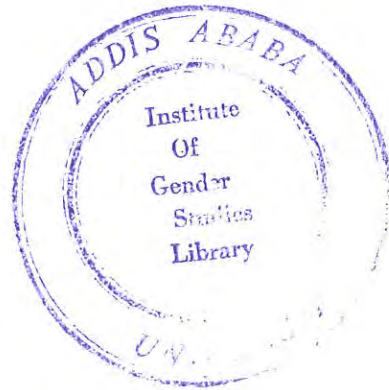


Addis Ababa University
School of Graduate Studies
Institute of Gender Studies

**Muslim Communities' Opinion on Muslim Girls' and
Boys' Education: The Case of Worabe Town, SNNPR**

By
Fatuma Abdu



**A Thesis Submitted to the Institute of Gender Studies in Partial
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(MA) in Gender Studies**

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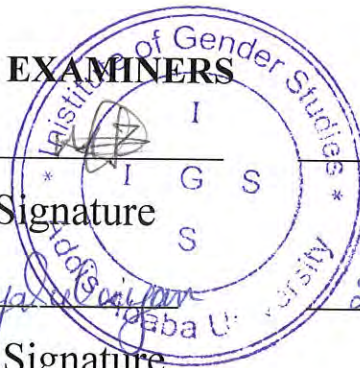
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List of Abbreviations

FAWE	Forum for African Women Educationalist
UNESCO	United Nation Educational, Science and Cultural Organization
MOE	Ministry of Education
SNNPR	Southern Nations, Nationalities and Peoples Region
UNICEF	United Nation International Children Fund
ETP	Education and Training Policy
TGE	Transitional Government of Ethiopia
FDRE	Federal Democratic Republic of Ethiopia
CSA	Central Statistics Agency
NER	Net Enrollment Ratio
FGD	Focus Group Discussion
UIS	UNESCO Institute of Statistics
ILO	International Labor Organization
WAD	Women's Affairs Department
IRCC	Islamic Research and Cultural Center
PBUH	Peace Be Up on Him (on Prophet Mohammed)

ABSTRACT

This study intended to explore Muslim communities' opinion on Muslim girls' and boys' education and employment focusing on Worabe Town, SNNPR which is mostly occupied by Muslims. All the research participants were selected purposively based on the appropriateness for the research objectives. All participants are belong to the Muslim community. So, the research participants for this study were Parents, Religious leaders, Educational Administrators, Gender Experts, the Community elders and Student from worabe Town. To conduct this study qualitative research approach was employed, by using data collection methods of In-depth interview, Key Informant interview, and FGD.

The overall findings revealed that the Muslim communities have different opinions on girls' and boys' education and employment. They have contradicted ideas and understandings about the issue in the research area. Each individual perceived it based on their own perspective and use the religion as a reference. Among six parent interviewees two parents opposes girls' education and employment and give more emphasis to boys' education and employment and the other four parents support girls' and boys' education and employment. From four religious leader interviewees three of them have positive opinion on girls' and boys' education and employment and one religious leader gives more emphasis to boys' education and employment. At the same time except one teacher interviewees who has negative opinion on girls' education and employment and support boys' education and employment, the other three teachers have progressive opinion on boys' and girls' education and employment. But all community elders and students (FGD discussants), educational administrators and gender experts have positive outlook on girls' and boys' education and employment without any gender differences.

Even there is progress on girls' primary enrolment in the research area, girls drop out rate is more when their age increases because still there are parents, religious leaders and teachers who opposes girls' education and employment and strongly consider household related activities as the granted employment for girls. So, girls' education and employment needs attention in the research area, by using community as an important source to enhancing girls' education and employment

CHAPTER ONE



1. Introduction

1.1 Background

Education is a means which enables people to acquire knowledge and skill to manage, control and make proper use of natural environment. It is a prerequisite for social and economic development of any country and for the fully effective development of the society. Every one should learn up to the limit of his/her potential because education promotes the overall mental, social and psychological development of human beings. It is argued that education is the basic tool to enhance development, awakens talents, empower individual and make people to realize their rights (UNICEF, 2000: 47).

The importance of educating girls is entering public consciousness globally. The education of girls is a stimulus for societal change and human development. Studies consistently document that girls' education enhances the welfare of the population and increases the country's economic productivity. Hence, investing in girls' education provides the highest returns, both economically and socially (UNESCO, 2002b).

