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Contributions of Pot-Making Skill on Women Empowerment in Nrobo Community of Uzouwani Local Government, Enugu State, Nigeria

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Abstract:

The need to raise the standard of living of women especially the rural-based cannot be overemphasized. They constitute a meaningful portion of the rural populace and contribute in the socioeconomic development of their families and the community in general. Hence, this study examined pot making skill in Nrobo community of Uzouwani LGA, Enugu State as source empowerment to women in the rural community. The study sought to examine how pot-making skill provided women in Nrobo community with source livelihoods; how the skill protects women in Nrobo community from involving in women related vices; the possible ways to make pot-making skill attractive to women in Nrobo community and the challenges of pot-making skill of women in Nrobo community. The study adopted Focus Group Discussion (FGD) method in conducting the research. The sample is drawn from various women groups in Nrobo community. The findings of the research among others included that pot making skill in Nrobo community has usefully empowered women to be self-reliant; that lack of accessible road to the clay site, superstition, poor transportation system and advancement in plastic industries are some impediments to pot making skill in Nrobo community. The recommendations for making pot making attractive to women in Nrobo community include awareness creation for the skill, enlightenment/reorientation to disabuse the belief that pot making is Ohe deity business and interventions of government and influential private individuals to make paths to clay sites accessible, provision of steady water supply and invention of modern tools for the skill.

Keywords: Women, empowerment, skill acquisition, Nrobo community

1. Introduction

Organizing rural women for socio-economic development and self-reliance is a major thrust in planning process aimed at enhancing women's participation in developmental activities. African women, particularly rural women's contributions to their households, food production systems and in universal economies cannot be overemphasized. Their contributions in development are progressively being more recognised within the country and the entire world. According to Ajadi, Adebisi and Adamu (2010) the forum that recognised the dilemma of third world's women and of course Nigerian Women are the 1995 Nairobi Forward Looking Strategies for Advancement of Women held in Kenya, the 1995 Beijing Declaration, the 2000 Millennium Declaration of the United Nations Development Fund for Women (UNDFM), the Food and Agricultural Organisation (FAO) and gender and Development Plan of action 2000-2007, among others. These bodies have articulated laws that offer enabling milieu for women integration into national economy mainstream. These bodies have all approved the full plan of action to advance the conditions and rights of women in their communities to promote women's socio-economic reliance. These plan of action include; creation of employment, access to resources and credit, eradication of poverty and hunger, combating malnutrition/ poor health and illiteracy of women as well as to ensure the inclusion of women in all efforts at ensuring sustainable development (Akyeampong and Fofack, 2012).

Omoredé (2014) stressed that the goals of development cannot be attained without women's full participation in development process and also in shaping its goals. Women themselves have improved their own recognition over the years through their vigorous and conscious efforts in organising and articulating their concerns and in making their voices heard through prominent groups such as Women Non-Governmental Organisations (WNGOs) with the hope of empowering themselves. The WNGOs have women and the girl-child as the main target with the aim of emancipating the female gender, attempting to improve their standards of living and fighting against gender inequality (Akpabio, 2007).

However, women are predisposed to poverty because of cultural and environmental factors which work together to keep them poor. First is the low level of education. The low level of education is a cultural phenomenon. Where the

family resources are low, they are committed to training male children in the family than females. This low level of education results in the second phenomenon, which is the unemployment of women in high paying jobs. Adebowale (2014) observed that less than 32% measured labour force in developing countries is made up of women, and most of them are in micro enterprise activities, such as petty trading. A third factor in female poverty is the lack of access of women to productive resources. In the urban area, this translates into bank loans and other government facilities which are needed for production. In the rural areas, it means land for production.

The socio-economic status of both rural and urban families could be enhanced through the empowerment of the womenfolk, whose activities spread across almost all sectors of the economy. Skill acquisition for women in Nigeria, education and good medical care are some of the potent options in this empowerment drive.

An aspect of the skill acquisition is traditional pot-making. Nigeria has over 250 cultural tribes which can be identified with varied rich pottery tradition in forms, function, surface rendition that reflects on their religious and socio-economic life (Kashim-Isah and Adelabu, 2013). Pottery constituted one of the oldest surviving craft widely practiced in Nigeria and often passed down from generation to generation under the apprenticeship system until the advent of western education.

