article 84 depicts that spouse in legal marriage cannot move more than 500 Ethiopian birr from mutual property without knowledge of the other. So women have guarantee of law to enjoy right to acquire, administer, control, use and transfer property equally with men. But, society in general and women in particular are not aware of such laws.

On criminal cases women go to court only when they face severe physical beating. Most women used to resist husband beating unless they injured. Some cruel wife murder stories was also memorable to the judges. One of the judge said “...*it was before one year that at place called ‘Didu’ that one husband murder his wife for her refusal to his family coffee selling. He used knife for assassination and was controlled by surround community at red hand...*” This in turn put other wives in fear of using legal service.

#### **4. 14 Opportunities of women in horticulture cultivation**

Horticulture is viewed as a great possibility for women as they can gain economically from the sector in several ways. Women in Africa have knowledge of how to grow horticultural crops at garden and have so called it “kitchen gardens”, where they used for private household consumption and also sell the remaining (Darfeldt and Fredriksson 2011:11). Similarly, the result of this study indicated dual advantage of horticulture product; i.e. economical and nutrition diversification of family.

A 42 years old women from Warebo kebele expressed her idea with following words:

*“We are responsible for catering family meal, husbands are concerned with farming major types of grain like: maize, sorghum, wheat, coffee and etc. they do not only farm but also control these grains since it is more of commercial grain. Even if they left certain amount for family consumption we need to have vegetables to mix dish for our children. Horticulture is known as crop of women. It is in our hand to decide what to do with. Even my husband promote me; because, he knows its usefulness for family. If I produce well I take to market and exchange with money”.*

The data collected on opportunities of women in horticulture found it free zone of patriarchal influence. Because there was a rare responses seen in opposing side of women participation in this farm. The general condition of women in horticulture and the way men consider it has depicted on Table 4. 21. It indicated basically there was habit of horticulture cultivation by women by voice of 99.3% of men and 96.3% of women. 97.1% of women also reported as they have an interest to participate on its farming.

Table 4. 21: results indicating women condition in horticulture and how men consider it.

<b>Items</b>	<b>yes</b>	<b>No</b>	<b>N</b>
Weather habit of horticulture	(men) 109 (76.9)	33(23.1)	143
Cultivation By women in their area (women)	122 (87.8)	33(23.1)	139
Interested women on Production of fruits and vegetables	(women) 43(31.2)	95(68.1)	138
Women experienced in farming Of fruits and vegetables	(women) 131(94.2)	8(5.2)	139
Men allow their wife to participate On farming of horticulture	(men) 141(98.6)	2(1.4)	143
Men to promote women in Productivity in horticulture	(men) 140(97.9)	3(2.1)	143

*\*The number in parenthesis is percentage (%)*

Nearly all Men (98.6%) in their side reported to allow their wife with regard to participation and 97.9 % again expressed their interest to promote women participation because they believe that women productivity in horticulture can enhance better nutrition habits and income of the family. on other hand, major sect of women (94.2%) indicated having experience with horticulture farming. The factors that make horticulture farming suitable to women also prioritized as displayed on table 4.22.

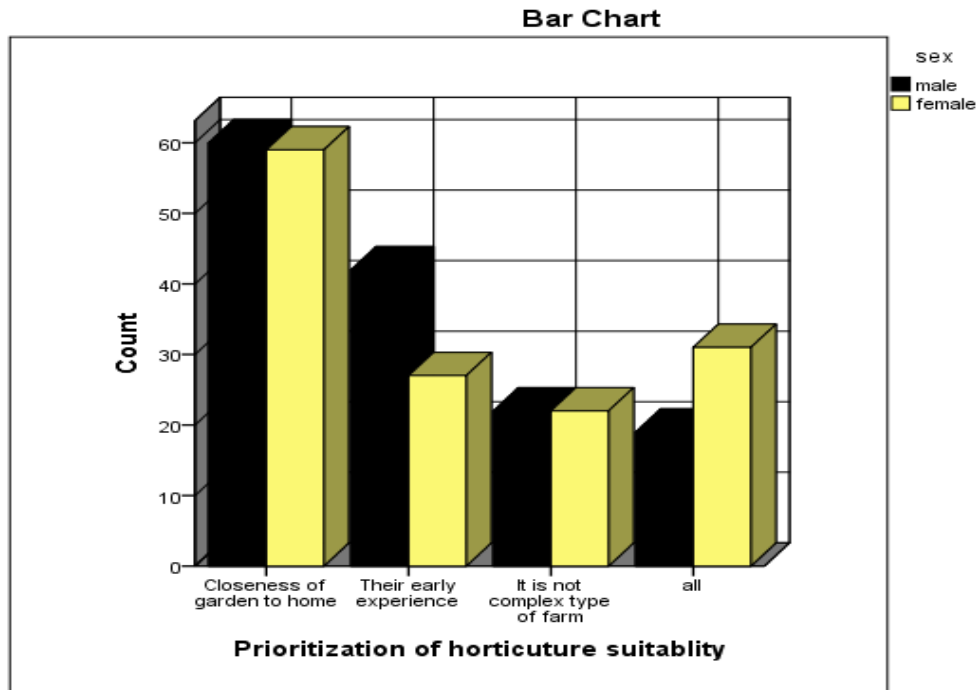
Table 4. 22: prioritization of factors affect suitability of horticulture for women

Why for horticulture suitable Than other type of agriculture	Men	women	Total	Rank order
Closeness of garden to home	60(42%)	59(42.4%)	119(42.2%)	1
Women early experience	42(29.4%)	27(19.4%)	69(24.5%)	2
It is not complex type of farm	22(15.4%)	22(15.8%)	44(15.6%)	3
All equally	19(13.3%)	31(22.3%)	50(17.7%)	4

In line with this, 42%, 29.4%, 15.4% and 13.3% of men respondents reported closeness of garden to home, women early experience, it is not complex type of farm and all respectively. Whereas 42.4%, 22.3%, 19.4%, and 5.8% of women reported closeness of garden to home, all, women early experience and it is not complex type of farm respectively.

The other existing good opportunity explained by men and women FGD discussants was a good market condition of horticulture. This was because there is no commercialization farming of horticulture at around, yet high need for consumption. One of men FGD participant said; *“...earlier we were undermining to participate in horticulture farming, it was women who try at their free time, but after some products especially peppers become attractive in market men are highly initiated in farming it...”* . The discussants also embraced the recognition they give for importance of horticulture in mixing family dish. Because women always use for meal of family what they cultivate at garden. Even when they take to market in most cases they exchange it with other home utilities. Some husband informants indicated as they were not only allow their wife to

participate in horticulture farming. Moreover, some husbands help their wives by preparing land by oxen in case needed and providing seeds.



Bar chart 3 prioritized suitability factors of women in horticulture

Women FGDs and most interview informants were raised they had been experience in cultivation of horticulture. Above all, there was non-governmental organization called “Menschen for Menschen” founded by humanitarian person called Karl Heinz Boehm. This organization was thankful organization among Doreni community. They commonly mentioned that this organization was doing various developmental works like: health, clean water coverage, school building, family planning, saving loan facilities and agricultural mechanization. Prevailing farming of horticulture was one program of the organization. Via this opportunity women were trained and equipped with credible skill of horticulture cultivation. Informants were confessed that they were trained how to prepare, land, plant and duplicate most types of horticulture. Even they were provided with seeds and farming materials. This all could be taken as good input in their

horticulture career.

According to a 35 women old interview from weyira kebele, horticulture products is advantageous for its early mature to be used compared to non-horticulture crops in addition to its less complexity (not difficult and need less labor to plant and harvest) to farm. This was similar with finding of Darfeldt and Fredriksson (2011) in Kenya.

Intensive interview was conducted with one plant science expert from agricultural and rural development office of the district. Regarding the horticulture farming in the district he started with explaining agro-ecological suitability of the district for farming of horticulture. In his explanations, Horticulture is cultivated at all kebeles in the district as agro-ecology was familiar with. He indicated that their office confirmed as horticulture farming was dominated by women. Major types of horticulture cultivated in the district includes: tomato, onion, garlic, pepper, cabbage and carrot from vegetables, potato, sweet potato, yam and taro from roots and tubers and banana, papaya, mango, avocado and papaya from fruits (agriculture and rural development of Doreni district April 10, 2017).

