

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF SOCIOLOGY

RURAL WOMEN IN THE INFORMAL SECTOR-CHALLENGES
AND OPPORTUNITIES: THE CASE OF MERTULE MARIAM
TOWN, EAST GOJJAM ZONE

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JUNE, 2016
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**RURAL WOMEN IN THE INFORMAL SECTOR-CHALLENGES
AND OPPORTUNITIES: THE CASE OF MERTULE MARIAM
TOWN, EAST GOJJAM ZONE**

**A THESIS SUBMITTED TO THE DEPARTMENT OF SOCIOLOGY IN
PARTIAL FULFILLMENT OF THE REQUIRMENTS FOR THE
DEGREE OF MASTER OF ARTS IN SOCIOLOGY**

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This is to certify that this thesis is prepared by Bezuayhu Temesgen, entitled: Rural Women in the Informal Sector-Challenges and Opportunities: The Case of *Mertule Mariam* Town, East Gojjam Zone and submitted in partial fulfillment of the requirements for the degree of Master of Arts in sociology complies with the regulation of the university and meets the accepted standards with respect to originality and quality.

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LIST OF ABBREVIATIONS

AAU=Addis Ababa University

AIDS= Acquired Immune Deficiency Syndrome

CSA=Central Statistical Agency

DFID= Department for International Development

ET=Ethiopia

FGD=Focus Group Discussion

HIV =Human Immune Virus

KIs=Key Informants

KII=Key Informant Interview

IS=Informal Sector

LD= Local Drink

LDS= Local Drink Selling

LDSs=Local Drink Sellers

MMT=Mertule Mariam Town

SLF=Sustainable Livelihood Framework

TSPs=Transforming Structures and processes

UN=United Nations

WB= World Bank

GLOSSARY OF LOCAL TERMS

Arata/woled = means locally taking credit from someone and returned it with some amount as a liability

Arem= working on other farmers land during summer season for identifying bad things threaten the crop

Atella= the end product of tella or katikala produced and used for the fattening of animals as a food

Boleka Lekema=working in grain traders to identify the good from the unwanted grain

Chircharo: is a selling of katikala in retail form with melekiya by producing the katikala in their house or by buying from whole sellers.

Debbo=an institution which is organized for ploughing/sowing, weeding or harvesting and house construction activities practiced in the local community

Denbegna= Customer who occasionally drinks in one woman local drink house

Equb= a traditional saving and credit association, of which its purpose is basically to pool the savings of their members in accordance with the rules established by the group

Edir= is a common informal institution both in rural and urban areas which is primarily a burial society whereby savings are made to cover the cost of funerals and weddings.

Finiture=is a social agreement wherein people in the selling and buying of cattle come together and drink local drinks while they make the agreement between the parties.

Gesho= is a local plant used for the brewing of tella and katikala together with various grains.

Gimila: is the selling or buying of *katikala* in a whole sell form

Megazo/Yekul=half sharing by working on other agricultural land

Katicala=is a filtered beverage made from *Gesho* and other crops and fermented for 7 days then boiled and become liquid and drink

Melekiya=is a small *katikala* drinking material made up of glass used to sell *katikala* as retailer form in *katikala* selling house

Sahin= is a measurement used for cereals, which holds up to 1 and quarter kilo of cereals

Setegna Adari/shermuta= is prostitute, which is a bad word, used by the local community to insult women *katikala* retailer and sometimes to *tella* sellers.

Tella=is a home fermented local alcoholic beverage; prepared from various grains such as maize, millet, sorghum, barely, wheat and *Gesho*.

Terimus= is a material which is made up glass used to sell *katikala* to other wholesalers

Tit-fetil= making of traditional cloth

Tsom= is a ritual activity of Orthodox Christian religious follower wherein they are refrain from alcoholic drinks.

Wasi= someone who used to be guaranty to others during the time of credit taking or other activities

Abstract

Women have been engaged in the informal sector in general and local drink selling in particular because of various factors; and there are also various challenges while they were operating within the sector and lead their livelihood. This study investigates rural women in the informal sector-challenges and opportunities with particular emphasis on Katikala and tella producers and sellers in Mertule Mariam town, East Gojjam Zone, Amhara Regional State. Employing a cross sectional qualitative research; primary data were gathered from women local drink sellers and various groups of selected study participants. In-depth interviews, key-informant interviews, focus group discussions and direct observation were used as method of acquiring information which was finally analyzed thematically to provide a qualitative account on the issues under study. The study shows that lack of sufficient agricultural land, divorce, low level of education, widowhood and the need to supplement income were the overriding socioeconomic factors compelling women to engage in local drink selling. Moreover, interviewees and key-informants raised the social value of the local drinks, access to physical capital such as road and market accessibility, locational advantage, low capital requirement, and existence of nonfarm income generating activities as the most important socioeconomic aspects attract women to specifically engage in local drink selling. The study further reveals that women in the activity confronted many social challenges which include the negative attitude of the local community members, competition and conflict with other local drink sellers, conflict with their customers and health problems. The economic challenges of women local drink sellers were also found in the study which involves seasonal fluctuation in demand of their product, lack of access to formal credit, lack of working space, and increase in fire wood price. The study has revealed that women have adopted various coping strategies such as involving in off-farm and nonfarm income generating activities in part-time and cotton spinning a side work at home. Women's strong social capital helped them both to start their business and as a coping mechanism in enabling them to take credit from relatives and neighbors. At the end, the study verified that while most of local drink sellers have had the aspiration to continue with the current business, some, particularly katikala retailers do not have the desire for continuing the business as they become unprofitable and exposed to various abuses and health problems.

Key words: *Local drink selling, Livelihood strategy, socioeconomic factors, socioeconomic challenges, coping strategies, social capital, future aspirations, Mertule Mariam town.*

Chapter One: Introduction

1.1. Background of the Study

Informal sector plays an important role in the provision of means of survival and creation of employment opportunities for the vast majority of poor households around the world (Blades 2011). Over the past two decades, employment in the informal sector has risen rapidly in all regions of the world (Alter 2000).

It is generally argued that informal sector is a major breeding ground for formal sector employment wherein more than half of economically active people, in Africa and Asia, are employed in the sector. In Africa, specifically, informal sector constitutes the second largest source of employment for livelihood following agriculture (Chambwera *et al.* 2011).

Evidently, in several regions of African countries, the contribution of informal sector to total household's income is significant, which accounts for nearly 30 % of total income and over 40 % of total urban income (Alter 2000). The sector in Ethiopia too plays an imperative role not only by generating income and employment for the poor people but also by producing essential goods and services for many households (Ebisa 2012).

Empirical evidence shows that both men and women are found to be engaged in the informal sector globally; but women represent the world's largest share of employment in the sector. In Africa, for instance, women's participation accounts 78% in non-agricultural employment such involvement in daily wage labor and street vending, 61% in urban employment like domestic work and 93% in own job creation such as being an entrepreneur (Blaauw 2011 as

cited in Gunther 2012). By implication, informal sector is generally a large source of women's employment than for men in many developing countries.

According to different research reports, large numbers of women in Ethiopia are involved in the informal sector. In this regard, Sebsibe (2015) indicate that 61% of working women are engaged in various informal sector income generating activities. From the various informal sector activities, women are predominantly engaged in small retail trading activities, street vending, which involves selling of food and non-food items and production and selling of local drinks such as *teji*, *tella*, *areca*, *shameta*, and *borda*.

Individuals are engaged in the informal sector employment because of various reasons. For instance, some join in the sector when they are unable to get job in the formal sector because of low educational level and skills. Others take part for the purpose of supplementing earnings; to diversify their income and some others pro spirit for autonomy (Jopy 2012). Still some others involve because of lack of alternatives resulted from different socioeconomic and demographic factors like little access to agricultural land and increase in family size (Todaro 1997). Thus, due to the compelling and appealing factors, people may join in the informal sector, wherein the sector serves as both a survival (short-term) or long-term livelihood strategy.

Despite the fact that informal sector creates employment opportunities for those who are without any alternatives, operators face various challenges in the sector. Feasibly, insufficient or inadequate market information and poor infrastructure are among the major predicament that informal sector operator face (Lamba 2011; Chambwera *et al* 2011). While some of these challenges are expected, others are unexpected, occurred accidentally, depending on situations. As it is the case, people operating in the informal sector adopt different coping mechanisms to endure in their business. It is clearly stated in the works of Arif and Satheesh

(2006) that households adopt different coping mechanisms depending on the type of problems they have been facing. These strategies include shifting to less preferred foods with lower cash cost, and reallocating household labor to increase current income.

Hence, the reasons for women involvement in the informal sector, their challenges and the type of coping mechanism adopted by individuals are different from place to place. This study is conducted to investigate rural women in the informal sector-challenges and opportunities in the case of *Mertule Mariam* town, East Gojjam Zone, Amhara Regional State.

1.2. Statement of the Problem

The informal sector is a persistence strategy for many poor people in response to insufficient job creation. When individuals are finding themselves without job, less skilled and uneducated, they enter into the informal sector income generating activities (Ethiopia Etsubdink 2008). Moreover, it is explicitly stated in the work of Charmes (2006) that lack of formal employment and the need for increasing household income are among the drive for individual engagement in the informal sector. Hence, due to many hauling and gripping factors households are initiated and enforced to stick in the informal sector employment.

Women are among those that are stroked the hardest by the incidence of poverty in both rural and urban areas of the country. This is mainly due to the poor social and economic conditions of women (Metasebia 2009). As a result they are engaged in different types of coping and adaptive mechanisms as livelihood strategies. In consequence, due to the harsh realities of life, women are engaged in the informal sector income generating activities for their livelihood.

In this regard, there were various studies conducted on the issue revolving around the informal sector. However, most of the studies done in the world, Africa and Ethiopia gave due emphasis on informal sector in general and various informal sector activities in particular, other than

local drinks selling, wherein local drink sellers have not been taken in to under consideration. Besides this, these studies done had various areas of focus different form the present study. For instance, Alter (2000), after studying the factors underling individuals to involve in the informal sector, found that lack of other options for livelihood is the major determinant behind informal sector involvement. However, Alter failed to become aware of the hauling factors attracting people to join in the informal sector.

Similarly, Willemse (2001) conducted a study on street vendors with an emphasis on the cause and prove that lack of job opportunities in the formal sector was a primary cause. However, the studies left the appealing factors, opportunities, initiating people to involve in the informal sector. With regard to socioeconomic challenges, these studies neither provide much more profound information regarding economic challenges nor taking in to account of social challenges. Moreover, Mohamed and Saduni (2015) studied the challenges of informal sector traders and stated that lack of financial capital and lack of government support are the main challenges informal sector operators face. Nevertheless, the study failed to grasp the socioeconomic factors either forced or attracted people to involve in the informal sector. The above studies all, in common, couldn't tell about the coping strategies of informal sector operators.

In Ethiopia, studies on local drink selling are a few. Though this was the case, the researcher reviewed research documents on informal sector in general and local drink selling in particular. Of available research documents (Ethiopia Etsubdink 2000; Amene 2011) focuses on the economic aspects as pushing factors for women involvement in the informal sector (street vending) and local drink selling respectively; these studies exclusively examining the operators economic aspects as a reason for their involvement in the business such as unemployment, low

level of education and low initial capital; but did not go beyond these factors which attract people to specifically join in this business.

With regard to the challenges, these studies (Ethiopia Etsubdink2000; Amene 2011) confined to the usual economic aspects and didn't go beyond scrutinizing the already known challenges such as lack of access to credit, lack of working place. This implies that there is little knowledge regarding the social challenges like the negative perception of the local community members towards local drinks sellers that informal sector operators face. Furthermore, Endalew (2008) conducted a study on the primary aim of knowing the benefits and problems of *katikala* production and consumption. The emphasis of the study was on the outcomes/consequences, other than the underlying causes and challenges within the business.

Still, no study was conducted that looked the socioeconomic factors compelling women to engage in local drinks selling, socioeconomic challenges and coping strategies as well as their future aspirations. Thus, the current study has examined all these issues and is confined to bridge the aforementioned gaps particularly targeting the experience and realities of rural women local drink sellers in *Mertule Mariam* town. Besides, most all of the existing researches seen to emphasize in urban areas; which is quite different from rural areas. But, this study is conducted in a rural town, which is different from urban areas.

Additionally, not only were the studies limited in scope, also geographically restricted in which there has not been any previously conducted research in the study area on the issue raised wherein reasons for women involvement in the informal sector in general and local drink selling in particular, their challenges and coping strategies are different and context based in relation to socio-economic and cultural characteristics of the society. Thus, to fill the previous gaps, this research is directed at examining in detail about socioeconomic factors that initiate women to involve in local drinks selling, challenges facing in their business, their coping

mechanisms and their future aspirations for the business focusing on *Mertule Mariam* town, East Gojjam Zone, Amhara Regional State. The study will also extend these issues in to the study area.

1.3. Objectives of the Study

1.3.1. General Objective

The general objective of this study is to investigate rural women in the informal sector- challenges and opportunities focusing on *Mertule Mariam* town, East Gojjam Zone Amhara Regional State.

1.3.2. Specific Objectives

Based on the above general objective, the specific objectives of this study are:

- To identify the socioeconomic factor initiating women to involve in local drink selling
- To examine the socioeconomic challenges women in local drink selling face
- To explore the coping strategies women use and their future aspirations

1.4. Scope of the Study

This study is delimited in assessing factors determining women to involve in local drink selling and their challenges. It did not look over other local drinks rather it only focused on *tella* and *katikala* preparation and selling as there are a significant number of women exclusively joined in this business. Thus, the researcher wanted to study the reasons behind it along with their challenges, coping strategies and future aspirations through in-depth investigation. The study, once more, primarily focused on the socioeconomic factors determining women to involve in local drink selling, socioeconomic challenges, and their coping strategies and future aspirations

in *Mertule Mariam* town. Since the study tried to provide detail information using a qualitative approach, it was focused only on a few local drink sellers. In assessing the socioeconomic factors underlined women to involve in local drink selling, the study focused on livelihood assests/capitals, for examining the socioeconomic challenges of women in the business, the study gave emphasis on the vulnerability context, and transforming structures and process, particularly policies and culture. Finally, for the purpose of assessing the coping strategies and future aspirations of women local drink sellers, the study focused on some of the livelihood assets/capitals, social, human, financial and physical capitals and livelihood strategies. Geographically, it was confined in *Mertule Mariam* town, *East Gojjam Zone*, Amhara Regional state, Ethiopia.

1.5. Significance of the Study

Studying the major factors determining women to involve in local drink selling, their challenges and coping strategies in *Mertule Mariam* town will serve the following purposes.

It will provide information about socioeconomic determinant factors and challenges as well as the copying mechanisms of women involving in local drink selling. This will help the women themselves to try to perform the activity safely with confidence regardless of the possible negative reaction of the society and implicate them to use better ways of overcoming the possible problems associated with the activity.

The information generated will help the *Woreda* administrative and other organizations working in improving the livelihood of people to take measure that can moderate the consequences of these activities and/or find another income generating activities for these women, mainly for *katikala* retailers.

Understanding the major socioeconomic challenges of these women involving in local drink selling will help the Woreda Administrators, Women's Affair Offices and small scale micro-enterprises to create safe and improved way of doing the activity by providing awareness creation and skill training and providing modernized equipment that can reduce the hazards and problems caused.

The outcome of this study will also serve as stepping-stone and be helpful in initiating new researchers and local development professionals who will work on the issue raised for further in-depth investigation.

Finally, the study will add some insight to the scanty literature on women involving in local drink selling activities as a means of livelihood.

1.6. Limitations of the Study

As the study was qualitative in nature; which focused on only a few study participants in LDS, the selected LDSs cannot represent the whole population of women local drink sellers and the findings cannot be generalized to the whole population of women informal sector/local drink seller operators. The second limitation is the researcher's inability to sufficiently review literature concerning LDS as a livelihood strategy of women in all contexts due to lack of published studies on the issue, though there are a few unpublished works in Ethiopian context. Thus, the researcher was forced to deal with informal sector as a livelihood strategy of women.

1.7. Definition of Concepts

Informal sector: refers to unregistered economic activity carried out at home by women as a source of livelihood.

Livelihood: is a way of making a living

Livelihood strategy: are the ways in which people adopt different activities for survival in different socio-economic and environmental settings.

Local alcoholic drinks: involves homemade alcohols such as *tella* and *katicala* used for drinking or for commercial purpose.

Local drink selling= is the selling of *tella* and *katikala* either by brewing by own home or through buying from other producers

Non-farm income=income gained outside from farming

Keble: a small administrative unite in the town

Off-farm income= income gained from working in others agricultural land

Politically victim= are those individuals who had position during the Dergue regime

Retailers: selling of katikala with small selling material like with Melekiya

Wholesalers= the selling or buying of katikala with higher quantity

Woreda: an administrative unit in the zone.

