

**Anthropology of Women's Entrepreneurial Behavior
In Durame town, KT Zone (Southern Ethiopia)**

A thesis presented to the School of Graduate studies.

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**In partial fulfillment of the degree of Master of Arts in
Social anthropology**

By

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ANTHROPOLOGY OF WOMEN'S ENTREPRENEURIAL BEHAVIOR IN
KAMBATTA SOUTHERN ETHIOPIA

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LIST OF ABBREVIATIONS

KMG	Kambata Menti Gezzima-local NGO working on kambatta women self help activities
KT Zone	Kambata Tembaro Zone
ILO	International Labor organization
IIRR	International Institute of Rural reconstruction
SNNPRG	South Nation's Nationalities and People's Regional government
SME	Small and medium enterprise
UNIDO	United Nations Industrial Development Organization
WAO	Women affairs office
WDF	Women development Fund
WDIP	Women development initiative project

GLOSSARY OF LOCAL TERMS

Awado	Leather worker
Borde	A traditional drink which is prepared for holidays
Dega	High land and relatively cold
Enset	Green plant and a kind of false banana, a staple food for most of the southern Ethiopian people
Fugga	Potteries, outcasted group
Gaaya	Traditional tobacco smoking tool
Gegeya	Dowry
Hambaricho	The grand mountain of Kambatta, the cradle of the Kambatta and their institutions.
Heficho	Traditional women's association for self-help.
Hamarico lamala	The first seven settlers of kambatta at mount Hambaricho
Hera	Social self help organization in burial times.
Kocho	Stable food made out of processed Enset
Kola	Predominantly lowland and hot
Kotta	Bride wealth
Legumo	Special pot for butter
Mesella	Meskel holiday celebration of the true cross.
Qeneffa	A special women's party to welcome a new born baby
Ragit	Widow inheritance
Seera	Rules, general code of conduct totality of norms in Kambatta
S'shiga	Easter celebration
Tumano	Smith
Wobeta	Women's ceremony celebrating the first baby bath after few days of the birth of a child.
Woma	King
Womano	Noble clan
Woinadega	Moderately warm and medium elevation

LOCAL ENTREPRENEURSHIP CONCEPTS

Dikutta	Market
Filatimat	Courage to do something or perseverance
Iggimat	Risk taking
Iphphu	Fast decision
Iyyaqqu	Patience
Maggalu	Winner
Qoorimata	Wisdom
Sareewwanamu	Decision maker or risk taker
Zazzalanchuta	Business women
Zaakotto	Buying

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ABSTRACT

The goal of this study is to present an ethnographic examination of entrepreneurial behavior and characteristics of the women in Kambatta. Four research questions are crucial and central in this research. These are how culture affects women entrepreneurship?, what are the socio-cultural enabling environment for women entrepreneurship?, what characteristics of entrepreneurship do Kambatta women have? And are unmarried women more entrepreneurial than married women in Kambatta society?

This research in Kambatta is conducted between February-May, 2006 in Durame applying different ethnographic data collection methodologies such as interviews, surveys, participant observation and case studies. Seven case studies were selected and 30 survey questionnaires were distributed to women entrepreneurs selected randomly in Durame town.

Findings with regard to the above three questions are conclusive. Enabling factors for women entrepreneurship are associated with the combination of cultural and structural issues. In Kambatta society changing attitude towards business women is clearly seen and there are also policy environments and NGO advocacy on women's rights created positive image towards women's initiatives. Not so many women in Kambatta could come out to business due to more structural constraints existing in the society. However, there are still structured traditional value systems in Kambata that hamper women's independent life, business endeavors and choice.

Concerning the fourth question, the findings are less conclusive. The finding shows that the question whether unmarried women are more entrepreneurial than married cannot be proved and difficult to generalize. In conclusion, the ethnographic findings of the research are clearly shown incorporating theoretical discussions and debates.

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Chapter one

Introduction and background

1.1 Introduction

This study is concerned with ethnographic examination of women's entrepreneurship practice in Durame Kambatta Zone, southern Ethiopia. No academic research has been done to inquire women's entrepreneurship role in this area. Entrepreneurship is emerging phenomenon in Kambatta community.

As researches have enormous contributions in supporting the efforts to create a culture of entrepreneurship in Ethiopia, ethnographic research is important in diversified cultural environment like Ethiopia.

Developing a culture of entrepreneurship is an economic necessity for the sustainable development of the community. In this process local people will have greater involvement in economic activities including social, cultural, business and environmental. Women are individual actors that are contributing for entrepreneurship but their effort is not documented well in cultural context of Ethiopia.

The UNIDO (2003:9) report vividly projects the urgency in gender equality issue as follows:

Gender equality is a prerequisite for poverty reduction because of the contribution women make and the role they play in society and in the economic well being of the family and communities. Be it in the rural or urban areas, be it in micro or medium and large enterprise, women must be an integral part of development, not only as beneficiaries but also as decision makers and agents of change.

Several studies have demonstrated that women's economic role is vital for development. Despite this encouraging research, the cultural factors of entrepreneurship in rural communities like Ethiopia are not explored. This study therefore tries to answer the question that whether there is entrepreneurship among women in Kambatta or not?

I argue that women as individual persons can succeed in business if they are not tied up by harmful traditions. It is believed that through entrepreneurship skill they can come out of traditional roles assigned to them.

This research investigated the practice of entrepreneurship and explored the attitude towards trading women and their achievement. There are several factors that entrepreneurs must take into consideration and which may limit the possibilities for rational choice. According to Barth's (1963) understanding of entrepreneurship, there are a cyclic relation between entrepreneurs, their actions, local contexts and social structures.

Anthony Giddens (1994) in his works has also emphasized the relationship of individual action and social structure. He described social rules as enabling for individual action as the same time constraining due to power differences in society. Giddens has focused on individual actors that can influence structures through action.

As Anthropologist Anthony Cohen cited in Kidd (2002) stresses that individual cannot be separated from society even though they have creative self. Culture provides possibilities for action. Cohen suggests that we should see humans as having creative self given by the culture. The researcher is not concerned here with gender as cultural system rather how socio-cultural attitudes and beliefs influence initiative taking behavior of women. I will not

discuss varied debates and gender issues in Ethiopia but only focuses on women's entrepreneurship practice and perception.

The researcher initiated the idea of entrepreneurship and gender with in Kambatta social context, due to the need of empirical research on entrepreneurship related gender and concern for the community. He is motivated also to contribute for knowledge development in the field of anthropology, believing that anthropological research and findings should be geared toward current issues.

In developed countries like USA, applied anthropological studies are used for various development sectors including business and marketing. Nowadays anthropological studies are used for business and marketing purposes, consulting firms on how to conduct business. So moving from previous concerns of kinship, marriage, ethnicity and traditional social organizations is vital step.

To my knowledge it is the first research work to focus on the field of women entrepreneurship in Kambatta and particularly the first ethnographic study combined with quantitative method on women entrepreneurship practice more detail as an academic research topic in Ethiopia.

In this study, I didn't go into the details to describe the nature of gender relations in all aspects of the society, but focus only on entrepreneurial behavior. In many literatures, the concept itself is noted as entrepreneurial *talent, trait, skill, capacity, practice, culture and character*. In this regard, I prefer to use entrepreneurial behavior as guiding definition and serves for my ethnographic study as analytical concept.

Since my attempt is to explore and understand the entrepreneurial behavior of Kambatta women from anthropological perspective, I have discussed my observation and interpreted the findings in the last three chapters in detail.

In this paper, I would like to explain first what entrepreneurship is and its attributes, how scholars defined it and how the definitions work in other cultures. I will attempt to relate with anthropology and gender, and refute western conceptualization of entrepreneurship that is quite different perception it has in traditional societies like Kambatta. The primary research question underpinning these studies therefore was to what extent culture and social structure affect women's entrepreneurship behavior in Kambatta society. Finally the research tries to address the socio-cultural barriers and enabling factors affecting women's opportunities to pursue self – employment and entrepreneurship.

The study site of this research is in Durame town where there is emerging female entrepreneurial activity and businesses.

As Ursula (1993:73) noted, traditionally the role of women in society was determined by her biological function of being mother, today with changing patterns of life and new choices, a new consciousness has developed that there is no role specific life for women any more. Women are no longer restricted to being primarily wives and mothers. Although women will continue to be wives and mothers, just as men are husbands and fathers, besides assuming many other roles and tasks in private and public life. As noted, one way to increase self esteem, status, power and economic independence of rural women in Kambatta community is through the promotion of entrepreneurship.

Thus, this preliminary study will contribute in identifying socio cultural factors that affect or facilitate business.

In respect to site selection, the researcher while intending to do this ethnographic study, he has first selected three sites namely Durame, Angacha and Doyegena towns. But due to financial and time constraints he intended to focus on Durame town. The main reason considered Durame as study site is, its economic, social and political importance to Kambatta community as zonal administration and economic center and its selection as one of municipal towns in the region. Another reason is due to lack of socio-cultural research works on contribution, status and role of women for economic development in this area.

In this context, the sixth chapter contains a thorough discussion about the constraints and enabling social environment for entrepreneurship. I believe this finding contributes to develop a debate about value and challenges of applying paradigm interplay to entrepreneurship theory and practice.

1.2 Background

Today some Ethiopian women are actively involved in all aspects of societal life. Women are producers; they are becoming active in political and cultural activities of their communities. However, the varied and important roles they play have not always been recognized. In Ethiopia, women are not enjoying the fruits of their skills and talents on an equal basis with men. They have lagged behind men in all fields of self-advancement. This includes occupational segregation of women into low paying clerical and service jobs, unequal pay and fewer work place benefits and concentrations of women in informal sector.

A review report on the achievements of the Universal Declaration of Women's Right pointed out last year that even until now in Ethiopia, women themselves are not aware of their rights, political, legal or economic. This is due to women's illiteracy and acquaintance with cultures and norms that enforce them to realize their subordinate roles (Yelfign, 2004).

Currently as the development paradigms are shifting to employment, participation and ownership of women in development, the role played by rural women entrepreneurs in economic growth is of paramount importance (UNIDO, 2003:12). After a change of government in Ethiopia in 1991 several policies were formulated and regulations promulgated in relation to a range of diverse social, economical and political issues. In an effort to create a more conducive environment for women such as establishment of the women's affairs office at the prime ministers office, women's affairs departments at different ministries and the formulation of women's policy is a positive and encouraging institutional development.

Recently, the Ethiopian government has attempted to reform its policies on women. But it is observed that still women's demand to participate actively in economic activity has not received strong support in the society. This is due to the existence of traditional attitudes that do not encourage women into activities outside home or domestic duties. Cultural barriers and socio-economic factors like families, lack of education and capital hinder women's initiative for self-advancement and economic self-reliance.

According to Transitional Government of Ethiopia policy statement on Ethiopian women, the contribution of women to the welfare of society is recognized and they are in a better position to eliminate harmful traditional customs and practices of their locality. (Transitional Government of Ethiopia 1993:5).

The recently developed policies and programs on health, education and population also provide appropriate foundation for improving the lives and status of Ethiopian women. After the third national election on May 2005 and establishment of the majority EPRDF Government, a very important step was taken in establishing a Ministry of women affairs, which independently functions as a government executive office. However much remains to be done beyond policy formulation and program designation. World-wide women's economic role and their contribution to development are well substantiated and recognized. After Boserup's book on the economic role of women, many researchers have focused their attention on women's contribution for production and economy. Especially women's role in market, business activity and entrepreneurship became a major topic of social science research in recent times (Boserup, 1970).

As Rutashobya noted, in many sub-Saharan African countries women have reportedly entered into business since the early 1980's and in the 1990's. She described that in Africa female owned business are small and young, home based accompanying low revenues and mostly in traditional service business (Rutasobya, 1997). As far as African women entrepreneurship is concerned, in Ghana women's involvement in markets and their share in business activity are enormous. Gracia Clark (1994) has clearly described the market behavior, women's role in trade and their influence in Kumasi market place in Ghana. Anita Spring (2002) has also explored African traditional women entrepreneurial activity and its nature comparatively to global and western businesses.

International Labor Organization (ILO) reported that in Ethiopia women's economic contribution especially in the area of entrepreneurship is not well assessed. Women are encountering barriers to participate in the economic

system. It is assumed that the utilization of the hidden entrepreneurial qualities of women will largely contribute to sustainable development of the country (ILO, 2003).

As the country has considerable socio-cultural and linguistic diversity, this diversity in culture makes for a rich social and cultural heritage, and at the same time some traditional practices are seen impeding economic and social development. The relationship between men and women in Ethiopian society is governed by the thinking that women are inferior to men and should be under the control and supervision of men. Not only are women considered not creative and entrepreneurial in their behavior but also their products are devalued (Tsehai, 1991).

In Ethiopian society women's primary duties are associated with house keeping including the preparation of food, fetching firewood, fetching water, managing livestock and food storage, feeding and nurturing the family, taking care of the sick and keeping the house clean. In rural areas women are also expected to help in the farm in such activities as weeding, winnowing, carrying sheaves to the homestead and storing them. These gender divisions of labor seem to prevent women from being involved in other productive activities.

To bring some social change through empowering women still requires the concerted efforts of all partners as well as local people, government and non governmental agencies. In view of this , this study tries to assess women entrepreneurship practice and its cultural process in Kambatta society of Southern Ethiopia.

1.3 Statement of the problem

As Ladd (2000) described there are lots of misunderstandings between men and women about gender roles. There is also stereotypical sexist assumption that men are more entrepreneurial than women. Based on these two assumptions, this study therefore seeks to understand whether there is individual self image or external structural and cultural gender bias regarding women that affect entrepreneurial behavior in Kambatta. I have initiated this thesis to analyze and proof whether cultural attitudes, beliefs and social structures are the constraints of women entrepreneurship developments or not in Kambatta society. In view of the existing debates, the study also investigates aspects of individual choice and structural impact on entrepreneurship.

Anthony Giddens (1884) explains the relationship of individual action or human agency and social structure, traditions, institutions, moral codes and established ways of doing things may be important to deal with. He suggests that these structures can be changed if the individuals themselves in our case women, start to ignore them, replace and act for positive change.

Tinker (1976) argued that tradition has forced some women to conform to codes that restrict their behavior and make them subservient to men, whether fathers, husbands or brothers. Such oppressive codes created by male dominated societies have destructive effects preventing women from realizing their potential. Whatever women do in the society is almost always looked upon as inferior. In this regard the researcher will investigate women's attitude on their economic power and potential for entrepreneurship, analyze the structural problems. So when I am saying structural it means factors out of individual power.

In traditional societies like Kambatta, many male think they are risk takers, leaders and innovators. The traditional patriarchy assumes men were always the economic providers whose role was variable and dynamic, where women were assumed domestic consumers whose role is static. As Linda McDowell (1994:24) noted as women still live in Africa having low self-esteem. She explained that where there are dominant images looking women either as alluring objects of sexual gratification or as the successful housewife and mother.

Despite all these attitudes and media culture, women often make vital economic decisions and contributions not only for their own support but also for the family and the nation at large.

As Dorrian (1999) explained if women's entrepreneurship skill is rightly utilized and encouraged, women's dependency will decrease and emancipation of women for leadership will be established. In different societies including in Kambatta there are gender based roles and behaviors assigned to women that affect their potential. Parallel to this, lack of education affect the growth of women entrepreneurship and their individual competence to start a business.