#### **4.14.1 Challenges of women in horticulture farming**

Despite good opportunity there for women there was also challenges which prioritized by both men and women respondents on table 4. 23. It was seen that 50.3%, 32.2%, 13.3% and 4.2% of men prioritized various disease of horticulture, high work load in home, lack of training, and socially it is recognized as role of men respectively. Whereas 52.5%, 22.3%, 19.4% and 5.8% of women respondents indicated high work load in home, lack of training, various disease of horticulture and socially it is recognized as role of men respectively. Women informants also confirmed the same thing. The high work load expect them at home and in farm give them a little remaining time. In addition to family responsibility women also get busy with social responsibilities like participation on different rituals.

Some 20% of women informants also added as they are at a stage of stopping participation on horticulture farming mainly because of a severe disease they loss at all what they sow.

They confessed that the agriculture and rural development office of the district never gave them training. So the skill they have was only traditional experience in addition to Menschen for Menschen organization training for some women before ten years. The sum of this all hampers the opportunity of women in horticulture farming.

Table 4. 23: prioritization of challenges of women in horticulture farming

<b>Areas of difficulty</b>	<b>Men (Freq. &amp; %)</b>	<b>women (Freq. &amp; %)</b>
High work load of Women in home	46(32.2)	73(52.5)
Various disease of Horticulture	72(50.3)	27(19.4)
Socially it is recognized As role of men	6(4.2)	8(5.8)
Lack of training	19(13.3)	31(22.3)
<b>N</b>	<b>143</b>	<b>139</b>

I have seen and informed that farming horticulture among community of Doreni was commonly on a little plot of land. Irrigation coverage was very limited which is only 18 hectare found one place called werebo kebele in the district. Moreover, discussants on expert, women and men FGD and nearly all interviewee confirmed that there was serious disease that affect most kinds of horticulture prominently; tomato, onion, garlic, pepper, cabbage and carrot potato and sweet potato. A 48 year old men informant told me that he was planted a garlic with his wife on quarter hectare with hope of getting good product. But, at the end of the day they got nothing from the farm as a result of disease he do not properly know its name or simplify called it “cholera”.

Having this information I was consulted plant science expert of agriculture and rural development expert of the district. He explained that the main problem was raised from: improper farm preparation, cultivating out of season, repetition of one family type of seed on given farm land and MLND (maize lethal necrotic disease). While he has widely explained it; there was knowledge

gap among farmers on farm preparation. In his idea, farm land preparation have a time space before cultivation. Especially it would be good to farm early and expose to sun shine. This would help to kill cut worm at its larva stage. If not, there would be high exposure to disease. On the other hand when the same family of grain or horticulture type repeated at the same place it uses similar type of mineral from the soil which in turn follows depletion of mineral out of the soil. So it would be good to rotate different family type year to year on given farm.

Some horticulture like tomato are sensitive to season. For instance tomato needs no rain at its giving fruit level, sometimes either rain comes out of season or farmers plant out of season which follows loss. MLND (maize lethal necrotic disease) was a currently prevailing disease that predominantly affects maize. This disease transfers by leaf contact when grain planted without line or crudeness. Even it can transfer by wind. So farmers need to plant grains with enough space. With continuation of the interview, the work done by the office so far was next agenda.

In this regard the expert was confessed that the training given to farmers via the office was rare and unscheduled. There are agriculture experts assigned to each kebeles but these experts mainly busy with extraordinary works to their mandate and selling fertilizer. Giving training on how to seed with line was one of effort made by the office but it hardly changed the previous adaptation already there. The expert also addressed that the currently appearing crop disease like MLND are not well investigated even at the country level as a result there is no provision of chemical by government or any other body (agriculture and rural development of Doreni district April 10, 2017). Women FGDs also explained that no one gave them trainings on preparation of farm land as well as horticulture cultivation since Menschen for Menschen before ten years.

## **Chapter Five: Discussion**

This chapter present general discussion of findings of the study. The discussion drives primarily from the data presented in previous chapter. The main purpose of discussion in this chapter is not to repeat description and narration presented in the previous chapter, rather to intricate implications of the finding in line with the research questions. As the study accommodated triangulation of quantitative and qualitative techniques, the insights presented using various sub-techniques would be discussed under generally categorized sub-headings of the chapter.

The followings are sub-headings of this chapter.

- A. Socialization on the way to gender role dichotomy.
- B. Implication of gender roles on gender equality in family
- C. Implication of gender roles on gender relations and women subordination in society
- D. Implication of gender inequality on lively hood of the family
- E. Women and horticulture
- F. Implication of the research for sociology and family studies

### **5.1 Socialization on the way to gender role dichotomy.**

The finding this study indicated that socialization promulgates not only gender roles of both sex but also declare the socially accepted gender value inequality between two sex soon at birth with celebration by women. It was this point from where status and power inequality between the two sexes starts to achieve recognition. At this initial point no one think that unequal treatment will follow a broad gender gap that will hurt livelihood of society in the future. But everybody do toward cultivating gender stereotyped ideology on white sheet mind of new born. This was emanated from culturally adopted attitudes. This is similar to finding by Genet and Haftu (2013). They have explained that In Ethiopia, culturally, men are expected to be courageous, competent, domineering and to show qualities of leadership while women to be submissive, conservative, self-spoken and shy.



This study explored that socialization is not merely short time course. Rather, it learned throughout life in actions, roles, pattern of gender relations and other social environment through modeling and social identity development with mediation of family, peers and culture.

Girls are taught since the very early age that they have to obey, and boys that they have to be strong and to be leaders. Girls are playing with dolls, they are learning to prepare food and clothes and everything that is associated with women's duties (Marinova 2003)

## **5.2 Implication of gender roles on gender equality on family affairs**

In this study, parameter of gender equality or family affairs can be categorized in two. The first one was participation in productive and reproductive roles of both sexes. At the second place participation on decision making is essential structure of equality between men and women in family. Pattern of gender socialization contributed for advent of disparity. Whereas high work load of women are observed as manifestations of inequality.

Regular participation of men on reproductive roles was extremely low and seen moderate on occasional participations of some roles like fetching water, collecting firewood and caring children (table 4.5). Women participation far more than men on reproductive roles and momentous on productive roles. But, once again the root of inequality deepen when women marginalized from decision making and utilization of crucial mutual property. This resembles findings of Lemlem et.al (2008) which confirmed that women in Ethiopia contribute an important input to crop production but, generally have little control over the income benefits of production. Other study by Tsegaye (2015) in Hetosa district of Arsi zone also further attributed gender inequality to most parts of Ethiopia. He stipulated that patriarchal institution misappropriated men as property owner and women as one part of property of men (Tsegaye 2015:66). He has more elaborated as per women in Arsi culture considered to be weak, unknowledgeable, foolish and irrational, the reason why giving power for women to administer property of family wasn't advisable.

### **5.3 Implication of gender roles on gender relations and women subordination in society**

The study find out that culturally adopted patriarchal system provoked the power and status disparity in gender relations favoring men. Alike to this finding, Genet and Haftu (2013) indicated socialization of appropriate behaviors and roles intertwined with maintenance of superiority versus inferiority of male and female in gender relation. 42 % of men (Table 4.14) reported to inform their wife just after they made decision to use a given resource of family. This implies that significant number of men neither value idea of women for better decision nor recognize women equality on common property as a result of patriarchal power in their hand. This could have multifaceted impact on women. These could be moral, psychological, and economical. The severity of these gender malfunctions was not a big deal if it were for few families. Rather, the problem traces its root to sociocultural structure that broadly constructed for long period of time. For illustration, in Oromo culture there are broad oral literature to indicate hierarchical superiority of men and subordination of women in society folktales.

With this concern, Jeylan (2004) distinguished proverbs that underestimate women and reinforces their subordinate status in the society as follows.