1.8. Organization of the Paper

This research paper has been divided into five chapters. The first chapter deals with the introductory part which states the background of the study, statement of the research problem, research objectives, scope of the study and significance of the study. In the second chapter, concept and characteristics of informal sector and sustainable livelihood framework as a theoretical framework of this study. Furthermore, the chapter attempted to review empirical literature on informal sector as a livelihood strategy of households, women in the informal sector, their challenges in the sector and coping strategies. The third chapter deals with the description of the study area and the methods that were employed to conduct the study. The fourth chapter is all about data analysis and interpretation. This chapter involves three sub-sections. The first sub-section presents the factors underlie women to involve in local drink selling. The second sub-section deals with the socioeconomic challenges women

in local drink selling face. In the third sub-section the coping strategies of women local drink sellers and their future aspirations are presented. The final chapter provides summary and conclusions of the finding of this study.

Chapter Two: Literature Review

This chapter deals with literature review related to this specific study. Concept of informal sector, characteristics of informal sector, conceptual framework (DFID 1999 livelihood framework used for the study), and empirical literature about informal sector as a livelihood strategy, particularly for women, are presented.

2.1. The Concept of Informal Sector

The concept of informal sector has been a subject of intense debate in the academic world where different scholars define it in different ways. For instance, Tillerman (2012 as cited in Ethiopia Etsubdink(2008)) defines informal sector in terms of its structure and objectives. To him, “informal sector activities are characterized by small-scale self-employed activities, with or without hired workers, typically at a low level of organization and technology, with the primary aim of generating employment and income”. On the other hand, Sharma (2012 pp29-36) and Repeka (1999:2) defines it as small economic activities which absorbs labor intensive techniques and usually operates outside the legal environment and escape from the regulation of the government.

Above and beyond, Pantaleo (2013) defines informal sector as any income generating activity that provides profits, though on a small scale, using simple skills and not tied to the regulation of the activities by the government.

Despite the fact that many authors and scholars define informal sector differently in different context, informal sector in this study, refers to the involvement of women in the preparation and selling of *katikala* and *tella* as a livelihood strategy.

2.2. Characteristics of Informal Sector

As CSA 2003 revealed informal sector is characterized by small-scale production and service activities that are individually or family owned and uses labor-intensive and simple technology. It is also easy for entering, which relies on indigenous resources, operated by the owner with few or no employees; have little or no access to organized markets, to credit institutions, unregulated and competitive markets. Besides this, the sector does not require formal education, procedures such as licensing process and other requirements to start operation, which mainly uses self-labor and household laborers, low level of organization and unfixed operation of premises and working hours (Ethiopia Etsubdink2008).

Moreover, informal sector covers a wide range of labor market activities that combine two groups of different nature. On the one hand, the sector is formed by individuals and families in economic environment where earning opportunities are scarce. On the other hand, it is a product of rational behavior of entrepreneurs that desire to escape state regulations (WB 2005). Despite the fact that informal sector provides jobs and reduces unemployment and underemployment, in many cases the jobs are low-paid and poor in terms of job security is. It encourages entrepreneurial activity, but at the detriment of state regulations compliance, particularly regarding tax and labor regulations. The size of informal labor market varies from the estimated 4-6% in the high-income countries to over 50% in the low-income countries. Its size and role in the economy increases during economic downturns and periods of economic adjustment and transition.

Informal sector also constitutes the largest share of the labor market in developing countries. Most developing countries are filled with unregulated small businesses activities such as from barbers and shoe repairers to small produce shops and automobile body shops. It is very diverse and heterogeneous with regard to location of work, industry and status of employment, and is diverse across these segments, by social group and gender. There is a huge variety of informal businesses from which workers earn their main income (Chen 2004). Informal sector consists of non-farm activities in rural areas, such as handicraft, trade, retail trade, services and the like, urban small-scale trade, services and manufacturing (UN 2010). It encompasses large informal trader's and breadwinner activities which include a wide range of legal and illegal activities outside the formal economy (Nieman 2009:77). It is a source of income to many who cannot find employment in the formal sector, but the income is usually generated at a low cost basis and most workers entering this sector are recent migrants, who are unable to find employment in the formal sector and their motivation is usually to obtain sufficient income to survive, relying on their own indigenous resources to create work (Prasad 2011). In general, informal sector activities are socially and economically valuable productive activities and services normally initiated with the intention of producing a product or offering a service for sale or own use (Magehema 2012).

2.3. Empirical Literature

2.3.1. Informal Sector as a Livelihood Strategy

Informal sector (IS) plays an imperative role in the provision of employment and a primary means of income. It has a substantial role for the less educated and unskilled people by diversifying economic activities and makes ground with opportunity for self-employment as where formal employment opportunities are scarce and inadequate. It serves as a foot for formal sector employment in developing countries, wherein, 72% of labor forces are involved

in the sector both in self-employment and wage employment (Nyakerario 2007; Jopy 2012 pp1-6).

Gibbon (1995) claimed that IS plays a multi-dimensional role and serves as a source of economic growth. In developing countries, a large share of the population, about 2/3rd, typically, depends on IS as a source of livelihood. In sub-Saharan Africa, labor force participation in the IS constitutes about 50%. Once more, the sector makes 60% labor force in Africa, 75% of job in Asia and 85% in Latin America (Jnudiwenis *et al.* 2014).

In Ethiopia, likewise, IS absorbs a significant proportion of labor force both full time and part-time work to supplement income gained from the formal sector. It has taken on a new rate of employment generation and crucial sources of alternative income for many people (Jopy 2012).

The sector plays a significant role in poverty alleviation by providing the required means of survival for impoverished households during the period of economic recession, drought and famine. It shows a complementary and subsidiary role to activities of the formal sector and helps to realize the inventive potential of economically active population through provision of employment, income generation, development of skills and as an alternative to the growing unemployed people, particularly to the poor (CSA 2003). Accordingly, IS plays a noteworthy role in employment and income generation and represents a substantial proportion of economic activities in developing and transition countries.

Evidence shows that people who couldn't get formal sector employment typically relies on the IS income generating activities for their livelihood. Workers in the informal sector have had low levels of education and they are not trained for the job they do, but rather they are often trained on the job or simply through apprenticeship. For instance, in South Africa, about 37%

of workers involved in the informal sector had not completed primary school compared to 16% in the formal sector but this is changing as the informal economy is increasingly the destination for many who leave the formal sector (Masilo and Maundeni 2009).

2.3.2. Women Involvement in the Informal Sector

Women are involved in diversifying income generating activities which enable them to lessen and elude their livelihood problems (Sara 2007). The majority of economically active women are over-represented in the informal sector as a primary source of employment worldwide (UN 2010). For the greater part, informal sector is a major employment outlet for the bulk of women both in rural and urban areas.

Existing data suggest that the majority of economically active women in developing countries are engaging in the informal sector. In some sub-Saharan Africa countries, virtually all women in non-agricultural labor force are in the informal sector: for example, the informal sector accounts for over 95 percent of women workers outside agriculture in Benin, Chad, and Mali. In India and in Indonesia, informal sector accounts for nine out of every ten women working outside agriculture. In ten Latin American and four East Asian countries, for which data are available, half or more of the women non-agricultural workforce is in the informal sector. Women's share of the total informal workforce outside of agriculture is higher than men's share in 9 out of 21 developing countries for which data are available (UN 2010). Henceforth, the proportion of women workers in the informal sector exceeds that of men in most countries.

There are several explanations for the dominance of women in the informal sector. Many argue that women are less able than men to compete in labor, capital, and product markets because they have relatively low levels of education and skills or are less likely to own property or have market know-how.

Other claimed that women's time and mobility are constrained by social and cultural norms that assign the responsibility for social reproduction to women and discourage investment in women's education and training. Self-employed women producers are also affected by current trends. Given the rapid shifts in market demand, both domestically and globally, self-employed women producers find it difficult to retain their traditional market place or negotiate access to emerging markets(Berry 2009).

Moreover, (Ethiopia Etsubdink2008; Blades 2011:7 as cited in Ebisa 2012) appealed that women are dominantly involved in the IS due to lack of employment opportunities resulted from lack of experience, skills and high illiteracy rates as well as because of easy of entering. Contrary, Mirand (2015) ; Chen (2004) claimed that well educated and empowered women are also opted to work in the informal economy for profit seeking as was they not desist from involving in the IS. That is, both educated and uneducated people have the opportunity to involve in the informal sector activities though the number of uneducated people's involvement in the sector exceeds the educated. Hence, the informal activities provide an opportunity for generating income and mitigate themselves against the hardships of their life Tillerman (2012 as cited in Ethiopia Etsubdink (2008).

Besides the above explanations, Todaro (1997) confirms rural-urban migration is an immediate factor for women's involvement in the IS resulted from physical factors like climate change that reduces agricultural produce and pushed them to migrate to the nearby town searching for jobs; demographic factors such as increase of family size and being unable to feed their family with agricultural income alone; social factors like divorce, family breakdown, peer pressure, and natural factors including husband's death as well to generate additional employment. Thus, due to the push and pull factors women are either forced or initiated to join in to the IS. Yet again, the restricted range of choices that women have due to

their low access to resources stagnates their productivity and forced them to join in the IS. Hence, due to their restricted access to resources women dominate the informal sector (Todaro 1997).

Those who are joined in the IS are those who were living with low level of income (Sharma 2012). However, Maloney (2004) argued that people are engaging in the IS regardless of their economic level, wealth position and educational level. Accordingly, the involvement of people in the informal sector is not restricted alone for the poor but others who are economically better and people with intermediate level of living also pursue the sector in order to accumulate more capital by considering its benefits and loss. Hence, involvement in the informal sector does not necessarily associated with poorness although mostly people with low income are more likely found to be engaged in the sector.

2.3.3. Challenges and Coping Strategies of Informal Sector Operators

Individuals operating within the IS have been facing many problems. They are operating within these challenges. Some of these challenges affecting women in the sector comprise lack of access to transportation, water and sanitation problems, environmental problems and lack of enough working place (Karodia and Saduni 2015pp 49-51). They also lack credit facilities which make them rely on own savings and relatives/friends as a source of loan; very limited access to banking institutions including micro financial institutions high cost of credit; fear to borrow; also getting work space (especially for those operating in urban areas), unreliable power supply, poor quality of infrastructure, high transport costs and access to markets (Asfaw 2008 as cited in Amene 2011). In this regard, CSA (2003; Lamba (2011) and Chambwera *et al* (2011) identified the challenges women face in the sector either at the starting or at progress. These includes lack access to credit, lack of startup capital, housing problem, difficult to adopt the working environment and operational difficulties

such as housing and working place problem (lack of convenient working place), difficult working environment .

John (2012) also states that lack of infrastructure, lack of capital and insufficient market are predicament that operators in the activity are facing but affirmed that financial problem is the overriding constraint faced by IS operators in which it is difficult for the operators to obtain credit from financial institutions such as from bank due to lack of collateral so that they are discouraged from borrowing as their future earnings are usually less than the value of their asset (collateral) since they are not registered, it creates difficulty for the financial institution to lend money for them.

As the IS supports many people by creating employment opportunity, which serves as a means of income, there has to be support for the operators. Mushir (2013), in his study, stated that informal sector operators can be promoted through increasing their asset holding both in terms of infrastructure such as access to water, sanitation etc., removing market constraints and by improving access to credit.

It is obvious that households devise some mechanisms to cope with challenges facing in the informal sector. In similar vein, women operating in local drink selling adopt different coping mechanisms to cope up from their challenges and endure in their business. However, there is a serious literature gap concerning the coping strategies adopted by women while they are facing challenges in their business and when they are unable to feed themselves resulted from market failure of their services and low customer demand. But, it is necessary to review the ways people cope from challenges they have been facing, though not in the context of women local drink sellers. Doing so may give a clue concerning how people would cope with challenges facing in their livelihood strategies (Berry 2009).

According to Arif and Satheesh(2006), households adopt different coping mechanisms depending on the type of problems they have faced. These strategies include reducing household food consumption, shifting to less preferred foods with lower cash cost, and reallocating household labor to increase current income. The kinds of coping strategies adopted by households may also depend on the type of shocks that stress household livelihoods. Some shocks may have unforeseen and sudden onset, have the potential to suddenly destroy household assets, but have a limited duration.

Households are aware, well in advance of some kinds of shocks, and may pursue more well-planned strategies to smooth the alterations over time (Arif and Satheesh2006). Given the different characteristics of short-term challenges/shocks/ in terms of the timing of their inception and the kinds of costs they impose on, households are expected to adopt a particular type of coping strategy, which depend on the type of shock they are experiencing. Thus, household's device different coping mechanisms to cope up from different shocks (predictable challenges) and seasonality (unpredictable challenges) depending on situations.

2.4. Theoretical and Conceptual Framework

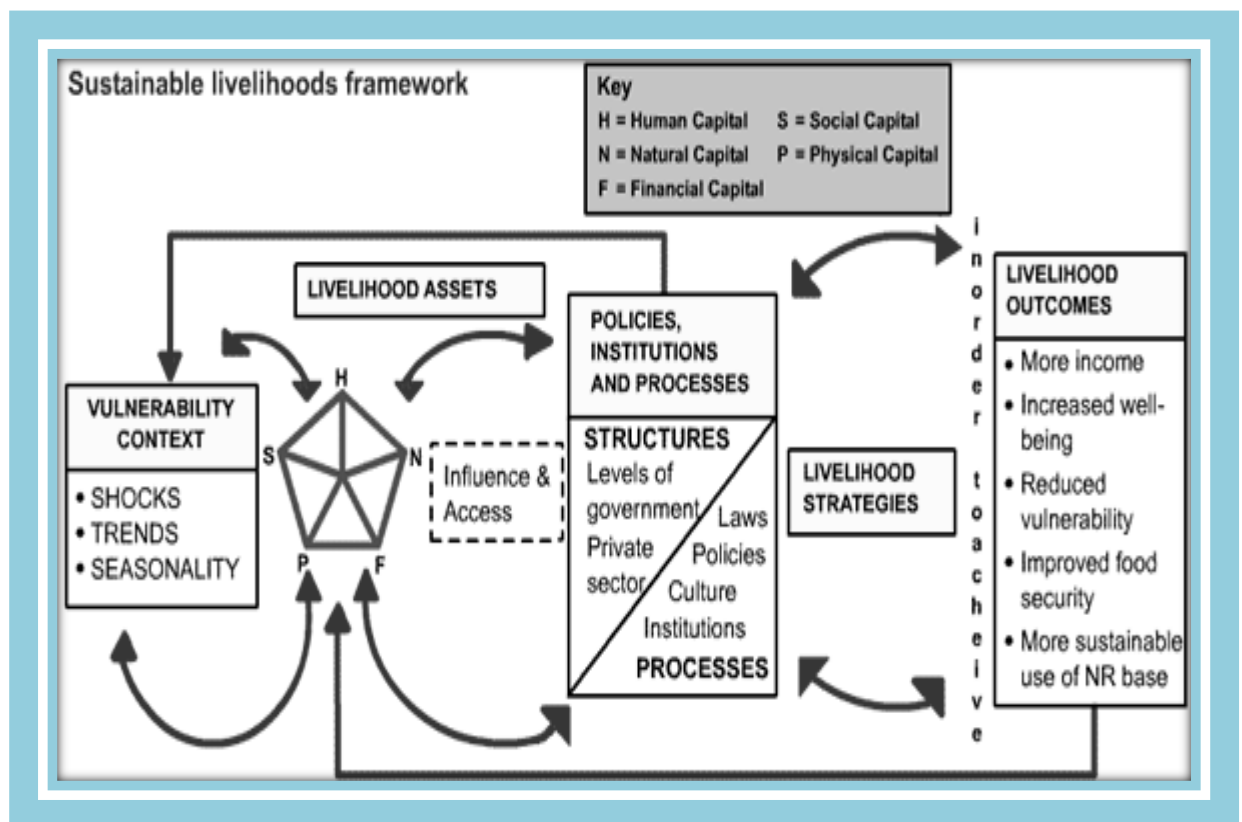
In this sub section, the theoretical framework of sustainable livelihood approach and related concepts are discussed. The British Department for International Development (DFID) developed sustainable livelihood framework (SLF) towards the end of 1990's. It is commonly used for analysing livelihoods and improves our understanding of livelihoods, particularly the livelihood of the poor (DFID 1999). DFID (1999) adapts a version of Chambers and Conway's definition of livelihoods:

A livelihood comprises capabilities, assets and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintains or enhances its capabilities and assets both

now and in the future, while not undermining the natural resource base(Chambers and Conway 1992 cited in DFID 1999).

It emphasizes understanding the vulnerability context, the different types of capitals within which poor people draw upon assets of different types in order to realize a livelihood strategy, the structures and processes that enable or constrain household's livelihood strategy and livelihood outcomes. The aim of using this framework is to do with pre-conceptions about what exactly people seek and how they are most likely to achieve their goals. Therefore, in the present study, the framework was used mainly to assess factors determining women to involve in LDS and their challenges. Thus, it is important to provide an overview of the key elements of the DFID's basic livelihood framework and how they influence one another.

Figure 1. DFID's Basic Sustainable Livelihood Framework



Source: DFID Sustainable livelihood guidance Sheet (1999:5)

The sustainable livelihood framework used above shows the interrelationship or interdependence of vulnerability context, assets/capitals, transforming structure and process, livelihood strategies and livelihood outcomes.