Even education is important for both men and women the advantage of educating women tends to be greater. There is a saying which goes, "Educating a man is educating an individual but educating a women is educating the whole family" which justifies the paramount importance of women's education for the general progress of the society (Mehbuba, 2008).

Women's education is positively correlated with educational achievement of children (UNICEF, 1994). Especially of girls achievement in the educational area woman education is very important. Therefore women's education is a must for society's development and growth. In Ethiopia at all levels of education in both rural and urban areas and more in rural areas, the enrolment and achievement of girls is much lower than those of boys (Ginjo, Jemal and Abebe, 1999 E.C.).

As stated on (FDRE, 2004), girls' education is one of the fundamental pillars of ensuring sustainable economic development, democratic participation and poverty reduction. Education is central to the process of sustainable development, and is a tool for empowerment, it is therefore, through education that women can make the best of economic opportunities and bring about far reaching changes in stereotyped gender status and relation between sexes and societal attitudes.

Studies have showed that educating girls is among the best investment available in developing countries for a number of reasons. It enhances productivity and income there by increasing the wellbeing of the society (Amanu, 2007).

Due to a number of factors girls' educational participation is low. Girls who happen to go to school are expected to take care of household chores as well when they return home, leaving them with no time to study or do their homework and this results in poor school performance, often resulting in failure. Parents and societies hold negative attitudes towards girls' education. They are reluctant to invest in their daughters' education because many believe that girls must be confined in domestic services. Yet others say that since girls will live with their husbands, they don't belong to their parents (Yohannes, 2000).

A study of primary school female students participation and Educational performance conducted in Addis Ababa from 1994-1995 found that more than half of the parents surveyed preferred to send their sons rather than their daughters to school. Parental attitude towards the importance of girls' education is also likely to be influenced by society's views of the role of males and females (Ginjo, Jemal and Abebe, 1999 E.C.)

Muslims are at double disadvantage with low level of education combined with low quality of education: their deprivation increases manifold as the level of education increases (Azra, Khanam, P.K. Mathur, 2011).

Regarding to employment for many women, unpaid work in and for the household takes up the majority of their working hours, with much less time spent in remunerative employment. Even when they participate in the labor market for paid employment, women still undertake the majority of the housework. When women work outside the household, they earn, on average, far less than men. They are also more likely to work in more precarious forms of employment with low earnings, little financial security and few or no social benefits (UNICEF, 2007:36).

Women are in disadvantageous position in the employment area. The informal slogan of the Decade of Women became “Women do two-thirds of the world’s work, receive 10 percent of the world’s income and own 1 percent of the means of production.” Aggregate work participation rate in economic activity by women is low in Muslim community (Azra, Khanam and P.K. Mathur, 2011).

1.2 Statement of the Problem

Girls and women in developing countries are affected by various socio-cultural factors. Their status and roles are determined by cultural beliefs and practices. Girls’ education is neither socially accepted nor culturally approved and economically not feasible. Differential socialization of boys and girls exists and hence dictates their future aspiration. Parents are expected to socialize their daughter to be decent, silent and shy. Girls are not encouraged to ask and express themselves, and on the other hand, boys are motivated to be outspoken, dominate, active and assertive.

There is the problem of realizing girls potential as human beings. Women’s work is often restricted to home and they are denied access to education. Society expects that the role of girls is primarily to be good house wives. They are therefore forced to stay at home and learning domestic chores such as cooking food, cleaning house, giving care for children and fetching water. Due to this their initiatives to school becomes discouraged (Moudeni, 1999).

According to Kurian (1981), in the Arab countries women were considered inferior to men and consequently their status become accordingly low. Even though governments of different countries give a special attention for the improvement of girls' education, Muslim girls are less advantageous still.

The realities of women in the Arab and Muslim worlds present a complex picture of individuals in different situations and varied social contexts. Many are unfairly subject to powerful forces of patriarchy and religion, but significant numbers of other women are far more empowered and respected in their own cultures than blanket stereotypes might lead us to believe. The status and roles of women in the Muslim world vary considerably, influenced as much by literacy and economic development as by religion. Men and women in Muslim societies grapple with many gender issues, ranging from the extent of women's education and employment to women's role in the family or to the nature of their religious leadership and authority in Islam (UNICEF, 2007).