#### **Proverbs shows a relationship of dominance and subordination between men and women In the Oromo society:**

*A. Harreen moonan qabdu moonaa loonii galti, beerti da'oon qabdu da'oo dhiiraa galti*

(Just as donkeys do not have their own room and thus sleep in that of cattle, women do not have their own abode and thus dwell in that of men).

*B. Beeraafi harreen ba'aa hin dadhabdu* (women and donkey do not complain about burden)

*C. Beerti furdoo malee guddoo hin qabdu* (women are bulky but not great).

*D. Beerti daakkaa malee daangaa hin beektu* (Women know grinding, but not when to stop).

*E. Dhalaan akkuma harmaati qalbiin rarraati* (Women, their hearts swing just like their breasts).

*F. Intalli garaa laaftu garaa qullaa hin baatu* (A kind hearted daughter does not marry without a fetus)

*G. Beerti qoonqoo tolchiti malee dubbii hin tolchitu* (Women make good dish, but not good idea).

*H. A woman said to her husband” Ati heefaa, ani beeraa* (you are weak and shaky: I am a woman)  
*eennutu laga wal baasaa?* (How do we cross the river?)

### **Proverbs that communicate male dominance in the culture**

*I. Dhirti eebooyyuu ni obsiti* (males endures even the pain of spear)

*J. Dhiirti utubaa sibiilati, intalli karra ambaati* (males are an iron pole of a house, while females are the outside gate that belongs to others).

*K. Kan dandeetu dhaani Jennaan dhiirsi galee niitii dhaane* (When he was allowed to whip whomever he can the husband returned home and whipped his wife).

*L. Dhalaa fi ijoollef uleetu goricha* (for women and children, the stick is matchless treatment)

*M. Niitii fi farda abbatu leenjifata* (it is the possessor who should tame his horse and his wife as he wants)

*N. Niitii fi farda abbaatu eegata* (it is the man, the possessor, who should manage his hoarse as well as his wife)

### **Proverbs that communicate the values women are accorded in the Oromo society**

*O. Cidha beerti feete aanan qodaa hin hanqatu* (When a woman has decided to go to wedding, her milk does not fall short of her milk holder).

*P. Haadha dhabuu mana haadha dhabduu wayyaa*

(Having a destitute mother is better for one than not having a mother at all)

*Q. Haadhaa fi bishaan hamaa hin qaban* (Mother and water have no evil).

*R. Mana Onaa manaa, mana niitii ontuu wayya* (better a hollow wife than a desolate house)

### **Proverbs that communicate the societies fear of women’s character**

*S. Niitii abbaan manaa mana hin jire, du’a ga’ii fardaa dhaqxi.*

(A wife whose husband is not at home (around) goes to condole the death of horse).

*T. Niitiin dhiirsa mootu olla horn hin gootu* (A women that dominates her husband will not at all value her neighbors).

*U. Dhiirsi niitii soddaatu ilma hin dhalfatu* (a husband who fear his wife can't get a son)

*V. Namni beera koorse galgala qorsaa nyaata, namni farada koorse galgala kooraa baata*

(One who has spoiled his wife eats roasted barley for his supper, one who has spoiled his horse carries saddle at night).

*W. Niitiin dhirsi koorse itilleerraa mucucaatti* (A wife whose husband has spoiled, her slides from a tanned hide).

Finally, Jeylan summarized proverbs as: A,B,H,I,J,K,L,M,N,R are appealing to tradition.

Their communicative goal is indoctrinating the dominance submission relationships between men and women. Proverbs S, T, V, W are appealing to fear, their communicative goal is expressing the patriarchal society's fear of women's status, power and freedom.

Proverbs C, D, E, F, and G are appealing to prejudice and their communicative goal is Indoctrinating the inferiority of women. Finally proverbs O.P and Q appeal to more than one characters and their communicative goal also appears to more than one instincts at a time (Jeylan 2004:134).

Astonishingly, what makes the above listed proverbs logical in inferring to Doreni community as one sub sect of Oromo is that, some of proverbs were revealed in FGD discussions and in-depth interviews as presented in various parts of data presentation. The proverbs clearly reveal that women are at inferior position when compared to men. Most of these proverbs discourage women's and encourage men's domination in society.

#### **5.4 Implication of gender inequality on lively-hood of the family**

In exploring what kind of effect gender inequality poses on life of family, case studies indicated concrete life experience. From these life experiences it is easy to understand that when men totally dominate control and decision making on family resource, women would not only remain

forwarding huge labor for property that finally goes to pocket of husband but also face difficulty to preserve their life and children. As indicator the story of women in case one, notably disclosed that her husband remain to be evil to allow her medication fee even at a condition she was in risky of health. Above all, a power of case study in clarifying the impact of gender inequality was that, when women get rid of extravagant husband, their life was proliferated with considerable difference from the life they leading before.

This study also confirmed that when men monopolize decision making, managing skill of women ignored and need of family members left unaddressed (table 4.18). Since women are responsible to feed family, they better know not only interest of their family members but also how to satisfy these interests with given resource the family have. But if women marginalized from making decision on utilization of family resources, they loss chance to apply their knowledge in satisfying need and interest of their family or what represented shortly by a term ‘managing skill of women’ This is one way in which need of family member remain unaddressed. The other way that contribute to need of family member remain unaddressed was; when men decide without inculcating voice other members of family on decision making. Their representativeness of need and interest in utilization of family resources decline, so that needs remain undressed. This in other way follows misuse of family resource and the misuse in turn follows family poverty. It was in this way that family livelihood affected by in equality of decision making in family.

## **5.5 Women and horticulture**

The main intention of this study to be concerned with opportunity of women in horticulture was not to broaden scope of the study, rather to indicate one alternative way for women economic empowerment. Since women empowerment have a great deal of contribution to socioeconomic development, identifying a mere bundle of problems would be more advantageous with showing potential alternatives. This is demonstration of human development theory assumptions with the postulation that freely choosing and utilizing the opportunity significantly contribute to socioeconomic development. Up on the data from both respondents and informants, horticulture

farming seen a good alternative to economically capacitate a women who deprived from unfair distribution and utilization of resource in family. This was because horticulture attached to women as it is not a big deal for men. Using this opportunity women can economically proliferate and significantly contribute to improvement of family nutrition habit.

If women can raise their income through horticulture, they more likely raise the living standard of for whole household, because women tend to give priority for welfare items such as food and medical care a little higher than men do (Darfeldt and Fredriksson 2011:10). Similarly, all Informants in this study were unarguably revealed that they use horticulture product as essential input for mixing meal which is other contribution of the product to nutrition diversification of family.

Beside the opportunities there for women, the challenges listed in table 4. 23 were not the only but severe ones. The high work load of women as a primary hindering factor of women participation in horticulture linked with gender role dichotomy. A high role expectation of women in both indoor and outdoor shores emanated from socially constructed gender ideology where postulate of human development theory needed to be applied. As it discussed in chapter two human development theory proposes cultural democratization and freedom to choice then socio-economic development. So if social situation allow women to choice and mediate their overwhelmed responsibilities to level of having time for their will, horticulture can be initial for their empowerments even though it surrounded with challenges.

One of the threat also may came from what stated from idea of Farnworth, et el (2013) in the literature; *“when female crops” become attractive in the market, ownership often switches to men*”. Such interest of men was revealed while men FGD discussion. Other constraints addressed by respondents like disease and lack of trainings also reported to be critically a curtailed hope of women empowerment in the sector.

## **5.6 Implication of the research for sociology and family studies**

Many scholars agreed that classical sociologists hardly gave attention to study of gender. With the advent of the women's movement in the late twentieth century, however, feminists began criticizing the academic disciplines for their 'male bias' and demanded that women be included as subjects of study. As a result of their efforts, courses on the sociology of women were added to the core curriculum in what became known as the "add women and stir approach" (Wharton, 2005:5 cited in Kretchmar 2009:1) gradually however sociology of women morphed into sociology of gender with recognition of gender as relational; that is to mean understanding what women are requires attention to what men are (Kretchmar 2009). Sociology of gender was emerged in 1970s as a specific field of study with aim of showing differences that exist between sexes beyond biological differences. The claim that men and women are simply naturally different was questioned by examining how understandings of these differences vary across cultures and changes throughout the history (Holmes 2007).