2.4.1. Vulnerability context

The vulnerability context comprises shocks, trends and seasonality. Shocks include natural shocks such as droughts, floods and diseases and economic shocks including market crashes and high inflation. Trends incorporating population growth and density, international economic trends and market prices, and political-governance trends. Seasonality relates to variations in prices, production, and employment opportunities (DFID 1999; Ellis 2000). The vulnerability context is especially about how people adapt to and cope with stress and shocks. People's livelihoods and their access and control of resources can be affected by events largely beyond their control (DFID 1999). The preparation and selling of *tella* and *katikala* is directly or indirectly affected by the above vulnerability contexts seasonality such as fluctuation in demand of their products, and shocks like competition, health problem, conflict with customers or other local drink sellers and cheating by their customers.

2.4.2. Livelihood Capitals/Assets

Livelihood capitals are of a primary importance in order to pursue any livelihood strategy. These capitals/assets refer to resources upon which people draw in order to carry out their livelihood strategies (DFID 1999). The framework identifies five types capitals (such as natural, financial, human, social and physical capital) upon which livelihoods are built (DFID 1999). They range from social assets, such as relationships of trust, and membership of informal organizations to physical assets such as infrastructure and manufactured goods (Ellis, 2000; Scoones 1998). These capitals are discussed as follow.

Human capital includes the quantitative and qualitative aspects of available labor resources. The quantitative aspect refers to the number of household members who are engaged in labor activities. The qualitative aspects refer to the level of education and skills as well as health status, which affect the possibility to engage in income-generation or enable people to pursue different livelihood strategies and achieve their livelihood objectives. Hence, it is necessary, even if not ample, in order to attain positive livelihood outcomes (DFID 1999; Ellis 2000).

Social capital represents the social resources upon which people draw in pursuit of their livelihood. These are developed through networks, connectedness, membership of more formalized groups, and relationships of trust, reciprocity and exchanges that facilitate co-operation, reduce transaction costs and may provide the basis for informal safety nets amongst the poor (Ellis 2000). It has been defined as reciprocity within communities and between households based on trust deriving from social ties. It plays significant role in enabling people to work together, extending people's access to and influence over other institutions, reduce transaction costs and reinforcing adherence to mutually agreed or commonly accepted rules, norms and sanctions (Moser 1998).

Physical capital comprises the basic infrastructures and producer goods needed to support livelihoods, such as affordable transport, secure shelter and buildings, adequate water supply and sanitation, affordable energy and access to information (DFID 1999). The availability and access to housing, social services such as energy and water have a significant role for the success of households who are relied on the selling of local alcoholic drinks. Goods, roads, and pipe lines are the most important physical capitals. Among physical assets, roads, electricity, and water supply are the most important (Ellis, 2000:32-33). Road shorten distances and enable market access to poor households. This in turn helped women to have access to financial

assets. Therefore affordable transport to sell the produced katikala and relatively suitable house for both production of katikala and residence is an asset for other capitals.

Financial capital is the capital base (cash, credit, or debt, savings and other economic assets) which is essential for the pursuit of any livelihood strategies and outcomes. It comprises available stocks/savings (which can be held in several forms as cash, bank deposits, liquid assets like livestock and jewelry or resources obtained through credit providing institutions; and regular inflows of money including earned income, pensions, other transfers from the state and remittances (Ellis 2000). It denotes the financial resources that people used to achieve their livelihood objectives and enables them to adopt different livelihood strategies (DFID 2000). This asset is least available to the poor (DFID 1999; Ellis 2000).

Natural capital represents natural resource stocks and environmental services from which resource flows and services are useful for livelihood such as land, water, forests, air quality, erosion protection, biodiversity degree and rate of change, etc. (DFID 1999). Households who are denied access to natural capital like land might have been forced to join in the informal sector in general.

The access or denied to different types of assets have an influence on the involvement of women in local drink selling in the study area. For instance, the lack of access to natural capital (particularly land), lack of access to financial capital, lack of human capital like formal education, labor availability in terms of quality and quantity are among the assets wherein women lack and forced to join in local drink selling. On the other hand, the ability of brewing the local drinks (aspect of human capital), strong social relation and kinship tie (social capital), and the opening of roads, expansion of the town (physical capital) are among those important assets that women have access and enabled them to involve in local drink selling in the study area.

2.4.3. Transforming Structures and Process (TSPs)

The transforming structures and processes represent institutions, organizations, policies and legislation that determine access to the five different types of capitals, terms of exchange between the different types of capital and the economic and other returns from livelihood strategies. They significantly facilitate or hamper access to assets, development of livelihood strategies and even livelihood outcomes (DFID 1999). The feedback arrow from transforming structures and processes to vulnerability context suggests the possibility that policy changes and collective actions of governments can influence non-natural trends and shocks though people cannot directly influence this context. From processes in the transforming structures and processes, policies and the culture of the society have its own influence on in local drink selling.

2.4.4. Livelihood Strategies

Livelihood strategies are the ways in which people adopt different activities for survival in different socio- economic and environmental settings. According to Ellis (2000), livelihood strategies are composed of activities that generate the means of household survival. Scoones (1999) identify three types of rural livelihood strategies these are, agricultural intensification, diversification, and migration includes (income generation and remittance). Given the influences of the vulnerability context, transforming structures and processes and assets in their disposal, rural households pursue one or combinations of this livelihood strategies. Livelihood strategy may be perceived as short-term activities for survival or long-term activities.

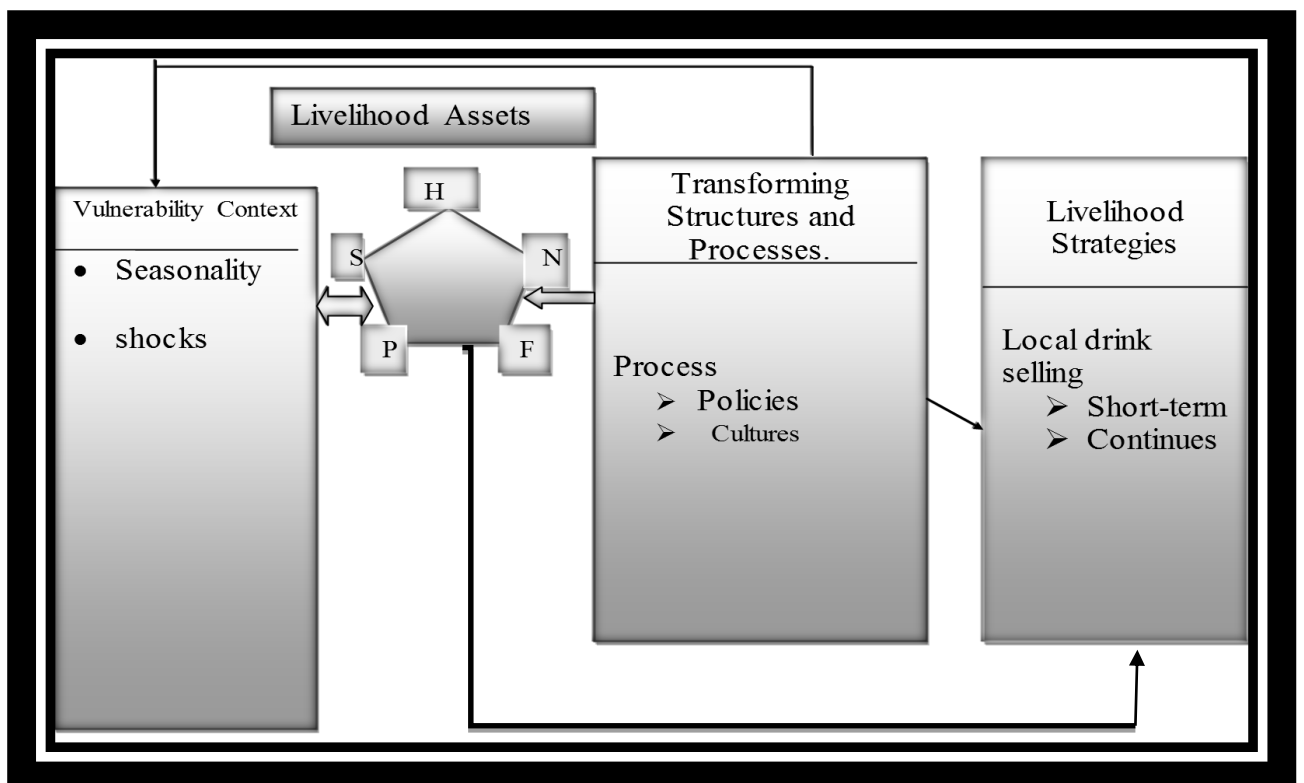
Women think up different livelihood strategies to make a living. Of the strategies, brewing and selling *tella* and *katikala* has been common. While most women run the Preparation and selling of *tella* and *katikala* as a long run livelihood activity others perceived at as a survival, short run business.

2.4.5. Livelihood outcomes

Livelihood outcomes are the achievements of livelihood strategies. It includes more income, increased well-being, reduced vulnerability, improved food security and a more sustainable use of natural resources (DFID 1999; Ellis 2000).

In nutshell, the framework shows that accessing the asset categories and combining them to achieve livelihood outcomes is influenced by the prevailing transforming structures and institutions and the vulnerability contexts in which households find them. It also shows the backward influence of livelihood outcomes on livelihood assets. However, DFID (1999) explicitly indicates the possibility of adaption and focusing on any part of the framework, while keeping the wider picture in mind. Accordingly, the following very minor adaption has been made on the framework in order to meet the needs of the present study.

Figure 2: Adopted Framework of the Study



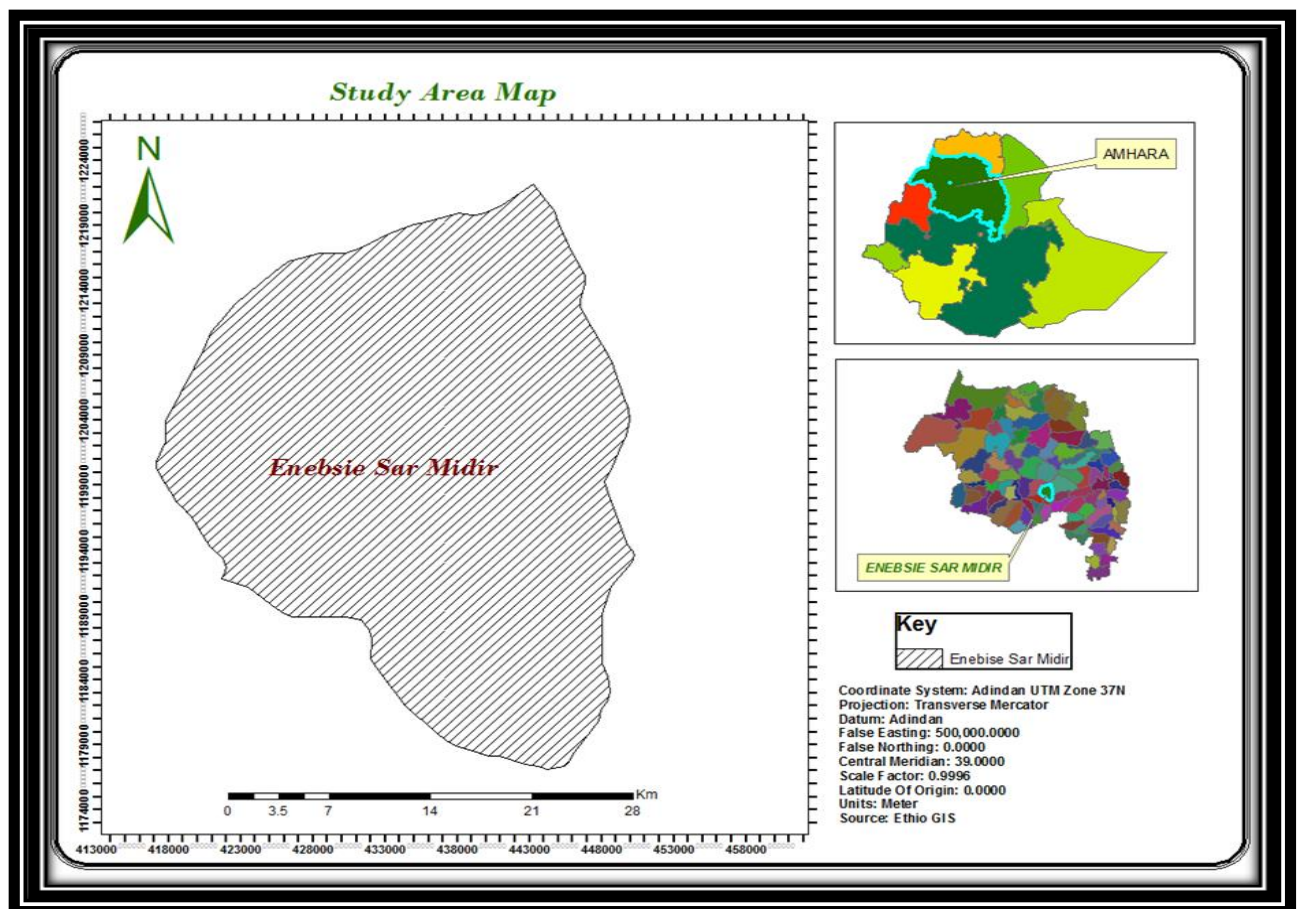
Therefore, the above framework is adopted from DFID (1999) in order to make it suitable for assessing factors determining women to involve in LDS and challenges facing as well as their coping mechanisms. In this regard, the emphasis of the present study was on the impact of access/lack of access of different assets of women (socioeconomic factors) which initiate or forced them to involve in local drink selling, the vulnerability context (challenges) affect them in the business such seasonality entails the fluctuation in demand of customers and price of their product (drink) and shocks like competition, conflict with customers and health problem. The study also emphasized on transforming structures and process that is policies and culture in enabling women to involve in local drink selling as well as helping as a coping mechanisms. Moreover for examining future aspirations of women LDS, the study focused on livelihood strategies to know either short-term or long term livelihood strategy. Since it is difficult to assess all the aspects of SLF, used as a theoretical framework, the present study left some elements of the framework.

Chapter Three: Research Methods

In this chapter, the researcher begins with discussing the background of the study area and goes to detail research methods to be employed in the study such as research approach and study design and sampling designs, procedure of data collection, sources of data and data collection instruments, field challenges and experiences, methods of data analysis, and ethical considerations

3.1. Description of the Study Area

Figure 3. Map of the Study Area



Source: - Ethio GIS Shape files 1997

3.1.1. Geographical Setting

Mertule Mariam is one of the *Woreda* towns in East Gojjam Administrative Zone of Amhara Regional State. The town is located 190 km from Debre-Markos (the Zone's capital), 180 km from Bahir Dare (the region's capital) and 365 km from Addis Ababa (*Enebse Sar Mider Woreda* Administrative Office 2016).

3.1.2. Climate and Topography

According to the *Woreda* Agriculture Office Report, (2016) *Mertule Mariam* town is found in the Woyina-dega climate condition which is comfortable for living and to carry out different livelihood activities. Hence, areas in the middle altitude range have favorable weather while the high and lowland climates are characterized by cold and hot weather conditions respectively.

Mertule-Mariam town is the administrative town of *Enebse Sar Mider Woreda*. The topography of the land in the *Woreda* is 20% plain (16,949.8 hec), 45% moderate (38,137.05 hec), 30% (25,424.7 hec) mountainous, 5% (4237.45 hec) valley. The *Woreda* covers an area of 84,749 hectare land, which consists of three agro ecologies: *dega* (14%), *Woina-dega* (33%), and *Kolla* (53%).

3.1.3. Population and Socio-Economic Characteristics

According to the *Woreda* Administration document (2016), *Mertule Mariam* town has a total population of 25,824. From this total population, 47% are male head household and 53% are female head household. Thus, the majority of households in the town are female headed.

With regard to economic activities in the town, there are many income generating activities undertaken by individuals. These include non-farm and informal sector income generating activities. Nonfarm income generating activities, in this context, includes income gained

outside of farming in which individuals may or may not pay tax which depends on the type of business they run and the amount of capital they have had in running their business (*Enebse Sar Mider Woreda Trade and Industry Bureau 2016*). The second income generating activity includes informal sectors, which has been the focus of the study. Individuals in the informal sector activities do not pay tax, which makes it different from nonfarm income generating activities. There is no statistical data available in the town in relation to the figurative representation of informal sector operators. Though this is the case, people are significantly engage in various self-created jobs in the town and women are more represented in such informal business. Different informal sector activities are existed in *Mertule Mariam* town. These include preparing and selling of food in small house such as selling of bread with tea, vending of cloth items in the street, selling of *kollo* in the street, Prostitution, petty trading which includes selling of food items like vegetables, onion, and grain selling, preparing and selling of local alcoholic drinks like *tella*, *katikala* and *teji* (*Enebse Sar Mider Woreda Trade and Industry Bureau 2016*). Infrastructural facilities such as road and transportation are among the most important aspects for better trading transactions between different areas. For instance transportation facility and good road access shortens distance and speed up transaction between parties. According to the Woreda administrator Report (2016), *Mertule Mariam* town (study area) has two main road lines, which connects the town to different areas. The first main road line connects the town with other *Woreda*, *Mekane selam (Debub Wollo Zone)*; the second main road line connects the town with *Ginda Woyin*, *Motta*, *Debre Markos*, *BahirDare* and *Addis Ababa*. The town is also connected to the different *Kebles* like *Dibbo* and *segnogebya* (rural town in the *Woreda*), *Humus gebeya* (rural town), *Gunaguna*, *Denbeza*, *Enasa*, and *Yekendach*. Basic infrastructure like access road water supply, electricity, housing, sanitation and access to information are aspect of physical capital which is essential to achieve positive livelihood outcome (DFID 1999).