Dorrian argued:

To break into new areas of economic activity, women will need assistance as they are likely to face hostility and resentment from men who see their livelihoods threatened. In addition, women face social disapproval where there are strongly entrenched social and cultural norms which limit their involvement in other activities. Women will be particularly disadvantaged when they try to enter new skill areas where men are already entrenched. How ever in the long term, only skills training which goes beyond existing traditional activities for

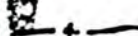




women that can help them to move into genuine entrepreneurship. (1999)

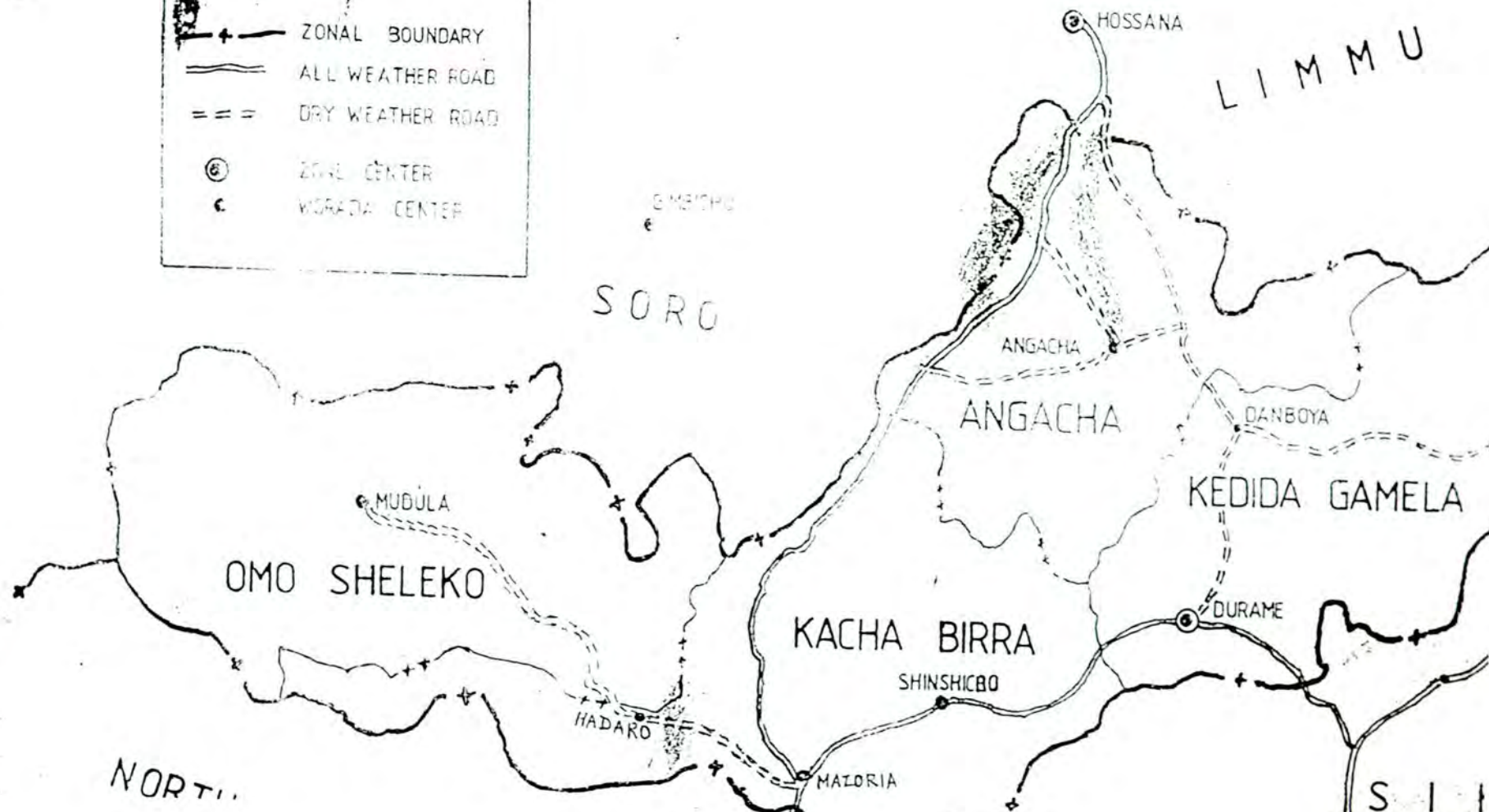
For this reason it is necessary to analyze the cultural constraints that affect the growth of women's entrepreneurship. Women's more demanding role in the family relative to men's affects their entrepreneurial ability by reducing the time, energy and concentration levels women can apply to their market work. In this regard responsibility for household welfare also may make women more risk averse, while societal perceptions of women's gender roles influence their treatment when they step out side of the perceived boundaries of these roles, limiting their access to the resources required for successful entrepreneurship (ILO, 2001:7)

It is comparatively recently that the role of women has been placed on the agenda for academic analysis and for anthropological research in Ethiopia (Tschai, 1991). Even though the attention is increasing still needs more empirical studies on female entrepreneurship. As Thomas and Stephan (1998) describes the importance of entrepreneurship study within a different cultural context as follows:

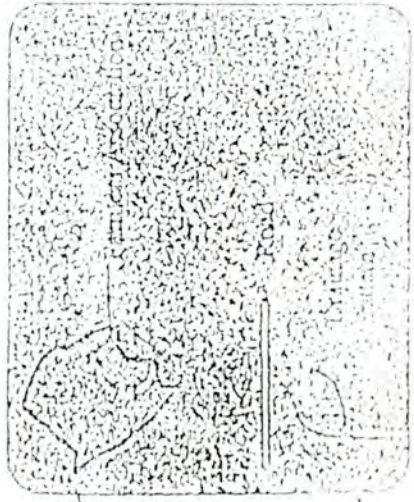
In the rush to stimulate entrepreneurship in various Countries, policy makers often rely on the success stories, anecdotes and prescriptions documented in the entrepreneurship literature. However, persistently troubling issue in this regard is the lack of research in a non US context. Given that most of the social science research in general, and entrepreneurship research in particular has been generated in the US by American and western researchers, it's transferability to contexts where the task and psychic environments may be vastly different remains in question (1998).

LEGEND

-  ZONAL BOUNDARY
-  ALL WEATHER ROAD
-  DRY WEATHER ROAD
-  ZONE CENTER
-  WORADA CENTER



Map. 3 Location of Durame Town.



a: Farmers Association

b: Road

c: Drainage pattern

Gambela

Wofa

Handa

Kasala

Wanajira (Mushir Town)

Ghosa

Hannabe

Harra

Habrasha Zano

Shobaku Giref

Hamblo Geyro

Qilqif

Gedda

Gorra

Aba

Hilala (Kila)

Yeni Gerra

Duama (Daba)

Hama

Zano Sogro

Asch Daba

Beura Zifano

Habasa

1.5 Objectives of the study

1.5.1 General Objectives

- The overall objective of this study is to examine the role and status of women in relation to entrepreneurship practice in Kambatta society.

1.5.2 Specific objectives

- To find out what women in Kambatta perceive as a setback to their entrepreneurship.
- To examine cultural factors that can encourage women's entrepreneurship.
- To identify social barriers against the growth of women's entrepreneurship.
- To inquire into the entrepreneurship role of women in Kambatta society.

1.6 Background of research site

1.6.1 The Kambatta: Geographical location and population

Kambatta is located in Southern Ethiopia and occupies an area of about 1200 square kilometers between the Gibe (Omo) and the Bilate rivers (Braukamper, 1973:294).

Currently, Kambatta comprises three main woredas: Angaca, Kedida Gamel and Kachabira. According to information obtained from the KT zone plan and economic development department (2004), the population of Kambatta is currently 733,452 (seven hundred thirty-three thousand and four hundred fifty-two).

Kambatta is also known to be one of the most densely populated areas in Ethiopia with an average of 300 to 500 people per square kilometer (Grenstedt, 2000:48).

The scarcity of arable land and excessive use of natural resources have contributed to the reduced agricultural productivity of local people, and forced a considerable number of Kambattas to resettle and live in resettlement areas. They are pushed by over population and poverty, large groups of Kambattas have resettled in Wondo Tikka, Wondo kosha, Ars Metekel, Teddelle and Gambella over the past thirty years or so. Similar there are a large number of young men and women who settled in the southern part of the country (Yacob, 2002:45).

The Kambatta have a long history and consists of more than one hundred and thirty clans. It is believed that almost all the clans migrated to the region at different times; a process which lasted until the end of the twentieth century. The settlement has been accompanied by their intermingling of tribes (Yacob 2002:450). As Kambatta is densely populated, its average holdings are less than 0.5 hectare per farming household. Mixed cultivation with Enset as the staple is the main source of livelihood of the inhabitants. It has a capacity to support many people per unit area of land i.e 175 persons per Sq.km (Wolselassie, 2001:61).

The Kambatta have been sedentary farmers for centuries, and their economy is supplemented by varieties of cereals, legumes, root crops and perennial like coffee, fruits and livestock rearing on a small scale. The Kambatta bordered with the Woleyita to the south, Alaba to the east, Hadiya and Dawero to the west.

Kambata was previously belonged to Shewa administrative province in the time of emperor Haile Sillase (1930-36E.C, 1994-74) During the communist regime after the end of the Ethiopian Salomonic Dynasty, the province was sub divided into four parts, and Kambata belonged to the southern

shewa. The EPRDF government has established other political administration and Kambata belongs to the Southern Nations Nationalities and People's administrative Region whose capital city is Awassa , around 275 km south of Addis Ababa.

SNNP region comprises of 13 Zones and 8 special woredas. For administrative purposes, the zones are divided into 96 small administrative units called Woreda's. The region is located between 4°27-8°30 north latitude and 34°21-39 east longitude in the southern part of the country. It is bordered with Kenya in the south, the Sudan Republic in the south west Gambella region in the North West and Oromiya regional state in the north and east.

SNNPR region has an area of about 110,931.9 square km and accounts for some to percent of the total area of Ethiopia. Regarding the size of its population it is the third regional state in the country with population of about 14.1 million in 1996 E.C (2003) or 20 percent of the country's total population.

There are 158 urban centers serving as woreda centers or special woreda and zonal town including Durame. The rural areas are sub divided into 3,51 Kebele administrations.

Table 1. Zonal, Special woreda's and Kebele administrations of SNNPRG

S.No.	Zones and Special.Weredas	No.of Weredas (District)	No. of Towns	No. of Kebele Administrations
1	Gedeo	4	7	134
2	Welayta	7	10	275
3	Sidama	10	14	524
4	Gamo Gofa	13	18	417
5	Dawro	5	5	158
6	Debub Omo	6	11	198
7	Kembata	4	8	122
8	Tembaro	7	17	256
9	Hadiya	12	16	368
10	Guraghe	6	8	213
11	Silti	10	17	285
12	Keffa	3	3	59
13	Sheka	9	13	218
14	Bench maji	1	1	68
15	Alaba	1	1	24
16	Burji	1	2	35
17	Konta	1	1	30
18	Amaro	1	1	21
19	Basketo	1	2	44
20	Konso	1	1	26
21	Derashe Yem	1	1	37
	Total	104	158	3512

Source: Plan and economic development bureau

In KT zone there are 8 urban centers including Durame. There are Shinshicho, Hadero, Mudula, Damboya, Anegecha , Doyogena and Adilo. This study focuses particularly on Durame town; the largest town in population and area of converge in KT.

1.6.2 Land and water resources

Land and water are the major scarce resources of the zone. People are challenged by shortage of this natural resources as economic survival means:

The main economic activity of Kambatta society is based on possession of land. Land possession touches all spheres of the society that are dependent on agricultural economy. These activities are mainly based on the cultivation of enset, cereals, legumes, root crops, permanent crops like coffee, banana, avocado, ginger and livestock rearing. The farmers of Kambatta depend exclusively on rainfall because there is no irrigation and rivers that can supply water to community. Due to this Kambatta society exposed some times to draught. More over the average land holding per person in Kambatta has been 0.4 hector which is very small compared to other regions. This and other scarcities of natural resources have resulted in reduced agricultural productivity. In the face of over growing population, land scarcity is becoming acute problem. According to the statistics of plan and economic (1999) Kambatta has 76,717 families with an average of 5.5 persons per family and each household has 0.28 hectares.

1.6.3 Climate and Topography

The climatic condition of Kambatta is of three types: Dega (high land and relatively cold), Woinedega (moderately warm and with medium elevation) and Kolla (predominantly lowland and hot). Its elevation ranges from lowlands of 1500 meters to the highest peak of Ambaricho mountain, which is about 3058 meters above sea level. The average minimum and maximum temperatures range between 12 and 26 degree centigrade. The rainfall in the area occurs twice a year. The longer rainy season is from June to September where as the shorter rainy season is from mid February to April (Mulugeta 2001).

Even if Kambatta has only two big climatic seasons, the climatic transition periods are not significant. In Kambata summer and winter are dry and rainy season's respectively. The climatic transition period between the rainy and dry seasons is characterized by blossoming flowers and plants, cloudy sky

and gentle wind blowing. The main rainy season is from June until September. The climatic transition period after this rainy season is between October and middle of November. Middle of November and beginning of March is the hottest period in Kambata. The transition period (March-May) between the high summer and the main rainy season is characterized by high rainfall which are important for cultivation of maize, barley, sorghum beans, potatoes in the area. In dry seasons teff and wheat are harvested.

1.7 Significance and scope of the study

This study focuses on women who work in various segments of the informal sector, as market traders. The research will assess their entrepreneurial and family background, their social role in the community, the attitude toward trading women and obstacles to their self realization and decision making. Nowadays traditional role of women which limited them to child bearing and motherhood is changing. In this regard it is believed that the outcome of the research will give direction to government policy makers to focus on women entrepreneurship to achieve sustainable economic growth and social advancement through women empowerment. The research will try to find entrepreneurship activity of women in Kambatta and its nature.

Thus these research findings will assist interdisciplinary researches to look into different perspective on gender issues. As I am part of the community am trying to explore women entrepreneurships in the town of Durame which is central town to Kambatta zone. So I hope the contribution of this study will provide some guidance to community leaders and government officials to promote women entrepreneurship for social advancement and economic growth.

This ethnographic study only tries to answer the question: how is women's entrepreneurship developing in Kambatta community or in what ways are women entering into entrepreneurship? Ultimately this thesis has limited itself to providing a cultural perspective on women's entrepreneurship and raise some questions that might need further research.

Chapter two

Review of literature and Analytical framework

2.1 Definition of concepts

Culture

Anthropological definition of culture which is well known through the discipline is described by British anthropologist Edward Taylor. As cited in Kottak, Taylor defined as follows: “culture is that complex whole which includes knowledge, belief, arts, morals, law, custom and any other capabilities and habits acquired by man as member of society.” Taylor’s definition focuses on beliefs and behavior that people acquire not through biological heredity but by growing up in a particular society where they are exposed to specific cultural tradition (Kottak, 1999: 39). Kluckhohn has defined culture as,

Patterned ways of thinking, feeling and reacting acquired and transmitted mainly by symbols constituting the distinctive achievements of human groups including their embodiments in artifacts. The essential core of culture consists of traditional (historically derived and selected) ideas and especially their attached values (Kluckhohn, 1951).

The major elements defining, culture according to the literature include symbols, values, beliefs, attitudes, behavior, material culture and processes. Despite many definitions a common consensus is reached that culture is not genetic but man made and acquired. Of relevance to this research within this cultural aspect is gender division of labor, attitude towards trading women, women’s status in the society and its influences in the growth of entrepreneurial behavior.

Entrepreneur

The term entrepreneur was first applied by French economist, Cantillon in 18th century to designate a leader who purchases the means of production for combining them into marketable products (Hammeed, 1974:14). Another economist Joseph A. Schumpeter defined entrepreneur as an individual who introduces something new in the economy. Innovation is major characteristics for entrepreneur. (ibid, 1974:15). As cited in Desai, Peter F. Drucker defines an entrepreneur as one who always searches for change, respond to it and exploits as an opportunity (Desai, 1999:16).

As E.E Haggren, cited in Desai (1999) an entrepreneur is an economic man or woman who tries to maximize his profits or income by innovations. Innovations involve problem solving and entrepreneur gets satisfaction from using his or her capabilities in attacking problems.

As Jeffery, Timmons cited in Peggy Lambing (2000) "entrepreneurship is a human creative act that builds something of value from practically nothing. It is the pursuit of opportunity regardless of the resources lack of resources at hand. It requires a vision, the passion and commitment to lead others in the pursuit of that vision. It also requires a willingness to take calculated risks ". Furthermore, Lambing described that the decision to become entrepreneur will depend on his or her personality, ethno cultural environment circumstances in society and interaction of this factors (2000:14).

According to Knight (1921) entrepreneurs are those who take non quantifiable risks and profits are rewards that owner-managers receive for bearing the risks.

Expanding on the definition of entrepreneur, Goody (1975) explained that in anthropology any one that does something novel or manipulative, maximiz

profit or even acts persistently to further his own interest is likely to be called an entrepreneur.

2.2 Relationship between culture and entrepreneurship

Weber (1968) has noted that creative and entrepreneurial energies are generated by the adoption of externally supplied beliefs which in turn produce intense efforts in occupational pursuits and accumulation of productive assets leading to the manufacture of goods and service. Weber discusses entrepreneurship as an expression of cultural values. His emphasis on the importance of cultural factors to economic development is widely accepted (Weber, 1968).

John Kunkel as cited in Desai (1999:60) believes that the behavioral pattern of individuals is important for development of entrepreneurship and such a pattern can be influenced by external stimulus to alter it in the manner we want it. We can bring about such behavior on their part by appropriate alterations in the social environment.

As Hisrich (1989:9) explained, entrepreneurship is a kind of behavior that includes initiative taking, organizing and reorganizing of socio-economic mechanisms to turn resources and situations to practical account and accept risk or failure.

2.3 Psycho-social explanations of entrepreneurship

According to Hisrich, economists define an entrepreneur as one who brings resources labor, materials and other assets into combinations that make their value greater than before, and also one who introduces changes innovation and a new order (Hisrich, 1998).

While Vasant Desai considers entrepreneurship as a cultural trait, he said entrepreneurial culture implies vision for action, value creation, having norms and traits that are conducive for the development of the self and economy at large. According to Desai entrepreneurship culture represents the manner in which members of a group in a society regulate their behavior (Desai, 1999:32). As Johnson explained in his writings a consistent universal theory does not exist in entrepreneurship. No common theoretical frame work exists to synthesize the different point of views (Johnson, 1990). There are important theoretical contributions from these disciplines in explaining entrepreneurship in socio-cultural context.

As McClelland and Winter (1997) claim, on psychological literature pay attention to personal traits, motives and incentives of individual to be entrepreneur and having a strong need for achievement. But this is simply statement that describes entrepreneurial behavior than theorizing it. And again these theories are historically seem male biased and in adequate to explain experiences of women as entrepreneurs.