Stockard (1999: 217 cited in Kretchmar 2009 ) wrote "the extent to which physiological factors influence differences between the sex groups is an active and contentious issue and will probably not be resolved any time soon", Nevertheless, sociologists believe that social influences matter most, and as a result, have turned their attention to the study of gender socialization. Today gender is one of world agenda. Many governmental and international NGOs are striving to narrow the gap gender inequality created on socioeconomic setting of developing country. The attention paid to adversities that gender inequality poses on human development at global level is not based common senses, rather confirmed by redundant studies.

These increasing attentions to gender introduced as many new questions as it partially answered yet, left much unanswered. This study on its side do its best in not only indicating how adopted custom of gender affect gender equality on various aspects of family life but also showing sort of alternative there for women to be economically empowered. Family is a basic unit of society where society is originated. So indicating studying of family situation enables to know need and problem of society. In general, the researcher believes that this study brought some piece of sociological knowledge to Ethiopian gender setting in general and Doreni community in particular.

## **Chapter Six: Conclusion and Recommendation**

### **6.1 Conclusions**

The study revealed that gender relation and equality in family are determined by socially constructed roles and power inequality between men and women. The study primarily concerned to explore the initial social phenomena that underpinned gender relation and equality which was socialization. It has explored that socialization in this study identified as a continuous process that play a role of transferring behaviors, roles, attitudes, statuses, and power levels on the medium of sex. Culture in its side displayed as medium factor in determining a given behavior, attitude, role, status and power of men and women to be either normal or abnormal with delimitation to specific community like Doreni. The relation of socialization and culture seen in the way socialization as teaching machine and culture as a package of content to be leaned. Still in the package there are detail outlines to be learned such as; gender roles, status, characteristics and expectations.

Modeling and identity formations are the main approaches while internalizing a given character. This study confirmed that it is a learned or socially constructed factors that perpetuate inequality of men and women in various segments of life. On the central premises of this study or indicators of gender equality, like; participating situations on; productive roles, reproductive roles and decision makings; men where liberal whether to participate or not which they awarded by society for their being men. To the opposite, women are responsible to all activities that men do not want to participate on. This manifested when men chosen not to participate on socially undermined roles and preferred to have high controlling role on critical family resources.

One dilemma that can be raised in mind of who think why women jeopardized their status simply for being women could be; was it women who linked to undermined roles or does the roles undermined because women participated on them? This study proved the second one or it was because women participated on these roles that both the roles and women undermined socially.



Horticulture seen as one effective alternative to lift up women one step from holistic deprivation posed on them as a result of gender role they tied with and contribute to nutrition diversification and socioeconomic development of society. But, the burden of women at and out home already boosted their working time which primarily feared to limit women participation in addition to affection of productivity by emerging anti-horticulture disease. The postulate of human development theory in prevailing autonomy of women that is essential for women economic empowerment revealed in opportunity for women in horticulture, but the existing constraints are at a degree of curtailing these opportunities.

## **6.2 Recommendations**

This research has tried to show implication of gender roles on gender relations, gender equality in family and opportunities of women in horticulture farming. To see how gender roles formed the research looked at socialization and found that socialization has contributed to formation of gender roles that are origins for stereotyped gender relations and gender inequality on family affairs. This is a one that needs intervention through upgrading societal attitudes toward challenging social construction of patriarchy and observed gender bias.

At a first stage gender mainstreaming should be functional at community level in a manner of awaking society. This need involvement of local concerned government bodies like: youth affairs office, women and children affairs office, education offices and other concerning bodies. These bodies can mobilize society to be get aware of social and economic adversities it poses so as to alleviate such customs. Non-governmental bodies can also play a role of creating educated generation that can't tolerate misunderstood of hurting adaptations. These works should follow short and long term action plan and plat forms. At macro-level, the bodies that are accountable to formulating general plans and policies related to gender inequality should take into consideration how to best approach socially constructed gender bias so as to pave the way for bodies that closely work on the area.

Legally adopted proclamations and conventions shouldn't remain on papers and may applied only when vulnerable individuals goes to them rather it should go to society as to anybody have in mind.

The expert interviewed from court of the district was raised that there was low awareness of law and how it can protect them especially women. Yet, the court itself can improve legal awareness of society via coordinating interested and mandated bodies on the issue. In such way awareness should be given to society in general and women in particular.

Agricultural and rural development office of the district in collaboration with working bodies on the area should be give emphasis to promote women participation in horticulture farming through: giving trainings, providing seeds, and find a solution for disease of horticulture farming seriously. Awareness should also give to farmer in general and women in particular on up grading knowledge of compatibility of seeds with changing season and preparation and rotation of farm land.

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## Annexes 1- instruments of data collection

### Annex- 1a: Survey questioner

Dear Respondents'

I am currently conducting a study on Implications of Gender Roles on Gender Relations, Equality on Family Affairs and Opportunities for Women in Horticultural Farming in your district (Doreni). This information is useful for NutriHAF Project of Diversifying Agriculture for Balanced Nutrition through Fruits and Vegetables in Agro-Forestry Systems of Doreni which will enhance better nutrition and income of farmers.

Please feel free to complete the questionnaire and make additional notes where necessary. All information will be treated confidentially and the responses will only be treated as group data in the final report.

Your time in completing this questionnaire will be greatly appreciated

Thank you.

Yours faithfully,

Shentema Dandena Tel: 0927566560

#### Part one: Demographic information

##### Instructions: Tick the appropriate response

1. What is your Sex? A. Male [ ] B. Female [ ]
2. What is your age? A. 18 to 26 [ ] B. 27 to 35 [ ] C. 36 to 43 [ ]  
D. 44 to 52 [ ] E. Other specify \_\_\_\_\_
3. Marital status A. Single [ ] B. Married [ ] C. Polygamous D. Widow [ ]  
E. Separated [ ] F. Divorced [ ]
4. Education level A. None [ ] B. 1-4 [ ] C. 5-10 [ ] D. 11-12[ ] E. College [ ]  
F. University [ ] F. If other specify \_\_\_\_\_
5. What is your religion? A. Muslim [ ] B. Orthodox [ ] C. Protestant [ ]  
D. Other specify \_\_\_\_\_

6. Ethnicity: A= Oromo  B=Amhara  C=Tigre   
D=SNNP  E. Others \_\_\_\_\_

7. If you are house holder how many Dependents under your help as family member?

Boy's \_\_\_\_\_ Girls \_\_\_\_\_ Total \_\_\_\_\_

### Part two: General Questionnaire for Quantitative survey

**Instructions: Tick the appropriate response and describe on the spaces**

1. Do you think men and women have different gender roles in family?

A. Yes  B. No

2. If your answer in the above question is **yes**, were it comes from?

A. It is learned [ ] B. It is naturally acquired [ ]

3. If your answer for question 2 is learned, why male and female learn differently? \_\_\_\_\_

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4. In adopting your gender roles how were you influenced by the following socializing agents?

A. Family and /or intergenerational relations \_\_\_\_\_

---

---

B. Peers \_\_\_\_\_

---

---

C. Culture \_\_\_\_\_

---

---

5. List activities you participated under category the following roles?

A. Productive \_\_\_\_\_

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---

B. Reproductive \_\_\_\_\_

---

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6. How much hours do you spent on work on average in a working day? \_\_\_\_\_

7. In your opinion, does gender role of women make them only recipients of order from men (imbalanced gender relations)?

A. Yes  B. No

8. If your answer is **yes** for the above question, how? \_\_\_\_\_

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9. Do you think expected roles of gender increases burden of women in family?

A. Yes  B. No

10. If your answer for above question is **yes**, why men doesn't help them? \_\_\_\_\_

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11. In your opinion, whom gender role is respected among society?

B. Men's  B. women's  C equally respected

12. If your answer for above question is **yes**, whom made it so and what impact it have on livelihood of society? \_\_\_\_\_

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13. Does women have autonomy in decision making about utilization of family resources with proportion to their discharging labor?