In Ethiopia studies conducted on Muslim girls' education has also revealed the problem. The study conducted on Muslim girls' educational participation in five sample regions of Amhara, DireDawa, Afar, Oromia and Somali by IRCC (2010) shows that Muslim girls' primary and secondary educational participation in the study regions is low compared to the participation of non Muslim girls. The same study indicates Muslim parents were found to be lesser and the Muslim communities had less demand for girls' education (IRCC, 2010). On this regard Christopher, Samarraï, Pauline and Mercy in 2003 said Muslim households have lower demands for schooling, particularly of girls.

The main reason focusing on Muslim girls' and boys' education and employment in an Ethiopian context is that even though there are many studies and researches conducted on girls' and boys' education and employment, there are very few studies done on Muslim girls' and boys' education and employment.

Even there is no publication and researched information about participation and representation of Muslims in the formal education and employment sector, the general observation of the researcher revealed that the participation and representation of Muslim boys and girls are low in the formal education and employment sectors. According to general saying, Muslim boys are expected to dropout after schooling in order to engage themselves in their family business and Muslim girls are also expected to get marriage and restricted in the house to help their family by performing household related tasks and nurturing children. Moreover in the study area (Worabe Town) the enrollment at primary level is improved (48% male and 69% female) from grade 1- 4, but the dropout rate is alarming (46% male and 56 % female) from grade 9-10 in 2002(E.C.) academic year (Selti Zone Education Office: Educational statistics annual abstract 2000 E.C.).

Then having this in mind the researcher has conducted this study with focusing on Muslim communities' opinion on Muslim girls' and boys' education and employment in order to identify the reasons for the gender gap in the existing educational institutions and formal employment sector.

Even though the research topic focuses on Muslim communities' opinion on Muslim girls' and boys' education, the study further focuses on Muslim communities opinion on Muslim Boys' and girls' future employment.

To meet the aim of the study the researcher raises the following question.

- What is the opinion of Muslim community members on Muslim girls' and boys' education and employment?

1.3 Objective of the study

General objective

The overall objective of the study is to know the Muslim communities' opinion on Muslim girls' and boys' education and employment in the study area.

Specific objectives

- To identify Muslim parents' opinion on Muslim girls' and boys' education and employment.

- To find out the opinion of Muslim religious leaders about Muslim girls' and boys' education and employment.
- To identify the views of Muslim Educational Experts and Gender Experts towards Muslim girls' and boys' education and employment
- To explore the opinion of Muslim community elders on boys' and girls' education and employment.
- To explore the attitude of Muslim students about girls' and boys' education and employment

1.4 Significance of the Study

Even though studies conducted in most Muslim countries revealed the disadvantageous position of Muslim women/girl in the educational and employment area, there is no relevant research focusing on Muslim girls' and boys' education and employment in an Ethiopian context. So the researcher believes that the findings of this research will provide valuable and first hand information about Muslim girls' and boys' education and employment particularly in the study area. Accordingly the information might have some implications to enhance Muslim girls' and boys' education and employment status particularly in the study area in the future.

1.5 Scope and Limitations of the Study

The research has not addressed the whole Muslim communities' opinion on girls' and boys' education and employment across SNNPR because this study employed in-depth interview with selected study participants of Muslim community members in Worabe Town by using qualitative approach. So, the research results is applicable in the study area.

There is a great challenge to get reliable related literature mainly on Muslim girls' and boys' education and employment in Ethiopian context. There are a very few studies done and written materials on Muslim girls' and boys' education and employment in Ethiopia.

1.6 Definitions of Terms and Concepts

The researcher used the following terms in relation with the given meanings in this research.

Opinion -Views or attitudes about something or somebody rather than a fact.

Education – A process of teaching and learning which is given in a formal way particularly in school.

Employment – Refers to Muslim communities' opinion on Muslim girls' and boys' future employment.

Enrollment – The act of officially joining to school.

Gender equality – Refers to achieving the same status, rights and responsibilities for women and men so as to make them realize their full human rights potential to contribute to economical, social, cultural and spiritual development, and to benefit from the result.

Gender sensitive – Being aware of the differences between men and women, needs, roles, and responsibilities, and try to induce change.

Household tasks – Work which perform in the house without payment.