Reynolds (1991) also claims that a detailed description of social environmental context is required before achievement motivation. He argue that psychological or trait approach ignores social context and choices confronting the individual when the decision to be an entrepreneur is made. Reynolds noted in his writings on entrepreneurship that social context and individual choice within her or his surrounding can make an advantage to seize the opportunity to be an entrepreneur. But these factors no necessarily take us to a conclusion, which can help to establish sociologica theories of entrepreneurship. This researcher argues that it needs quite deep empirical facts and sociological research on women entrepreneurs to design sociological entrepreneurship theory. The first attempt to develop anthropological entrepreneurship theory was made by Fredrik Barth. I

addition to Geertz's (1963) study of entrepreneurship in two Indonesian villages, Barth's research in Norway in 1960s and Sudan in 1978 was the first inquiry of entrepreneurship in pre industrial societies. For Barth entrepreneurship is 'discovery' and alertness to opportunities.

Business and management professionals who have produced books on entrepreneurship, such as Lambing (2002) have discussed the entrepreneurship behavior difference among cultures and the obstacles of cultural expectations in development of entrepreneurs.

Ester Boserup (1970) emphasized that in spite of sex role stereotyping and cross cultural regularities in the sexual division of labor, women's work including entrepreneurship activity differed from society to society. From anthropological perspective entrepreneurial behavior and action as cultural process in a particular society can be analyzed. The pattern and manifestations of that behavior in the community can be assessed qualitatively.

2.4 Theories on action, liberal feminism and structuration

The thesis is based on the ideas and theories of Fredric Barth, Rosaldo Lampher, Liberal feminist theory of Mary Wollstonecraft and Anthony Giddens theory of structuration to explain my data.

Historically, Barth's approach rose as part of a more general reaction against British structural functionalists who emphasized on social structures and their function within the social process to balance the social equilibrium. The theory views the society as structured into a working unity in which the parts accommodate one another in a way to maintain the whole. While Barth writes: about strategic choice of individuals constrained by external opportunities:

and restrictions in the society where there is always a need for change. In keeping his formalistic approach Barth described the society as an aggregate of frequent action and individual decision-making. He acknowledges the role of every individual in social milieu. Barth sees entrepreneurs as social agents for change. For Barth entrepreneurship is social process which the role of individuals is more active in it to discover opportunities. In another dimension, Anthony Giddens explaining the relationship of action and structure or individual and society in his theory of structuration. Giddens explores the question of whether it is the individuals or social forces that shape the social reality. He argues for the moderate approach, noting that although people are not entirely free to choose their actions, and their knowledge is limited, they none the less are the agency or individual power reproduce the social structure and leads to social change. Giddens has focused on individual actors that can influence structures through action. But at the same time he explains that structures are not external to individual power and separable from the individual.

Related to this ideal liberal feminists like Mary Wollstonecraft and Charine Hakim suggest that women are totally free to make what ever choices they wish and are not in any way held back by their status as women. They can be mothers, or care for others full time, or have other employment. She suggests that women are choosing to engage in poorly paid part time employment with their own decision. Not as many women have entered the labor force as might be thought but this is because they choose not to. Women wish to get married, have children and look after them in family home (Hakim, 2000).

Hakim has argued that women themselves are responsible for their decision to choose their occupation. Rosaldo(1974) argued that universal sex difference as a major obstacle for women's participation out of domestic

sphere. Supporting this idea she quoted from Margaret Mead's ethnographic finding which says:

In every known society, the male's need for achievement can be recognized. Men may cook or weave or dress dolls or hunt humming birds, but if such activities are appropriate occupations of men, then the whole society, men and the women alike, votes them as important. When the same occupations are performed by women, they are recognized as less important (Rosaldo, 1974).

However Rosaldo strengthens Fredric Barth's action and resource maximization theoretical approach. She noted that there are model women in different societies where women are not only affectionate daughters, hard working wives or loving mothers but are also cold and calculating females who uses all available resources to control the world around her, who seeks power, has the capacity to determine her own future. (1974:90). In this regard I shall explore whether Kambatta women fall to the category of such women entrepreneurs, calculating and cold or they have their own entrepreneurial behavior. Rosado's approach mainly goes with western values of individualistic entrepreneurial quality while it may be difficult to find such behavior in African communal societal set up including Kambatta.

These theories which emphasize on individual choice and action explains some aspects of my data on entrepreneurial behavior of women in Kambatta. When I talk about entrepreneurial traits and characteristics, my data supports Barth saying entrepreneurs as social agents who discover opportunities. But Giddens some how neglected the effect of external structural context that influence the behavior of the individual. Liberal feminists also exaggerates the freedom of women not considering the effect of male dominance in traditional societies like Kambatta. This is not however

opposing but complementary criticism to liberal feminism looking women extremely free from control. Theory of structuration also give focus more for the role of individual power in the society.

2.5 Women entrepreneurship in African

In many African countries including Ethiopia, entrepreneurship is not well developed As a result of this; many women tend to be in the smallest and informal sector of micro enterprises. (Spring, 2002:381). The entrepreneurial activities of many women in the local market are linked to extensions of the domestic realm. They are involved in selling prepared foods, agricultural products, crafts, clothing, cosmetics and small household furnishing and so on (Spring 2002:381). Spring has produced an important book even tough it is not including East African entrepreneurship it can be remarkable exploration to the understanding of indigenous entrepreneurship in Africa from small scale trade in informal sector to large scale enterprises in west, south and northern African context. She explored all varieties of African enterprise development comparing traditional and contemporary paradigms. The book addresses the manifestation of entrepreneurial pursuit and its benefits in Africa.

On the topic of African entrepreneurship, Rutashoby and Olomi (1999: 115) stated that in most African traditions women are the most segregated group in productive social engagements. It is still taboo in some societies to give women the same opportunities as men in terms of education and occupations. It is noted however, that a great deal of entrepreneurial potential in many African societies remains untapped and utilized. This is due to the fact as Rutashoby argued that the socio-cultural role, which assigns women the entire responsibility for childcare and house hold activities, is limiting their participation and performance in entrepreneurship. (1999:238).

The 2001 ILO working paper on women's entrepreneurship has emphasized the involvement of women in entrepreneurship as a major strategy to increase employment and economic growth. As the report noted, many women in Africa support their families and themselves through small enterprises. Thus for family well-being, African societies should focus on women entrepreneurship development at large. (ILO, 2001: ix).

Even though there are quite many recommendations and surveys on the importance of women entrepreneurships, actions for change in the society are very limited. I believe that to design strategic women entrepreneurship programs and policies, emphasis should also be given to socio-cultural perspectives of entrepreneurship. Some writers have also suggested that the limitations of women's potential should be assessed through the social structures, institutions and agencies that affect their life. Ursula (1993) argued in this line and noted the influence of different agencies and institutions like families, education, and religion, social organizations which can mould women's personal and social experience.

2.6 Women entrepreneurship in Ethiopia

Literature on entrepreneurship in Ethiopia is scarce. Some efforts and contributions from the UN small enterprise development programs have a big focus on women entrepreneurship in Ethiopia (ILO, 2004). Particularly International Labor Organization (ILO) and the United Nations Industrial Development Organization (UNIDO) have encouraged the contribution of women's small trading for poverty alleviation. Women entrepreneurship development survey report of ILO describes overall socio-economic and cultural factors that affect women's role in business. Women and men generally have different degrees of access to economic opportunities that affect their individual abilities to participate in economic activities.

These constraints which are further affected by traditional, gender based reproductive roles and responsibilities generally confine women to economic activities that are less productive or profitable than those of their male counterparts (ILO, 2002).

In 2003 the ILO report entitled *Ethiopian women entrepreneurs going for growth* documented the situation facing women entrepreneurs with particular emphasis on growth issues, like expansion of product, markets, increase in employment, and grow from small business to large, informal to formal status (ILO, 2003).

The ILO 2002 report has clearly described that there are also major socio-cultural challenges in development activity in Ethiopia. These challenges lie in the socio-cultural belief of that society particularly as it governs marriage and property ownership by women in particular, and also in the patriarchal social system of the society in general (ILO, 2002:10).

Yet no attempt is made in this survey to document different cultural aspects of the ethnic groups and societies in the role played by women and cultural factors affecting women entrepreneurship behavior in detail. One study undertaken by Hayat (1997) on women entrepreneurship in the informal sector places particular emphasis on women street traders in Addis Ababa. The researcher identified constraints faced by women entrepreneurs in petty trade on the streets of Addis Ababa and found the lack of enough working capital as the major problem. The study therefore recommends appropriate policy issue on credit provision, working place and promotion of informal sector activity. This research however did not consider other socio-cultural factors like patriarchy and gender relations that affect women entrepreneurship. The research also didn't clearly describe the connection between entrepreneurship and informal sector in general.

Thus important information on women entrepreneurship in different communities and the contribution of their culture has not been assessed. A few recent Anthropological works in Ethiopia have assessed gender roles in agriculture, production and domestic work at large (Melese, 1994; Sentayehu, 2000; G/egzabeher, 1995; Mamitu, 2002; Tigist, 2005 and others). Therefore we can see that only little empirical research has been done in Ethiopia in regard to women's role in economic development particularly on the entrepreneurial endeavors and creating businesses.

2.7 Gender relations in Kambatta society

It is well understood that universal subordination of women is seen in Kambatta society. Patriarchal gender biases have created divisions of labor among the sexes. Within the societal and power relations and results a gender divisions of labor lies the basis for general marginalization and a subordination of women. Through the gender based household and societal divisions of labor, women have been assigned such tasks as child rearing and undertaking household activities. A heavy load of domestic work including collecting firewood, fetching water, and pounding grain is assigned to women. But in the south, Gurage women are more engaged in business than women in the Kambatta community. In Gurage, women play prominent roles in small trade and marketing (Shemelis, 2000).

Women's activity in marketing is less demanding in Kambatta due to the cultural beliefs of the community. In particular the so called upper class (royalty) does not send their wives to market because it may be disgraceful to trade outside the home and in the street for the clan or little economic reason to go into business. The recognition and status of women as a housewife is better than women who trade because and they feel that only poor and lower class women should partake in trading activities. In urban areas women sometimes supplement the families' income by selling the household products.

over which they have control. This is mostly limited to butter, cheese, eggs, chicken, Kocho, vegetables as well as fire wood. However, most women do not consider trading as a job.

According to Belachew (2002) the women of Kambatta are almost entirely dependent on their husbands. Even the traditional rules are allowing the husband even to sell some property or cattle of the family, while women cannot inherit land or own property. Most women consider their productive work and income as a means of caring for the entire family not for personal wealth.

Among the Kambatta, women are also refused leadership positions in every aspect of life. Within the family discussions women are not allowed to talk and interfere with their husband. A man whose wife is talkative and interferes in discussions is despised by other men and even by women who consider that she has violated her social rights and status (ibid).

Nowadays this attitude is changing through education and advocacy of women's rights. But the reproductive role is considered more valuable than work outside home among the Kambatta society. In his discussion of the cultural significance of motherhood among the Hadiya society, Hassen (1973:146) states, "in Hadiya tradition, marriage is meaningful only when the wife bears children. Therefore the most important thing expected during the first year is the conception of child". This tradition in Hadiya culture is also true in Kambatta. Kambatta women are respected and valued in the family and society according to how many children they have.

Chapter Three

The methodology, sample selection & instruments for Data collection

3.1 Questionnaire survey

The sample used for this study was drawn from a data collected from Duram town micro and small enterprise development department and information gathered by the assistant local personnel. It is identified that there are 84 small scale businesses run by women in the town and out of which 68 have licenses from the town administration.

The instruments administered to the study are attitudes and percepti about business in the community. It is also asked what behavior and qual should trading women have to sustain their business in the cultural cont of Kambatta. Is marriage and children hampering business endeavors? Ma question are asked to understand the reflections of women whetl unmarried women are entrepreneural because of their independen Respondents were additionally instructed to provide specific biographi background information so as to categorize and identify entrepreneurs behavior pattern of the Kambatta women.

The questionnaire was distributed to 30 women entrepreneurs from variet business sector, age group and marriage status. The questionnaire was f designed in English and was translated into Amharic and Kambatigna by researcher. The respondents are mostly bilingual who speak Kambatigna Amharic. So it was easy to respond in Amharic. The questionnaire designed to obtain information on the following aspect of wor entrepreneurship.

- Demographic factors are characteristics of sample group (Age, marital status, number of children, education so on).
- Occupation of husband.
- Reason or motivation to start up business
- Attitude towards their business
- Type of business
- Profit allocation
- Social barriers to trading women
- Personalities and values of successful women entrepreneurs

3.2 Qualitative methodology

The researcher was committed in his methodology to uncover about women's life experiences and perspective on entrepreneurship closely.

Within the research process the integrity, equality and humanity of both researcher and the informant is established. The research has tried to involve with their feeling and emotions to explore inter subjective information. The research is conducted applying different ethnographic methodologies such as interviews, questionnaire surveys, participant observation and case studies.

Preliminary fieldwork was conducted in September, 2005 in Durame town. The research was originally identified three woreda's to cover the issue of women's entrepreneurship in Kambatta. There is about 20 km distance between this Woreda's and due to financial and time constraints it is advised to focus on Durame town which represents one Woreda mainly Kelele, Gamela and central town for political economic administration of Kambatta zone.

The final field work was conducted from the end of February to early May 2006 in Durame town which is zonal center for political and economic activities in Kambatta.

In addition to this secondary data such as relevant books, journals, research works on the topic were assessed. Relevant conceptual literature and theoretical frameworks with in the discipline were reviewed. Information was also obtained from Zonal sectoral offices, NGO's and civic organizations on gender mainstreaming activities, small enterprise development and socio economic data and statistical information of the Zone.

In-depth interviews

In-depth interviews are an extremely important tool used in this qualitative research. The assumption to use in-depth interview is based on deciding the respondent may have a wealth of knowledge and experience that are usually untapped by structured survey.

Ten in-depth interviews were conducted by the researcher. Out of these, two women had complained due to shortage of time to sit for interview rushing to business.

All individual interviews were taped and photographed with consent of the subjects. Interviews were transcribed and dated immediately after all the interviews were completed. These interviews were conducted by their mother tongue of Kambatigna and Amharic.

Through in-depth interview the following major issues were assessed:

- Background of the informants.
- Marital status, education, age.
- Perception and attitude on entrepreneurship

- Socio-cultural factors affecting entrepreneurship
- Motivation and reason for start- up.
- Enabling environments for business.
- Gender roles and relationships in Kambatta community

In this context questions are focused on entrepreneurial practice and barriers to do business.

Out of ten in-depth interviews seven were chosen for case studies to get detail information on their life style and business history.

To ensure accuracy and use alternative explanation, triangulation with focus group is applied.

For this study, personal in depth interviews have been adopted to obtain a holistic understanding of the characteristics of female entrepreneurs since entrepreneurship should be studied ethnographically in the total context of the entrepreneurs' lives, the personal background, and socio-cultural factors. Credit facility, regulating issues and education should be an integral part of it but not the only part as some of the pervious studies have implied. Case studies are the major tool in this study to explore individual pursuit and attitude towards entrepreneurship.

Focus Group Discussion

One focus group discussion was conducted to bring different social groups together for triangulation and confirm the validity of gathered data by other tools. This method is aimed at to gain insights on communal attitude on women entrepreneurial initiatives and performances. The following moderating questions were used.

- What kind of behavior is expected from women traders?

- What are cultural and socio-structural factors influencing women doing business in the area?
- Do life with marriage affect entrepreneurship pursuit?
- How is gender role and relationship in Kambatta culture affect women? What is expected from Women? What are the social values towards women.
- What are enabling cultural and environmental issues for entrepreneurship in Kambatta

In this discussion data was collected in the context of Kambatta community and its business practice. To get a more rounded information; on the above issue space is deliberately given to male participants to be represented in this focus group. Five male and five women from different age, marital status and business sector were represented. These informants are selected through information given by community members who are active in business. The discussion was lively and relaxed due to detail clarification of the objective of the study and informed consent for the participation. It was conducted in Kambatta and Amharic language on March 20, 2006 for three hours.

Participant observation

The researcher spent time observing activities in the markets, shops, hotels and street sites and talking to women entrepreneurs and took notes on the marketing process of Saturday market, information were gathered on entrepreneurial environment, resources and products through empirical observation. Ethnographic field notes were taken daily during interaction and observing entrepreneurial activity of the women. The researcher have been observing how often the women were in the market, what they are

selling and interacting at the spot, testing fruits, local drinks and foods in Durame. The researcher also visited women owned restaurants in the town, observed their services and family environment.

Secondary Data

Statistics on trading women by business category i.e. wholesale, retail and service and activity status are compiled by city administration small and medium enterprise development office. The number of registered and licensed female traders in the town is available. However statistics on female traders with in individual sectors are not documented and my research assistant registered the actual number of female trading population in Durame town.

3.3 Sample selection and procedures

The target populations for the survey were female aged twenty years and above who are engaged in business in Durame town. This sample includes girls who are students, woman migrated to urban centers due to business, and neighboring rural women who are engaged in supplementary trade activities in Durame market. A total of thirty women who are over twenty years are randomly selected to assure the representation. This sampling method is representing different categories of women and used to get rich information for in-depth analysis out of relevant sample for the topic researched. Considering financial and time resource limitations, I am convinced that this number is adequate for quantitative approach.

According to information obtained from Zonal micro and small scale trade industry development department record (2006), out of 1353 small and medium enterprises KT zone, 162 are owned by women. But there is no indication of data for total number of women involved in trade in Durame town that includes businesses without licenses from the government office.