3.2. Research Approach

For this study, qualitative approach was employed as it allowed the researcher to grasp the participants' views and elicit meanings regarding the issue being studied. Chiefly, the rationality behind employing qualitative approach was that the researcher sought to study the issue from the point of view of the study subjects, about the lived experiences of women local drink sellers; and thus important to reflect and interpret the meanings of women's past life and realities. Clearly, the researcher was intended to study the lived experiences of women local drink sellers and search at meanings, rather than quantifying the number of women local drink sellers and give generalization.

Moreover, as there is no pre-determination of questions about the studied issue, the researcher can ask every question in the field related with the concern of the study and the informants are free to openly express their ideas without any limit. Thus, inviting the participants to openly talk about the issue provide rich information. This approach also consistently allowed the researcher to understand the feeling of the informants by beholding them during data collection with a face to face interaction.

According to Yeraswork (2010:14), as compared to quantitative approach, qualitative approach usually provides rich, vital, of greater depth and more likely present a true picture of reality. In view of that, in this study, this approach allowed the researcher to obtain rich and vital information about the socioeconomic factors compelling women to involve in LDS, socioeconomic challenges and their coping strategies as well as their future aspiration about their work by examining detail information from the study participants through in-depth investigation.

3.3. Study Design and Sampling Design

This study is qualitative cross-sectional design which aims at identifying factors for women's involvement in LDS, their challenges and coping mechanisms as well as their future aspirations with an emphasis on *tella* and *katikala* producers and sellers. A cross-sectional design entails a collection of data at a single point in time (Bryman 2004). The reason why this study is cross-sectional is that the study was a single time description. That is, the major objective of this study is taken in commencing factors for women's involvement in LDS, their challenges, coping strategies and their future aspirations in its current situation than changes over time. In addition, this design was considered to be useful due to resource constraints; it saves resources because data are collected once.

The researcher used purposive sampling, a strategy in which particular settings, person, or events are deliberately selected for the important information they can provide, which cannot be obtained from other sources (Babbie 2007: 165). Accordingly, twenty women in-depth interviewees and two focus group discussants were selected purposively on the basis of their duration of time stayed in local drink selling. Since the study mainly aimed at investigating the lived experience of LDSs, women who stayed in activity above five years were included in the study. Furthermore, three key informants from women's league and four key-informants from community elders were purposively selected. The rationale for selecting key-informant from women league was based on their position and area of focus while key-informant from community elder were selected on the basis of their duration of time stayed in the study area and knowledge they have about the issue under investigation. Besides, their proximate to women LDSs made them to be able to observe what has going on in the area. Hence, all interviewees, focus group discussants and key-informants were selected purposively based on their relevance on the studied issue.

3.4. Procedures of Data Collection

Before starting the data collection, the researcher consulted and gave the letter of cooperation given by the department of Sociology of AAU to *Enebse Sar Mider Woreda* Administrator. The *Woreda* administrator issued the letter to be used while collecting data in the study area. After that, the researcher arranged time of data collection by consulting the study participants. The participants were willing to be interviewed and to take part in discussion as orientation was given for them by the town women league manager about the issue being studied. Having convinced them about the purpose of the study, the researcher arranged days for actual data collection. The entire data collection with women LDSs (interviewees and discussants) and key-informants consumed about three weeks (from February 23rd to March 14th). Accordingly, the data collection was begun from in-depth interviews and end with key-informants.

3.5. Sources of Data and Data Collection Instruments

The study used both primary and secondary sources of data. Different books and Journal articles are used to assess literatures of the study related to informal sector research. The researcher also employed secondary sources regarding research methods used in the study. Different documents from local government offices regarding the general information about the study area are included in the study. Combinations of qualitative data collection tools were applied to acquire firsthand information from the interviewees, selected key-informants, group discussants and direct observation in the study area. These data collection was done by the principal researcher.

There were guiding questions for collecting the required data. That was, interview guide is used for the in-depth interviewees, and FGDs guide is used for the FGDs. The same is true for KIs. There was also observation guide (see all guiding tools in the appendix).

All the guiding questions were open ended questions which allow the researcher to look in to things beyond systematically prepared questions and it is helpful to the researcher to ask the informants in different ways on the basis of their ability to provide response for the questions forwarded. All data were conducted in Amharic; and tape-recorded with the study participants consent. Field notes were also taken during the interview. Then, all are transcribed in to English and the data collection tools are presented in English in the Appendix. These primary data collection tools are presented as follow.

3.5.1. In-depth Interviews

In-depth interview refers to repeated face-to-face encounters between the researcher and informants directed towards understanding informants' perspective on their lives, personal experiences, perceptions and situations as expressed in their own words (Kumar 2011; Creswell 2003).

For this study, in-depth interviews were used to collect data from the study subjects who are involved in LDS concerning their sociodemographic characteristics, the socioeconomic factors initiating them to involve in LDS, the socioeconomic challenges they are facing, their coping mechanisms and future aspiration about their work. The rationale behind employing in-depth interview is that it allowed the researcher to investigate the issues in detail and to obtain richer information from the study participants.

The researcher conducted in-depth interviews both with retailers and wholesalers (for the case of *katikala* sellers) and with *tella* producers and sellers. Interviews with *katikala* retailers helped to examine the social challenges, their vulnerability to health problems and conflict with customers; whereas interviews with both *tella* and *katikala* producers and sellers including retailers helped to examine the reasons for their engagement in the business, challenges facing, coping strategies and future aspirations.

Twenty in-depth interviews with women *tella* and *katikala* producers and sellers were conducted. The interview was conducted from February 23rd to March 5th.

All women who are engaged in the activity (married, unmarried, widowed and divorced) were included in the study. The numbers of interviewees was not predetermined; rather the researcher continued the interview until saturation; until enough information was collected answer the research questions. Each interview took forty-five minute to an hour.

3.5.2. Focus Group Discussions

Focus group discussion is a data collection instrument in qualitative research in which the opinions or perceptions towards an issue are explored through a free and open discussion between members of a group and the researcher (Yeraswork 2010:18). Since FGD provides immensely rich qualitative data, which is difficult to be obtained by employing other methods, this study used the method as it has created opportunities for women to freely express and share their ideas and experiences; helped to gain more insights about the socioeconomic challenges women in LDS face. Participants were an important source of information for the group discussion as far as they have had almost similar life styles. Thus, FGD has a significant role in digging out most agreed upon information on the challenges LDSs have experienced. Moreover, focus group discussions were used to check and verify the information gained by the in-depth interviews regarding the socioeconomic challenges women in LDS face.

Taking in to account the homogeneity of the study participants in terms of status, experience and conditions of challenges, the researcher carried out two FGDs, each consisting of eight participants. That was FGD with *tella* producers and sellers and FGD with *katikala* producers and sellers (wholesalers).

The rationale behind employing two FGDs was that there have been differences between *tella* and *katikala* producers and sellers regarding the socioeconomic challenges they are facing depending on situations, though they have all most similar socioeconomic characteristics. The participants of the FGDs were divorced, separated and widowhood women as it was assumed that these socioeconomic challenges of these women (LDSs) was more pronounced than married and single (unmarried) women. That is a women with a husband (male bread winner) are facing relatively less challenges than women who leads family alone as her husband share some responsibilities in the household. The FGDs participants were selected with the help of a guider; with a woman work in the women's league in the town. She helped the researcher select and meet the FGD participants. Appointments were made with the participants of the FGDs in advance. The researcher kept the appointment and conducted the FGDs in the *Keble* rooms. The FGDs were conducted in March 6th and 7th, 2016. Each FGD took an hour-an hour and fifteen minutes. During the discussion the participants were provided with tea break as refreshment.

3.5. 3. Key-informant Interview

Key-informant interview is a powerful data collection instrument in qualitative research. The key informants are knowledgeable person with firsthand information about the issue (Kumar 2011). For this study, KIs were selected based on position, educational level, and nearness to local drink seller's house.

The researcher used KIIs as a tool to generate data concerning women LDSs. Hence, seven KIs were interviewed. These were: from women's league and from knowledgeable and elder people in the study area. The interviewees with the selected KIs were conducted in different times based on their consent from March 8th to March14th2016. It was used to substantiate

data gained from in-depth interview concerning the socio economic factors initiate women to local drink selling and the socioeconomic challenges.

It was due to the fact that these KIs has lived in the study area, they have been observing the day to day situations regarding reasons for the high number of women entry in to local drinks selling and their challenges as they are living near to them. They also observed has been going on regarding the local drinks market and the general market in the town as well as the sociocultural context of the study area. Thus, key-informants were used to get hold relevant information regarding factors underlie women to involve in LDS and their socioeconomic challenges.

3.5. 4. Observation

Observation is a purposeful, systematic and selective way of watching and listening to an interaction or phenomenon as it takes place (Kumar 2011).

Given the nature of the study, that is, assessing LDS as a livelihood strategy, observation was required to provide physical evidence on data collection process concerning the challenges LDSs facing. Accordingly, the researcher directly observed the affiliation between LDSs and their customers, the process of production of the LDs, their working place, the price of wood and *katikala* and *tella* market in order to cross check the informants response regarding the socioeconomic challenges women LDSs facing.

3.5.5 Case study

Case study is an empirical inquiry that investigates a contemporary phenomenon within its real life context, especially when the boundaries between phenomenon and context are not clearly evident (Yin 1994:13). In this study, the researcher discussed cases of four women engaged in the preparation and selling of *katikala* and *tella* in the study area.

3.6. Field Challenges and Experiences

As a beginner the researcher confronted some challenges while conducting the study. These were: during data collection, some interviewees were unenthusiastic to provide some information by assuming the researcher was among the government official who was trying to investigate issues regarding the business; and may at the end resulted something bad, which affects their business despite the fact that the researcher clarified the aim of the study as was for academic purpose by using simple language to them.

The busy nature of the activities (local drink selling) was another limitation of the study though was overcome by conducting the interview on their preference time, particularly in the morning when customers were not congested at the local drinking place.

There are other women who are not engaged in LDS; but wanted to be interviewed by assuming that the researcher will bring relief for them by studying their problems. Some of them said, ‘why she left us without asking.’”

3.7. Methods of Data Analysis

The researcher employed qualitative data analysis method. After collecting the necessary data through the help of the above data collection tools, the next task that needs to be done was the categorizing, combining/synthesizing/ and thereby analyzing of the collected data. Before the actual analysis, the data that was collected in Amharic, by using tape-recorder and field notes, was translated in to English despite the fact that a few words were kept as it is in order not to lose their meanings; sorted and categorized in accordance to its source and type. The theoretical framework utilized in this research, SLF, is an analytical tool. It emphasizes the context specific dynamics of livelihoods. For the purpose of clarity and convenience data collected by each data collection technique was transcribed, compiled and further

elaborated in to meaningful and patterned information soon after the completion of that particular data collection session. Qualitative information from the interviews and FGDs was also written as a quotation to comprehensively understand the ideas of the study participants regarding the issue being studied. Then, data were analyzed with an in-depth qualitatively thematic method.

3.8. Ethical Considerations

It is obvious that ethical consideration is as essential as other aspects in the process of conducting a research for it significantly affects the success of the study. As Yeraswork (2010:219) has clearly pointed out *research must be regulated by ethical norms and values*. Thus, the researcher was directed by obligatory ethical guidelines while collecting data from the study participants. Therefore, the researcher considered the social and cultural norms of the community on whom the research was carried out.

After obtaining formal letter from Addis Ababa University, department of Sociology and permission from supervisor had been obtained, the researcher went to the study area contacted the *Woreda* governing body to get permission. The objective and purpose of the research was clearly communicated to participants and also let them know to withdraw if they get discomfort in the process of their participation. While writing the report, the researcher was refraining from using unnecessary terminologies that might disappoint the participants of the study and was tried to avoid personal biases. Confidentiality and anonymity was ensured. The interest of participants were given due place in the process and nothing was made that harmed the participants physically, socially and psychologically. The relationship between the researcher and the participants was based on mutual trust and they were not misused and all the ethical concerns were respected appropriately throughout the process of the study.

Chapter Four: Data Analysis and Interpretation

In this section, the major findings of the study, based on the data obtained through in-depth interview, focus group discussion, key-informant interview and observation, are analyzed and interpreted. The data is presented organized in a sequential order taking into account of the stated objectives. The chapter consists of three sections. First, the socioeconomic factors that initiate women to involve in local drink selling (*tella* and *katikala* preparation and selling) as a livelihood strategy are explained. Second, the socio-economic challenges women face while trying to produce and sell local drinks as well as their future aspirations.

4.1. Socioeconomic Factors Initiating Women to Involve In Local Drink Selling

In this sub-section emphasis is given to reasons for women's involvement in local drink selling (LDS), *tella* and *katikala*. To this end, concepts from the livelihood framework were utilized and applied according to the study findings. This section also deals with the contextual factors that impact the livelihood activities of women in the study area. Accordingly, there are many factors that informants raised as reasons for their engagement in *tella* and *katikala* preparation and selling. These factors are combined to provide a reasonable explanation as to why women involve in the preparation and selling of *tella* and *katikala* as a livelihood strategy.

4.1.1. Shortage of Agricultural Land

The issue of shortage of agricultural land was identified by half of the informants (10 out of 20 interviewees) as the most central issue forcing women to involve in LDS. The informants mentioned that they had small size of land which couldn't feed their family in all year-round. They said this was due to the land tenure system existed in Ethiopia. That is, most

women's husbands were 'politically victim persons' following the down fall of the previous regime (Dergue regime), whom they lost parts of their agricultural land.

After the previous government had failed, things were changed and new land redistribution policy was issued. While those who didn't have land get the opportunity of getting agricultural land, others who were supposed to be beneficiaries lost most of their land. That was because they had position and were beneficiaries in the previous regime. Despite the fact that the land redistribution effect has benefited most people, this situation created difficulty for others. Subsequently, as the informants identified down to the redistribution effect, life was difficult. It was in this time, as the informants claimed, separation was occurred and spouses migrated to other areas in search for alternative job. Following their husband's migration women themselves migrated in to the nearby town, *Mertule Mariam*, as they had little option for staying in rural area within that context. There are also others who made divorce because of shortage of agricultural land.

In this context, the issue of land is an important element of the DFID (1999) framework (SLF), used in the literature review. As shown in the conceptual framework (SLF), five types of assets (human, financial, social, physical and natural capital) are thought to be essential for building the livelihood strategies of the poor (Scoones 1998; Farrington et al 1999 and De Stage 2002). The findings of this study suggested that all these socioeconomic factors (considered as capitals) determine the involvement of households in any livelihood activity in the study area. In this regard, natural capital (land) is the primary determinant, where the lack of access to enough agricultural land created a livelihood difficulty and immediately resulted separation and led women at the end to migrate to the nearby town to search for a livelihood option.

The researcher asked the interviewees about their land holding size and found that the average land holding size of most women LDSs was 0.25hectare (1 *timad*) and some have - 0.5 hectare (2 and halftime). But, there are still other women who left without a small parcel of land.

In line with this issue, financial capital (having money access) and human capital (labor availability) were also found to be key factors. This issue could be expressed in such a way that even though households had small land holding size, they could work on other's agricultural land through renting by giving some amount of money as a crop sharing (*Yekul*)if they had enough financial capital (money) at hand. But, because they didn't have money at hand, they couldn't do that. Later on, what after anything was migration of husbands and themselves and betrothed in the brewing and selling of *tella* and *katikala*.

Again, in this regard, human capital particularly, labor availability in the household was also another determinant. As the informants claimed, by the time they were separated, their children were not ready to agricultural work; and the others' children were females, who couldn't engage in agricultural activities. Thus, they had limited possibility of staying within that condition. Later on, they choice migration by renting that small plot of land. But, if women's children had reached for work and were males, women became advantageous as their children were working on the agricultural land. Thus, because of the above factors women were imposed to involve in LDS as a livelihood strategy. Nevertheless, this is not to suggest that all women are denied access to land and as was the case with some of the informants participated in the study. The case of one informant will be presented below:

Yerom (*tella* seller) is a 45-year old woman. She is currently leading her life by preparing and selling *tella*. The researcher interviewed her around her house by the time there is no market (out of market day). She was found with her kids. She claimed that they were living

a good life in a rural Kebles. But as things are changed following the change of the government. She told the researcher that how she joined in this business. Her quote is presented as a case. What she said is presented as follows:

Case1: Reason for LDS

Let me tell you how I started tella selling as a livelihood strategy due to shortage of agricultural land. As my husband was one of the government officials in the rural Keble during Derge regime and assumed as he was beneficiary at that time, most of our fertile land was taken off. After that my husband was almost always unhappy with the situation and was very unhappy to stay in that condition in the study area. In that time, it was difficult to rent others agricultural land, as we did not have enough money used as a gift for the land holders. After a three years stay within that situation, my husband was left us and went in other areas in search for job. For the time being, he sent money for us and came. But as time goes on, he did not do that. We became harshly hated by poverty and life would have been difficult and impossible. Later on, I chose to migrate to Mertule Mariam town and search jobs. Then, I migrated with my children to the town by renting that small parcel of land. In the town, i found women who stayed in the business for a long. I talked and told the situation for them. They told me that they would help me by giving the working materials and show the way how to sell the drink. Then, by taking money from money lenders in the town, I started the business. Now, I am found in running the business and lead life.