Nigeria has immense variety of traditions of pot-making. In most parts of Africa, it is mainly women's occupation and art (Elebute and Odokuma, 2016). But among the Muslim Hausa in Northern Nigeria, it is undertaken mostly by men. This is probably due to Muslim's practice of keeping married women in seclusion; especially as many other crafts and trades undertaken by women among other Nigerians are found with men among Muslim Hausa. Traditional sub-Saharan African pottery is hand-built. There is no evidence of the use of potters' wheel. Consequently, this study is premised on the contributions of pot-making skill on women empowerment in Nrobo Community of Uzouwani Local Government, Enugu State. Therefore, these research questions that guided the study are:

- To what extent does pot-making skill provide women in Nrobo community with source living?
- How can the pot-making skill protect women in Nrobo community from involving in women related vices?
- What are the possible ways to make pot-making skill attractive to women in Nrobo community?
- What are the challenges to pot-making skill of women in Nrobo community?

1.1. Conceptualization of Terms

1.2.1. Pottery

Pottery is the act of making earthenware containers. According to Adebowale (2014), it is the art of forming objects of clay in a moist plastic condition and then drying them by either exposure to sun and air, fire, baking in kilns or ovens. They are formed in various types like cooking vessels, food bowls, storage red pots, drinking cups, funerary urns, flower pots, decorative pots and frying or drying pots etc.

1.2.2. Empowerment

Empowerment entails the improvement of people in their political, economic and social conditions. It involves the transformation of patriarchal society through a process of enlightenment, sensitization, and collective organization and therefore necessitates collective action to discard patriarchal beliefs and attitudes. Empowerment occurs when the target group can determine their own fates and accomplish their objectives through access and control of resources. According to Ukwoma and Njoku (2013), empowerment is the raising of the awareness of individuals and groups so that they are able to make effective use of their own resources through discovering their abilities. In many cases, empowerment comes through increased political awareness of employees or through greater access to information, resulting from technological and other related developments.

1.2.3. Women Empowerment

Women contribute a lot to the economic development of any nation and as such there is need to empower them. Handy and Kassam (2004) state that women have been identified as the key agent of sustainable development and their empowerment is seen as central to a more holistic approach towards establishing new patterns and processes of development that are sustainable. In fact, Ojimba, (2009) in his analysis, has shown that women in Africa make up more than one third of the work force. According to him, they account for 70% of agricultural labour, 80% of food producers, 100% of those who process basic food stuffs and undertake 60-90% of the marketing. Women can be empowered through provision of adequate and timely information.

1.2. Factors Militating against Empowerment of Rural Women for Socio-Economic Development and Self-Reliance in Nigeria

Women are the moral fiber of the rural economy in most Sub-Saharan Africa. 80% of the economically lively female labour force is engaged in agriculture. Also, women comprise 47% of that labour force (Eshiet; 2006). In Nigeria agriculture and food production is the major activity of the rural women. It has been stated earlier that women responsibilities and labour inputs often exceed those of men in most areas in Africa. For Nigeria to achieve a sustainable agricultural sector, the involvement of rural women in popular participation and addressing the constraints they face must be considered. This we believe will make the agricultural sector the wheel of economic growth for the rural areas. Below are the constraints faced by women in rural areas of Nigeria.

Rural women in Nigeria face a number of problems that hinder them access to land, credit facilities, machinery, extension services, agricultural training and access to good markets. This corroborates FAO (2008) on nine countries

which showed that women rarely own land and when they do; their holdings tend to be smaller and less fertile than those of men. Customarily in Edo State of Nigeria for instance, access to community land is directed by community laws. Traditional pattern of inheritance bequeaths family property including land to men. This has hampered rural women access to land as well as property which could be tendered as collaterals for securing loans with financial institutions as banks usually demand collateral in the form of landed property and male approval before granting loans to women.

Furthermore, low incomes, lack of access to good markets among others are factors pushing many rural women away from traditional agriculture. Consequently, rural women rely on highly priced money lenders to invest in some productive ventures which they eventually find difficult to repay. Manuh (2008) found that only five per cent of the resources provided through services in Africa are available to women and of total extension agents at work in Africa today only 17 per cent are women. Also, structural adjustment policy exacerbated some of the obstacles that confront women farmers by placing greater emphasis on export crops, which usually are grown by men and the domestic terms of trade have tended to shift against food production where women are predominant as a result only a few women farmers are able to market enough of their own produce to benefit from higher producer prices.