The sample is selected following the above statistics focusing on Durame town. Out of 84 trading population in Durame, which is counted by our assistant researchers, 30 women were selected. Although the sample seems small, the study has been able to explore a number of issues that require further investigation.

3.4 Field experience and problem encountered

The women are fearful to reveal information about their business due to taxation problem. Suspecting some one may steal their business idea and duplicate or taking market opportunity for other purposes. So they are doubtful and suspicious of stranger and also suspect the researcher as tax collector or government revenue official.

After the May 2005 election, communities were frustrated due to the election results, which favor opposition party. They were seeing each other as enemies and communities have distrust on individuals. People suspect me as government agent to give information and abandon themselves from revealing their life history in the preliminary information gathering field visit which was conducted in September 2005 in Durame.

Business women were very busy to sit for interview and most of them were traveling to neighboring towns for marketing raw materials. It is difficult to find the owner of the business at market day. Some business women whose husbands has flew to south Africa for searching jobs are hiding themselves and refused to be pictured with photo.

There are also methodological problems with in the analysis of anthropology of women, it was difficult to assess achievement indicators and fulfillment of women among family and business role. Success in the role of marriage and family creation is not always compatible with genuine achievements in women's entrepreneurship role.

On the daily bases in the atmosphere of the study area, difficulties and ease in approaching the women, some were occupied with household chores, some are afraid to talk their insights to male researcher. This was challenging to explore their life experience. More over daily contact with the researcher was difficult for married women. But two female assistant researchers were helpful in the study process to approach and talk daily to the informants very easily. I have advantage in creating positive rapport by speaking a local language Kambatigna.

Chapter Four

Socio economic factors influencing development of entrepreneurship in Durame

4.1 Overview of Durame town

Durame is one of the nineteen cities government gave attention for urban reform program recently in Southern Nations Nationalities and Peoples regional government. But the nature of the city is rural town accommodating traditional customs and modernity together. The town has low infrastructure, limited socio-economic facility and few social services comparatively to the need of the inhabitants.

Durame is the administrative seat of the Kambatta Tambaro Zone and Kedida Gamela woreda, established during imperial regime in 1933 and has got municipal status in 1954. The oral tradition passed through generations indicated that the name “Durame” is originated from amaharic word ‘Dur’ which is given by wolo merchants passing through the bush surrounded by hills called the place *Dure* in Amharic means wild. The town covers the area of 1600 ha width and situated at 1700 – 3028 m above sea level. Durame is surrounded by mountains. The town is located some 352km south of Addis Ababa and 127 km away from Awassa, capital city of the region.

According to latest population census of city administration (2005) the population of the town is estimated to be 26,038 of which 13,535 are males and 12,503 are females.

Durame town is subdivided into eight kebeles and 42 villages. The climate is temperate (woinadega) and ethnically Kambata is the highest residing group and there are also Hadiya, Wolaita, Oromo, Amahara, Gurage, and Donga

groups in town. Including Durame ,there are nine urban centers in Kambatta zone where business is emerging.

Table 2 KT zone towns and their population size

No	Name of Town	M	F	Total	Remark
1.	Durame	15680	16320	32,000	
2.	Shenshincho	10380	10804	21184	
3.	Hadero	4429	4610	9039	
4.	Mudula	2113	2199	4312	
5.	Tunto	2816	2930	5746	
6.	Hobicheka	313	326	639	
7.	Damboya	2760	2873	5633	
8.	Anegecha	6069	6317	12386	
9.	Doyogena	8414	8758	17172	
	Total	52974	55137	108111	

Source KT Plan and Economic Development Department

4.2 Socio – economic Services

The municipality of the town is providing services to the people including housing, provision of land, road infrastructure, dry waste service and slaughtering place. But till now the town has no drugstore, no sewerage system and has severe problem of water supply system. People are suffering of water shortage and sanitation.

Durame has no standardized tourist attracting hotels. But there are eight

available with limited services. There is one fuel station, one bus station, one government bank; two clinics established by government. There is no insurance company and no private financial institutions available. There are eleven grinding mills in the town. Durame town has no strong trade route that connects to different regional cities. The town has one public library and one weekly market center.

Currently one government Hospital is completed and started functioning and one health center is providing service for Durame and surrounding towns. In regard to educational facilities the town has one secondary school, six elementary schools (1-8) three primary (1-4), one kindergarten and one vocational and technical school. Additionally, one technical and vocational school is under pri-implementation process supported by one non-governmental organization called Menchen for Menchen.

Table No 3 Net Enrollment ratio in Durame 2005.

Educational level	Male	Female	Total
1 st cycle elementary	2809	2094	4183
2 nd cycle elementary	1467	1562	3029
1 st cycle elementary	1642	1177	2819
2 nd cycle secondary	545	167	709
Total	5743	4997	10740

Source. Durame town administration

4.3 Business activities

According to the Central Statistical Authority (2004) in the region there are 170,327 (one hundred seventy thousand and three hundred twenty seven) medium and small enterprises and 250,665 (two hundred fifty thousand and six hundred sixty five) people engaged in the sector. Information obtained from regional MSE section noted that the MSE found in the region are engaged in various industries, service rendering, technical and trade sectors. Study conducted in MSE section in 2004 indicates, 51 % were engaged in trade (wholesaler and retailer) 33% in service (hotel and food preparation, traditional alcohol preparation) 61% in industry and handcraft (grain mill, different hand craft works).The study conducted shows that the enterprises covered in the study creates job opportunity for 4217 (four thousand two hundred seventeen) people in the region.

Trade activities are growing and contributing in southern regions' economic development process. In few years time, the establishment of new private manufacturing industries, commercial farming or plantation and construction of economic and social infrastructures in the region brought about significant economic interactions among towns and economic centers. The wholesalers are involved in the distribution of manufactured goods agricultural products or cash crops while retailers provide any type of goods or products to consumers.

Perviously handicrafts and trading activity were not esteemed economic activities of the societies with in the traditional conceptions of Kambatta see Desta (1990) description of proverbs and folk tales that despise traditional handicrafts and leather workers in Kambatta community. In this regard land cultivation was the only economic sector which enjoyed high social esteem till recent times.

Nowadays due to scarcity of farm land and high rural density forced most community members or clans social to engage in business. In the economic activity of the Kambatta, trading is now playing a central role. Within the community, the aim and substance of trade is usually the integration of production and consumption. The interconnection of trade and agriculture in Kambatta is characterized by seasonality of production, seasonality of farmers need for cash and geographical variations in production and demand.

Marketing activity in Kambatta mostly includes supplying of agricultural and non agricultural products on the market, supplying agricultural products right after the harvest time, wholesale, retailing the collected products like grains, cereals, potato, and ginger in time. When they become expensive retail products, distribution of industrially manufactured items and exportation of different product to different neighboring regions. These marketing activities are mostly done by men while women dominate local markets especially on food, beverages, and shopping centers.

Periodic markets are the most important places on which the economic life of the urban as well as rural people depends. The variety of goods and services requested by the urban and rural populations are made available in this markets and commercial centers surrounding them. It is on these days that retail shops become active and the collection of marketed agricultural surpluses is materialized.

I am informed that currently Kambata business people sell coffee, ginger, wheat, barley, onion, enset product to the neighboring regions. As it is mentioned earlier market trade is becoming one of the means of earning a living in the society. As I have observed in Durame open markets Kambata women are mainly involved in dry food store selling *enjera-local pancake made of teff*, *Kollo-roasted grains*, *shiro (sauce)*, *berebere (red pepper)*,

vegetables and fruits, handicraft, knitting (hand tie, bed covers, curtains, table cloth, shirts, towels), embroidery

In Durame where my research site is, large shops are mostly owned by men but the major food preparation and service business is dominated by women. I have observed that in the town the first and oldest four hotels serving the community are owned by female entrepreneurs. There are about four beer houses and bars tend to practice sex work by employing girls. But in Durame town and most Kambatta women are not going to practice prostitution. This is because of the social attitude the society have towards these girls. They are despised and sex work seems taboo in the area. So Kambatta women are not found in this bar and beer houses to serve. This trend is prohibited and it may be the influence of protestant regulations and ethic.

A women's role in marketing is no less demanding in rural Kambatta society. Some women in surrounding rural Kebeles supplement the family's income by selling the household products in Durame town. These women's engagement is mostly limited to butter, cheese, eggs, chicken, kocho, garden products such as onions, potato's, cabbage, fruits as well as fire wood and coffee leaves. But these women are limited to micro business only with the fact that husbands don't allow them to be fulltime business women. As was observed, women's main marketing items are small in amount; less valued and are linked to their roles as major domestic food providers.

As Boserup (1970) described if women do business regularly patrilineal society often fear that their wives may take to prostitution. So there is sexual control. In this regard am informed that some husbands in Kambatta society prevent their wives to go faraway from home to business purposes.

In urban town like Durame, women broke that bondage and involve in the business they like. In this town bar and restaurants ownership is generally seem to be the target of successful women entrepreneurs and this afford them some economic independence. These women are describing their achievements in the coming chapters.

The dominant economic activities in Durame town are agriculture and trading. There are no manufacturing industries in the town. The dominant sector is medium and small enterprises. There is only one Agro Industry investment project initiated by private group which started construction for pig development and marketing in Durame. The major types of agricultural products around the area comprise mainly enset, maize, wheat, teff, beans, peas, potato and barely. Linguistically the major language spoken in and around the town is kambatigna followed by Amharic.

Table 4 KT zone Business activities

No	Sex	Business status							
		Registration	%	New license	%	Renewal of license	%	Total	%
1	Female	52	10.6	19	10.3	91	13.3	162	11.9
2	Male	437	89.3	165	89.6	589	86.6	1191	88
3	Total	489	100	184	100	680	100	1353	100

Source: KT Zone micro and small scale trade and industry development department.

Table 5 No of business people at Durame town

No	Year	Business people, their capital and business category							
		Wholesale		Retailers		Services		Total	
		No	Capital	No	Capital	No	Capital	No	Capital
	1996 E.C	21	1,313,645	67	424,006	50	498,639	138	2,236,290

Source: Durame town transitional administration 1997 E.C

Durame is the major political center of the Zone. It is becoming an important cultural, political and economic center due to its position as administrative seat of the government. Comparatively to other SNNPRG towns, like Hossaina, Arbaminchi, Wolaita, Dilla, Yergalem, Butajira, Durame is less in variety of business services. Most of the businesses in the town are traditional and not innovative. Some of the business in the town are as follows:

Table 6 No of women engaged in business at KT Zone

No	Business status	Business category					Remarks
		Industry	Retail	wholesale	Service	Total	
1	New registration		13		20	52	19 businesses have above 3000 birr in capital
2	Renewal of license	14	19	7	51	91	
3	New license	3	6	1	9	19	
	Total	17	38	8	80	162	

Source:- KT SME development department

In Durame women are dominating food market (restaurant, hotel, dry food, livestock products, eggs, butter, cheese and others).

As I have observed, Saturday market, is the biggest weekly market with in the town and it has the greatest opportunity for women to gather for similar objective, business. Women also travel to neighboring towns like Shone and Anegecha which has 12-30 km distance for marketing raw materials, cereals and vegetables.

Table 7. Type of marketing products and services run by women in Durame

No	Type of business
1	Retail
2	Vegetables (Tomato, cabbage) Fruits (banana, orange)
3	Cereals (peans, beans, lentil
4	Onion
5	Sugar cane
6	Grains (barley, wheat, teff, maize)
7	Pepper
8	Enset products
9	Kocho
10	Bulla
11	Mats
12	Leafs
13	Milk products
14	Butter
15	Chease
16	Craft work
17	Embroidery
18	Bomboo works
19	Pottery
20	Weaving
21	Tea house and snacks
22	Biscuits
23	Break fast
24	Small shoppers
25	Small hotel and restaurant
26	Bakery and pastry
27	Beauty salon
28	Spices (black pepper),salt
29	Eggs and chickens
30	Local drinking
31	Araki
32	Taji
33	Talla (local beer)
34	Open market
35	Coffee
36	Pan cake (enjera,dry food)
37	Roasted grain (Kollo)
38	Vegetables and fruits
39	Lemon, avocado
40	Red beat
41	Garlic, cabbage
42	Green pepper, flour
43	Music shops (church songs ,VCD video cassette, Audio cassette)

4.4 Handicraft

Engagement in handicraft, trade and other occupations of subsistence are recent phenomenon for *womano* (noble clan) and *Oyeta* clan in Kambata. Land cultivation was the only respectable occupations in the society till recent changes towards business activities emerged in the society. In handicraft of material culture, leather was used for clothing, especially women were dressed leather ornamented with pearls before manufactured clothes are available widely.

Articles such as basket trays out of which several members of the community eat at the same time, different types of baskets to measure grain, small baskets which were used to milk cows are the most important objects that can only be made by women during their free time after circumcision or wedding. They are made up of thin plaiting reeds. These are some of the items, which can be woven by every woman in Kambatta without social class difference. Other wise most of the household utensils are made by castes. These castes are potteries (*fuga*) leather craftsmen (*awado*) and black smith (*tumano*). Nowadays except pottery which is carried out by *fuga*, carpentry and blacksmith are being made by all social groups of Kambata as occupation.

The word and social position of smiths, tanners and potters is more or less similar in different societies of southern Ethiopia. (Belachow, 2002). The black smithies making knives, swords, spear blade, machetes, axes, sickles ploughshares and big blades to cut Enset, the leather workers (*Awado*) manufactures bedding mats, useful articles of horn as well as saddles and halters for mules and horses.

All the items produced by these handicrafts were the main marketing items but they didn't develop well due to negative attitudes towards these group. Nevertheless in recent times due to land scarcity, the other social classes are increasingly becoming business people to sustain their families specially women. Most of the time male Kambatta are used to go out of the Zone to look for jobs like Wonji, Metahara, Awassa, Addis Ababa and recently substantial number of a Kambatta youth and working population has flew to south Africa for job and sending money to their families. This also contributed to remarkable changes toward business in the history of Kambatta society particularly women entrepreneurship.

4.5 Marriage

In the Kambatta society every body is expected to get married after attaining the marriage age. Marriage is thus a social obligation which has a great value among the Kambatta society. Kambatta doesn't allow marriage among close relatives and marriage is exogamous. The protestant and orthodox churches in Durame promote marriage alliances in the church.

4.5.1 Types of marriages in Kambatta

Qorsisha: Parents are playing bigger role to facilitate marriage contract for their son. Formally parents start to look for a desirable wife for him while investigating the girls parent's social status, clan, physical appearance and entrepreneurial behavior.

According to The culture, the bride and bridegroom are not supposed to see each other until the wedding day. There are two types of wedding feasts known in the community. The normal feast, special feast namely *kifa* or *elimocha*).

Herancha: This kind of marriage takes place with the agreement between the couples without the knowledge of their parents. When the boy and the girl love each other but the girl's parents may disagree in this marriage. Nowadays things are changing while parents are begun to allow these children especially sons to choose their partners. But parents still direct their son where and whose daughter to choose.

Midu (abduction) this kind of marriage happens when an adult man falls in love with a girl and his formal request is rejected either by her or her family. And also when a man wants a girl but is unable to pay the brideprice or when he thinks that her parents do not allow him to marry their daughter due to his lower social status. Usually boys go to the market in group for abduction in older times. This type of marriage is minimal nowadays in the area.

Rege'ta This type of marriage is widow inheritance marriage where the wife lost her husband by death. During this time one of the deceased husband's brothers or his paternal uncle will marry the widow. The major reason for this kind of marriage is to take care of the husband's wealth and his children. Marriage is the most common method for women to get access to land.

4.5.2 Marriage transaction

Bride wealth- *kotta*

The common form of exchange in bride wealth is a payment in the form of livestock, other goods or money. The bride wealth is handed over to a group of people like the girl's father, mother, grand parents and paternal uncle and aunts. Items given as bride wealth in Kambatta community include hand made cotton blanket (*bulloko*), cotton dress, a waistband made of cotton (*tataba*). These can be given to the girl's grand parents, uncle and aunt. All these items depend upon the amount of wealth that the boy and his family possess.

Dowry- *gegeyya*

The common form of exchange for Dowry is also cattle. Dowry is not as bride price, which measures and decides how valuable the bride is. The dowry, which is given by her parents during the marriage, is important to the girl and household economy. Depending on their situation, they give dowry horses, mules, cows and oxen. The material support is a symbol, which implies that the family is escorting her to future life. As the thesis of this paper is to explore entrepreneurship behavior it is important to understand how much dowry or material support of her parents helped to start business in her marriage. This can be opportunity for a women or enabling culture. Her family is wishing her future family fertile and fruitful life.

4.6 Women's role in society

Among the Kambatta the value of a women is measured by her fertility to the family. Since childbearing plays an integral role in the cultural life of the Kambatta women. Women themselves in Kambata accept as 'God given responsibility' that every women should pass through. The society itself accepts this as a major role for a woman. If woman are not fertile it is assumed that she lacks decisive value measure for a women in the family lineage and clan. She may be rejected from husbands family. My informants noted that this norm, which is dependent on women's fertility, is due to the patriarchal necessity for continuity of the clan.

In this regard children are valuable assets in Kambatta family system. Especially when a woman bore a male child the happiness is great. At that moment people scream and shout for joy eight times while for a girl it is four times. In the family the husband-wife relationship is based on not equality but on hierarchy and the superiority of the husband.