A. Yes  B. No

14. In your family is there habit of participatory planning about utilization of farm products between both sexes? A. Yes  B. No

If your answer is **No** for the above question, explain how it affect livelihood of the family? \_\_\_\_\_

---

15. Is there habit of discussion or dialogue between you and your spouse before making decisions? Yes  B. No

16. Up on your answer, explain its impact or advantageous for family? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

17. Is there habit of horticulture cultivation by women in your area?

A. Yes  B. No

18. Could they get time to accommodate it with other family responsibilities \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

19. What make horticulture farming more suitable to women than other type of agriculture? A.

Closeness of garden to home  B. Their early experience  C. It is not complex type of farm  D. all.

Specify if there is any other \_\_\_\_\_

20. What is the most difficulty for women to participate in horticulture cultivation?

A. High work load in home  B. various disease of horticulture

C. Socially it is recognized as role of men  D. lack of training

Specify if there is any other \_\_\_\_\_

**Instructions: put "X" sign in the straight box to your participation frequency.**

A. Lists of reproductive gender roles	frequency of participation in selected reproductive and productive roles		
	Regularly participate	Occasionally participate	Do not participate at all
Food preparation			
Preparing beverages			
Taking grains to mill			
Fetching water			
Milking cows			
Washing cloths			
Caring child			
Collecting firewood			
Purchasing home utilities			
B. Lists of reproductive gender roles			
To Plough with oxen			
Cleaning farm yard			
Weeding			
Collecting farm products			
cultivation Horticulture			
Looking after home animals			

**Instructions: put "X" sign in the straight box to your agreement level.**

Activities	1= Strongly agree	2= Somewhat agree	3= neutral	4= Somewhat disagree	5= Strongly disagree
If only men decide utilization of family resource more likely managing skill of women will be ignored					
If only men decide utilization of family resource more likely need of family members will be remain unaddressed					
Utilization of family resources without inculcation of will both sexes leads to misuse of family property					
Misuse of resource leads to family poverty					

**Instructions: put “X” sign in the straight box to your decision participation**

Lists of issues in decision making on family resources	Participation of households on decision makings		
	1=Decide for my self	2=Decide together with my spouse	3=Do not participate at all
Amount of product for sell			
Amount of grain for consumption			
Season to sell farm product			
Selling home animals (oxen, sheep etc.)			
Selling of poultry and its product (hen, cock, egg)			
Usage of money from selling of home animals and grain			
Usage of money from selling of poultry and animal products (butter etc.)			
Usage of horticulture products			

**Part 2: survey questionnaire for men only**

**Instructions: Tick the appropriate response and describe on the spaces**

- In case you want use a given resource of family, how you deal with your wife?
 

A. Just told after decision  B. consult her before decision  C. I doesn't told her at all
- Have you ever wished if you were women or to play gender role in place of women?
 

A. Yes  B. No
- Do you allow your wife to participate on farming of vegetables and fruits?
 

A. Yes  B. No
- If your answer for above question is **Yes**, What do you support her in its farming? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_



**Part 3: survey questionnaire for women only**

**Instructions: Tick the appropriate response and describe on the spaces**

1. Have you ever wished if you were men or to play gender role in place of men?

A. Yes  B. No

Up on your answer describe your reason? \_\_\_\_\_

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2. Do you have actual powers in controlling mutual properties equally with your husband?

A. Yes  B. No

3. If your answer for above question is **No**, what is the reason?

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4. Have you interest to participate in production of fruits and vegetables?

A. Yes  B. No

5. Have you experience in farming of fruits and vegetables? A. Yes  B. No

## Annex- 1b: Instrument for collection of qualitative data

### Focus group discussion schedule

<p>Hello, my name is _____ from Jimma University          During the interview, I would like to discuss the following topics about Implications of Gender Roles on Gender Relations, Equality on Family affairs and Opportunities for Women in Horticultural farming in your district (Dorani).</p>	
<b>Basic questions</b>	<b>Clarifying questions</b>
What are basic factors for formation of different gender roles between male and females in your community?	What kind of relation it creates among male and female members of family?
In what way culture of your community differentiate role of male and female?	How culturally learned gender roles considers decision making equality on family resource?
What are the factors that affect attitude of father and mother to attach different roles to boys and daughters?	could gender roles that children learn in family be initial for inequality in future relations
What are role of social institutions and factors like: religion, school, family and peers in specifying roles of male and females?	Could learned gender roles create imbalance power in decision making about family resource utilization?
How intergenerational relations transfer gender roles from generation to generation through norms, values and customs?	
What is relation between gender roles and the status given to male and female in society as well as family?	How societies balance the role that women play for existence of family and the status they should give?
On what types of family issues women are authorized to make decision and prohibited to make decisions?	Does it related to their gender roles?
From both sexes' members of family, whose expectation is linked with high family burden?	What is the reason?
In your community is it common to discuss about utilization of family resources between husband/male and wife/female?	

How men/males give recognition for interests females/women's?	
Are there any conditions in which males integrate into women gender roles (indoor activities)?	Do they undermine contribution of their integration or abstain themselves as they are power holders in family?
Are there any advantages of involving all family members in decision-making on access, control and utilization of resources?	
What is the most common role of women other than indoor activities or in agricultural activities?	
How role of women in agriculture can be explained?	
In your community who is mostly involved in horticultural production?	Who is mostly accessed training
What opportunities women have in horticultural production?	
Does customary role of women have influence on their opportunities of horticultural production?	
If women/females have interest to participate in production of fruits and vegetables what is reaction of males, do they support or oppose them?	

## 2. In-depth Interview guide for women house holds

Hello, my name is Shentema Dandena from Jimma University During the interview, I would like to discuss the following topics about Implications of Gender Roles on Gender Relations, Equality on Family affairs and Opportunities for Women in Horticultural farming in your district (Doreni).		
<b>Main Questions</b>	<b>Additional questions</b>	<b>Clarifying questions</b>
What are most common gender roles that differentiate you from men?	Is there anything that limits you from the role that you are not interested with?	

What kind of status women have in contrast to males?	How your gender roles determine your status in society and family?	
What are exclusive gender roles that men are not totally help you?		
Can you explain what has been your experience in dealing with men in power relations over farm products?	How recognition given to your ideas and interests?	
Who decides on the allocation of resources at your household/family and why?	If women don't involve in decision making, what implication it have for family?	
Is there planning experience about utilization of family property?	If so, have you participated in planning?	What kind of problems it follows to family if only one person determine about utilization?
For what purpose you prefer to use farm products?	Does interests of men similar with you on this?	
Have you interest and experience In horticulture production?	Is there anything that hinders you from its farming?	Have you access of training and getting improved seeds on this area?
Suppose you produce vegetables and fruits, what different value it add to your family than which produced by males in case of utilization?	I there anything that can be considered for you as good opportunity in production of fruits and vegetable?	

### 1. In-depth Interview guide for men

<p>Hello, my name is Shentemaa Dandena from Jimma University  During the interview, I would like to discuss the following topics about Implications of Gender Roles on Gender Relations, Equality on Family affairs and Opportunities for Women in Horticultural farming in your district (Doreni).</p>		

Main Questions	Additional questions	Clarifying questions
What makes you differ from women other than biological differences?		
Which kinds of property is mostly under men control?	Which is for women?	
What are your hobbies when you are at home?		
Are there social cultural factors that give you the position to decide for yourself on each family resource?		
What kind of relation do you have with female members of your family?		
Can you explain what has been your experience in participating women on decision making over family resources?	Have you ever been facilitated to transparently discuss on family issues and properties?	What advantage do you think it have to discuss with female members of family on utilization of family resource?
What roles could you play in increasing women participation in horticulture farming?		
If females in your family participated in horticulture farming what advantages it have for your family?		