Availability of affordable labour is also against rural women farmers, particularly as the men working class has left rural economies in search of more viable livelihoods, leaving the women to do most of the work. In Egbean, Obazuwa and Usen in Ovia North-East, Aroko in Etsako-West and Emuhi in Esan-West areas of Edo State, Edo State Women Association (2010) revealed that exodus of young men is very high. This has influenced the sexual division of labour for the few left behind.

Women discrimination is another problem confronting women in their socio-economic development. The gender division of labour in the society prescribes certain roles as men's and others as women. This is a major source of women marginalization in rural development efforts. Rural women organizations and groups contribution to socio-economic development is perceived as social and voluntary and thus has no economic values. The stereotyping of women as weak and helpers to men rather than individuals with economic and political roles in their own rights has created barriers to women's groups' access to opportunities for economic advancement (Imogie, 2009). This is further compounded by women's under-representation in top positions in public and private sectors. Gender disparities are among the deepest and most pervasive of inequalities.

Inadequate education and skills are major constraints to women progress and employments. In most cases families prefer to send boys to school, seeing little or no need for educating the girl-child who according to them will soon be married off to other families who will become the beneficiary of the education gains of the female child. Also issues such as adolescent pregnancy, early marriage and greater weight on girls and household labour act as obstacles to their schooling. Moreover, girls from a society such as ours, that is suffused with gender biases, end up in conventional "feminine jobs" in teaching, nursing and clerical jobs (even when men are also found in the above-mentioned jobs, they are stereotyped "feminine" in our society). In science where they could develop better skills to secure a better employment, women are in the minority. Women's roles as care providers hinder their participation in income generating activities. Sometimes women have to take very young children with them to the market where they spend all day.

Other problems militating against rural women in development include; the issue of reproductive health system, access to portable drinking water, energy supply, and effective transportation of their farm produce (Bello, Danjuma and Adamu, 2007). This is exacerbated by corruption which is rife in Nigeria. For instance, market women are constantly harassed by some hoodlums who make them pay unauthorized taxes. Even the authorized taxes paid; frequently do not get to state coffers as some officers or agents in charge help themselves with such funds. All these are some obstacles to rural women's socio-economic development and self-reliance.

1.3. Research Method

The design of the study is a descriptive survey. The area of the study is Nrobo community of Uzouwani Local Government Area in Enugu State. It has an area of 25km². Its market day is Orie. The community has nine villages. These villages include Ajayigo, Umuoyo, Okpara, Umuiya, Umuamuna, Ugo, Umudiesue, Owa and Ofumu.

The population of Nrobo community in 2006 Census Exercise was four thousand (4,000) persons (NPC, 2006). Nrobo community is rich in cultural heritages. Popular among them are the Mmanwu Okochi masquerade that cut across all the villages in the community. The masquerades display is annually. Another one is the Ozor title taking in the entire community. Ozor title is a mark of class/affluence in the community, popular among the educated and non-educated ones alike.

The community is agrarian rich in cassava, yam, cowpea, coco-yam etc. The women folk indulge in pot-making. Nrobo community is bordered by Edem, Okpuje, Eziani communities in Nsukka local governments and Abbi and Ugbene-Ajima communities in Uzouwani LGA of Enugu State. The community has been reported to have inadequate government community development projects (Onah, Ayogu and Agboeze, 2014).

The population of the study consist of 12 women groups in the nine villages of Nrobo community, including three (3) others whose membership cut across villages. Below is the population table for the study:

S/N	Women Associations in Nrobo Community
1	Nrobo Women for Women Association
2	Catholic Women Organisation, Nrobo Parish
3	Anglican Women Organisation, Nrobo Parish
4	Irudibugo Women Association, Ajayigo
5	ObidiyaUmuoyo Cultural Group
6	Ofuobi Women Group, Okpara
7	Umuiya Ugwu na Agbo Dibuugwu Women Association
8	Iyiomu Eze Women, Ugo
9	Umu- Ezike Okanya Women Organisation, Umuamuna
10	Udodimkpa Women Association, Umudiesue
11	Iyiomu Eze Women Association, Ofumu
12	Igwebuike Women Association, Owa
	Total

Table 1: Population
Source: Field Research, 2018

1.4. Sample and Sampling Technique

The researcher utilize stratified random sampling to group the women organisations under the three quarters in Nrobo community. These are Ajona (Ajayigo, Okpara and Umuoyo women associations), Akaibute (Umuiya, Ugo and Umuamuna women associations) and Akautara (Umudiesue, Owa and Ofumu women associations). Also, with the help of random sampling, the researchers selected 1women organization from villages with the highest population from each quarter in addition to the general women association with membership across the villages in Nrobo (Nrobo Women for Women Association, Catholic Women Organisation and Anglican Women Organisation). This was followed by purposive sampling technique to select women who have the pot-making skill and have either utilized it or are utilizing it to form the sample. Table below shows the population sample.