Based on the above case, it is obvious that limited land ownership resulted from the land tenure system (land redistribution effect) created difficulty for most of the studied households to handle life and resulted in separation of couples and migration of main household heads. Afterward, women's last option was move to the nearby town and joined in LDS as a livelihood strategy.

Therefore, shortage of agricultural land (natural capital) together with lack of enough financial capital and less labor availability created difficulty for most women to lead life in rural areas. As a result, there was a limited possibility for these women, participants of the study, stayed on that hard economic condition. Thus, they were compelled to migrate in the nearby town and engage in LDS.

4.1 .2.Divorce and Widowhood

The growing pattern of social problems such as divorce seems forcing many women to the requirement of involving in any income generating activities. In this study, divorce has rendered most women to local drink selling. According to the background information of the participants, most women local drink sellers were divorced. To this end, the evidence indicates that marriage breakdown (divorce) was the root cause which prompted most women (15 out of 20 interviewees) to take in LDS. The informants claimed that they were imposed to thru divorce because of various social and economic factors such as because of disagreement with ideas, bad behavior of their husband and economic problems. Divorce made them to become disadvantaged due to single parenthoodness as they became out of work and left with the responsibility of doing all things by themselves alone. The last option available for most of these divorced women who were in bad living conditions. Hence, most women were inclined to join in this business as a livelihood strategy.

A 41 year-old woman, who participated in the in-depth interview, supports this as follows:

Even though I didn't have my own job, i was divorced because my husband was a very bad-tempered person. So far no peace was in our home. Later on, as the situation couldn't be changed, I decided to divorce. Subsequently, as I had no options, I migrated to the nearby town, Mertule Mariam, and joined in katikala preparation and selling and leading my life.

As the above quote shows the impact of divorce was shaping women to retain into LDS as were the only responsibility holders given the absence of a male breadwinner. Divorce manifests itself in the form of assuming full financial responsibility of women and thus, had steered them to join in to LDS as a livelihood strategy. Understandably, divorce is one of the major social aspects that forced most women to take in LDS in *Mertule Mariam* town. This finding was similar with the study finding of Todaro (1997) where one of the reasons for women's involvement in the informal sector was divorce.

A further purpose of this type of livelihood strategy (LDS), as revealed by a few (2 out of 20) interviewees and key-informants were the need to generate a household income and lead life due to the fact that the husband in the household passed away. As the findings of the study pointed out, some women began LDS as life was challengeable and no alternative was there to live a better livelihood following their husband's death. The data about the previous occupation of women, LDSs, showed that all most all were housewives. Hence, the immediate influence of death of husband on women, who used to live on their husband's income, is more pronounced than those who had their own jobs. This means if women had their own jobs, they would not be threatened by poverty and forced to engage in LDS. But it does not necessarily mean that women who lost their husband's became disadvantageous and became helpless. This is applied only for those women who participated in this study in *Mertule Mariam* town.

A 40-year-old woman, who participated in the in-depth interviews, stated as follows:

I started selling of katikala when my husband passed away. He was a sole source of bread winner. But he died ten years ago and left me with four children without anything else. Just then, life was tough and challenging. No one could afford any thing for me. Even for the time being, I was unable to find anyone for help. Afterward, as living became pitiless and pitiless, I

decided to join in katikala selling. Now I am running it and administer five family members.

According to the above narration, it can be understood that women became helpless and the new and the only main source of income within the household which further poses a major livelihood constraint and remained with harsh living conditions due to the death of their husband and then compelled to LDS as a livelihood strategy.

4.1.3. Low level of Education

Low level of education was also raised by the informants as a factor for their engagement in LDS. The educational level of the interviewees showed that all most all (18 out of 20) are illiterates who denied access to formal education.

The informants, especially those who stayed in the business for longer time criticized the culture of the society that didn't promote education for women. They clearly mentioned that they were born in remote rural areas and unable to attend to school. As they appealed this was because, there were a few schools available, found far apart from their village. Thus, their parents didn't allow them to go to school; because they had feared such that their daughter might have been abducted by somebody. They, furthermore, mentioned that in that time, rather than promoting women to attend school, most families were eager for making their daughter early marriage and forced her formed family as they held the view that if women and men stayed together at school; their daughter might have been insulted by others as she was as ill-bred. So as it was the case, there are many women left without schooling. This at the end affected the livelihood of some women. As the informants appealed, because hadn't had any idea about education and even can write their names, they were being unable to get job either in the formal sector or any activity which results high profit. Hence, they were forced to engage in LDS as a livelihood strategy.

A 48- year- old woman, who participated in the in-depth interview, stated her situation of being uneducated as follow:

Being uneducated highly affects my life. I was always criticized my families as they didn't allow me to go to school. if I were educated, I reached at higher position and benefits not only me but also my families and the bear children were also experiencing a good living and might not follow my experience/ my train that I run now. So, lack of education hindered me not to engage in other income generating activities like trade since these require some education.

The above quotation of woman clearly indicates the importance of formal education for a better livelihood of women. But because of the denied access to education, women were unable to enter in the formal sector employment which yields better income. Consequently, they were forced to join in LDS as a livelihood strategy, which don't require formal education and training.

Beyond lack of access to formal education, there were a few informants (2 out of 20 interviewees) raised low educational achievements as an immediate cause for the inclination in LDS. They indicted that though they completed secondary education (grade 10); they left with low educational point and couldn't compete and get the chance to enter in the formal sector employment. When they were asked the rational for being left with low educational achievement, they revealed that this was due to their lack of attention for education mainly because they were a supporter of their mothers. As they put on show, their families were economically weak whom they lead life by involving in informal sector petty trading activities. So that they helped their mother after they had returned from school; they gave little attention for their education. They elucidated that their parents else didn't tell them to pay attention for their education, they looked their help alone. As they appealed, they tried their best to get formal sector employment. But they couldn't get the chance to enter. As it was the case, they were forced to engage in LDS, even did not like it.

27-year-old woman, who participated in the in-depth interview claimed as follows:

My father was not alive. My mother was poor. She has grown us by selling katikala and tea. I always used to support my mother when I returned back to school and, even I occasionally missed class. No more focus was given for education. By that condition I completed grade 10 but left with very low educational point. I tried my best to get job in the formal sector, but nothing I got. What was my last alternative was engaging in tella preparation and selling.

Hence, low educational point was another influence that compelled women to join in to LDS in *Mertule Mariam* town. Because have had low educational point and didn't fulfill the requirements for formal sector employment, they were forced to take in Lassa a livelihood strategy. But it does not necessary mean that those who have low educational achievement couldn't enter in to the formal sector employment. This is the case for the subjects of the study who couldn't get the chance for entering in the formal sector employment. Hence, good educational level could benefit women to have their own occupation and stand by them. School engagement would have also minimized the risks and hard economic conditions women faced. But, this is not the case of LDSs participated in this study. The findings of this research in this case, (coupled with), confirmed the importance of human capital, level of education, in the choice of women in LDS as a livelihood strategy. Hence, educational qualification plays an imperative impact as one of the determinants for women involvement in LDS.

4.1.4. To Supplement Income

There are still others engaged in LDS to supplement income. According to the information obtained from the informants, a few women (2 out of 20 interviewees) were found to be engaged in the preparation and selling of *tella* and *katikala* in order to supplement income gained from formal sector employment and other sources. The insufficient monthly or annual income of women, which would not cover all the house consumptions, imposed them to look for other income generating activities, like local dink selling.

A 35-year-old woman, who participated in the in-depth interview, revealed as follows:

Most recently, it is terribly difficult to survive with one income source as you would need to expend for food consumption, clothing, house rent... there are a lot of things that need money. It is just 1700 ET birr that my husband gets. In the past, we used to live with that. But now not even half way through (the month), even, sometimes we take credit from our relatives. Thus, I joined in tella preparation and selling. We use my husband's income for house rent and clothing and the remaining save in Equb by his name. My income was used for daily consumptions.

According to the above explanation, it can be understood that women are found to be engaged in LDS for accompanying income in addition to their primary source of income. If they were not engaged in this activity, they might not complete all housing expenditures. But their involvement in LDS helped them to complement their primary source of income and cover all expenditures. Therefore, women are engaged in LDS not only because of lack of alternative for livelihood but also to supplement income gained from formal sector employment and other sources like agricultural produce. This study finding was similar with another study done by Todaro (1997) where households are engaged in the informal sector to supplement income gained from formal.

Beyond the aforementioned underlying factors compelled women to involve in LDS, there are still other factors which have to appear the most important aspects attracting most women to specifically engage in LDS. These involve the following:

4.1.5. The Social Value towards Local Drinks (High Demand for LADs)

Local drinks have great social values in most societies from the past up to present. The society opt these local drinks for different livelihood activities and for daily consumptions. In this study, it was found that women were engaged in LDSs mainly because these local alcoholic drinks (LADs) are highly demanded by the community members in *Mertule Mariam* town. That was, for different ceremonies, funeral and marriage ceremonies, baptism, and for various economic activities like for house construction, social meetings, conflict resolution and *Debbo*.

As it is revealed by both the informants and key-informants there are many religious holidays in almost all the year celebrated with these alcoholic drinks and various economic activities which needs these drinks. Those households, who couldn't brew the drinks at home, because of lack of enough time for brewing, have to afford the drinks from the producers and sellers.

Principally the societies high interest and demand of these local drinks, other than other drinks, for consumption and different economic activities as well as for religious celebrations has been played a crucial role not only in attracting many women to join in to it but also created a good opportunity for the regular local drink sellers through increasing their customers. All most all households in the *Woreda* are accustomed with the LDs and do not stay without these local drinks except a few who couldn't brew or couldn't afford the price for buying. So that it has been better for the producers and sellers. In this regard, the

key-informants once more verified that this was a result of being the same religious followers of the local community members (Orthodox Christians). Means, in other words, there are many religious holidays in Orthodox Christian religion celebrated with *tella* and *katikala*. For instance, they mentioned that there are at least eleven main holidays celebrated in a month, without the main holidays celebrated once a year. All most all households in the study area are participated at least one of these holidays. For these holidays *tella* is a necessary requirement.

Mostly, women in the town might not brewed the drink because of lack of time and expect that there are producers and sellers; so that they occasionally offered from producers. The same is true for *katikala* for religious celebration purpose like for baptism and the like. Hence, these local drinks are mainly necessitated for religious celebrations besides for every day socioeconomic activity. Thus, the state of following the same religion, the highly demanded of these local drinks for celebrating the holidays together with the society's high value of these drinks for daily consumptions and for every day social and economic activities created a better opportunity for many women to specifically join in to it as a livelihood strategy in *Mertule Mariam* town and increase the number of customers for the established local drink sellers.

4.1.6. Access to Physical Capital

According to the information obtained from the interviewees and key-informants, the opening of main road (aspect of physical capital), which connects the town to other *Woreda* and different *Kebles* in the *Woreda*, played a noticeable role for women LDSs. It catches the attention of many women to specifically engage in LDS and increase the number of customers for regular LDSs.

Moreover, as a result of the opening of the road, which connects the town to other *Woreda*, *Mekane selam (Debab Wollo zone)* created a good opportunity for LDSs. This trading transaction between the two *woredas* is the result of the opening of new road, good infrastructural development. Good infrastructural development such as access to road plays a great role in facilitating the different trade transactions that takes place between different areas. On the contrary, poor infrastructural development (access to road) inhibited people from involving in different transaction activities. As stated in Chapter Three, in the description of the study area, there are two main roads connecting the town (*Mertule Mariam* town) to other areas. From these main roads, the road which connects the town with *Mekaneselam (Debab Wollo Zone)* played a noteworthy role for women in LDS.

The expansion of the town, *Mertule Mariam* town, was also another attracting factor for women LDSs. According to the information obtained from both the interviewees and the key-informants, the expansion of the town has played an important role and created a better opportunity for *tella* and *katikala* producers and sellers in the study area as those local drinks has been essential. Town expansion involves construction of houses. House construction in the study area was done in ‘*Debbo*’, not given for construction workers in contract form. So, while the houses has been constructed in ‘*Debbo*’ those local drinks (*tella* and *katikala*) has been essential and there was no any case that local drinking and housing construction go separately.

4.1.7. Location Advantage

Moreover, the state of being found in a Woyina-dega climatic zone of the town, *Mertule Mariam* which is favorable to brew the local drinks creates a good opportunity for many women to take advantage of this opportunity and involve in local drink selling as a livelihood strategy. Many people from the different *Kebles* in the *Woreda* came to the town

to take the drinks for consumption and trading. As these local drinks (LD) brewed in *Mertule Maria* town are special in quality as a result of moderate climate condition, and the comfortable nature of water specifically, the drink is highly demanded.

The majority of the population in the *Woreda*, about 52% lived in *Kolla* areas, where it is difficult to brew the local drinks because of the hot weather condition and the unpleasant nature of the water. So that many LD traders from different *Kebles* in the *Woreda* in which they took the drink both for consumption and for money-making purpose. The better the quality of the drink brewed in the town, the more customers from the *Kolla* areas and the higher the profitability of women in the business as well as the higher the probability of many women entering in to it.

4.1.8. Existence of Non-farming Income Generating Activities

Besides the development of good infrastructural development as an important factor, the existence of nonfarm income generating activities in the town was raised by most of the interviewees and key-informants as an important prospect for women in LDS. Nonfarm income generating activities involves income obtained outside of farming activities, as a secondary source of income or as a primary source of income for those who do not have agricultural land (Ellis 2000). Non-farming income generating activities existed in the town created a good opportunity for both the regular LDS and for the new comers. In this regard, Key-informants, for instance, indicated trading activities as an important factor in initiating women to LDSs. Chiefly, cattle trading were reported to have attracted women to specifically chose and involve in *tella* and *katikala* preparation and selling as a livelihood strategy in *Mertule Mariam* town.

A 42-year-old man key-informant, who resides in *Mertule-Mariam* town, indicated that:

Cattle trading created a better opportunity and played indubitable role for women local drink sellers. That was, because, by the time cattle is sold and bought there is a traditional saying 'finture', wherein people who involved in the exchange process (selling and buying of cattle) came together and drink tella in a high quantity in the transaction process. In fact, the trading not only attracted women to specifically join in LDS but also created a favorable condition for regular LDSs through increasing their customers. Most importantly, cattle trading created opportunity both for the regular LDSs and new comers.

From this, it can be evidenced that nonfarm income generating activities, particularly cattle trading was, therefore, one of the most important factors prompting women to specifically involve in LDS as a livelihood strategy and also creates a good opportunity for the regular LDSs in *Mertule Mariam* town.

4.1.9. Low Capital Requirement

The absence of more difficulty for starting local drink selling was also found to be an important opportunity created for women to easily enter in to the business. Women, LDSs, showed that as they found LDS, which can be done easily, they were inclined to start the business. In this regard, most of the interviewees (12 out of 20 interviewees) and key-informants mentioned that, the relatively cheap accessibility of cereals such as wheat, sorghum, maize and *Gesho*, used to brew *tella* and *katikala*, in terms of price and amount, attract many women to specifically engage in LDS than others. As the *Woreda* has three agro ecological zones, all crop and cereals used for the brewing of these local drinks are grown and access in the market. Thus, women take advantage of this and take on LDS as an income generating activity.

A-48-year- old woman, who participated in the in-depth interview, narrates the situation as follows:

I started katikala preparation 15 years ago with 20 birr woret. In that time, the price of 1 Sahin wheat was 10 cent and 1 Sahin maize was 5 cent) and Gesho was so cheap at that time that was with 10 cents you can buy 5 sahihi Gesho. Moreover, these items used for the preparation of the drink were easily accessed in the market and you can buy with lower price but the drink was highly demandable.

From this it can be understand that, the relatively, cheap accessibility in amount and price of cereals and crops used for the brewing of *katikala* and *tella* attracted many women to specifically engage in LDS as a livelihood strategy. Besides the relatively cheap accessibility of cereals, as most women were housewives, it was easy for them to start LDS as they have brewed the drink for daily consumption purpose. Thus, they took this advantage and started the business as a livelihood strategy. The informants revealed that the business needs labor and a little money to purchase cereals and working materials. Sometimes, even within the absence of startup capital, by relying on friends providing with working materials, it can be carried out. Most of the interviewees and key-informants raised this issue as a rational for women's' specific involvement in LDS. Hence, the relatively cheap accessibility in amount and price of cereals and crops used for the brewing of *katikala* and *tella* attracted many women to engage in LDS as a livelihood strategy. This finding is in agreement with the study of Prasad (2011) where being easily entered is one of the factors attracted many people to engage in the informal sector as a livelihood strategy.