A wife has to act in every sphere of her life by honoring men. The wife should respect her husband especially when he is with guests and in public. The wife should walk behind her husband when they go together outside home. When elders or traditional chiefs come nearby or when she comes across them she is expected to hide at least her face. Another impact of the Kambatta patriarchy on women is practicing female genital mutilation (Belachew 2002).

This practice is aimed at to reduce sexual desire of girls to make women modest and controlled. As the same time it hurts the psychological make up of girls to be self esteemed. To explore this area it needs some detail research on FGM and its effect on personality of women. In the older times, women cannot become a defendant in dispute because it is assumed that they are not responsible for their behavior like children. Only husband is responsible for what ever she do. This cultural norm has affected the self-esteem of women and contributed for their submissiveness to husbands.

Division of labor

Division of labor between men and women is another factor that determines the social position of women. Taking care of children, nutrition, water, energy, caring old and sick of the family member, cleaning feces of cattle, milking cows is the duty of women. Kambatta women and especially girls are responsible for preparing household utensils like baskets of different sizes, small trays (plates made of straw used to serve roasted grain (*kollo*)). The woman's basic role in the Kambatta as in many other Ethiopian societies has been to produce and to reproduce, providing family subsistence and continuity of husband's clan. If the woman successfully performs specially the second role, the chances are high that she can stay through out her lifetime in the husband's home. Divorce is rare in Kambatta. Many entrepreneur women have elaborated that this is due to women's acceptance

and adoption of all the burdens of the family as normal and 'God given role' to perform.

4.7 Religion

Opposing the above attitude women on religion, Stone Merlin (1976) has elaborated that Christianity is historically constructed for male dominance. She arrived to conclusion that contemporary religions of Judaism, Christianity and Islam has played great role in oppression and subjugation of women through male deity and image of Eve who is created for her husband and the woman who was supposed to have brought about the downfall of humankind. She described in her book *When God Was a woman* that in pre historic era of human development, religions existed where people revered there supreme creator as a female. After the destruction of ancient female deity and its religion, woman was defeated and subservient to men.

From my informant's interview and observation, it is understood that in Durame town, majority of the population is protestant. From the ethnographic evidence, it is difficult to generalize whether this social environment is affecting the entrepreneurial behavior of women negatively. Most of the women couldn't express in detail their view on the effect of protestant religion on business trend in the area. From the sample group , protestant women were asked during research, whether the protestant rules and principles are affected their business. They said, no.

It is informed that there are four main religions groups in town. These are protestant, catholic, orthodox and Muslims. Muslims are very few in number. The dominate church in Durame and surrounding town is protestant namely *Kalahiwot, Muluwongel, Mekaneyesus, Hiwotberehan, Mesortkristos, Hawariat, Assembly, Adventist and church of Christ.*

Due to domination of the church on the community, the individual protestant is abide by the law of the church not to involve in any bad act and behavior which is against to scriptures. If the person is seen to do sin in front of the members he or she is despised. Most of the residents of the town are free of alcohol and any additive behavior. But the young generation is in conflict of him/her self needing freedom. To do what they like but the tradition and religion prohibits some behaviors.

Alcohol is drunk hidden, chat chewing and other activities out of church regulation are practiced in secret. Individual behavior is mostly controlled by church, community and clan systems. For example pottery is not done by other clan members. Due to religious influence community member developed distinctive personality, attitudes, temperamental needs that fit the church principle. Individual is expected to be calm and descent. I have observed some woman going church but selling alcohol in the market. Despite their membership in church, some women are observed to sell alcohol in the market. They feel like doing some job that can generate income with out church imposition.

Fear of social disapproval in the side of the individual to engage in different creative activities is observed in this area. People flew away from the area due to stagnation of development and social change. Individuals are tied with religious rules and regulations. The most important religious festivals celebrated are, the elevation of the cross(*maskel*) and Easter(*s'as'iyga*).

4.8 Self help organizations

Kambatta has long history on having self help organizations and cooperative work culture. Some of the traditional organizations are the following.

1. *Gezima*: Type of work culture which is aimed to work cooperatively for efficiency and productivity.

2. *Ukuma*: Type of support given in the community for the person who have severe socio- economic problems. The support includes labor, financial, material or advice. E.g. For the person lost property, houses fired, and death in the family.
3. *Hificho* : This is a cooperative of women in the time of pre -child birth, during birth and after birth. This includes supporting her with house hold activities and food preparation to a prospective mother.
4. *Gurruru (Minju)*: It is traditional saving culture which involves community saving in cash and kind. This norm is very known in Kambata society as means of managing resources properly for generations. It reduces misuse of property, agricultural products and money. Kambata community saves and hide money, grains and Kocho for the future needed period of time i.e disaster or famine.
5. *Harufi woga* : It is traditional conflict resolution method and cultural norm in the society. When conflict broke in the community, elders will sit and investigate the cause to come to solutions and peace. When it is necessary all community members will gather for the cause.
6. *Bokoti Ya'a* : It is a gathering in the community by age and sex to identify ill behaved person or thief from the village. It is community meeting to identify the criminal.
7. *Abichanchi woga*: It is a norm of respecting each other based on family relationship and age. Children respect elders, wives respect their husbands and in-laws.
8. *Hera* : It is a burial social self help organization. It has different functions that accomplishes during death of a person in a clan to facilitate burial services.

Enset culture

The Kambatta community use Enset plant creatively for five major purposes, for food, medicine, carpet, fencing and for protection from rain. In Kambatta society twelve different food stuffs can be produced from Enset plant. Women play a major role in preparing these food stuffs.

4.9 Structural constraints and opportunities to growth of women entrepreneurship

4.9.1 Community attitudes and values

Consensus from the focus group discussion has revealed that the major constraints women face as entrepreneurs is cultural attitude toward self and gender based stereotyping with in community, unequal access to productive resources and services. Kambatta women have little decision making power and smaller share of resources and benefits. Community values around and inside Durame are more moralistic and traditional. There is less work culture and values that can initiate individual to creativity and expand new business. Coping from neighbors is usual rather than bringing new ventures. Attitude and preference to political power and government employment, feeling insecure in their own land and moving to other regions to work is frequent. People are not encouraged to invest and contribute for the town. Cooperation and support for individual endeavors is less and sometimes distractive.

The community is more *clano-centric* (authors concept) whose child are you? (*ayea betu*) is common question for outsider or new comer that looks Kambatta. If a person comes out of the ethnic group he or she is *mete* (migrant). These are Amhara, Oromo and others. The Kambatta person is said to be mysterious who doesn't want to reveal any personal problems and achievements to his fellow relatives. A father is said to be hidden to his son. It seems closed society. But at the same time there is high social network,

clano-centric interactions in the town who is who is well known in the town. From my discussion with informants community expects more from the administrators, no entrepreneurial spirit with in individual.

As I have observed women are more valued as wives than individual entrepreneurs in the community. Further more their reproductive role in the family puts women in a disadvantage to engage and sustain in entrepreneurial activity. Most of the women terminate or loss business after marriage. Gender sensitivity of many officials in the town is heavily influenced by the Kambatta tradition, as the town has rural nature, gender based stereotyping (e.g giving praise and thrill sound 4 times for the birth of a boy child 3 times for a girl child), harmful traditions on girls like female genital cutting, abduction, double marriage and clan based unequal structural relationship is seen now. The community assumes women in business as irresponsible and intimidated to sex. So they were despised till recently changing attitudes. But there are still rooted values that are not encouraging women to go out of the home. The society is more patriarchal and men try to control in all their activity. With in this structure women also assume marriage and having husband as the last achievement of life.

But some entrepreneurs described earlier, had abandoned their marriage for business and they didn't decide to remarry after they have lost their husband or separated. In another context it has been explored that in supportive family environment, marriage can be positive for encouraging entrepreneurship. I have observed that girls are not encouraged to do business unless otherwise they are supported by their families. Some school attending girls were involved in small stationary business to support their school fee.

In the focus group discussion men were challenging women as responsible for not to give due attention for their girl child and women's disregard their potential and worth. They accept their subordination not encourage their girls. Women in discussion have revealed that this attitude is changing nowadays in urban areas.

But still there is areas of business where women are not allowed to engage. Women are not selling meat they can't be butcheries, cattle and sheep is traded by men. Men are not allowed to involve in *kocho* business. It is traditionally women's business. Women are mostly dominating fruits, vegetables, cereals, food and beverage.

4.9.2 Government policy environment

There are steps taken in policy formulation and focus to support entrepreneurial activity within government structures. Recently micro and medium enterprise development department at zonal and woreda administration level is established. Even though this study focuses on individual woman entrepreneurs, it is observed that to promote group entrepreneurship, regional woman development initiative project (WIDP) was established in 2003 to encourage women to involve in activities out of home. This project which is funded by Ethiopian Government, World Bank and Italian government is aimed to support woman in generating income. This project is also expanded to Kedida Gamela Woreda including Durame town. This project accommodates income generating groups established in the business of dry food preparation (*Baltina*), creal market, butter butchery, snacks, sheep fattening, kocho, bula , bakery, veterinary & poultry. These projects are functional in four woreda's of the region namely Miskani,(Gurage zone) (Yergacheffe, Gedeo zone) and Awasaa (Sidama zone) Kedida Gamela (KT Zone).The Amount of money released for this project is amounting 1,765,688.49 out of this 452,755,375 birr was allotted for Durame and

Kedida Woreda.

The group comprises of 15-30 members each who form this group voluntarily and with closeness to each other. There are 20 groups formed in Durame. As some of the group members informed to the researcher these groups are not successful in their business. There is managerial, marketing & organizational problem and lack of skill which hinders productivity of the business. After a year and half the results are insignificant in enhancing the lives of these women. It is observed that the individual women were found to be more economically successful than the groups. Addition to these, packaged associations on SME Activity are organized with the help of the town administration. The town administration has organized 12 small and medium enterprise associations

Table 8 Durame town Small and Medium Enterprises Organized by the Government

No.	Name of Package Association	M	F	Total	Remark
1.	Teza metal works	15	-	15	
2	Negat construction Service	8	2	10	
3	Ambaricho spring development And construction	7	3	10	
4	Edeget weaving	10	-	10	
5	Lubanja city beautification and sanitation	16	4	20	
6	Eshet tailoring	8	7	15	
7	Edget poultry	10	5	15	
8	Edeget wood and bamboo works	18	2	20	
9	Selam wood and bamboo works	9	1	10	
10	Ambericho wood work	14	1	15	
11	Ekodo construction Service	20	-	20	
12	Lubamo metal engineering	9	1	10	
	Total	144	26	170	

Source : Durame town Administration

The Government has provided working place, skill training, loan and counseling services to this group. Zonal woman affairs department and woreda woman affairs offices are supervising projects conducted by NGO's and promoting women's policy of the government at grass root level. In regard to training and education, there is no any course that is related to entrepreneurship at vocational schools in KT zone.

But the efforts made by the government, through the new educational policy that emphasizes on courses on job creation and competitiveness, are not properly promoting entrepreneurial spirit in school and training institution in this zone. The youth in the town are spending most of their time on church activities than engaging themselves in productive job. Out of these, woman's involvement in public activity is low in the town.

According to the zonal micro and small scale enterprise promotion department, there are some opportunities created for women entrepreneurship but no special policy designed to accelerate the practice.

In the long run, this research findings may stimulate policy debate on the factors that encourage woman entrepreneurship, show the obstacles that stand in its way and the policy measures that can support it.

4.9.3 Civic organizations and NGO's

In Durame town, it is observed that women associations are emerging. The main self-initiated organization of women entrepreneurs in the town is DWEA (Durame Women Entrepreneurs association). It is a branch association to regional women entrepreneurs association established in 2002.

This association has obtained its legal status at regional Justice bureau. For the last three years not much is done in accelerating entrepreneurship at branch zonal towns, it seems symbolic at grass root level. But there are efforts to create a business networks with other national associations and look for market opportunities for grass root women enterprises.

There are also four non-governmental organizations working in town on gender issues. These are Kambati Menti Gezima (KMG), Farm Africa, World Vision, Wisdom Ethiopia. KMG is well known local NGO pioneering at national level with campaign on female genital mutilation (FGM). It has achieved enormous results "Kambatta Tambaro zone in striving to change the

attitude and beliefs of the community on cutting girl child to death. Which also severely affects psychological make up of the woman not to be free and self confident. KMG has got international award in this year to its success to bring cultural changes in this area. Farm Africa, World Vision and Wisdom Ethiopia are doing their best in providing credit for women organized through woreda departments to generate income and change their lives. There are about 300 women benefited from goat development project. One goat is given for each woman as credit that can be returned in couple of year's time.

KMG has opened business-training center, which currently trained 50 women in handicraft products, embroidery and knitting. In addition to this the organization has been providing legal awareness creation workshops, conversation programs on HIV/AIDS prevention and control and leadership trainings for communities.

As KMG founder Dr. Bogalech Gebre noted in her annual magazine (2004), one of the traits of the program of KMG is supporting communities to be self-reliant, it encourages and strengthens to help them realize that they have capacities, social and cultural assets to affect change. She added that self-reliance is a theme that is important to Kambatta people and self-help is given. Such approach has helped social mobilization, creating indigenous civil society movements.

Chapter five

Individual women entrepreneurship practice

In the problem statement of the study, it has been mentioned that entrepreneurship is assumed as men's practice and the behavior is biased towards men.

So this study analyses the cultural and structural barriers that women face as entrepreneurs. In this analysis the major issues raised are based on the research questions; how the decision not to marry affects success in business? What are the personal opportunities and threats in entrepreneurship practice of women, what are the perceptions towards entrepreneurship among currently married and unmarried women? Structural problems encountered (credit, regulations, training, and patriarchy, social values towards marriage and child, religion).

These all themes are divided into two major topics namely cultural and structural issues. However the results of the survey that includes 30 sample women entrepreneurs selected randomly from different age, educational background, ethnic group, marital status and business sector in Durame town will be analyzed first.

5.1 Questioner survey analysis

5.1.1 Demographic profile of the participants

Table 5.1 Age of the women respondents

Age	No	%	Remarks
20	1	3.3	
20-25	8	26.6	
26-30	6	20	
31-35	5	16.6	
36-40	3	10	
41-45	2	6.6	
46-50	3	10	

Majority of the women in the sample are in the age of 20-25 (26.6%), 25-30 (20%). This shows that women who engage in business in this area are young and productive. Out of these the majority have reached grade ten and above in their education (40%).

Table 5.2 Educational background

Education	No	%	Remark
Illiterate	8	26.6	
1-4	1	3.3	
5-7	4	13.3	
8-9	5	16.6	
Above 10	12	40	

Table 5.3 Marital status

Marital Status	No	%	Remark
Never married	6	20	
Married	21	70	
Divorced	1	3.3	
Widowed	2	6.6	

The majority (70%) of these women were married, while 20% were single. One is divorce and two were widowed. Here the assumption was that marital

status of women can have an effect on entrepreneurship pursuit of women, but from the sample survey most of the women have responded that marriage is not major obstacle for business. Off course some of the women are opposing this idea while assuming marriage is barrier to business.

From the sample, protestant Christians accounted for 50% of the participant while orthodox accounted 41.6%. Others are below five percent.

Table 5.4 Religion

Religion	No	%	Remark
Protestant	42	50	
Orthodox	35	41.6	
Muslim	-	-	
Other			

40% of the women were born in Durame town while 33.3 in rural areas and 20% came out of KT-zone like Oromia, Amhara or Hadiya. The Ethnic combination of women entrepreneurs comprises 30% Kambata, 26.6% Amhara, , 13.3% Guraghe, 10% Hadiya, 6.6% Oromo 6.6% Tigre and 3.3 Wolaita and 3.3 are others.

Table 5.5 Ethnicity

Ethnicity	No	%	Remark
Kambatta	9	30	
Hadiya	3	10	
Oromo	2	6.6	
Amhara	8	26.6	
Gurage	4	13.3	
Wolaita	1	3.3	
Tigre	2	6.6	
Others	1	3.3	

5.1.2 Business history

The majority of women have replied that they have started their business after marriage (63.3%) and marriage accounted to 50% for motivation of business while education accounted 30% for motivation.

Table 5.6 Time of Business carry on

Start	No	%	Remark
Since childhood	4	13.3	
After marriage	19	63.3	
Since husband death	1	3.3	
Since divorce	-	-	
Since new government	6	20	

Table 5.7 Motivation

Influence	No	%	Remark
Marriage	15	50	
Education	9	30	
Associations			
Clan			
Other (self)	7	23.3	

More than fifty percent

Women are engaged in service providing business like restaurant, hotel, and dry food store, snack bare; While 43.3% engage in retail (fruits, vegetables, kiosk, beauty salon, cloth and shoes shopping, handicrafts, and food items.

Majority of the women were responded that they have stayed in their business for less than eight years (70%) out of these 56.6% are paying taxes for government and 80% were registered by small and medium enterprise development department of the town administration.53.3% of the their customers are travelers passing by Durame town

5.1.3 Incentive and stimuli experienced

Nearly half of the women were responded that their husband has contributed a lot in supporting their business activity.

While 20% of the women have responded that family played a great role in start up process of the business.