S/N	Women Association in Nrobo Selected	Representatives
1	Nrobo Women for Women Association	10
2	Catholic Women Organisation, Nrobo Parish	10
3	Anglican Women Organisation, Nrobo Parish	10
4	Obidiya Umuoyo Cultural Group	10
5	Umuiya Ugwu-Agbo Dibuugwu Women Association	10
6	Udodimkpa Women Association, Umudiesue	10
	Total	60

Table 2: Sample
Source: Field Research, 2018

1.5. Instrument for Data Collection

The researchers used the Focus Group Discussion (FGD). This entails grouping the sample into six focus groups for discussion bordering on the research questions. This gave 6 groups of 10 respondents each for discussion with. The researchers equally utilized the secondary sources to get data that are relevant to the study but may not be found from the primary instrument (FGD).

2. Findings and Discussion

2.1. Pot-Making Skill Provide Women in Nrobo Community with Source of Living

In the effort to provide answers to this research question, the researchers utilized the focus group discussion as her source of primary data collection. The first group discussion was held in the premises of St Paul Catholic Parish, Nrobo on 12th February, 2018 with respondents representing the Catholic Women Organisation, the Anglican Women Organisation and representatives of the Nrobo Women for Women group. The second focus group discussion was held at Oyie Nrobo market square with women groups' representatives selected to represent the three quarters in Nrobo on 15th February, 2018. The researcher after the opening speech asked the group the main occupation of women in Nrobo community thus: Researcher: What is the Main Occupation of Women in Nrobo Community?

2.1.1. Discussion among the Women

The women mentioned occupations ranging from pot-making, farming, trading to poultry. Since the research interest is on pot-making skill, the researchers directed the discussion on pot-making occupation. Researcher: Please Can You Explain Pot-Making Occupation in Nrobo? Discussion: The group agreed that pot-making is solely for women based on the belief of the community that it was the goddess of the community, Ohe Nrobo that brought out the skill to assist the women folk. However, the men do help in no small measure in excavating the clay deep down the earth among other aspects of the art that require much strength and energy.

Researcher: Specifically, how has the pot-making skill provided women in Nrobo community with source of living?

Discussion: In the discussion that followed, the women maintained that before the modern-day trading, most women in the community utilized the pot-making skill to earn sufficient income to help their families. According to them, several women from the proceeds from their pot-making business brought up their children after the death of their husbands. They also pointed out that the women into pot-making usually buy foodstuff lacking in their families from Nkwo Ibagwa, Nkwo Okutu, among other markets where they carry their products to sell. In the area of income been generated from the sale, they stated that women make up to #100,000 - #250, 000 after selling a set of products which can only last for maximum of three to four months. This is almost equivalent of the salary of an NCE holder working under tight regulations in public and private sectors.

Thus, according to them, Mrs Odamkpa Oyie was able to train her two sons up to SSCE and NCE respectively from her pot-making business after the demise of her husband. In the same note, Ekeruta Obochi, Eyaka Idu and Ezihe Ugwoke were particularly mentioned as women who refused to allow their girls to take to prostitution when it was in vogue in the area but helped them develop and practice pot-making skill. Today, their children are all doing well in their marriages while most ones that went into harlotry died of mysterious ailments. Hence, Nrobo belief and saying that Ohe (the goddess) said "any of her children who understand and practice pot-making shall not steal".

Therefore, this is in line with some evidences in the secondary data that pot-making skill helps women to be self-reliant and earn income to support their families. Okhiria (2015) maintained that pot-making used to be a major source income for rural women in areas with abundance of clay. This confirms Hopper (2000) that pottery developed as a result of a response to the needs of mankind for containers, dispensers and variety of reasons which people are ready to pay for.

3. Pot-Making Skill Protect Women in Nrobo Community from Involving in Women Related Vices

Researcher: Can you please explain how the pot-making skill can protect women in Nrobo community from involving in women related vices (prostitution, child trafficking, over dependence on others/servitude)?