Moreover, all of the participants of the study, exclusively women LDSs explained their social relation (in other words their social capital) for the beginning of their business. During the interview, the existence of social relationship with the newly created neighbors was raised. Women LDSs verified that in advance they met other women who are stayed in the business for a long (i.e. ordinary LDSs) and share things to one another. The ordinary LDSs shared ideas and possessed working materials used for the brewing and selling of *tella* and *katikala*. Furthermore, new *katikala* retailers take the product (drink) from wholesalers in credit form

and returned back after they had sold the drink. They are, even, up to fulfilling their friends' short side, where their market failed. Helping one another is part of their life which made new LDSs to run their business; and this created a feeling of hard working for success. They hardly believed that living without their neighbor is unbelievable. As a result they have been living a coexistent life in their daily activities. This finding was in accordance with the adopted framework of the study stated in the SLF. That is social capital is the biggest asset for the poor to engage in any income generating activity.

Finally, the researcher asked them about their source of startup capital. Accordingly, it was found that the most alternative source of startup capital for women LDS was borrowing from money lenders. As they appealed, there are individuals lived in *Mertule Mariam* town who lends money for the poor. It is free to take and return and involves no process; thus, many women take credit from them and started their business. There are others gained it as assistance from relatives. Women's relationship (social capital) that they had with individual money lenders, enabled them to easily access the startup capital for starting their business. Social capital, as it is clearly stated in the conceptual framework, refers to the social resources upon which people draw in pursuit of their livelihood which are developed through networks, connectedness, membership of more formalized groups, and relationships of trust, and reciprocity. In view of that, women's social capital, in this instance, their social relationship enabled them to easily obtain startup capital from those money lenders in the study area. The more, social capital women have, the higher the probability of getting startup capital. In this sense, social capital might also be considered as one of the opportunities for women involvement in LDS. There are a few women started their business from their own saving. Accordingly, it can be understand that most women LDSs depend on informal credit, from neighbors, relatives and family. Hence, they have strong social capital enabled them to get credit to start their business.

4.2 Socioeconomic Challenges Women in Local Drink Selling Face

Local drink selling (LDS) creates a principal employment opportunities for most women and a supplementary source of income for some in *Mertule Mariam town*. However, there has been hardly any case that these livelihood activities are without challenges. This sub-section is a prolongation of the previous sub-section and aimed at discussing the challenges that affect women's livelihood activities (LDS). It involves the leading social and economic challenges that women in LDS face. Regarding these challenges, most of the operators' responses were similar. So here, the social and economic challenges LDSs face are analyzed respectively as follow.

Studies on challenges that individuals face in the informal sector, globally, likes (Ethiopia 2000; CSA 2003 and Amene 2008) asserted that individuals operating in the informal sector are facing many economic challenges related to lack of working capital, competition and seasonal variation. However, in this study, the researcher found that there are many social challenges, beyond economic challenges like negative attitude of the local community members, conflict with other local drink sellers, conflict with customers and health problems which affect women LDS.

4.2.1. Negative Attitude of the Local Community Members

The major issue that women revealed during the interview was related to the society's view towards them. As most of the interviewee's release, the society considered them generally as prostitutes (*Setegna Adari*). This view is exclusively reflected towards *katikala* retailers and less towards *tella* sellers and even, little, to *katikala* wholesalers. As the informants stated this negative perception and view of the society is resulted from their female headedness. In the study area, it was found that all most all LDS are female headed households. Accordingly, community members regarded them as prostitutes. In this regard, as key-

informants indicated, in fact, there might have been situations wherein women LDSs might also engaged in prostitution, notwithstanding the fact that they are deliberately joined in to it; they are engaged in prostitution when they didn't have market for their products and thus find themselves with nothing; or other ways they might be persuasive by drinkers (their customers). As a result, by observing some women, the community members develop such a view that women are not joined in LDS for the primary aim of generating income but for the purpose of prostitution and regards all LDSs as prostitutes. Conversely, most of the interviewees stated that they have not been involved in prostitution; they are not prostitutes as outsiders perceived. With this regard, women were asked about their relationship with the general community members; and claimed that the community members considered them as prostitutes, who took others husband and couldn't talk with them; they are not equal with others. If they made any mistake in the society, they were insulted by using bad words like *shermuta*... They heatedly stated that this problem has been unavoidable, accustomed and put a great psychological influence as well as internalized in the society.

Besides the negative view towards LDSs the community members stigmatized them; even they are not involved in some community based organizations with outsiders. They mentioned the problem is up to this, excluded from community based organizations. Most of the informants, at the end, explained that they are not as others perceived; they have a vision for change and are not aimed at involving in prostitution though there has been some women affianced in prostitution.

A 35-Year-old *katikala*retailer, who participated of in the in-depth interview, explained the situation as follows:

I have been involved in katikala selling (chircharo) for seven years. During these years of my stay, I have never engaged in prostitution activity. I have had a vision of changing my life. I have never thought of prostitution. The

same is true for my friends whom I have intimate contact with them. But, outsiders don't think of as free from prostitution, but I heard some women are engaged in prostitution when their market failed.

The above quote clearly verified that most LDSs are not engaged in prostitution as outsiders perceived. But, it does not necessary mean that all LDSs are not engaged in prostitution. There are some LDSs unintentionally engaged in to it; and this justification is only for women participated in this study.

4.2.2. Competition and Conflict with Other Local Drink sellers

A considerable challenge that informants mentioned, which significantly affecting their business was the issue of constant rising in competition. Interviewees and participants of FGDs raised the issue of competition from new comers. As they claimed, the incensement of women in LDS, which resulted from migration from rural areas to *MertuleMariam* town, is a recent challenge affects regular LDSs, who run the business as a primary means of livelihood. Interviewees explained in such a way that as the new comers often sells their drinks with food. As a result, many customers (*Denbegna*), as they have a variety of options, shift their position to the new comers. This in turn greatly affects regular LDSs as they left without any customers for their product. To sum up, this issue was raised by both the interviewees and selected key-informants as the most serious challenge.

Besides the increasing number of new comers in the town, the informants also claimed that there are other women who are involved in the brewing and selling of *katikala* as a secondary source of income from rural areas. As rural dwellers brew the LD from their own cereals, they produce the drink with high quality and they also sell it with relatively lower price. This is because all necessary things such as cereals, wood, and other materials needed for brewing the LDs are available to them without any expenditure.

According to the informants' explanation, LDSs from rural areas moreover think of the end product (*Atella*) for fattening their animals; and consider the profit of selling the drink as an extra income. Thus, by taking in to all these things under consideration, there are many women from rural areas involved in this activity. This problem is particularly observed during winter season as more crops are produced and also dry woods are easily accessibility for rural women. Accordingly, it can be understand that the more rural women joined in *katikala* production, the less demand of the regularLDSs and the higher probability of being losers.

Throughout the field work, the researcher also noticed that there is an increasement of the number of LDSs in the town in every time; and this also leads to significant rashness and variation in selling of the product (the drink). If there are many LDS, there may be less profit as customers might shift from one to the others. This affects the profitability of most women in the activity and might expose them in to loss.

A woman-age 50, who participated in the in-depth interview stated as follows:

The entry of new comers has been currently increased and resulted conflict to one another. Now a day, a significant number of women are joined in local drinks selling and this has resulted in the day of selling our product. You know, new comers are selling their drinks with food (half engera); our customers shift their position to them as they have a variety of options available. Besides, most new comers sell their product in our day of selling. Always, we are quarreling with them.

Moreover, one of the participants of FGD, age 46, reaffirmed the above quote as follow

There are so many women coming to Mertule Mariam town and joined in LDS as observed. Considering that we are involved in producing and selling similar product. We hardly get customers as they shift their position to new comers (LDSs). The ever increasing of new LDS greatly affects our business. They, for instance, sell their drink with food and attract many customers. We couldn't do like them as we didn't have

enough capital. Thus, we simply looked nothing we could do to control these new comers.

According to the above argument, regular LDSs criticized about their affliction from severe competition mainly from new comers in the town and from women who engage in the business as a complementary source of income from rural areas. As almost all the interviewees and most of the group discussants claimed that the involvement of women in LDS, particularly from rural areas affect their business.

The study found that due to the increasement of women LDSs in the town, in recent times, some conflict is arising. Participants of the in-depth interview pointed out that they are increasingly facing conflict with each other related with the day of selling their product (drink). The issue of conflict was utterly outstretched by *tella* sellers who stayed in the business for a long time (established *tella* sellers). Established *tella* sellers claimed that they have their own day for sell, where they arranged. But new comers claimed that since no rule is established for each sellers regarding unceasing day of selling, everyone can sell their drink whenever they want. Of course, there is no rule stated regarding day of selling for each seller. But, if the established *tella* sellers simply left it, the situation would occur another time and affected their business. Therefore, they were conflicting with each other; and most of the sellers expressed that they have been in struggle for their survival regarding these new comers.

Here, with regard to this, the researcher verified that this issue, the occurrence of conflict between individual LDSs, was coupled with transforming structure and process (TSPs) which is an element of SL, particularly policies. That is, transforming structures and processes inhibited or enabled individuals to carry out any livelihood strategy. Accordingly, to run LDS, there is no policy such as licensing process and taxation; hence, everyone can easily enter in

to it when they want and leave it otherwise. Thus, it affects those who run the business regularly as a primary means of livelihood.

In this concern, regular LDSs, too, mentioned the issue of licensing and taxation. They claimed that as it is free to join, there are many rural dwellers involved in this activity as an extra source of income that they sell their product with low price and brew the drink with over quality. As a result, customers shift their position to them by considering the relative advantage regarding the price and quality of the product (the drink). The issue raised by informants particularly by regular LDSs indicated the impact of the absence of license and tax on LDS. That is, the more the absence of taxation on LDS, the higher the possibility of many women entering in to it and the lesser the profitability of regular LDSs.

To sum up, the absence of licensing process for starting the business and taxation to run the business has been increasing the number of women in LDS without any inhabitance. So that as they are free to sell their product either with lower price or otherwise brewing it with over quality to control all customers, others who don't have other means of livelihood have been affected by the issue in great.

And at the end, the participants of both the in-depth interviews and group discussions claimed that the government had to laid tax on LDS in order to minimize new comers and thus for the benefit of regular LDS.

4.2.3. Conflict with Customers

Besides the conflict between LDSs with each other, some informants raised conflict with their customers as habituated problem in their business. They revealed that they have been experiencing various types of conflicts and abuses from their customers. These include verbal abuses and refusal of payments for the service (the drink) they provide for. They

indicated that the situation has been happened when customers drink more and refused to pay the amount required for the services provided. Besides this, informants claimed that they are insulted by their customers in extreme cases when they asked them to pay money for the drink they have drunk. They illustrated that customers are drinking more but pay less by saying they drink only a small glass of *tella* or a small number of *melekiya katikala*, thus quarrel was occurred. It is because LDSs didn't want to leave their money in return for their drink.

A 40-year-old woman, who participated in the FGD, strengthens the issue as follows:

I have been here in katikala selling for 10 years. Cheating of the customers is a familiarizing problem in my daily business activity. They are often cheated me by saying they drink less and the amount in return is this. At this time we cannot say anything but simply conflicting each other. The situation is occurring frequently. There are many drinkers who drank more in other drink houses and came to our drink house and they made conflict as they cannot control themselves. Selling of katikala in retailing is full of conflict. No one controls/ takes measure regarding this situation as it is considered as a social life, a characteristic of alcoholic drink houses. But it highly affects us.

In addition to the abovementioned socioeconomic challenges women LDSs face, the issue of health problem was also raised by most of the informants. With this regard, health problem is discussed separately for the purpose of clarity as health may be considered as both social and economic depending on contexts. If, for instance, woman LDSs face health problem and stop her business for a meanwhile. Then, she faced financial problem; and might use up her working capital. Thus, in this case, health problem is considered as economic. On the other hand, if woman are stigmatized by the local community members as a result of health problem, for instance, because of HIV/AIDS, health is considered as social as it excluded her from the society and puts a great psychological impact.

In this study, according to the information obtained from the study participants, women LDSs are facing health issues and operate within that context. It is clear that the main source of energy for these women is fuel wood, and the cooking process carried out is in unpleasant condition in a small house. Thus, exposes them to various problems. This issue is coupled with the vulnerability context in the SLF. As it is clearly stated in the SLF framework of the study, individuals involved in any livelihood strategy are vulnerable to various problems and existed within that context. Vulnerability context includes trends, seasonality and shocks. Here, health issues, in this case, are included under shocks. Shocks are an unexpected problem that occurred accidentally without the intention of individuals and affects their livelihoods. LDSs in this study proved that without any recognition, they were exposed to various diseases like eye diseases, cancer and heart disease. By the time they faced health problem, their business has stopped though for a meanwhile; and this forced them to use their working capital for consumption which in turn affects their business and livelihoods in the long run.

Participants of the FGDs (45) stated the condition of her health issue as follows:

My health is not in a normal condition. I accustomed with that problem in my everyday business activity. But last month, I was seriously sick of my head and slept for two weeks. As a result, since my children are too kids and has no skill and knowledge of brewing and selling the drink, I was obliged to stop. Consequently, I faced financial problem and forced to use my woret for consumption purpose and lower the amount of drink I brew. That in turn decreases my profit. So, in this business, health problem is occurred sometimes.

According to the above narration of woman, it can be deduced that LDS are exposed to various diseases while running their business but existed within that context. Health problem particularly affects the livelihood of women who don't have supporters. This meant, in other words, those women who have had supporters for running their business are

less likely affected by the situation than those women who don't have had. But it doesn't necessarily mean that LDSs with other supporters are not exposed to health problems and their livelihood is not affected by the situation.

Besides the working environment and nature of the business increasing the vulnerability of women LDSs, interviewees in LDS stated that they were exposed to HIV/AIDS. With regard to this, mainly *katikala* retailers mentioned that most of the time they are provided the drink by their customers, they become over relaxed and lead to unsafe sex as they couldn't control their action. Thus, this business indirectly resulted in sexual risk behavior; and accounts most women with the opportunity for acquiring HIV infection. Informants stated that they sometimes deliberately involved in unsafe sex and exposed to HIV/AIDS. They illustrated that there has been days where there is no market for their product and even sometimes left with nothing for daily consumption. Thus, they were forced to engage in prostitution simply because they found themselves with nothing for living. The situation is continues and finally exposed them to HIV/ AIDS, wherein life became bitter and bitter than before. Still, the situation of being infected by HIV/ AIDS made them to become stigmatized by their neighbors and their life is most awful. They, at the end, hated their life and pray for death.

The following case (2) illustrates the situation of a 35-year-old women who is engaged in *katikala* selling

Case 2: Challenges women in LDS face

As I have a small startup capital at hand in that time, I simply start katikala retailing and lead a hand to mouth life. For the time being I used to live but as time goes on and things are changed, it was difficult and I am unable to cover my daily expenditure. I am suffering a lot because I could not even cover daily consumptions. Consequently, I was forced to engage in prostitution to gain money though I don't want. I meet with many men. I was accustomed with it and the situation is continued. I stayed in prostitution for five years. Finally, I was exposed to HIV/AIDS. Now, no one is coming and drink my product. Even, my neighbors are stigmatized me and don't want to see me. They insulted me in extreme cases by using bad words like Adisam, shermuta... To be honest; I don't have words to express how I feel bad in this day. Really, I was ashamed of myself, I totally lost my confidence. Since I have been caught by the diseases, I have never talked equally with others.

In general, it can be deduced that the lesser the profitability of *katikala* retailing, the higher the probability of engaging in prostitution, for seeking money, and the more exposed to different disease particularly, to HIV/AIDS. But, it does not necessary mean that all women engaged in LDS are unprofitable and exposed to prostitution and infected by HIV/ AIDS, as there have been women who are successful in their business especially those who engaged in the production and selling of *katikala* in wholesaling and some *tella* producers and sellers.

Beyond the above mentioned social challenges informants raised, there are some economic challenges women in LDS face. It is presented in continuous with the social challenges stated above; and discussed as follow.

4.2.4. Seasonal Change in Demand

Participants of the study, moreover, raised the issue of seasonal fluctuation (increase and decrease) in demand and price of their product (drinks) which recedes and affect their livelihoods. They have been facing seasonally unpredictable income in their business. As they pointed out the seasonal variation in demand of LDS is occurred differently for both the case *tell* and *katikala* producers and sellers. That is, *katikala* producers and sellers bear out that their business is affected seasonally during *sometimes* whereas *tella* producers and sellers claimed their business is affected during summer and some specified time in winter seasons.