## 2. Interview schedule for experts of women and children offices

<p>Hello, my name Shentema Dandena from Jimma university.          During the interview, I would like to discuss the following topics about Implications of Gender Roles on Gender Relations, Equality on Family Resource utilization and Opportunities for Women in Horticultural Productivity in your district (Doreni).</p>		
Main Questions	Additional questions	Clarifying questions
Can you explain on the gender role dynamics in control and utilization of family resources in your district?		
Is there any complains came to your office relating to gender inequality in family?	How do you address these complaints and what were the causes?	
How would you use your position to promote women's rights on equal access, control and utilization of mutual resources?		
Are you aware of any conflict in households as a result of control and utilization of these resources?		
What are typical of attempts done to improve gender relations to power balanced based?	Is there any change in gender dialog and transparency in family?	
Do you think spouses (men) have influence in the way women access, control and utilize resources?		

What are opportunities and challenges of women in horticulture farming?	To what extent they are autonomous to have time to be trained and farm horticulture?	
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### 3. Observation checklist

<b>Observing situations</b>	<b>Observation setting</b>
Types of activities male and female perform	In Family and in farm
Tendency of work load	In home, farm etc.
Gender differences in the way men and women talk	In Family , farm and among peers
Gender relations	In Family and public places

## **Annex 2- translated instrument of data collection into Afan Oromo Kabajamtoota deebistoota**

Qorannon kun waa'ee hiiika ga'een koorniyaa walitti dhufeenya koorniyaa, wal-qixxumma dhimmoota maatii irrattii fi carraa dubartoonni kuduraf muduraa oomishuuf qaban irratti qabu ilaala. Bu'aan qorannichaa hojii dhaabannni "NutriHAF" gosoomsuu oomisha qonnaa nyaata madaalawaa karaa kuduraa fi muduraa uumuuf sirna bosonaa fi qonna Dorani irratti hojjetuuf galtee tu'uudhaan fooyainsa haala nyaataa fi galii qoteebulaa fooyyessuu keessatti ga'ee kan qabu dha. Yeroo keessan kennitanii gaaffiiwwan kana xumuruu keessaniif baay'ee galatoomaa!

Kabajaa keessan: Shantamaa Dandanaa Bil: 0927566560

### **Kutaa tokkoffaa: odeeffannoo haala dhuufaa**

**Ajaja: deebii akka keetti sirrii ta'e fuldura isaa sanduqa jiru irratti mallattoo "x" godhi.**

1. Saalli kee maali? A.Dhiira [ ] B. Dubara [ ]
2. Umriin kee meeqa? \_\_\_\_\_
3. Haala gaa'ila. A. kan fudhe/heerumte [ ] B. kan gaa'ila booda adda ba'e/baate [ ]  
C. hadha manaa tokkoo ol [ ] D. kan hin eerumne [ ] E. kan hiike/te [ ]
4. Sadarkaa barnootaa. A. kan hin baranne [ ] B. 1-4 [ ] C. 5-10 [ ] D. 11-12 [ ]  
E. Colleejjii [ ] F. Universitii [ ] F. kan biroo \_\_\_\_\_
5. Amantaan kee maali? A. Musliima [ ] B. Ortodoksii [ ] C. Protestantii [ ]  
D. kan biroo \_\_\_\_\_
6. Sabumman kee maali?: A. Oromo [ ] B. Amahara [ ] C. Tigree [ ]  
D. uummattoota kibbaa [ ] E. kan biroo \_\_\_\_\_

7. Baay'inni hirkattoota ati jiraachiftuu meeqa?

Dhiira \_\_\_\_\_ Dubara \_\_\_\_\_ Ida'ama \_\_\_\_\_

### **Kutaa lammaffaa: gaaffiiwali-galaa**

**Ajaja: Sanduqa deebii sirrii irratti mallattoo "X" kaa'iiti bakka duwwaa irratti ibsa dabalataa kennni.**



1. Dhiirri fi dubartin mana keessatti gahee hojii adda addaa qabu jettee yaaddaa?

A. Eyyee  B. Lakki

2. Yoo deebiin kee “Eyyee” ta’e, eessa dhufe jettee yaadda?

A. Hawaasa fi naannoo irraa baratama  B. Nama wajjin dhalata

3. Yoo deebiin kee armaan olii “A” ta’e, maaliif dhiirriif dubarri gahee adda addaa baratan? \_\_\_\_

\_\_\_\_\_

4. Gahee koorniyaa (saalaa) barachuu irratti qooda qaamota hawaasaa armaan gadii ibsi

A. maatii/dhaloota garadhalootaatti \_\_\_\_\_

\_\_\_\_\_

C. Hiriyoota irraa \_\_\_\_\_

\_\_\_\_\_

D. Adaa irraa \_\_\_\_\_

\_\_\_\_\_

5. Gosota hojii manaa fi alaa keessaa kam kami irratti akka hirmaattu tarreesii?

A. Hojii manaan alaa fi qonnaa keessa \_\_\_\_\_

\_\_\_\_\_

B. Hojii mana keessaa fi kunuunsa daa’immanii keessa \_\_\_\_\_

\_\_\_\_\_

6. Waliigalatti guyyaa hojii tokko keessatti sa’aa meeqa hojii irratti dabarsita? \_\_\_\_\_

7. Akka ati yaaddutti gaheen hojii dubartoonni mana keessatti qaban, maatii keessatti ajaja

dhiirota irraa fudhattoota qofa ykn wal-qixxummaa aangoo akka isaan hin qabaanne isaan

godheera jettaa? A. Eyyee  B. Lakki

8. Gaaffii oliitiif yoo deebiin kee **Eyyee** ta’e, akkamiin? \_\_\_\_\_

\_\_\_\_\_

9. Gaheen dubartoonni maatii keessatti qaban dhiira caala dadhabbii cimaaf isaan saaxileera jettee yaadda? A. Eyyee  B. Lakki
10. Gaaffii oliitiif yoo deebiin kee **Eyyee** yoo ta'e, dhiironni maaliif hin deeggaran? \_\_\_\_\_  
\_\_\_\_\_
11. Akka yaada keetiitti gahee koorniyaa eenyuutu hawaasa biratti kabajamaa dha?  
A. Kan dhiirotaa  B. kan dubartootaa
12. Gaaffii oliitiif yoo deebiin kee "A" yoo ta'e, eenyutu akkas taasise akkasumas dhiibban inni jireenya hawaasaa irratti qabu akkamiin ibsama? \_\_\_\_\_  
\_\_\_\_\_
13. Dubartoonni itti gaafatamummaa maatii hedduu dhiira caalaa bahatu jechuun, dhiira caalaa fayyadama qabeenya maatii murteessuuf bilisummaa qabu jettee yaaddaa?  
A. Eyyee  B. Lakki
14. Maatii keessan keessatti barsiifanni hirmaachisummaa miseensa maatii hundan haala itti fayyadama oomisha qonnaa karoorsuun jiraa? Eyyee  B. Lakki   
Gaaffii armaan oliitiif yoo deebiin kee yoo **lakki** ta'e, dhiibbaa inni jireenya maatii irratti qabu ibsi \_\_\_\_\_  
\_\_\_\_\_
15. Dhimmaa maatii irratti mariin abbaa manaa fi haadha warraa jidduutti baratamaa dha?  
A. Eyyee  B. Lakki
16. Gaaffii armaan oliitiif deebii kennitu irratti hundaa'uun fayidaa ykn dhiibbaa inni maatiif qabu ibsi? \_\_\_\_\_  
\_\_\_\_\_
17. Naannoo keessanitti dubartoonni oomisha kuduraaf muduraa irratti hirmaachuun baratamaadha? A. Eyyee  B. Lakki
18. Gaaffii armaan oliitiif yoo deebiin kee yoo **Eyyee** ta'e, itti gaafatamummaa maatii kan biro wal-adeemsisuuf yeroo qabaatuu? \_\_\_\_\_

19. Gosa qonnaa biroo irra oomisha kuduraaf muduraa dubartootaaf waanti mijataa taasisu maaltu jira? A. manatti dhihaachuu bakka qonnaa ykn boroo  B. muuxannoo isaan duraan qaban  C. gosa qonnaa wal-xaxaa ta'uu dhiisuu isaa  D. hunda.