Table 5.8 Support for business

Support start up	NO	%	Remark
Family	6	20	
Husband	14	46.6	
Children	1	3.3	
Relative	3	10	
Government other	6	20	
Total			

The majority of the women have responded that they have started their business due to marriage alliance and motivation(50%) while 30 % replied their education as driving force to create job, self confidence and productivity. 23.3 % are self initiated .

Over whelming majority (90%) of the business women were responded that their profit is allotted and distributed for family consumption from the business. From this analysis, I conclude that these woman entrepreneurs are spending on family subsistence economy rather than individual need. Pursuit for expansion of business and innovation is less in this regard.

Table 5.9 Allocation of profit

Allocation of profit	No	%	Remarks
Family	3	10	
Business expansion	-	-	
Consumption	27	90	
Reinvestment			

5.1.4. Cultural barriers and specific constraints

Table 5.9 Barriers to business activity

Barriers	No	%	Remark
Household chores	16	53.3	
Husbands	1	3.3	
Community	1	3.3	
Self esteem	9	30	
Families	3	10	
Children	-	-	

Over half of the women were responded that their major constraint and limitations are financial while 13.3% said lack of training and skill.

In regard to barriers to business growth and entrepreneurship, 53.3 were responded that household chores and domestic activities of women, while 30% said it is their own self esteem, decision making behavior that matters most.

This analysis tends to answer the individual women power of decision and structural external factors affecting of entrepreneurship endeavor. Gender roles and relationships of the society embedded in the social structure is influencing much the entrepreneurship behavior in regard to this empirical data.

5.1.5 Personal values, aspirations and entrepreneurial perception.

A number of questions were asked in regard to their personal values and aspirations. The majority of the women (53.3%) were responded that their aspiration is to be successful in business. Their personal values focus on quality service provision to community and better life and education for their children.

Table 5.10 Aspirations in life

Aspiration life	No	%	Remarks
Education	10	33.3	
Business	16	53.3	
Marriage	1	3.3	
Civil service	-	-	
Wealth	1	3.3	
Money	1	3.3	

Slightly half of the woman has an average of five children each.

The participants are asked whether they want to continue with their business or not with this situation, 66.6% were responding to pursue the activity.

Table 5.11 Number of children

Children	No	%	Remark
Yes	16	53.3	Average of 5 children
No	9	30	

In regard to entrepreneurial perception 80% of the participants were responded that they are happy and successful being managers of their over business through breaking the negative attitude towards them. They have described that patience, perseverance; customer handling, social networking is characteristic they follow and behave in their business.

Table 5.12 Sustainability

Happy in business	No	%	Remark
Yes	24	80	
No	5	16.6	
Uncertain	1	3.3	

It is observed that because of the change of the lives of these women, the social attitude towards women in business is changing. Nowadays women entrepreneurship is seen positively. To view entrepreneurship as low esteem occupation is changing.

5.2 Case studies

5.2.1 Perception of Entrepreneurship in Kambatta

A number of questions were raised in open ended interview for respondents regarding various attributes and characteristics of entrepreneurship in the society. Most of the women have experienced entrepreneurship both in family environment (married) and with out marriage and independent life.

5.2.1.1 Individual choice and opportunity seeking

From the sample study women, some have preference to their business than sustaining family and childe bearing. These women have decided not to remarry after they have lost their first husband and others decided not to have marriage contract completely.

Case 1

W/o Bezunesh Makebo

Born in Wassera kebele , Angecha woreda. She is 34 years old having two children and divorced since 1993 E.C. She is protestant in religion.

She explains her business life as flows.

"I start business life by selling local liquor (Araque) and enjera with the capital of 100 birr. I started it in pervious regime in Doyogena town While I am doing my small business, my husband decided to move to Durame for job which government assigned and I came with him. We established in Durame and In this small business I used to support my husband for his school fee. After a while he moved to another region and our contact slow down. Then I heard that he has some relationship with other woman and decided to divorce him. I have continued my life alone. With in that stressful situation I have decided to be independent".

Have you encountered any challenges in the area?

“The community has shortage of land, resource and finance. The community is very poor and have no transport high way, it was locked town. Business transaction is low. After a while, I have built a house. From this service. I have gained some income from customers who come to attend religious conferences and public meetings held in the town. I am getting suddenly huge customers at a time. Since then I didn't fear to continue the business. I have decided to hotel business due to the scarcity of hotel facilities in the town for tourists and local people. Through different challenges I have persevered not to stop the business even after I have divorced my husband. Now after ten years I have managed to have wealth amounted hundred thousand birr”.

How do you get to that level?

“It is my personal achievement,” she said and added “with out any further education than grade eight and support from family. I have endeavored to be successful business women. Off course in our society, marriage influences negatively the life of a women very much, while steps into a trade, the society gives her different bad names that could hurt her reputation. Even the royal clan (Oyeta) will despise his wife if she is sitting in the market in recent times.”

Do you believe you broke the culture in your own choice?.

“Yes. I decided not to impose my self with marriage and children. Children are chains to me. They will tie me not to move. In our culture married women all working heavily like ‘donkeys’, they carry heavy load from remote areas like fetching water and collecting fire wood, their activity in the family is enormous. As the same time they are not allowed to talk freely at home. I don't want to be imposed in a such situation. Women are ‘prisoners’ as I can see them.

I have challenged this and people see my growth and rumored she is prosperous due to having affair with witchcraft and evil spirit. Some community members hated me because of my hard work”.

What do you value in your business?

“My values in business are selling quality service with less price and high production.”

and produced local alcohol (araque). For three consecutive years I become good business women and my husband was happy by the income generated. After a while I was influenced by his protestant church not to sell alcohol. But I couldn't stop doing business and started small restaurant. Teff was very cheap at that particular time and I buy 1 quintal teff for 100 birr and produce 1000 enjera . I have been selling one enjera 0.5 cents. With that profit I have managed to build house and service store. Again I was successful in this business. In between we have got many children.

Does your marriage influenced your business? No

"I have managed to do it parallel to family responsibility. I have got eight children with me. Most of them are girls and they are supporting me while doing the business. They are not constraints to me. But the people around me didn't like my involvement in business activity as I am not satisfied with my marriage. They gossip as I am disobedient wife going to market who disregard managing home."

Does your husband encourage you?

"Yes; he is my partner advising me and supporting me with finance. He encourages me some time to travel to neighboring towns up to 20km for business. I used to buy butter from cheaper place and retail in Durame town. He understands my efforts."

What are your values that make you successful?

"I am very open to my families and supportive to children. I believe in saving culture".

Case 3

/o Abezu Girma

She is young entrepreneur having 3 children. She is married to government employee. She is 35 years old, orthodox and Amhara ethnic back ground. She describes her particular case as follows:

"I have learnt business skills from my mother. My mother was brewing local beer and made *teji*. During her activity I was attending and supporting her. As I have been growing with

business oriented family, I knew from my child hood how to handle business and the benefits of trading. I quit education while I was in grade six and started my own business. I started with a capital of 4000 birr initially to open tea room. Now I am succeeded to own restaurant and rearing children. Now I have wealth amounted 50,000birr.”

What kind of qualities you follow in your business endeavor.

“Business needs experience with perseverance and craft. Naturally a woman can have business insight; courage (tigat) and self confidence. I enter into business before marriage having self confidence to successes. After marriage I am sustaining it. I am not doubtful about my success. Always I go forward with positive thinking. Most of the women in our surrounding fear failures and sit with out doing nothing. They are not encouraged to do business.”

Have you encountered any problem combining business with family responsibility?

“I don't have any problem doing business parallel with family responsibility. I am convinced my self to pursue trading parallel to child rearing. But I have decided to limit the number of children into three.

Does your husband support you?

“One of the reasons to my success is the support given by my husband. He provides me with money to collect cereals and raw materials when needed to my restaurant.”

What is business for you?

“It is craft and wisdom that can be inherited.”

It is identified that women in the environment of family, marriage relationship and children, can initiate business but family members have to understand what the mother is doing with the income of business and what she is doing. In this family atmosphere women are encouraged to participate in trading activities.

Chapter six

Particular entrepreneurial characteristics observed in unmarried women

6.1 Perseverance (*'tsinat'*) and need for achievement

With limited financial, natural resources, poor infrastructure and cultural constraints, the Kambatta women managed and survived to do business in the last 20 years. I have explored that the process that the women gone through is entrepreneurial and challenging. With the scarcity of land and water in the area, women are survived and continued to do business. Through the fruits of their labor and perseverance, they are enjoying the independence.

This section describes the case studies of unmarried women. The aim is not to argue that the marital relationship is affecting negatively women's entrepreneurship but to show ethnographically observed Durame women entrepreneurs who are highly active in this case are all unmarried. The case clearly indicates that women's independence from male control of women's trading activities will result in working decisions on what to do, how to do and how to behave. There is no much opportunity for husband or other family to influence the woman. In this case only Meseret a young girl engaged in business with the support of her families consulting her father.

The capability of these women to support themselves through business gave them equality with other men in the town. Their social status is raised relatively to other women. W/o Adanech Gidelo and w/o Abenet Aragaw are highly recognized women in the town. They have high public status. Both of them are invited in big public meetings and gatherings together with men. So their business achievement gave these women economic autonomy and high

social status.

Case 4 **W/o Adanech Gidelo**

The first women Entrepreneur in town engaged in hotel business. She is 58 years old. She doesn't have children and divorced. She is an orthodox by religion and born in Durame town. She describes her life as follows:

"First I started my business with small local beer and alcohol trading. I started with 300birr capital. I have plan to establish my life and put my heart in business and hard work. I have been a member of iqqub for long. Since I am profitable with small local alcohol sale, I have decided to change the business to restaurant."

How was your marriage history?

"I have stopped the issue of marriage before 40 years. I have separated from my first husband then all my energy and effort goes to business. I don't have any children".

Why do you decided not to remarry?

"Beginning from childhood, personally I was challenging subordination of women in our family."

How do you get it this independence exceptionally?

"Through experience of hard work and productive endeavors to look opportunities out of marriage contract. I strive to succeed in business. I am working twenty four hours. Now I have achieved to construct a hotel costing a quarter million."

How do you break attitude towards trading women?

"I am committed more to my job. People in town are enjoying my hotel service which is the first modern available service in the town. That is why I am and quite better off relatively to other women. Kambatta women are lag behind in business due to limitations of self-realization to act independently. In my view marriage ties our efforts to grow and investment on children hinder not to sustain trading activities."

How do you see your life as business women?

"I am happy and successful in managing my business. Even I

have got respect and social value from the people since I have created different image of women toward the community. My parents encouraged me to exercise my independence.. In the community daughters are vulnerable and helpless because most parents restrict a girl's movement and prevent her from exploring the environment and seek independent job. “

Have you encountered any problem while doing your business?

“Nowadays I have a problem of marketing, limited sales, cost of raw material and taxation is high. I have started business while teff is 60 birr per quintal now it is 300 birr per quintal. There is high cost of living, scarcity of water and limited credit services in the town. Even though things are changing I would like to continue doing business. I have planned to change the business to shopping center.”

What values or personality traits made you successful?

“I believe in love, intelligent decisions and perseverance for achievement. Without much structural changes in the town, women have persevered to sustain their job in the environment where business is not encouraged. Women can learn from their experience with limited educational opportunity and skill.”

Daring (*local term-iigimat*)

Case 6

W/t Birke Desta

Birke Desta is 26 years old and unmarried. Birke lives in Kambatta with her family since 1990. She is from Guraghe and Orthodox christian. She has completed grade 12. She describes her life as follows:

“After I have completed secondary school, my results became very poor and I couldn't continue my further education. So I requested my families to attend private school. They observed my disappointment and send me 5000 birr to pursue education at private institution. But with out consulting any one I have decided to start small business with this money having courage to succeed. I started with boutique selling cloths and shoes for children and ladies.”

How are you encouraged to do business in this environment?

"I was born in a family of active people and before initiating this business, I have been working with my brother as a trader and my all families are business people. In our Guraghe community business is usual practice and accepted tradition in a society."

Are you happy and successful in the last four years?

"Yes, I am very happy and successful to. The business is good. Relatively to other regions, house rent is very cheap and I have many customers who are government employees. My products are quite different from other shops."

Do you have any plan to marry?

"I am going to marry soon. After a year I will be married woman. I have already identified my partner and consulted about my aim in life. He agreed to support my business activity. Other wise I will not marry him. Our partnership shouldn't be hindrance to my job."

Do you believe that married life and business goes together?

"It needs careful plan and openness to families. It is possible to say that it needs only planning and assigning time for child care. Otherwise I think it has no negative effect on my business. Most of the women have difficulties in handling both. I have planned with my prospective husband to limit our children so that I can concentrate on my job."

What did you experienced and learnt from your business life?

"Business needs patience (*tigist*), daring (*defiret*) self confidence (*beras metemamen*) and customer handling (*dembegna meyaz*)"

Craving ('Gugut or kinat')

During our focus group discussion all the participants have agreed that Kambata women and men have different quality of craving to improve themselves through education and job. Competitive behavior among

individuals is seen in Durame where every family has tried to build his own houses with corrugated sheets and every family sends his/her children to school. Individuals are craving to move from place to place to look opportunities, information and technology. Individual's craving is greater than communal need to cooperate for change and development. Social support for new entrepreneur is low, suspicious and some times destructive

Courage (local term-*filatimat*)

Case 7

w/o Abnet Aragaw

W/o Abnet Aragaw is 60 and she lost her husband thirty years ago. She doesn't have children. She is Amahara whose family migrated to Kambatta hundreded years ago. Her birth place is Durame and she is orthodox. She is very quite and slow while she is talking. Though she doesn't want to talk much about her life, based on my questions she tried to describe her life as follows.

I asked her how she have initiated and owned business.

"I started small shero bet (small restaurant) after the death of my husband. My husband was military official at that time it was said *nefitagna* and suddenly passed on duty. After that stressful situation, I was thinking to coup up with life. I have created a business as means to survive. No one supported or initiated me. At that time it is disgraceful to women to open and serve in the restaurant. Of course my families are not against what I was doing. I began business by mead house (*teji bet*)."

How do you managed to be one of successful women in this town?

"My life experience is full of struggle and hard work. It is my endeavor to survive and change my life led to achievement. I was fully focusing on my job rather than social activities and cultural norms. I couldn't socialize my self due to my roots. After the death of my husband, business was my life and a means to serve

community and meet people I couldn't think of marriage and lose my independence. I couldn't go to school. No one supported my activities. Perhaps above all I thank, God helped me a lot."

How your independence is affected your business.

"I do things in my own way and decide on everything with out consulting any one. I have proclaimed my independence every body Knows that I am not used to engage in associations. I am lonely women."

Are you happy and successful now?

"Of course, above all I am supporting orphans and poor people."

How do you see business?

"Business is job for me. It is my personal commitment in life. Finally I have asked her, What did you value in life. "In business life I have learnt courage (*tigat*), I bear with problems and I believe in daring."

From W/o Abnet story we identified some attributes of entrepreneurship, courage.

6.2 Social networking and family support (local term-*ilamu*)

Women usually use their family, clan and ethnicity for marketing purposes. They handle customers according to the network and closeness. Government employees, teachers, marketers and travelers have their own preferences in the town. Recently 72 women have established Durame women entrepreneurs association which is one of the women's networks for information sharing on business in the town.

Saving (*iqqub*)

Women have their own traditional saving association known as *Iqqub*. There is also traditional women's self help association namely *wijo*. Women in

association ten or fifteen support each other with dairy products, butter or cheese and collect for a member turn by turn. This can be used for marketing.

Case 5

W/t Meseret Alemu

Mesert Alemu is sixteen years old belong to Kambatta ethnic group. She is attending grade 10 at Durame high school. Messeret has started small business while she was at grade 7. She is selling stationery materials and consumable items in small shop owned by her father. More over on Saturday market she sells items in small plot in the periphery of the market. She explains how she is interested in trade at her younger age.

“My father was encouraging to have my own income to cover school fees. He believes in work and from my child hood he tells me how other towns were grown with business. He used to travel to other regions looking for job. Now he is intended to be rich in his land. He saved some amount of money from his wage and returned to his land. From this money he gave me seed money to start my own small shop. Till now he is my advisor to my business.”

Does your schooling affect your business trend?

“No. I am happy to do this business parallel to my school attendance. My future plan is to grow with business. I don't want to marry till I become wealthy and successful woman. Many girls in our society does not have such vision. Their ultimate goal is to be house wife. They don't have supportive families that could allow doing business in the market. Business is seen as lowest activity for survival and poor family's profession.”

What did you learnt from business?

“I have learnt saving skill”.

The case studies of women entrepreneurs and of their enterprises in this section clearly show that several socio-cultural conditions prevent women from fully developing their entrepreneurial potential thus undermining their

contribution to employment and economic growth. Even though there is successful cultural and economic barriers, these women have tried to sustain their business.

But most of them are failed to reinvest and expand their business due to complex socio economic factors like lack of markets and credit facilities. From the in-depth interview made, they have clearly raised some of the characteristics of personal entrepreneurial competencies and traits such as persevering, craving, courage, daring and need for achievement. The researcher has observed the socio cultural challenges faced by these women and their entrepreneurial efforts. Even though it is difficult to generalize; unmarried women seem more sustaining their entrepreneurial behavior.