There are rationalities that informants mentioned for the difference in seasonal variation in demand of *tella* and *katikala*. In this regard, interviewees, key-informants and FGD participants of *katikala* sellers claimed *katikala* market is low during *Tsom* time. This is mainly related with the religious affiliation of the community members. The study participants stated that, explicitly, as all the community members are followers of Orthodox Christian religion, all during *Tsom* time no one is involved in drinking alcohols as there is a religious believe that ‘anyone who likes most from alcoholic drink have to left during festival time’. Hence, by keeping the law of the religion, nearly all the community members who reached for *Tsom*, left alcohol drinking, particularly *katikala*. But it affects women in the business. Hence, in the coming of *Tsom* time, the less demand of the LDSs, the lesser the profitability of LDSs.

On the other hand, as most informants stated their *tella* market is highly affected during summer seasons because of the cool weather conditions. With this regard, informants claimed that as it is cool no one is interested to drink; rather they take hot drinks like tea together with *katikala*. Besides this there is shortage of money of their customers during summer as it is the end of all things for rural dwellers. Moreover, it is a time of agricultural work where in rural people (their customers) spent their time in their agricultural activities; they spent most of their time on agricultural activities and no market for LDSs. The informants once, more, claimed *tella* market is also affected in some specified winter season due to the fact that more crops and cereals are accessed and every women, both in rural and urban areas, brew the drinks at their home for consumption and no one go in LDSs house.

Briefly, informants generally argued that the seasonal fluctuation in demand of drinks is observed differently between *tella* and *katikala* producers and sellers. But, both are affected seasonally. In view of that, those who are involved in both *katikala* and *tella* preparation and

selling are at advantage than those who runs one of the two products. This is because of the fact that since the seasonal variation in demand of these drinks are different from each other; women might not be more vulnerable for these challenges as was the case that one drink market compensates the other. Despite this, in this study, there are only a few women who run both *katikala* and *tella* selling; the majority runs only one of the two drinks. From this, it can be deduced that the more women engaged in more business activities, the less the probability of affecting by seasonal variations and the higher possibility of being beneficial.

40-year-old woman, who participated in the in-depth interview, claimed the situation as follows:

You know when it is cold people do not buy and drink tella. This is a problem that we have been facing and the business will be very low; at times we change to sell other things like tea with bread but there are already people who have established that market so we cannot expect to get much money from that. Thus, it extremely is affecting us.

As it is clearly stated in the SLF, household running any business have been operating within the vulnerability context such as shocks, trends and seasonality. Accordingly, the seasonal change/variation in the demand of the LDs is more likely coupled with seasonality. That is, unlike shocks and trends; seasonality is occurred within expected situations. Women operating in LDS are accustomed with the seasonal decrease in demand of their LDs as it occurs every year but affectsthem as it is the only means of livelihood for most women. Therefore, the variation in demand and price of the LDs are related with seasonality in the vulnerability context. Seasonality affects women LDSs differently depending on seasons.

4.2.5. Lack of Access to Formal Credit

Lack of access to credit service has been also one of the major impediments for running any livelihood activity. There are criteria for individuals to take credit from formal financial

institutions such as having assets such as house and land, which might not be available for all. This affected women in LDS, who do not have these assets.

It was found that most women engaged in the LDS admitted the importance of access to credit in order to expand their business; getting access to credit has proceeded as a means of rising their income via allowing them to extend their business with large amounts of capital and to do side works in order to attract many customers and thus, yields high profit. Despite this, some women, who are engaged in the preparation and selling of *tella* and *katikala*, claimed that they are unable to get access to credit from financial institutions.

As they stated, credit loan facilities have been targeted on the formal sector workers and rural people but not for informal sector operators like LDSs. For instance, there are some formal financial institutions like Amhara Credit and Saving Association and the different NGOs like Peace Micro and Small Credit Institutions and Alem Birhan Self-help Community Development Organization which targets rural people in the *Woreda*. But LDSs are unable to get credit facilities due to limited or no guarantee. Nevertheless, it doesn't necessarily mean that the government does not give credit access for LDSs, it gives, but it is the case for retailers particularly *katikala* retailers who participated in the study and those who are unable to get guaranty. They normally lack a guarantor with long-term and sufficient income to serve as security for them, and their business generates low and irregular profit, which is unacceptable to formal money lenders. Thus, lack of credit facilities contributed to limited performance of their livelihood activities and hampered them from expanding their business which resulted in high profit which enabled them to start other high income generating activities and in the long run.

On the contrary, according to the information obtained from key-informants, the government provides credit facilities, but does not give the credit access individually, rather

in a group. What the problem was that people do not want to take credit in a group by fearing that if one member of the group take the credit and leave the area, the other members are liability holders. So, they are unwilling to take credit. Still the government is standing by this principle, because if the government gives high credit for a particular individual and if that individual take and leaves; it is high loss for the government. So, by forming a group who knows one another and collateral to each other, the government is willing for credit service in order to lessen its loss. The government is willing in credit facilities; it is not like the women claimed.

Here, a 30- year old male key-informant expressed the situation as follows:

The government is willing in providing credit facilities. It is not like women assumes. But what the problem has feared liability of their members. Yet, it is a problem for the government to give credit service individually. I think, the government is right in its principle of credit(Key-informant March, 2016).

Thus, according to the key-informant's idea, government doesn't denied access to credit service but the problem is lack of honesty between each other and fear of their members as well as lack of guaranty. What after problem is that women were not beneficiaries of credit services and thus unable to success in their business. But those who have relatives used as a garnet (*Wasi*) have a probability of getting access to credit from formal financial institutions if and only if these individuals have their own fixed assets such as land and house. Others who didn't have couldn't get. Having economically well relative who have access to fixed assets created a good opportunity for women to take credit from financial institutions; and then become successful in their business, but it was not the case for women local drink sellers participated in this study.

4.2.6. Lack of Working Space

Lack of enough working space was one of the major challenges women in LDS face. It is hardly possible to run any business which requires large space like LDS if there is no enough working place. The issue of working space was raised by most of the informants and participants of the FGDs. As they claimed, insufficient working place confronted them in order not to expand their business with relatively large room, and hindered them not to carry out other works besides LDS like fattening of animals such as cow and sheep by feeding the animals with the end product of the local drinks (*Atella*) and became highly profitable. But, they couldn't do that as they want.

With this regard, the researcher was also observed the working place of LDSs. Accordingly, most of them were lived and worked in a very crowded, old and deteriorated house. They do all things in one room; they don't have a separate room like a kitchen, to run their business outside of their living room. Thus, performing all things in a very crowded working place might have affected the operators. In this regard, when the issue of working place is raised, it is directly related with physical capital, one of the aspects of capitals/assets in the SLF used in this study. Physical capital involves for instance, infrastructural facilities like access to road, access to water, sanitation and housing. Hence, access to housing, under physical capital is raised here. According to the information obtained from the interviewees and FGDs participants, they have been living in a rented house, which is overcrowded and old. As a result of this, they do not have a separate working and staying rooms. But there are some LDSs, particularly those wholesalers, who changed their lives and built relatively better houses and even, up to building extra houses and obtain additional income through renting. But most women LDSs, participated in this study, are living in overcrowded house.

A 38-year-old woman, who participated in the FGDs, raised the issue of working place as follows:

I am katikala producer and seller in the town. I stayed in the activity for 10 years. I want to expand my business by increasing its capital but because of lack of enough working place I couldn't do what I want. If I had had enough working place like guada, I could have run the business in such a comfortable situation, as katikala production requires relatively large space. Moreover, if there had been enough space, I would have fatten some animals (cattle) with the Atella by buying the cattle with relatively low price and sell with high price after fattening and become more profitable. But, lack of working space inhibited me from.

From the above explanation of the participant, it can be understood that lack of working place (physical capital) hindered a woman from expanding the business which in turn limited them from profit seeking (financial capital). Accordingly, lack of access to physical capital like working place has an influence on other capitals like financial capital.

4.2.7. Increasing of Wood Price

Besides the above mentioned challenges, LDSs in *Mertule-Mariam town* are experiencing ongoing wood price increasement. Most of the informants raised it as the most serious contest in recent time. As a result of the increasing of wood price, the price of the drinks is also increased and lowers customers from the regular time. The situation doesn't not only affect producers but also sellers, particularly retailers in the study area. This was due to the fact that retailers buy the drink from wholesalers with expensive price and left without any profit when they sell it in retailing. As retailers claimed they buy one *terms (17 melekiya) katikala* with 20-23 birr from wholesalers and sell in *chircharo* with *melekiya*, where one *melekiya katikala* is 1-1.25 birr. Then, at the end they left with nothing, even some times incur loss. As they said though *katikalaprice* in wholesaling is increased, there is no price change (increase) in retailing. Thus, it impressively affects their livelihood. In this regard, the

researcher also observed fire wood selling in the market for the purpose of knowing its price and ensures the interviewees response regarding the increase in price of wood as a challenge. In this regard, the researcher accidentally asked wood sellers, though they are not the subject of the study, about the current and previous price of one *esir* wood; and the sellers told the situation. Accordingly, wood price was found to be increased rapidly as compared with the previous time from 30 birr one *esir*, local saying, in two years ago and 100 birr now.

4. 3. Coping Strategies of Women Local Drink Sellers

Individuals existing in any livelihood activity might have been facing some challenges; and thus, they devise various coping strategies to cope up from these challenges. In similar vein, Participants of this study mentioned some of the coping strategies they adopt when their market shows seasonal variation in demand of customers and market fails. Among these coping strategies, take credit from relatives and neighbors, engagement in non-farm and off-farm activities and were found to be the most dominant coping strategies adopted by women LDSs in *Mertule-Mariam* town.

4.3.1. Taking Credit from Relatives and Neighbors

This is a common coping strategy mentioned by most women LDSs, participants of the study, in *Mertule Mariam*. Women LDSs tend to draw on their social networks and group membership to survive from their challenges, in the time of market failure. Participants revealed that they borrow food items such as grains, and money from their relatives, lived in rural areas. Even though they are rural migrants, they keep their rural ties and rely on supports from their relatives in times of need. They commonly adopt it seasonally in order to make ends

meet when their market fails due to little or no market. Informants, moreover, verified that they take grains used for the brewing of drinks from grain traders and neighbors. As they stated their social relation and kinship enabled them to get support when they face challenges. Henceforth, this coping strategy is mostly directed at utilizing social capital/ asset.

Women's social capital is vital, in this regard, as it supports them through the provision of grain and money loan or credit without interest rates (*woled* or *Arata*, by local language). If women had less social capital (less social relation), they wouldn't get such credit from neighbors, even from relatives. Accordingly, their social capital plays a great role by enabling them to get support from others.

A 38-year-old woman, who participated in the in-depth interview stated as follows:

I always look for financial and other supports from my relatives that live in the nearby rural area. For instance, it was my relatives who provided me with grain when I had not enough cash to purchase food.

The above quote of woman clearly verified that their rural tie particularly their kinship through blood enabled them to easily obtained credit as a coping strategy for some specified time while their market failed. Keeping their rural tie played inevitable role for women local drink sellers in *Mertule Mariam* town. This is consistent with the of view of Beal and Kanji (1999); Khan (2003) and Hossain (2005) where it was indicated that the poor depend on use kinship as a social capital in order to sustain themselves and their families with the low income that they earn from informal activities.

A 48-year-old woman, who participated in the in-depth interview, reaffirmed as follows:

I have been engaged in the preparation and selling of katicala for many years. I have good social relationship not only with my neighbors and other local drink sellers but also with grain traders (wholesalers) and retailers. This social relationship helped me by the time there was no market or the

demand of the local drink decreases. At this time I take grain from grain traders and sometimes from retailers and returned the amount of the money when there was market of the drink. They wait me until the local drink demand was coming and I have gotten the money in return. I also take credit from my neighbors for house rent and to buy some housing items like consumption purpose and returned the money when I got profit where there is high demand of the drink.

From this it can be understood that women engaged in LDS have good social capital which helped them by the time there has been no market. According to (Ellis 2000), Social capital is the biggest asset for the poor which helped them in order to accumulate financial capital.

Besides, involving in community based organizations like *Equb* has multi functions, in which it is used as a coping strategy in addition to the formal rotational money gained. In this regard, most of the interviewees stated that their involvement in *Equb* yields multiple back when their own *Equb* reached for them. That is to say, by the time they faced financial problems; they have a great probability of taking money (buy *Equb*, local language) from *Equb* members and used that for their give:

One woman, age40, who participated in the in-depth interview, stated the situation as follows:

I have engaged in katikala preparation and selling for fifteen years. I have Equb in a week with 500 birr. If I do not have money in my hand and if I couldn't get the Equb at first, I can take from Equb members who get the chance of the Equb at first and the person takes my chance. What I want to say is that Equb has multi functions other than this.

4.3.2. Livelihood Diversification

This type of coping strategy is used by some women LDSs when their livelihood activity failed or when their business shows change/ seasonal variation. Informants revealed that they engage in nonfarm and off-farm activities.

Most often, they undertake those livelihood activities simultaneously or alternatively with LDS. However, as the study participants pointed that they undertake non-farm and off-farm income generating activities on a part-time basis especially where there is less market; when there is low demand of their drink and customers decreased. They are engaged in nonfarm income generating activities mostly during winter season such as ‘*Boleka Lekema*’ and ‘*Arem*’ during summer season and have been getting their daily consumption. This shows involving in different income generating activities besides their regular work is one of the most significant and inevitable coping strategies persuaded by women LDS in *Mertule Mariam* town.

A 38-year-old woman, who participated in the in-depth interview, explained the situation as follows:

I am a tella producer and seller. As tella selling shows seasonal variation, I have used coping strategies in order to compensate my income. That is; I have engaged in Boleka Lekema during began and work other farmer’s agricultural land for Arem during summer. So, by engaging in Boleka Lekema during bega (for specific months) and Arem during summer, I cope up from the challenge that I face.

According to the information stated above, households have been engaged in nonfarm and off farm income generating activities according to their labor demand and cope up from their challenges facing seasonally.

Moreover, women in this study were found to be running side work at home together with LDS. That was *tit- fetil* (used for the making of traditional clothes). They have been running it side by side without part-time and get extra income without any frustration of loss. They clearly stated that livelihood activity is the most profitable one despite its tiredness. They mentioned that for instance, from a 50 birr *tit* (input), they get 200 birr profit.

Besides the above mentioned coping strategies, all of the informants (especially *tella* producers and sellers) stated that they reducing the amount of *the drink* produced as a strategy by the time there was no market or in a situation when market was seasonally varied and the number of customers were decreased.

4.4. Future Aspiration of Women towards Their Work

At the end, the researcher asked women, participants of the study, about their attitude towards their job, i.e. LDS. Regarding this, most of them (14 Out of 20) revealed that they have a good attitude toward their job except *katikala* retailers.

Most of the study participants verified that involving in LDS made them to have more access to human capital because they have earned relatively more profit from LDS and have invested in good education for their children; and others have invested in other income earnings like open shops, open food houses (food and restaurant house), built extra houses with dormitories and get extra income. Therefore, as most LDS, except *katikala* retailers and some *tella* sellers, most are improving their livelihood assets. Hence, it can be assumed that livelihoods of the most women in LDS have increased positively, having more access to human and financial assets; and have had a positive attitude towards their job, despite the fact that they have been facing challenges within the business.

According to the general observation of the researcher and the data obtained from the informants, most LDSs are lived in a good housing except retailers (*katikala* retailers). As the researcher observed some *katicala* wholesalers are lived in a better life and *tella* seller as well. In this regard, key informants also revealed that women who are engaged in this activity are better off than other women because the drink is profitable in most the months as it is acceptable and highly demandable by the society though there are still others who couldn't change their life, even wouldn't cover their daily consumptions.

Besides the aforementioned explanations about the reason for the positive future aspiration of women LDSs, participants also revealed that they want to continue in their business as it strengthens their social capital. It made them to have good relationship with their customers who come from the different *kebeles* in the *Woreda* and also with others from outside of the study area. They have a strong trust to each other. During the interview, the informants stated they give their product for the other traders from other *Woreda* in credit form and wait even up to one month. The same is true for them. They take credit (*birr*) from them as a working capital and returned it in product form (local drink). This shows that women involvement in the selling of these local drinks creates and strengthens their social capital with the neighboring communities. This in turn helped them in order to carry out other business transactions between these *woreda* and accumulate more financial capital.

The life of women in the selling of *tella* and *katikala* has improved their livelihood. Accordingly, some women involved LDS were beneficial. That is why because women who are involved in this livelihood activity changed their life, they educate their children privately; they cover all their daily expenditures and build other assets such as land. As they claimed they have covered their expenditure like get enough food (nutrition), cloth, education for their children and others. Others are planning to involve in additional income

generating activity like opening shop (super market) and grain trading. They appealed as the job is profitable, they will continue with the business by employing workers.