Kan broos yoo jiraate ibsi \_\_\_\_\_

20. Hirmaanna dubartootaa oomisha kuduraaf muduraa keessatti rokkoon cimaan isaan mudachuu danda'u maali?

A. Hojii mana keessaatiin qabamuu isaanii  B. dhiironni jaraaf eeyyamuu dhiisuu

C. hawaasni hojicha akka gahee dhiirotaatti ilaaluu  C. hunda

Kan broos yoo jiraate ibsi \_\_\_\_\_

**Ajaja: mallattoo “X” sanduuqa qixa kallattii deebii walii-galtee keetii jiru irratti godhi.**

C. Tarreeffama hojiiwwan mana keessaa	Hanga hirmaannaa hojiiwwan mana keessaa filataman irratti		
	Yeroo hudan hirmaadha	Yeroo tokko tokkon hirmaadha	Tasuma hin hirmaadhu
Nyaata qopheessuu			
Dhugaatii qophessuu			
Midhaan daaksisuu			
Bishaan waraabuu			
Sa'a helmuu			
Uffata miiccuu			
Daa'ima baachuu			
Qoraan funanuu			
Wantota fayyadama manaaf oolan bituu			
D. Tarreeffama hojiiwwan bakkee			
Sangaan qotuu			
Lafa qonnaa bulleessuu			
Haramaa haramuu			
Oomisha walitti qabuu			
Oomisha kuduraaf muduraa			
Horii tiksuu			

**Ajaja: mallattoo “X” sanduuqa qixa kallattii deebii walii-galtee keetii jiru irratti godhi.**

<b>Gochawwan</b>	<b>1= Bay’ee dhugaa dha</b>	<b>2= Amma tokko dhugaa dha</b>	<b>3= Dhugaas Sobas miti</b>	<b>4= Amma tokko soba dha</b>	<b>5= Baay’ee soba dha</b>
Akkaataa fayyadama oomisha qonnaa kan murteessu dhiroota					
Yoo namni tokko (dhiirri) qofti fayyadama qabeenya maatii murteessa ta’e, dandeettiin dubartoonni haalaan fayyadama qabeenya irratti qaban ni dagatama					
Yoo namni tokko (dhiirri) qofti fayyadama qabeenya maatii murteessa ta’e, carraan fidhiin miseensa maatii hundaa kabajamuu dhiisuu bal’aa dha.					
Fayyadamini qabeenya maatii fedhii miseensa hundaa giddu-ala hin godhanne qabeenya maatii qisaassessa					
Qabeenya maatii qisaasessuun hiyyummaf maatii saaxila					

**Ajaja: mallattoo “X” sanduuqa qixa kallattii deebii walii-galtee keetii jiru irratti godhi.**

<b>Dhimmoota irratti murteeffamu</b>	<b>Hirmaannaa murtee qabeenya maatii irratti</b>		
	<b>1=ofifan murteessa</b>	<b>2=abba mana koo waliinan murteessa</b>	<b>3=murtee kam irrattuu hin irmadhu</b>
Hanga omishaa gurguramu			
Hanga oomishaa nyaataaf oolu			
Waktii gurgurtaa oomishaa			
Gurgurtaa horii (hoolaa, re’ee kkf.)			
Gurgurtaa lukkuu fi buuphaa			
Fayyadama qarshii oomishaa fi horii gurgurame irraa argamuu			
Fayyadama lukkuu, buuphaa fi dhadha irraa argamuu			
Fayyadama kuduraaf muduraa			

## **kutaa 2<sup>ffa</sup>: Gaaffii dhiirota qofaan deebi'an**

**Ajaja: bakkaa filannootti mallattoo "X" sanduqa irratti gochuu fi bakka duwwaa irratti immo yaada keesan barressun deebisaa**

1. Qabeenya maatii tokko dhimma dhuunfaa keetiif fayyadamuu yoo barbaadde akkamiin fayyadamuuf murteessitaa?  
A. Eenyuniyyuu otoon hin mariisisiin fudhee fanyyadama  B. miseensota maatii dhiira ta'an qofan mariisisa  C. dhiiras dubaras nanmariisisa   
Kan biraa yoo jiraates ibsi \_\_\_\_\_
2. Gahee koorniyaa dubartootaa taphachuu hawwitee beektaa?  
A. Eyyee  B. lakki
3. Haadha manaan kee maasaa kuduraa fi muduraa mataaa ishee akka qabaataniif ni eeyyamtaafi? A. Eyyee  B. Lakki
4. Deebiin kee gaaffii armaan oliitiif yoo **eyyee** ta'e, maal maal deeggartaan? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

## **Kutaa 3<sup>ffa</sup>: Gaaffii dubartoota qofaan deebi'an**

1. Gahee koorniyaa dhiirotaa taphachuu hawwitee beektaa?  
B. Eyyee  B. lakki
2. Dhimma fayyadamaa fi toannoo qabeenya maatii irratti abbaa manaa kee aangoo wal-qixa qabdaa? A. Eyyee  B. Lakki
3. Deebiin kee gaaffii armaan oliitiif yoo **lakkii** ta'e, maaliif? \_\_\_\_\_  
\_\_\_\_\_
4. Oomisha kuduraa fi muduraa irratti hirmaachuuf fedhii qabdaa?  
A. Eyyee  B. Lakki
5. Qonna kuduraaf muduraa keessatti muuxannoo qabdaa? A. Eyyee  B. Lakkii

## **Kutaa 2ffaa toftaalee qorannoo ragaa hin lakkaawamnee**

1. **Gaaffilee marii garee (focus group discussion) tiif qophaa'an**

**Yeroo marii, hirmaattonni gaaffilee saanduqa armaan gadii keessatti tarreeffaaman irratti yaadaa fi hubanno qaban akka calaqisan barbaadama.**

Akkam jirtu? maqaan koo <b>Shantamaa Dandanaan</b> jedhamaa; Universiitii Jimmaa iraa.	
Qorannon kun waa'ee hiiika ga'eenwwan koorniyaa (gender roles) walitti dhufeenya koorniyaa, wal-qixxumma dhimmoota maatii fi carraa dubartoonni kuduraf muduraa oomishuuf qaban ilaala.	
<b>Gaaffilee ijoo</b>	<b>Gaaffilee ibsa dabalataaf</b>
Hawaasa keessan keessatti Sababni uumamuu gaheewwan hojii koorniyaa garaa garaa dhiraaf dubaraa maali?	Walitti dhufeenya akkamii dhiiraaf dubara jidduutti uuma?
Gahee koorniyaa dhiiraa fi dubaraa adda baasuu irratti aadaan gahee akkamii taphata?	Wal-qixxummaa koorniyaa haala fayyadama qabeenya maatii murteessu irratti hoo?
Haatii fi abbaan maalif qooda hojii garaa garaa ijoollota isaanii dhiiraaf dubaraaf kennu?	Qoonni hojii ijoollen maatii keessatti baratan wal-caalmaa koorniyaatiif ka'umsa ni ta'aa?
Dhaabbileen fi qaamni hawaasaa kanneen akka amantaa, mana barnootaa, maatii fi hiriyoottaa (oolmaan) qooda hojii saala lameenii adda baasuu irratti ga'ee akkamii taphatu?	Ga'eewwan barataman wal-caalmaa angoo dhimma fayyadama qabeenya maatii murteessuuf ka'umsa ta'uu danda'uu?
Ga'ee hojii dhiraaf dubaraa dhalootaa gara dhalootaatti daddabarsuu irratti, aadaa fi duudhaan shoora akkamii taphata?	
Walitti dhufeeyi ge'een koorniyaa baratamee fi walqixxumman dhiiraaf dubarri hawaasa fi maatii keessatti qaban maal fakkaata?	Hawaasni gahee dubartoonni maatii keessatti taphatani fi bakka kennamuufii qabu akkamiin wal-madaalchisa?
Dhimmoota maatii kam kam irratti dubartoonni murteessuudhaf aangoo qabu, kam irratti hin qabne hoo?	Gahee koorniyaa isaaniitiin wal-qabataa?
Miseensota maatii keessaa dhiira moo dubaratti ba'aan maatii yookiin hojiin heddummaata?	Sababni isaa maali?
Hawaasa keessan keessatti waa'ee fayyadama qabeenya maatii irratti dhiirotaa fi dubartoota jidduutti mari'achuun baratamaadha?	
Fedha dubartootaaf dhiironni beekkamtii nii kennuu?	