Chapter seven

Dynamics of female entrepreneurship in Kambatta

The purpose of this chapter is to discuss on the findings and the way attitudes, norms values, policies and social institutions has affected women's entrepreneurial behavior in Durame. It will be argued that socio-cultural dynamics seriously affects individual strategic choices in business. It is argued here that gender has had a serious impact on the strategic choices and performance of women-owned small-scale businesses. Section one of this chapter presents the cultural enabling environment for growth potential of women owned small enterprises while in section two the critical constraints are highlighted.

In the absence of strong and properly functioning policy and institutional set up for entrepreneurship, women appear to be limited in their entrepreneurial effort. Invariably, reinvestment of profits is not seen in the context of these women in view of the pressure for immediate consumption. More specifically, the need to guarantee the survival of the family and that of the household appears to be the major priority when it comes to use of earned income. Thus, can be explained why women's small-scale enterprises have remained small in size. The choice of business activities operated by women entrepreneurs is shaped by household-centered decisions.

Household-centered pressures (multiple roles) have, further, influenced the location of women's small-scale enterprises. These pressures have forced women to invest only in smaller food service activities. Therefore risk taking and innovation is non-existent in this context.

is my contention that the lack of this entrepreneurial behavior, has not contributed to the development of new services, products and new markets, which are key factors to effective entrepreneurship.

to the extent that the above is true, women's enterprises have remained small in size. The extended family phenomenon has been exploited by women as a source of networking for their businesses, regardless of the clan and its hierarchy in the community. And they have developed saving culture through the business process.

The above analysis of women's entrepreneurial behavior and the description presented in the previous chapter has enabled us to identify two main areas which are of critical importance for the development of female entrepreneurship. The first area revolves around the conditions or factors that prevent women from effective participation in entrepreneurship, or rather those factors which have prevented and which continue to prevent women from participating in business activities.

The second area of concern revolves around the issue of positive cultural environment for female entrepreneurship growth in the light of the critical constraints identified. These issues are the subject matter of the remaining part of this section.

It is clearly seen that in Kambatta there is scarcity of natural resources and high density of population. The society is patriarchal and traditional. In this socio-economic environment, people are striving to survive, advance and achieve what they need. In this empirical study it is revealed that with less encouraging cultural attitudes towards trading woman, women are becoming more entrepreneurial than before.

In the study area women are anxious to control their own affairs and striving to make their lives happy and successful through self generated income. When we ask what is constraining or enabling to entrepreneurship it has been emphasized on emerging individual women's decision making quality as positive for entrepreneurship while some aspects of socio-economic environment are constraining for development of entrepreneurship.

I have arrived at the view that there are cultural and structural factors intertwined in this context. I have confined myself to these variables from anthropological point of view which can explain and answer the research questions raised in the beginning. Rather than examining the entire major issues addressed in this research, this discussion focuses on entrepreneurial characteristic profile of the sample women and explores socio-cultural enabling factors for emerging entrepreneurship or constraints to it

7.1 Enabling factors

7.1.1 Cultural elements

According to the findings there are also enabling environment observed for entrepreneurship like individual's need for achievement in education and it's work ethic and dedication, saving culture and endeavoring to improve life.

Women's gradual accumulation of experiences based on day to day decision making and problem solving lead to develop perseverance in women's mind. This endeavor brings change in the mind of other women to choose what they need in their life. It is clearly observed that behavioral changes have come not only with the structural changes of government or authority, institutions or traditional systems but also through individual need for improvement in their living standard. Thus entrepreneurial efforts of women impacted accepted value system and traditions that retarded their potential for decision making.

From the ethnographic field evidence it is identified that entrepreneurial characteristics and potential seen in Kambatta women are decision-making, business creation and perseverance to achievement. In this regard it is very difficult to consider innovating and risk taking behavior as the major characteristics of these women.

As it is described in the literature review part, many authors on entrepreneurship emphasized and assume introducing new products, technology, new source of material and discovering new markets as innovative traits and major attributes of entrepreneurship. In my context Kambatta women entrepreneurs may not be innovators but through creation of business they have increased their household income and improved their quality of life. Our empirical data can be supported by Hagan's thesis of entrepreneurship, which emphasizes the need to achieve status, and success is the motivating or enabling factor behind entrepreneurship.

From the data we have found some strong women who have challenged the culture and attitude of the community and persisted to do their own petty trading like local alcohol (Araque, Tella, Borde), food serving, tea and biscuits. Today, they are able to have bigger hotels and restaurants through time. These women have sacrificed their marriage and didn't decide to remarry after they have lost or separated from their first husbands.

In regard to married women entrepreneurs it is identified that having children may not have any impact on trading as much as it is well planned and organized. Some women or girls are not encouraged to do business unless otherwise they are supported by their families. As one of my informant said, "wise women can manage child care and business at the same time. But most of the women are submissive to their husbands' attitude or they don't have the wisdom to handle both. It is up to the individual women's decision."

Women who are already engaged in business are very happy to do the job after they have benefited from it. Even though the society had been ridiculing women who engage in business as prostitute, unwanted and irresponsible to family in the past, some are managed to establish business. Especially the royal Oyeta clan did not allow his wife to do business. It is despised for royalty to see his wife sit in the market or open a bar. Traditionally women were not encouraged to do business in Kambatta society. Women who do business assumed as wild who are out of family norm.

Nowadays some have broken the custom and attitude and have become successful in business. The research has found out that women who are supported by their husbands and families are sustaining their business whether profitable or not.

From data it is found out that 66.6% of sample women engaged in business are married and 33.3 are unmarried. But in this ethnographic study it is difficult to generalize as marriage is constraining or enabling to business or to say married women are unsuccessful in Kambatta women's context. It has complicated factors. For this study it is explored that married women in urban centers can also be successful with in supportive and educated family environment and in the cases where husbands have positive attitudes towards trading wife.

It is observed that most of the husbands do not encourage a woman who travel and do business in full time job. The result of the research above demonstrates that people in Kambatta view marriage as the moment at which women begin to grow into social adults responsible for family creation. Further more, they believe marriage should be women's highest goal and that with in marriage, women are destined above all to be house wives and mother. Women themselves highly value motherhood. With in the social structure they are supposed to aspire to marriage as highest goal. This

generally limits their education and mobility. It has also consequence for their access to income earning activities or entrepreneurship.

Unlikely to this, married women whom their husbands support, are encouraged to entrepreneurial effort. And women grew in entrepreneurial families (the case of Abez and Berque) showed their level of exposure to entrepreneurship skills and social network as well as self-confidence.

The implication of this thesis is that contrary to Belachew's (2002) view which generalizes Kambatta women as entirely dependent on their husbands, this study found out that there are a lot of women emerging who are dependent on their own business and entrepreneurial wisdom. These women have less educational opportunities and depend only in their entrepreneurial behavior.

In this regard my findings are inconsistent with liberal feminist Wollenstoncraft who emphasized in her liberal feminist view on education as the only factor for women's decision-making and individual freedom. From this empirical data we have found that women entrepreneurship behavior can emerge with out formal education. It needs promotion and encouragement of these cultured personal entrepreneurial traits like perseverance, courage, need for achievement and decision-making. The data shows that women in the sample 60 percent are below grade 8 and 40 percent are above grade 10 and below 12.

Out of these, four of more successful and entrepreneurial, are below grade eight. The women having greater quality of entrepreneurial characteristics in this context are not educated much. But they became leaders in their own sphere. If they are leaders there is decision-making quality of entrepreneurship with in them. Some of the business women identified in the cultural context of Kambatta, are more decision makers who have dared to be independent from imposed social custom and gain economic freedom.

Approaching the study of women entrepreneurship through the social behavioral sciences is of course one of the many ways of dealing with the topic. As I have mentioned earlier entrepreneurship can be explained from the perspective of different discipline like psychology, sociology, economics management or business administration. So it has no clear-cut approach to define it. Its attributes and characteristics differ in various cultural context. So, "How Kambatta women's entrepreneurship is explained?" is the major question.

Some of the explanations given by anthropologist Barth (1967) about entrepreneur can be supportive to this empirical study. According to him entrepreneurs are social agents that discover new ways of doing things. Four women entrepreneurs in Durame who broke the tradition are seen as leading women in hotel business and have respect in the community. Nowadays they have shown perseverance and exploited their opportunities to do different things in the community.

The presence of determined independent women in the rural towns like Durame is a clear indication that the present reality no longer corresponds to the recognized ideology or attitude of the traditionally based society. This means that the behavior of people towards business and entrepreneurship is changing. Full realization of the changed behaviors have helped the community to re-examine and re-state it's ideology and social structure towards business women in the town.

7.1.2 Structural issues

According to the interviews made with Kambatta Tambaro Zone (KT) officials, government's attention and significant support for women entrepreneurship is available.

Women's right advocates are also facilitating to reduce harmful traditional practices that inhibit the freedom of women. This enabled the social environment in Kambatta to be sensitive to women's issue and interests. Kambatta Menti Gezima(KMG), a local NGO is working hard to penetrate the traditional structure that affect the potential of women through community conversation tools and models adopted by UNDP.

The Kambatta have been known to have cooperative work oriented social organization (Seera) which can help entrepreneurship grow. But that culture is not exploited yet with men and women of Kambatta.

While discussing about individual action and structure of society, it can be said that both of them are symbiotically related in this context.

7.2 Constraints

7.2.1 Cultural constraints

The above analysis of women's entrepreneurial behavior and the functioning of their enterprises clearly suggest that there must be fundamental constraints to the development of female entrepreneurship in Kambatta. It is evident that women's entrepreneurial behavior must be understood in the context of the critical factors that have influenced this behavior and that have subsequently affected negatively their performance in business. In this section the critical constraints are highlighted and presented. These constraints are cultural in nature.

The data in the sample shows that most of the businesses (70%) are created in less than eight years time. This is the indication that women's entrepreneurial endeavors are emerging and women's decision-making role is increasing in Kambatta society. It is observed that the common attitude towards business women is changing.

unmarried women who managed to be independent in their own lives have been able to organize their work and decide to devote more time to entrepreneurship while married women are tied to their daily routine of domestic service and less in trading in Durame town. Most of the women have elaborated that house chores is the major constraints for advancing their business. But four outstanding women in business have shown the behaviors of action and decision to create and sustain their own business through the challenges of gender related attitudes and values.

2.2 Structural constraints

In spite of the above enabling environments, there are limitations on access in training, education, credit facility and organization of women's entrepreneurship activity. There are also structured traditional value systems that hinder women's achievement and independence. Patriarchy gave less power and resources to women in the society.

The importance of literacy and education for women in business is impossible to overemphasize. Illiteracy limits women to working at the lowest level of the informal sector. Till now there are no sufficient vocational and technical schools in the zone. Only one is available for half a million people. Women's responsibilities as family carriers have direct implications for their business strategies and entrepreneurial pursuit. From the data gathered, profit is rarely considered as surplus to be invested in the business itself.

The majority of the women in the sample (90%) have responded that they use their profit to meet immediate family needs and consumption. Such as school fees, basic necessities, salt, oil, cloths and other manufactured goods for the family. Even when it appears that women are breaking out of traditional roles by producing for cash, their nature of their involvement in serious entrepreneurship is still determined by gender norms. They are limited to

all business in agricultural produce and food preparation. Lack of marketable skills is one of the constraints for women not to involve in various business sectors that men enjoy.

As mentioned earlier, there is also a popular prejudice against women traveling to neighboring towns for trade. Gendered patterns of ownership and control of assets impact on women ability to build business. Recently formulated land policy has provisions for women to own land but the implementation is delayed in Kmabatta due to less efforts to implement the policy from policy maker's side.

In regard to credit and financial support, there are no institutions that provide credit for women in the area. They have problems to have collateral to engage in large scale business. Almost all don't use bank services for their business activities due to its bureaucratic and harsh requirements of collateral. From the data it is observed that 66.6 % need urgently finance or credit for their business growth. So women face many structural problems in the area.

Chapter Eight

Summary and Conclusion

The main objective of this thesis is to describe women entrepreneurial behavior among the Kambatta of southern Ethiopia from an anthropological perspective.

As far as women's entrepreneurial behavior is concerned, the findings of this study show that values, traditions and norms have greatly affected women's participation in entrepreneurship. More specifically, the society's constructions of what constitutes male and female roles and responsibilities, behavior and values, which have resulted into distinct gender division of labor in the society, have also been manifested in the dynamics and development of women's entrepreneurship in Kambatta.

There are also structural constraints that inhibit women's entrepreneurship in Kambatta. Traditional cultural values system discourages women's self-confidence and independence. This begins from the birth of female child. In Kambatta society when a child is born a thrill sound rings out. The number of celebrations depends on sex of the child. For a boy it is four times and for a girl three times. Even if one cannot find out if the numbers eight and four have any symbolic significance, they imply giving more value of male to female.

As there are very real pressures on women to behave in certain ways (like being subservient, submissive, shy and passive) to lead their lives according to acceptable norms; patterns and values. In this social environment, women have no desire to be one's own boss and independent. In business it is assumed that the so called weaker; lower class goes to the market not the wealthy of higher social class. Previously women were not encouraged to do business in Kambatta

Even though the attitude is changing, still women's more demanding role in the family, relative to men's affects their entrepreneurial ability by reducing the time, energy and concentration levels of women in business. In Kambatta culture the child, son or daughter has to obey his or her elders in his/her clan system.

This authoritarian family structure hinders creativity, initiative taking and entrepreneurship growth. Data from this study of women's entrepreneurship show that the behavior and choices of the women were affected by patriarchal and gender stereotypes, which make women controlled. With in this structure, women's attitude towards self also inhibits entrepreneurial pursuit. So it is clearly evident that there are cultural and structural factors affecting these women.

In another dimension, the study explored and found important information about Kambatta Women's Entrepreneurship. Entrepreneurs found in this study can be called initiators of business who broke generational structure that discourage women in business. This happened in a very few years time (5-8 years).

The finding shows that the question whether unmarried women are more entrepreneurial than married can not be proved. It is difficult in this stage to generalize as marriage is constraining or enabling to business endeavors or to say married women are successful in Kambatta context. It has complex factor that doesn't indicate specific variables. It is identified that married women can also be successful within supportive family environment and in the cases where husbands are encouraging their wives. The study found that the majority of women (66.6%) are married but decided to engage in business in their own decision to pursue entrepreneurship.

30 for the development factors of women entrepreneurship, the argument based on only structural issues like credit or capital, education, government policy and regulation, power relation in society cannot explain fully. But cultural attitude of individuals and their behavior that influences the decision making process should also be considered as factor in this context.

Economist Hayat Ahemed(1997) in her study on women entrepreneurship in Addis Ababa street, she have concluded that credit, policy environment and market are major constraints for these entrepreneurs. She couldn't assess cultural issue and attitude of the community. With respect to development factors of entrepreneurship, explanations based only on economic , structural or individual power are insufficient to account women's entrepreneurial endeavors in Kambatta society. The evidence from this study shows that (from case studies) business ownership of women is a relatively new development in Kambatta society and large number of women engaged in business since 1998. These individual Kambatta women have taken bold step and choose to become entrepreneurs in a very short period of time without much enabling structural environment, institutional set up and social changes.

As I have mentioned in the beginning, the underlying motivation for writing this thesis was to show the efforts of women 'entrepreneurs' in Kambatta context. It was an attempt to show these women are endeavoring to change their lives through entrepreneurial behavior. These women having stepped out of the tradition which have strictly limited their role as only housewives. It is found out that some are even decided not to remarry and remain single for the purpose of independent business activity.

This empirical study has also tried to determine whether entrepreneurial concept derived from western culture is evident in cultural context of Kambatta. It is clearly observed that entrepreneurship is practiced

traditional societies like Kambatta with limited resources and structural constraints in the area.

Entrepreneurial process expressed in Durame is quite different. Most women consider their business activity and income rather as a means of caring for the entire family and consumption not for business advancement and profit. Women are contributing positive benefits for families with their small trading. Some single women trying to diversify their business rather than creating new ventures.

They have preserved the job in limited market and resource in the environment. They have developed their business from small traditional liquor distilling trade to bigger hotel service business. In this regard their need for achievement, perseverance and opportunity seeking and decision is particular entrepreneurial characteristics that are identified within Kambatta entrepreneurship practice. These behaviors have been developed through gradual accumulation of experiences based on day-to-day decision-making and problem solving.

This ethnographic evidence suggests that an argument drawn solely from researches based on cultural values of developed world and focusing on individualism does not work in this context. Family responsibility and women entrepreneurship highly goes together and they are not contradictory in this context. Marriage is valued more than independent business activity. Majority of women do business parallel to family responsibility.

The study found out that in Kambatta there are gender based roles and behaviors assigned to women that affect their potential. Parallel to this, there are cultural traits that affect the growth of women entrepreneurship and individual behavior of competence. In Kambatta the emergence of determined independent women in towns like Durame is clear indication that past

attitudes, customs and ideologies of the traditionally based restrictions of women's entrepreneurial role in Kambatta society is changing.

As it has been documented in different literatures, the patriarchal gender biases are the root causes of the gender based household and social division of labor in Kambatta society. Through the gender based household and societal division of labor, women have been assigned such tasks as child rearing, food preparation; fire wood collection, fetching water and other household chores. This has subsequently resulted into unequal work burdens between men and women, to the disadvantage of women.