Discussion: As already pointed out in the discussion of the first research question in the story of the trios of Ekeruta Obochi, Eyaka Idu and Ezihe Ugwoke, the women agreed that the business of pot-making skill helps to reasonably engage women in the community. In addition, the women opined that in our contemporary society where unemployment is high and increasing especially among the educated youths, pot-making skill can help ladies in Nrobo community. This, the members of the FGD maintained is timely because is no longer a business as usual where one must carry the products on one's head and trek a long distance to sell them. Today according to them, significant buyers now come to Orié Nrobo to buy pots of different sizes.

Furthermore, transporters have lately discovered how to carefully load the products and go to distant markets without much waste on the road. So, to protect women and ladies from potential vices, they can learn the skill part-time during long vacations for those in schools. The respondents generally believe that practicing the skill will keep the girls busy and make them have less time to idle out as an idle mind is the devil's workshop.

When developed with modern innovation in the making and sale of the products, women/young girls would be attracted to stay at home to develop themselves and the communities instead of adding to the congestions already in most cities as one of the discussion members wisely noted. In the discussions, they argued that the temptation of sending out little children as maids in the cities to reduce the burden of training them on their parents can as well be reduced and made unattractive when more women embrace the art of pot-making for business. This they agreed is possible because the children being sent out can equally contribute in fetching water and firewood needed to grow the business and grow under the mentoring of their parents. In other words, mothers can complement the incomes of their husbands through this occupation and help to send the children to school than looking for whom to give the children to; thereby predisposing them to the danger of child abuse and trafficking.

In addition, the discussion maintained that women/ladies over-dependence on men which expose them to sexual servitude, harassment, unwanted pregnancy and abortion can be mitigated with improved pot-making skill acquisition. This they believe is possible because the skill will make them self-reliant and grow. The young ones who have gone to school can think out of the box and see how modern technology can help advance the business of pot-making with necessary supports from privileged individuals, corporate bodies and government.

In the extant literature, opportunities in the pot-making skill are acknowledged as Adebowale (2014) observed that hand-made pottery also called traditional pottery is one of the oldest vocations in Nigeria and unlike other traditional vocations, it has survived competitions arising from modernization of the production process and diffusion of substitutes, such as plastics, porcelain and metallic products. Bolaji and Adelabu (2013) writing on the potentials of pot-making skills in Nigeria expressed that ceramic manufacturing and practice in Nigeria is naturally advantaged to thrive because the country is well endowed with material resources coupled with her good geographical spread that supports sustainable production.

4. Challenges to Pot-Making Skill of Women in Nrobo Community

Researcher: What is the Challenges of Pot-Making Skill among Women in Nrobo Community? Discussion: Contributions in the discussion show the occupational hazards in the course of producing traditional handmade pottery to include among others rain, collapse of mining pits, bad roads, lack of fuel for firing (cooking) their pots during rainy season, back and neck pains, exposure to dangers such as scorpion and snakebites; inhaling of carbon monoxide from smoke while firing, dusts, and loss of wares through bad roads, and accidents. The fragility of the wares makes them

vulnerable to breakages while firing and in transporting the products to their retailers. Most traditional potteries are usually fired openly; as such rain remains a big hindering factor in the production of pottery wares. More pots are made during dry season, while rain reduces the capacity to produce and fire (Adebowale, 2014).

In furtherance of the discussion, women dominantly from Ajona quarters maintained that the challenges of pot-making skill among others involved the production and sale stages. These include uncertainty in getting the raw materials and could be difficult during the dry seasons. Other problems borders on inability to afford modern drilling, moulding and firing machines. This was confirmed by the opinions of the older members of the Women for Women group where majority of the respondents opined that the availability of running capital loans are from the banks, relations, friends or cooperative societies. This obviously may account for the slow production and limitations on innovative approach towards products that can compete with foreign wares.

Majority's response also affirmed that materials for finishing touch are sourced locally; even the tools are sourced locally. This finding confirmed Murthy (1989) assertion that "the small sector has distinct advantage of low investment with high potential for employment generation". The fact that most of their materials are sourced locally and are often obtained cheaply; therefore, contribute considerably to lowering total cost of production (Okhiria, 2015).