1.7 Ethical Considerations

Since the qualitative research takes place among real human beings, there are a number of ethical concerns to be aware of before beginning the research. Then before beginning the study official letters from Institute of Gender Studies was taken and it enabled me to communicate easily with concerned government bodies and individuals in the study area. During the data collection process the statement was read and explained clearly by the data collectors to those participants about the purpose of the study and procedure of the data collection process.

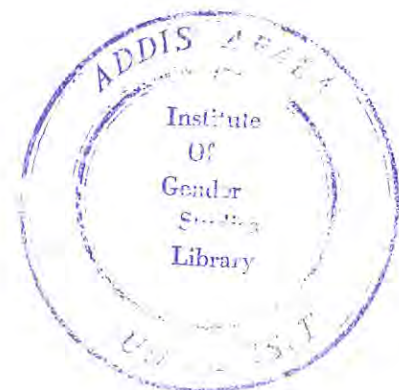
The researcher gave considerable focus on the ethical issues of informed consent, privacy, confidentiality and anonymity of participants and information. According to Guestral (2005), informed consent is a mechanism for insuring people's understanding of the meaning of participating in particular research. Thus they can consciously and

deliberately decide where they want to participate or not. Accordingly the researcher considered the following ethical issues in the informed consent and was discussed with research participants in order to have an agreed set of ethical procedures and principals.

- The research participants have the right to know the goals of the research.
- The research participants participate in the research voluntarily.
- The research participants have the right to withdraw from the research.
- The research participants' contribution remains anonymous.
- The research participants' contribution remain confidential (should not be made available to third party with out their consent.
- The participants or the community under study not harmed or exploited as a result of this research.

1.8 Organization of the Study

The thesis contains five chapters. The first chapter provides a brief background of the study. It presents statement of the problem that justifies the rationales of the study. It also presents the objective, the research questions for which the research needs to provide response at the end, significance of the study and ethical considerations that the researcher follows during the research process. Chapter two presents the review of related literature and theoretical consideration. Chapter three provides a brief description of the study area. It also specifies the methodology, sources of data, instruments of data collection and method of data presentation and discussion. Chapter four, deals with presentation and discussions of data. Finally, chapter five provides summary, conclusions and recommendations that need considerable attention by the responsible bodies.



CHAPTER TWO

2. Review of Related Literature

In this chapter literatures and studies related to the study were presented. The researcher has reviewed literature about Islamic ideology on women's education and employment, overview of girls' education, policy measures to enhances girls' education and employment by international organizations and governments, attitudes of parents towards girls' and boys' education and employment, effects of parents educational status on girls' and boys' education and employment, traditional and religious beliefs on children's education and employment, and gender role socialization.

Since there are hardly limited relevant literature and studies on Muslim girls' and boys' education and employment in Ethiopian context, the researcher tried to review literatures and studies on girls' and boys' education and employment in general and other countries' experiences in relation to the issue under study.

2.1 Islamic Ideology on Women's Education and Employment

Islam brought about liberation of woman from bondage and gave her equal rights and recognized her individuality as a human being. Islam improved the status of women by instituting rights of property ownership, inheritance, education, marriage (as a contract) and divorce (M.I.H. Farooqi, 2011).

To seek knowledge is a sacred duty; it is obligatory on every Muslim male and female. The first word revealed of the Qur'an was "Iqra" means Read! Seek knowledge! Educate your selves. The prophet (Pbuh) commanded knowledge up on all Muslims, and urged them to seek knowledge as far they could reach and to seek it at all times. For example the prophets said, "Seeking knowledge is a duty of every Muslim, men or women", and also seek knowledge from the Cradle to grave. Islam attaches a great value to education and prescribes it as the duty of women as well as that of men to acquire knowledge (Aisha, 1999:25).

Even though education is obligatory and mandatory for all Muslim men and women, Islam gives a special attention for women's education because women are the first educators of their children, Women's education have also a positive impact for future girl's and boy's education. Educated mothers give more emphasis for their children's education in enrollment, achievement and success than uneducated mothers and also educated mothers socialize their daughter and son in a proper way than that of uneducated mother. A better socialization and building of families also have a positive impact for society's future development since family is the fundamental unit of the society (Sajda, 1976:8).