Amognesh Temesgen, a 48- year- old, woman. She is a *katikala* producer and seller. She was interviewed around her house. She stayed in the business for many years. She was relatively economically better off as compared with others who engaged in this business, even she is better than others who have formal sector employment. Really, She has changed her life within this business. She narrated her positive future aspiration resulted from her profitability as follows:

Case 3: Women's future Aspiration

I started the business 20 years ago when I divorced from my husband. I lead six families members including me and my mother in the house. I choose producing and selling katikala as I have the skill of brewing. I started the business by borrowing credit from relatives. As time goes on i was profitable and have many customers asmy product is highly demandable. Hence, there is no more loss. I have equb of 600 birr in a month and reaches in my hand 20,000 birr and by this money i buy cow, rear cow; then sell the caws child and buy land and build standardized housing as compared with others. I educated four children. Above and beyond, I have many customers come from Mekane selam, Debub Wollo Zone. They take my drink for trading. We are trusted to each other; I give my product in yedube and they returned back the money after they sold the drink in their market. The same is true for me; they give me money in credit to run my business. They even, wait me until I get the profit. The business is profitable for one who works hard. i heard that woman said the business is unprofitable. No, if they work hard and record the profit and the woret it is profitable and yields extra income. Besides, it introduced with other people. For me it is relatively, a good business. Hence, I want to continue it.

Hence, the majority of local drink sellers were lived in good housing retailers (*katikala* retailers). In this case data was gained through direct observation of the researcher and from key informants. As the researcher observed most of *katicala* sellers especially those whole

sellers were living better life tella sellers as well. In this regard key informants who have known those and customers said that women who were engaged in this activity are better off than other women because the drink is profitable in almost all the months as it is acceptable and highly demandable by the society. On contrary, some of the operators (LDSs) didn't have a good attitude towards their job especially those *katikala* retailers (*chrcharies*). One of the reasons for their negative attitude toward their job was that *katikala* retailing is not a respectable job, besides its less profitability. It is a last option for those who lost other alternatives. Moreover, they appealed that it is undertaken in an inconvenient environment that exposes them for various abuses, health problems. It is also causing pain since it takes longer time for selling in all the days. Hence, they explained that they do not want to remain in *katikala* retailing activity for long. Instead they want to involve in some other income generating activities like grain trading.

Chapter Five: Summary of the Study Findings and Recommendations

5.1. Summary of the Study Findings

The study explored factors underlying women to involve in LDS as a livelihood strategy and their challenges in *Mertule Mariam* town, East Gojjam Zone, Amhara Regional State. To this end, the study set out to investigate the following specific objectives: to identify the socioeconomic factors initiating women to involve in local drink selling, examine the socioeconomic challenges women in LDS face, to describe their coping mechanisms and future aspirations.

The study has employed primary data. The Primary data were collected from 20 women who are involved in *katikala* and *tella* preparation and selling in *Mertule Mariam* town through in-depth interviews. Key-informant interviews were held with three women who are members of the women league and four elderly people living in the study area. Also direct observation

was employed. Secondary data were also used to review research documents for supporting the research findings and theoretical framework as a guide with the study findings. This section presents summary of the major findings of the study and its conclusions.

By thoroughly analyzing the information gathered from various data sources (women local drink sellers, the selected knowledgeable people, members of women league and elder people) insight and experiences the researcher has drawn possible substantial account of the issue being studied.

Some sociodemographic characteristics of the participants appear to be associated with their involvement in local drink selling. For instance, most of local drink sellers were adults who started local drink selling above 35 years old. This is partly due to the fact that they were unable to get job in the formal sector employment like the young.

The participants were also less competent in the formal sector as they were denied access to education as most of them were illiterate except a few who complete grade ten. Their lack of formal education together with their age determined them to involve in local drink selling.

Most of local drink sellers were divorced followed by separated. Being the responsibility holder because of divorce and separation forced them to take in LDS. Furthermore, most local drink sellers were rural migrants, who came to the town because of divorce and separation. Most were also housewives. The state of being housewives of their previous position as was there a skill of brewing *tella* and *katikala* helped them to easily join in to it as a livelihood strategy. They were jobless in that they were dependents on their husband. Their state of being dependent that they used to live with their husband's responsibility is more pronounced than those who have their own job but engaged in local drink selling as a supplementary source of income.

According to the finding of this study, divorce and shortage of agricultural land, which resulted in separation of couples, were appeared to be the major socioeconomic factors determining women to involve in the brewing and selling of *tella* and *katikala*.

Unlike most studies that stressed economic factors for peoples involvement in the informal sector in general, this inquiry portrayed various social including economic factors attracting and initiating women to involve in the informal sector (in this case LDS). Hence, the study confirmed that the social value of the local drinks, infrastructural development, being easily entering and the existence of nonfarm income generating activities particularly the existence of petty trading activities such as cattle trading undertaken in the study were found to be the main factors attracting women to specifically choice LDS than other income generating activities in the study area.

The finding disclosed that women who are working in LDS as means of earning income for livelihood has been confronting several social challenges. These main challenges are the negative attitudes of the society, competition and conflict with other local drink sellers, conflict with the customers and health problems. From the many social challenges, the negative attitude of the society imposed on LDSs is the most challengeable and unavoidable problem which put a great psychological influence and reduce their working capacity. As a result, local drink sellers claimed that the negative attitude of the local community members highly affects their livelihood.

Moreover, lack of taxation on LDS encourages many women to easily enter in to it and this surprisingly, encourages conflict among local drink sellers which in turn affects their income and livelihood. Similarly there are other challenges related to competition, and seasonal fluctuation, lack of working place and increasement of wood price and the escalating cost of

the materials with time passage, and the like. Women involved in LDS are vulnerable to these challenges and highly affected by them.

The findings of the study revealed that even though women are confronted with multifaceted challenges they never quiet their tasks because it is the only option that they had to live their life and to feed their families. In doing so, they have used different coping mechanisms to overcome the holding factors and continue their activity and win bread. Increasing their social network with neighbors and relatives, finding alternative tasks with wage work for others in some specified period, doing additional tasks and supplementing their income, sharing materials among neighbors: borrowing material and money, joining *Equb*/developing saving habits, and tolerating the pressure from the society are some of the mechanisms that these women used to manage the different barriers in their activity in particular and life in general.

According to the data obtained, from the many coping strategies, taking credit from relatives and neighbors was found to be the most dominantly adopted coping mechanism among women local drink sellers in the study area. Here, their social relation (social capital) plays a great role for women in this business. This was because, if women had had less social capital, social relation with neighbors and relatives, they would not have gained that credit by the time they faced challenges in their business. Thus, the greater social capital women have, the higher the possibility of gaining credit from others in the time of business failure.

In general, the findings of the study have proved that the denied access to different types of capitals determine households to take on any income generating activities. For instance, the lack of access to enough agricultural land (natural capital), lack of enough financial capital were among the pushing factors while high social relation (social capital), infrastructural development (physical capital) and having the skill of brewing (human capital) were among

the pulling factors. The study also related the challenges women in local drink selling face with the vulnerability context like shocks and seasonality.

Moreover transforming structures process which is one element of the SLF was related with both the challenges as well as the coping strategies. The study more or less related to the findings of the study with the literature and the adopted framework of the study.

5.2. Recommendations

So far the researcher have analyzed and briefly explained the issues of the study and therefore, at this section the researcher tried to recommend some points based the major findings of the study.

The findings of the study indicate that women have cultural related problems that arise out of the nature of their current activity. To solve this attitude related problem the gender office and other concerned bodies should create awareness in the community about valuing and respecting any activity and the need of encouraging and supporting women by using community leaders, Ider, religious leaders and elders so that conducive environment will be created for those who want to continue in such activities like LDS.

The study also indicates that women have a tendency of competition among women in their activity which does not promote mutual help and relationship. The micro-enterprise office should organize these and other women with similar problem to work with together by providing initial capital and equipment that the use to start the work together with some trainings about how to do and be effective in returning the loan and changing their life permanently.

Finally family related issues were also the factors that worsen the life of women, for example, the dependency of women on the husband's bread shoulder, which intern give power for the father by making the wife powerless. As a result, the husband may abuse his wife and this ultimately may lead to family breakdown which might have negative consequences especially on the powerless wife and children. Therefore, the organizations which work on family related issues, law institutions, women offices and elders should create awareness about the consequence of the breakdown on children and both parents; develop skill how to handle disagreement and conflict along with building the capacity women to make the able to earn their own income for the family.

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Appendices

AppendixA: Profile of the Study Participants

I. Profile of the Interviewees

No.	Informants Name	Age	Religion	Educational status	Marital status	Family size
1.	Wollela Assefa	35	Orthodox Christian	Can read and write	Divorced	3
2.	Simegn Yitayew	28	Orthodox Christian	Complete grade 10	Single	-
3.	Sintayew Geza	46	Orthodox Christian	Illiterate	Married	7
4.	Yerom Wonda	45	Orthodox Christian	Illiterate	Separated	6
5.	Mulu Muniye	40	Orthodox Christian	Illiterate	Widowhood	5
6.	Mulu Damita	27	Orthodox Christian	Complete grade 10	Single	-
7.	Fanaye Mengistu	50	Orthodox Christian	Illiterate	Married	4
8.	Betigish kassa	48	Orthodox Christian	Illiterate	Widowhood	9
9.	Tesganshe Kidana	40	Orthodox Christian	Illiterate	Divorced	2
10.	Yirebrab Baynesagn	50	Orthodox Christian	Illiterate	Divorced	5
11.	Tesfa Munach	48	Orthodox Christian	Illiterate	Divorced	3
12.	Alemiya Limenhi	41	Orthodox Christian	Illiterate	Divorced	4
13.	Tesfu kassa	38	Orthodox Christian	Illiterate	Divorced	6
14.	Machashi Hailu	40	Orthodox Christian	Illiterate	Divorced	2
15.	Alem Admasu	40	Orthodox Christian	Illiterate	Divorced	4
16.	Amognesh Temesgen	48	Orthodox Christian	Illiterate	Separated	6
17.	Sifelig Tizaza	38	Orthodox Christian	Illiterate	Divorced	4
18.	Tangut Yeshiwas	35	Orthodox Christian	Illiterate	Divorced	5
19.	Sewunet Animaw	38	Orthodox Christian	Illiterate	Divorced	4
20.	Anilay Yigram	38	Orthodox Christian	Illiterate	Divorced	5

II. Profile of FGDs; Tella producers and sellers

No	Name	Age	Marital status	Educational level	Year of experience
1.	Enanye Miretu	46	Divorced	Illiterate	10 years
2.	Enanu Belay	40	Separated	Illiterate	12 years
3.	Meden Zemu	43	Widowed	Illiterate	15 years
4.	Banchu Ashagre	45	Separated	Illiterate	10 years
5.	Azamera Tilahun	35	Widowed	Illiterate	13 years
6.	Desta Admasa	40	Divorced	Illiterate	11 years
7.	Daga Asras	42	Separated	Illiterate	12 years
8.	Yitagesu wubet	35	Divorced	Illiterate	15 years

Profile of FGD; Katicala producers and sellers

No.	Name	Age	Marital status	Educational level	Year of experience
1.	Zebnay Gizaw	35	Separated	Can read and write	8 years
2.	Guala Ketema	46	Divorced	Illiterate	10 years
3.	Chekolay Tesfaye	38	Widowed	Illiterate	12 years
4.	Shirat Bira	42	Divorced	Illiterate	10 years
5.	Habita Atinafu	40	Divorced	Illiterate	13 years
6.	Tibelichew Tesfaw	45	Divorced	Illiterate	12 years
7.	Mennen Worka	48	Separated	Illiterate	10 years
8.	Asnaku Azena	38	Divorced	Illiterate	13 years

III. Participants of Key-informants

No	Name.	Sex	Age	Occupation	Work experience	Date of interview
1.	Abebe Moges	M	30	Instructor in MMt agricultural college	6 years	10/03/2016
2.	Adugna Yale	M	50	Merchant	-	09/03/2016
3.	Gebeyaw Temesgen	M	28	Government Official	7 years	10/03/2016
4.	Emeye	F	35	Worker in Women and children office	8 years	09/04/2016
5.	Alemiya Mesel	M	50	Own resident	-	09/03/2016
6.	Tseyah Mulat	M	42	Government official	10 years	08/03/2016
7.	Missa Assefa	F	27	Government official in women league	5 years	09/03/2016

Appendix B: Instruments

In-depth Interview Guiding Questions

Addis Ababa University

College Of Social Science

Department Of Sociology

Hello, my name is Bezuayhu Temesgen. I am doing my thesis for my Master's Degree in Sociology. I would like to thank you in advance for meeting me today. In our discussion, my aim is to grasp what were your reasons for involving in local drink selling, what your challenges were facing while you were running your business, and what coping mechanisms you were employing while you face challenges as well as at the end what livelihood outcome you achieved. I am trying to describe what are the reasons for your involvement in this activity, the challenges, coping mechanisms and future aspirations. Thus, taking my interest in to consideration, you should be able to see why I am asking most of the subsequent questions. If you have other information that you consider is crucial and that I have not asked you please feel free to share it with me. Please be aware that you have the right to refuse to participate in the study and answer any particular question. Your accurate and truthful responses are relevant for the success of the study. I promise and guarantee you the discussion between you and I will be kept confidential.

1. Identification

- 1.1. Interview NO.
- 1.2. Date of Interview
- 1.3. Beginning of time
- 1.4. Termination time

2. Demographic Variables

2.1. Age

2.2. Religion

2.2. Educational level

2.3. Marital status

2.4. Family sizes

2.3. Place of birth

2.5. Previous occupation

Section 3: Reason related questions

3.1. Since when have you been working in local drink selling?

3.2. How do you engage in LDS and what motivated you to start this business (local drink selling)?

3.3. Why you choice selling of *tella* and/or *katikala* than other informal sector activities? Please give details.

3.4. How do you explain your social relation with people?

Section 4: Socioeconomic Challenges related Questions

A. Social challenges

4.1 . What are the challenges associated with running a business? (Related with problems LDS e.g. from your customer while you sell the drink?)

4.2 .Which problem is more serious and challengeable? Why?

4.3 .Have you ever experienced any kinds of violence from your customer while you sell the drink?

4.4 . Have you ever been threatened while you sell the drinks?

4.5 .Have you ever been insulted by customers while you run your business?

- 4.6 . What kind of words customers commonly used to insult you?
- 4.7 . Is there any procedure or strategy that you use to solve the problems which come from the customer side?
- 4.8 . What are the views of the community?
- 4.9 . How do you express your social interaction with the community?
- 4.10 . In general, how do you resist all these challenges and continue your business?
- 4.11 . What are you thinking about the business you run in its continuation? Please explain in detail.

v.Economic challenges related questions

- 4.12.What are the most serious problems you encounter related to income in your business?
- 4.13.What do you say about the change in the number of your customers along days, weeks and months?
- 4.14.When does this happen?
- 4.15.How do you explain the change in market of your product and inputs?
- 4.16.When does seasonal variation in demand of drink and cost of inputs exist?
- 4.17.Why this exists?
- 4.18.What do you think are the main reasons for the increase or decrease in demand?
- 4.19. Are the situation occurs frequently?
- 4.20. How these challenges affecting you?
- 4.21.What sort of strategies have you adopted to counter the challenges?How do you cope up from these problems and continue?
- 4.22.Who is your vital resource for your coping strategy?
- 4.23. What is your future aspiration about your job?

II. Check List for Focus Group Discussions

Socioeconomic challenges women in local drink selling face

- 1.1 .What sort of challenges do you meet as an urban trader?
- 1.2 . Which one is the most critical challenge? And why?
- 1.3 . To what extent are these problems affecting you as a local drink seller?

III. Key Informant Guide for the concerned body

Section 1: Sociodemographic Characteristics of Key-informants

- 1.1 Sex_____
- 1.2 Age_____
- 1.3 Religion_____
- 1.4 Place of birth_____
- 1.5 Profession_____
- 1.6 Work experience_____

Section 2: Reasons for Women Involvement in Local Drink Selling (for community elders and knowledgeable people)

- 2.2 What do you think are the general motives regarding women's involvement in the selling of *tella* and *katikala*?
- 2.2 What is your idea about the market situation of *tella* and *katikala* in the town?
- 2.3 What about demand of the *tella* and *katicala* by the local community?
- 2.4 Do you think the existence of different trading activities initiate women to involve in local drink selling?
- 2.5 . Could you say more at the end

For women's league office

- 2.6 . How do you see the participants in *tella* and *katicala* preparation in *Mertule Mariam town*?
- 2.7 . Is there any support from your office for women participants in *tella* and *katikala* preparation and selling? How do you explain the government role in creating suitable environment for those operators?
- 2.8 .Do these women local drink sellers provided credit facilities equally with others? How do you explain?
- 2.9 What do you say finally?

Section 3: Socioeconomic Challenges Women in Local drink Selling

- 3.1 What are the common problems experienced by women in local drink selling related to market?
- 2.7. What do you say about the seasonal variations of your business (selling) and inputs used to brew *tella* and *katikala*?
- 3.4. What do you think the reasons for the variations of customers and inputs?
- 3.6. How do you explain the views of the community towards women engage in the selling *tella* and *katicala*?

IV. Observation Check Lists

The researcher:-

- ❖ Observed the affiliation between LDSs and their customers
- ❖ Observed working place of women LDSs
- ❖ Observed market situations of *tella* and *katicala* and market situation of wood.

DECLARATION

I declare that this thesis is a presentation of my original research work that has not been presented anywhere for any degree. Wherever contributions of others are involved, every effort is made to indicate this clearly and all sources of material used for the thesis have been acknowledged.

Name: Bezuayhu Temesgen

Signature: _____

Date: June, 2016