Generally, pottery-making involves digging the clay at water-side or stream, carrying it home, pounding it, soaking it, shifting or separating it from foreign matters, kneading it, shaping it, decorating it, and firing the pot etc. The making of pottery includes the following basic methods namely: shaping (modelling), moulding, decorating and firing. According to the Akaibute representatives, all the stages of pot-making are crude and highly tasking.

On their own, the Christian women groups (CWO and AWO) in the discussion argued that apart from the crude nature of pot-making and sale in Nrobo, the most worrisome is the belief that pot-making is a gift from Ohe Nrobo deity. It therefore, stands to mean according to them that all potters in Nrobo are Ohe adherents and daughters. This on its own makes the skill unattractive and unpopular among Christians.

5. Possible Ways to Make Pot-Making Skill Attractive to Women in Nrobo Community

Researcher: What Do You Think Can Make Pot-Making Skill Attractive to Women in Nrobo Community?

Discussion: The members of the FGD maintained that pot-making is capable of empowering the Nrobo women if the factors militating against the practice of the skill are addressed. Among the possible strategies to make the occupation attractive to the women in the community young and old, educated and uneducated include constructing motorable roads to the mining sites; provision of affordable means of carrying the products to distant markets where they are sold; adequate advertisement/sensitization or promotion of the occupation among others. Because the business requires a lot of water, government need to provide the community with accessible water sources.

On making the roads to the mining sites accessible, the women maintained that as practiced today, where one must trek to the site climbing hills is most tiresome. Mrs Oyie Ezenwa in particular stressed that the paths to the sites are not even motorable for wheelbarrows. In this 21st Century, such pains are easily avoided.

On the other hand, finding a convenient and affordable means of conveying the products to markets by the government and corporate bodies will be laudable and encouraging in the business. The practice of trekking to Nkwo Ibagwa, Nkwo Okutu, Nsukka town and other distant markets from Nrobo community is very painful. Another important measure will be to educate Christian women that pot-making is a cultural heritage and the idea of it being linked to Ohe is mere superstition. Clay found in abundance in Nrobo is a rare gift of nature and not in any way the benevolence of any deity.

In like manner, Okhiria(2015) stressed that government is enjoined to provide microcredit small-low interest loans that allow women to start their small businesses. Study has confirmed that women are good "credit risks" and repayment rates are high. To compete fairly well in the domestic and international market, indigenous potters need to set appropriate production and marketing strategies through knowing the needs and requirements of consumers. Gone are the days when local pots were the only means for domestic cooking and shores. Then they were not too demanding about shape, design and other finishing touch. But with the advent of modern-day alternative aluminum and metal wares, consumers demand is changing considerably. So, to retain the consumer's patronage, local potters should address the pottery art through entrepreneur approach in production, new quality and beautiful designs that identify and meet customer's demands, constant research and development, dynamic pricing in line with market demands and adequate promotion of products nationally and internationally via local media and international media (Okhiria, 2015).

6. Recommendations

The following measures, although hardly exhaustive, would promote the contributions of pot-making skill on women empowerment in Nrobo community of Uzo-uwani LGA, Enugu State.

- The government at least in the local government (Uzo-uwani) should assist in constructing motorable roads to the mining sites. This is more so as the women maintained that a situation as is practiced today, where one must trek through a narrow bush path to the site climbing hills is most tiresome.
- Provision of affordable means of carrying the products to distant markets where they are sold both from the community, interested individuals, corporate bodies as well as the Uzo-uwani LGA should be taken seriously.
- There is need for adequate advertisement/sensitization or promotion of the occupation among others. Apart from increasing sales of the products, it will also educate the Christian women that pot-making is a cultural heritage and the idea of it being linked to Ohe is mere superstition.

- Because the business requires a lot of water, government need to provide the community with easily accessible water sources. The reality on ground where the women in the trade have to trek long distances to fetch water for their business and family use is too laborious to be enticing. Therefore, the local and state government need to provide boreholes that could run all-season to promote the occupation.

7. Conclusion

Pottery remains one of the crafts of the ancient Nigeria that is still being practiced in most parts of the country today. The households in Nrobo community would find the work beneficial as the women income generation opportunities would increase. This would assist their husbands in the running of their families and save them from indulging in vices. The Uzouwani local government would also identify pot-making opportunities in Nrobo community as source of internally generated revenue. Finally, the youth from Nrobo and environs who are looking for non-existing jobs in the cities would rethink and tap into the great opportunity in pot-making skill.

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