Haalli itti dhiironni gahee koorniyaa dubartootaa irratti qooda fudhatan yookiin deggarsa kennan jira?	Fayidaa hirmaannaan isanii fooyya'isa jireenya maatiif qabu wallaalaniiti moo sababa angoo hirmaachuu fi hirmaahuu dhiisuu of harkaa qabaniifi
Fayidaawwan maatii keessatti dhiiraaf dubara wal-qixa murtee haala fayyadama qabeenya maatii irratti hirmaachisuu maali?	
Hajjiwwan mana keessaatti aansee hirmaannan dubartootaa inni olaanaan maalirratti?	
Gaheen dubartoonni qonna keessatti qaban akkamitti ibsama?	
Hawaasa keessan keessatti oomisha kuduraa fi muduraa irratti baay'inaan kan hirmaatu eenyunni?	Leenjii adda addaa kan baayinaan fudhatuhoo?
Oomisha kuduraaf muduraa keessatti carraan gaariin dubartoonni qaban maal maal fa'i?	
Hojii mana keessaatiin qabamuun isaanii carraa isaan Oomisha kuduraaf muduraaf qaban irratti dhiibbaa qabaataa?	
Yoo dubartoonni oomisha kuduraaf muduraa irratti hirmaachuuf fedhii qabaatan dhiironni ni deeggaru moo ni mormu?	

## 2. Matadureewwan dhimmoota irratti gad-fageenyaan dubartoota gaafachuuf qophaa'an

Akkam jirtu? maqaan koo <b>Shantamaa Dandanaan</b> jedhamaa; Universiitii Jimmaa iraa. Qorannon kun waa'ee hiiika ga'eenwwan koorniyaa (gender roles) walitti dhufeenya koorniyaa, wal-qixxumma dhimmoota maatii fi carraa dubartoonni kuduraf muduraa oomishuuf qaban ilaala.		
<b>Gaaffilee ka'umsaa</b>	<b>Gaaffilee dabalataa</b>	<b>Gaaffilee deebi irraa ka'an</b>
Gaheen koorniyaa gurguddoon dhiira irraa adda si baaan kam fa'ii?	Gahee ati raawwachu hin feene akka rawwattuuf wanti si dirqiiisu jiraa?	
Awaasa keessatti dhiira wajjin yoo wal-bira qabnu bakka akkamiitu dubartootaaf kennama?	Gaheen koorniya kee angam bakka maatii fi awaasa keessatti siif kennamu murteessuu danda'a?	

Akkaataa fayyadama oomisha qonnaa irratti murteessuu yookiin dhiira wajjin mari'achuu irratti muuxannoon qabdu jiraa?	Fedhaaf yaada keetiif eekkamtiin akkamitti kenama?	
Maatii keessan keessatti akkaataa fayyadama qabeenyaa kan murteessu eenyuu, maalifi?	Murteessumman dubartootaa yoo hin jiraanne maatiif dhiibba maalqabaata?	
Maatii keessan keessa fayyadama qabeenyaa karoorsuun baratamaa dha?	Karorsuu irratti hirmaattee beektaa?	Namni tokko gofti yoo murteesse dhiibba maal maatii irratti qaba?
Oomisha qonnaa dhimma maal maaliif fayyadmta?	Dhiirota wajjin fedhii wal-fakkaataa qabduu?	
Kuduraaf muduraa oomishuu irratti muuxannoof fedhii qabdaa?	Oomishuu irraa waanti si dhorku jiraa?	Carraa leenji fi sanyii filatamaa argachuu qabdaa?
Yoo ati Kuduraaf muduraa oomishte hiikaan addaa inni maatii keetiif isa dhiironni oomishan caalaa qabaatu maalinni?	Oomisha kuduraaf muduraa keessatti akka carraa gaariitti waanti ati ilaaltu jiraa?	

### 3. Matadureewwan dhimmoota irratti gad-fageenyaan dhiirota gaafachuuf qophaa'an

Akkam jirtu? maqaan koo <b>Shantamaa Dandanaan</b> jedhamaa; Universiitii Jimmaa iraa. Qorannon kun waa'ee hiiika ga'eenwan koorniyaa (gender roles) walitti dhufeenya koorniyaa, wal-qixxumma dhimmoota maatii fi carraa dubartoonni kuduraf muduraa oomishuuf qaban ilaala.		
<b>Gaffilee ijoo</b>	<b>Gaffii dabalataa</b>	<b>Gaaffilee deebi irraa ka'an</b>
Garaagrmmmaa irra kan hafe maaltu dubartoo ta irraa adda si taasisa?		
Akka aadaatti gaheen dubartootaa aratame awaasa keessatti akka gad-	Maatii keessattoo?	



aantummaan ilaalaman ni taasisa jettee amantaa?		
Ati qofaa kee akkaataa itti fayyadama qabeenya maatii irratti aka murteessituf haalli itti hawaasnii fi aadaan si deeggaru jiraa?		
Miseensota dubaroota maatii kee keessa jiran wajjin walitti dhufeenya akkamii qabdu?		
Akkataa fayyadama qabeenya maatii irratti ubartoonni akka murteessaniif hirmaachistee beektaa?	Marii iftoominaa dhimma fi qabeenya maatiin wal-qabate qopheessitee beektaa?	Fayidaan fayyadama qabeenya maatii irratti iftoominaan mari'achuu maali?
Hirmaanna duartootaa oomisha kuduraaf muduraa irratti guddisuuf gahee akkamii taphachuu dandeessa?		
duartootaa oomisha kuduraaf muduraa irratti yoo hirmaatan fayidaa maalii maatiif qaba jettee yaadda?		

#### 4. Gaffilee ogeessota dhimmichi ilaallatuun deebi'uuf qophaa'an

<p>Akkam jirtu? maqaan koo <b>Shantamaa Dandanaan</b> jedhamaa; Universiitii Jimmaa iraa.</p> <p>Qorannon kun waa'ee hiiika ga'eenwwan koorniyaa (gender roles) walitti dhufeenya koorniyaa, wal-qixxumma dhimmoota maatii fi carraa dubartoonni kuduraf muduraa oomishuuf qaban ilaala.</p>		
<b>Gaffilee ijoo</b>	<b>Gaffii dabalataa</b>	<b>Gaaffilee deebi irraa ka'an</b>
Haalli wal-qixxummaa koorniyaa fayyadama qabeenya maatii yeroo ammaa aanaa keessan keessatti maal fakkaata?		

Saababa rakkoo wal-qixxummaa koorniyaa irraa kan ka'e iyyani gara waajjira keessanii dhufe jiraa?	Akkamiin furmaata kenniteef sababni walitti bu'isaa hoo maal ture?	
Wal-qixxummaa fayyadama qabeenya waliini mirkaneessuu fi mirga dubartootaa kabajchiisuuf aango kee akkamiin fayyadamta?		
Wa'ee itti fayyadama qabeenya maatiin wal-qabatee waa'ee walitti u'iinsa maatii jiddutti uumamuu mal beekta?		
Walitti dhufeenyi koorniyaa aangoon wal-madaalawaa ta'e akka baratamuuf hojiin hojjetame jiraa?	Wal-maree fi iftoominakoorniyaa jiddutti baratamuu irratti jijjiiramni jiraa?	
Akkaataa dubartoonni qabeenya argatan fi fayyadamani irratti dhiironni dhiibbaa uumu jettee yaaddaa?		
Dubartoonni aanaa keessanii omisha kuduraa fi muduraacarraa fi rakkooleen qaban maal fa'ii?	Lenjee ni kennamaafi?	

### **Annex- 3: Some field photos**

**Experts FGD photo**



**Women FGD photos**



**MHHDs FGD photo**



**Case study photos**



**In-depth interviewees' photos**

**In-depth interviewees' photos**



**In-depth interviewees' photos**



**Case story 2 photo**



**observation photo women in horticulture**