As the findings of this study suggest, women's multiple roles and this over work have greatly affected their ability to exploit more profitable business opportunities. Patriarchy also gave less power and resources to women. The societal gender prejudices and stereotypes have further contributed to women's low access to resources and affected their self-confidence, their achievement motivation, and innovativeness and even to take risk.

The research has revealed the major characteristics of women entrepreneurs in Kambatta as decision making, perseverant, patient, courageous, opportunity seeking, networking and customer handling. Understanding these behavioral traits helped to identify the barriers for women entrepreneurship in Kambatta. Within this context, it is identified that women entrepreneurship development can be hindered by cultural and structural factors in combination. In this regard this finding appears to be inconsistent with some of Giddens and Barth's conclusion that emphasize on individual decision making power than external social structure. Unlike to this thesis, Giddens sees the modern construct of structuration as not external to the individual, but as interdependent with the individual.

I argue that women in Kambatta cannot develop their creative role because of their limited freedom to express themselves and access to resources in the community. This I can see as external structure to their self-esteem and individual power.

As this thesis attempts to record entrepreneurial traits and characteristics of Kambatta women, the traditional understanding of entrepreneurship of the Kambatta differs from that of the western entrepreneurship concept that focuses on individualism. From the findings of this research it is identified that social networking in *iqqub*, churches, clan membership in associations is part of entrepreneurship character in the community. And innovation is not major attribute in Kambatta women's context. These women are rather initiators of business with available resource. In fact, Kambatta women in Durame are not seeking power and maximizing profit in their business behavior as explained by Fredric Barth and Rosaldo.

Some of the challenges of the research are methodological and problems were encountered with the research in analyzing and measuring achievements and fulfillments of women entrepreneurs having families and children. Success in the role of marriage and family creation is not compatible with women entrepreneurial success. Finally the results of this thesis can inspire further research by raising questions pertinent to women's entrepreneurship behavior in the country like how highly educated or youth perceive entrepreneurship in other urban centers and how much the social structure or cultural traits of the country influence entrepreneurship. This research with limited data and coverage couldn't challenge pervious theories. But in the future with detailed ethnographic study more investigation can be done on the topic.

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Plate No. 2. Woman selling for



Plate No. 1 Focus group discussion at Durame 20, 2006 (March)





No.4 A woman baking biscuits for breakfast



No 5 Traditional Kambatta hand crafts made by women
markets



Plate No 6 A girl boiling tea for break fast at market place.



Plate No 7 Women selling local drink (Araque)



Plate No 9 Women selling vegetables

No 8 A girl owning a kiosk at Durame



No10 Outstanding women entrepreneurs at Durame





Plate No.11 Kambatta women selling traditional hand craft items at exhibition



Plate No.12 Women smoking traditional tobacco(Gaya) at the market



Plate No.13 A researcher using local transport at Durame



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17/12 ወ/ቤተ
ዓፄ

ጉዳዩ፡- ተጠባቢ ሰለጠጠ የቆየ፡

ከከጋጣጥ ጠቃሚ ዜግ አስተዳደር በቀጥታ ከወ/አስ/ዎ/567/88
 11/01/98 በተፈጸሙ ደብዳቤ ለአቶ ደብተ ሉረንሶ ለተባሉ የክላሳ
 ዩኒቨርሲቲ ተግሪ የግራፊት ማኅተም ለሥራ ጉዳይ የሚከተሉ ደረጃዎችን
 ተገቢ ተገቢ የተፈጸሙ ደብዳቤ ደርሶን ተሰብኞለ፡፡
 በዚህ ወሰን ለተጠቃሚ ተጠባቢ በወ/ቤተ ዓ በኩል አገልግሎት
 ባለፈ፡፡



“ ከሠላም ታ ገር ”

(Handwritten signature)

አዮሮ ካቢሳ ገሰጦ
 AYANO KABISO GESEMO

ጸሐፊ

ለቶ ደብተ ሉረንሶ
 - ራ ዓፄ

ቃለመጠይቅ

ደስታ ሎሬንሶ በአዲስ አበባ ዩንቨርስቲ የሶሻሎጅና ሶሻል አንተርፖሎጂ ክፍል ለሁለተኛ ድግሪ የምርምር ስራ በማከናወን ላይ ነኝ።

ናት ትኩረት ያደረገኩት የከምባታ ሴቶች የንግድ ጥበብ (ኢንተርፕራይዥን) ባህርይ ከባህል አካያ ለመተንተን ነው።

ለዚህ ጥናት የሚያገለግል መረጃ ለማሰባሰብ ይህ መጠይቅ ተዘጋጅቷል። ይህንን መጠይቅ በመሙላት ትብብር ቢያደርጉ ምስጋናዬ የላቀ ሲሆን ይህን የግልጽ ማንነትና ሚስጥራዊነት እንደምጠብቅ አረጋግጣለሁ።

- ሁኔታ
- ፊደላዊ
- ሀ. 20 በታች
- ለ. 20 - 25
- ከ. 26 -30
- መ. 31 -35
- ሀ. 36 -40
- ረ. 41 -45
- ሸ. 45 -50
- ቲ. ከ50 በላይ

- ትምህርት ደረጃ
- ለ. መፃፍና ማንበብ ያለመቻል
- ለ. መፃፍና ማንበብ
- ከ. 1 - 4
- መ. 5 - 7
- ሀ. 8 - 7
- ረ. ከ10 በላይ

- ሥራዎች ሁኔታ
- ለ. ያላገባች
- ለ. ያገባች
- ከ. በሞት መለየት
- መ. ፍች
- ረ. በህይወት መለየት

- ሰብ ሁኔታ
- ለለቢትም ፊደላዊ
- 20 - በታች
- 20 - 25
- 26 - 30
- 31 - 35

- ሠ. 36 - 40
- ረ. 41 - 45
- ሸ. 46 - 50
- ቀ. 51 - 55
- ቤ. 55 በላይ

1 የባለቤትዎ የስራ ዓይነት

- ሀ. ግብርና
- ለ. የመንግስት
- ሐ. ገግድ
- መ. መምህርነት
- ሠ. የጦር ሠራዊት
- ረ. ሌሎች

3 ልጆች አለዎት

- አዎ-----
 - የለኝም-----
- 1 ከሆነ ስንት ልጆች?-----
- ጆችዎ ዕድሜ
- ሀ. -----
 - ለ. -----
 - መ. -----
 - ሠ. -----

4 ከቤት ወጪ ሲሰሩ ልጆችዎን የት ያደርጋሉ

- ሀ. አብረው ይመጣሉ
- ለ. ቤት ውስጥ ይጠብቃሉ
- ሐ. ወደ ት/ቤት ይሄዳሉ
- መ. ሌሎች

5 ከገቡ ከባለቤትዎ ጋር ይኖራሉ

- አዎ-----
 - አይደለም-----
- ይደለም ካሉ ለምን?
- ሀ. ላለመኖር ምርጫዬን ስለሆነ
 - ለ. ከከተማ ወጪ ስለሆነ
 - ሐ. ሌሎች

6 የት ተወለዱ

- ሀ. ከተማ ውስጥ
- ለ. ገጠር አካባቢ
- ሐ. ከሆነ ውጪ

7 ብሔረሰብና ገጣሚ

8 ከከተማ ውጪ ከመጡ መቼ መጡ

- ሀ. 1982 በፊት
- ለ. 1982 1987
- ሐ. 1987 1995

መ.ከ1995 በኋላ

2.9 ወደ ከተማው የመጡበት ምክንያት

- ሀ. ለንግድ
- ለ. ለትምህርት
- ሐ. ለመንግስት
- መ. ሌላ

2.10 ወደ ከተማው የመጡት

- ሀ. ከቤተሰብ ጋር
- ለ. ከባለቤቱ ጋር
- ሐ. ብቻዬን
- መ. ብቻዬን ከልጆች ጋር

2.11 አሁን ያሉበት መኖሪያ

- ሀ. ኪራይ
- ለ. የራስ
- ሐ. ሌላ

ንግድ ሁኔታ

3.1 የሚሸጡት ምርት /አገልግሎት ዓይነት

3.2 ለእያንዳንዱ ምን ያህል ያከፋፍላል

3.3 ዋጋው ተለዋዋጭ ነው ወይስ ቋሚ
ተለዋዋጭ ከሆነ መቼ -----

3.4 የአገልግሎቱ ወይም ምርቱ ጥሬ ዕቃ

- ሀ. ውድ ነው
- ለ. ይረከሳል
- ሐ. ተመጣጣኝ

3.5 የእርስዎ አገልግሎት ተጠቃሚዎች

- ሀ. የመንግስት ሰራተኞች
- ለ. ነጋዴዎች
- ሐ. መምህራን
- መ. መንገደኞች

3.6 ከንግድ ያገኙትን ገቢ ብቻዎን ለማስቀመጥ ይችላሉ
አዎ

- አይደለም
- አይደለም ካሉ ለምን-----

3.7 የንግድ ትርፍዎን በምን ላይ ያውሉታል

- ሀ. በቤተሰብ ጉዳይ
- ለ. በንግድ
- ሐ. በልጆች
- መ. በቤት ፍጆታ
- ሠ. ሌሎች

3.8 ንግድዎን በጣም ትርፋማ ለማድረግ የሚያስፈልገው ምንድን ነው?

- ሀ. ገንዘብ
- ለ. መሬት
- ሐ. ቁሳቁስ
- መ. የንግድ ቤት
- ሠ. ስልጠና

3.9 ትርፍዎን በምን ላይ ያውሱታል

- ሀ. በቤተሰብ ጉዳይ ላይ
- ለ. በንግድ
- ሐ. በልጆች
- መ. በፍጆታ
- ሠ. ኢንቨስትመንት

3.10 ለንግድ ቤትዎ ክፍያ አለው አዎ

- አይደለም
- አዎ ከሆነ ለማን ይከፍላሉ?

3.11 ለንግድዎ ፍቃድ

16.ልግዎታል

- አዎ
- አይደለም
- አዎ ከሆነ ለማን

3.12 ለንግድ ለስራዎ ቀረጥ

ይከፍላሉ

- አዎ
- አይደለም
- አዎ ከሆነ ለማን

3.13 በንግድ ስራዎ ላይ ምን የሀል

ቆይተዋል

- ሀ. ከአምስት ዓመት በትች
- ለ. 5-8
- ሐ. ከ 8 ዓመት በላይ

3.14 በንግድዎ ይደሰታሉ

- ሀ. አዎ
- ለ. አይደለም
- አይደለም ከሆነ ለምን-----

አዎ ከሆነ ለምን-----

3.15 ንግድዎን እንዲጀምሩ የረዳዎት ማን ነው?

3.16 ይህን ንግድ ለመጀመር ማን ረዳዎት

- ሀ. ቤተሰብ
- ለ. ባለቤት
- ሐ. ልጆች
- መ. ዘመድ
- ሠ. ሌላ

3.17 ይህን ንግድ የጀመሩት ከመቼ ወዲህ ነው?

- ሀ. ከልጅነት ጀምሮ
- ለ. ከጋብቻ በኋላ
- ሐ. ከባለቤቱ ሞት በኋላ
- መ. ከፍቺ በኋላ
- ሠ. ከአዲሱ መንግስት በኋላ

3.18 ይህን ንግድ ይተገላሉ

- አዎ
- አይደለም
- አዎ ከሆነ ለምን-----

አይደለም ከሆነ ለምን-----

3.19 ምርጫ ቢኖርዎት ሌላ መስረት የሚፈልጉት ይኖራል

4 ማህበረ - ባህላዊ መረጃ

4.1 ንግድዎን እንዲጀምሩ ይበልጥ የገፋፋዎት ምንድን ነው?

ሀ. ጋብቻ

ለ. ጉሣዬ

ሐ. ትምህርት

መ. ማህበር

ሠ. ሌሎች

4.2 ሴቶች በንግድ እንዳይበለጹ ለማድረግ የሚያገዳቸው

ሀ. የቤት እመቤትነት ስራ

ለ. ባለቤት

ሐ. ህብረተሰብ

መ. የራስ መተማመን ብቃት ማነስ

ሠ. ቤተሰብ

4.3 ሴቶች በንግድ ዓለም ድፍረት አላቸው ብለው ያምናሉ

አዎ

አይደለም

አዎ ከሆነ ለምን? _____

አይደለም ከሆነ ለምን? _____

4.4 በራስዎ ላይ ያለው አመለካከት በንግድ ላይ ተጽዕኖ አድርጓል

አዎ

አይደለም

አዎ ከሆነ ለምን? _____

አይደለም ከሆነ ለምን? _____

4.5 በንግድ ስራዎ ላይ ያጋጠሙት ችግር ካለ? _____

4.6 ንግድዎን መቀየር ቢፈልጉ ወደየትኛው ዘርፍ ይመርጣሉ _____

4.7 የህይወትዎ ከፍተኛ ዓላማ ምን ላይ ያተኮረ ነው?

ሀ. ትምህርት

ለ. ንግድ

ሐ. ጋብቻ

መ. ገንዘብ

ሠ. ንብረት

እናመሠግናለን

QUESTIONNER

Introduction

My name is Desta Lorenzo. I am a university student from the department of psychology and social anthropology. I am interested research in women's entrepreneurial work in Kambatta society, I would grateful if you could help me by answering some questions about your business and life. I would like to assure you that your identities will be concealed.

Personal background(Age)

less than 20

20-25

26-30

31-35

35-40

40-45

45-50

more than 50

Educational background.

Can read and write

Can not read and write

Grades 1-4

Grades 5-7

Grades 8-7

Above 10

Marital Status

. Single

. Married

. Widow

. Divorced

. Separated

Household information

What is the age of your husband?

A. < 20

B. 20-25

C. 26-30

D. 31-35

E. 41-45

F. 45-50

G. 50

What is the occupation of your husband?

2.1

A. Farmer

B. Government employee

C. Business man

D. Teacher

Will you continue with this job

Yes, why

No, why not

What did you need most to accelerate your business

Training

Capital

House

and

If you had a choice is there any other kind of work you would prefer to do?

Socio-cultural information

What did you think holds women back from business .

Marriage

Clan background

Education

Associations

Other Specify

What did you think barrier for women not to do business

Household activity

Husbands

Community

Self Esteem

Families

Does your attitude toward your self influence your business

Yes

No

If yes how

What problem do you face while running the business ?

If you want to change the business what would be your preference?

Policy environment (Government office only)

What are the policy guidelines for women in business

Do you have any gender sensitive projects?

What are sector specific women enhancement strategies

What are the ratios of woman empowerment and participation

Do you have any strategy to reduce cultural constraints against women's productivity

Do you pay for using your place of business

Yes

No

If yes, for whom do you pay?

Do you like your place of business

Yes

No

If yes, why _____

Do you need a license to sell

Yes

No

If yes for whom

Do you pay tax

Yes

No

If yes for whom do you pay

Why do you choose this place for business

How long have you been in business

Less than 5 years

5-8 years

More than 8 years

Do you enjoy your business

Yes

No

If no why not

If yes, why

Who helped you to start this business

Family

Husband

Children

Relatives

Others (Specify)

When did you start doing this work

. Ever since I was a Child

. Since I was married

. Since my husband death

. Since my divorce

. Since the new Government

- A. Rented
- B. owned
- C. other (Specify)

Do you consider that your standard of living had improved or declined since g to the town.

- A. improved
- B. Declined
- C. not sure

if improved in what ways

- A. enough food
- B. Children go to school
- C. enough income
- D. Others (specify)

what is your religion _____

Business related questions

What do you sell

How much do you charge for each

How do you decide on what to charge?

Does this price vary during the day or from day to day or on special occasions?

- Yes
- No

When

or the products or services that you are selling today how are the costs

- a. expensive
- b. Cheap
- c. Fair

Who are you most frequent customers.

- A. Government workers
- B. Business people
- C. Shoppers.
- D. Teachers.
- E. Others (specify)

Are you free to keep the money that you earn from this business

- Yes
- No

If No

Why _____

How do you spend your profit

- A. Home(family)
- B. Business
- C. Children
- D. Consumption
- E. re-investment

E. Military

F. Other (specify)

Do you have any children?

How many? _____

What are the ages of your children?

What do you do with your children when you are working away from home?

Bring them with you

Someone take care of them at home

They go to school

Other (Specify)

Are you married, do you live with your husband?

Yes

No

If no, why?

I choose not to

He is working out side town

Others (Specify)

Where were you born?

Inside town

Country side

Out side the Zone

What is your ethnic group _____

When did you come out side the town?

Before 1991

1990-1995

1995-2000

After 2000

Why did you move here?

Business

Education

Government work

Other (Specify)

How did you come to the town?

With your family

With your husband

Alone

Alone with children

Other (Specify)

What is the status of the house that you occupy?

Women empowerment and advocacy (CBO, NGO'S and Associations)

What are your major focus areas in women's economic empowerment

Do you have women entrepreneurship promotion programs

What do you think are barriers for women in business?

What is your vision to make women productive in business?

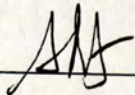
What do you recommend to strengthen women entrepreneurship?

THANK YOU FOR YOUR REPLY

DECLARATION

I, the undersigned, declare that this thesis is my original work, has not been presented for a degree in any other university and that all sources of material used for the thesis have been duly acknowledged.

Name: DESTA LORENZO

Signature: 

Place and Date of Submission: A.A.U

July 2006

Advisor(s)

Name: Koh Abadio Signature 