Islamic history tells us about women who were regarded as great scholars and who are still remembered. Aisha the wife of the prophet (pbuh) was one of the most eminent scholars. She transmitted knowledge and gave advice to people in all spheres of life, and men and women traveled along distances to seek knowledge from her. Her intellectual ability is famous in Islamic history. She memorized many hadith¹ and narrated some 2210 of them. She in her turn supplied the knowledge to the companions and followers for many cases on which Islamic law is based (M.I.H. Farooqi, 2011).

The women of the Prophet's time enjoyed the full range of rights and freedoms that Allah and the Prophet allowed them. There were many prominent Muslim women in that generation who were outspoken and contributed to building the Islamic society. Their names have been recorded. Quran is insistent on the full participation of women in society and in the religious practices (Ibid).

The history of Muslims is rich with women of great achievements in all walks of life from as early as the seventh century. Since the beginning of Islam, Muslim women have made strong contributions in the development of Islamic Societies.

¹ Hadith. The sayings, deeds and approvals accurately narrated from the prophet (pbuh)

The Qur'an provides clear-cut evidence that woman is completely equated with man in the sight of God in terms of her rights and responsibilities (M.I.H. Farooqi, 2011) few examples of Quranic injunctions for the rights of woman are as follows:

“Every soul will be (held) in pledge for its deeds” (Qur'an 74:38).

“So their Lord accepted their prayers, (saying): I will not suffer to be lost the work of any of you whether male or female. You precede one from another” (Qur'an 3, 195).

After fifteenth century AD things started changing against the interest of women. Harsh restrictions on women and general violation of human rights began. Culture and patriarchal constraints played instrumental roles in restricting Muslim women's educational and economic participation. This was the period of Decline (fall) of the Islamic World. The situation has gone so bad that many people believe that Muslim women are oppressed in Islamic Societies. They are denied education and other basic rights. These are not baseless accusations. But one must understand that these oppressive practices do not come from Islam. These are part of local cultural traditions in various countries (M.I.H. Farooqi, 2011).

Two rather unfortunate examples of deprivation of Muslim women from her Islamic Rights, after the fall of Islamic Societies, are with regard to their Education and inheritance in properties. As against the high women literacy during the Rise, (as high as hundred percent in highly developed cities of Baghdad and Cordova), it was deplorable during the fall (Ibid).

Even in 21st century women's education finds low priority in the Islamic world and the gap between male-female literacy is sometime as high to 40%. For Instance, according to the Adult Literacy Rates and Illiterate Population by Country and by Gender report (September 2006) of UNESCO Institute for Statistics (UIS), Egypt's adult literacy rate for males is 83% whereas that of females is 59.4%. The male adult literacy rate for Morocco is 65.7% and that of females is only 39.6%. Pakistan, another Muslim country's literacy rate is 63% for males and 36% for females. The case is similar in Yemen (male literacy

rate 73.1 percent and female 34.7 percent, difference 38.4 percent) and Afghanistan (male 43.1, female 12.6, difference 30.5), In Muslim Countries like Chad, Niger, Benin, Guinea, Sierra Leone, Cote d'Ivoire, Senegal, Malawi, the male-female gap is between 20 and 30 percent. This gap in the Western World is between 0 to 3 % (UNESCO, 2010).

A woman's right to gainful employment has also existed since the earliest days of Islam and is guaranteed by the Qur'an. The Islamic religion bestows economic freedom up on men and women, when women are denied the right to exercise their freedom by family members, the blame lies with tradition, not religion (Yvonne, 1998, 149, as cited in Anna Robinson, 2004). In both sources of Islam Qur'an and hadith, there is no any information that opposes woman's employment rather Islam gives equal opportunities of employment. According to Sajda (1996), with regard to woman's engagement in economic activity, Islam does not put any obstacles in her way, provided that her activity doesn't interfere with her role; as a wife and a mother, because according to Islam a mother is the person whom the child needs most during the primary years of its upbringing, and the role of mother is one which is accorded the highest status.

In the pre and early Islamic period, women did enjoy economic freedom. The prophet's wife, Khadija, was a highly successful business woman. There was no any obstacle that hinders the economic participation of women during the prophet's time. Islam gives economic and employment freedom for women with out any restriction but nowadays due to local traditions and male dominated cultures of the Muslim community the Muslim women forced to remain within the home, it is difficult for them to exercise their economic right (Yvonne, 1998 as cited in Anna Robinson, 2004).

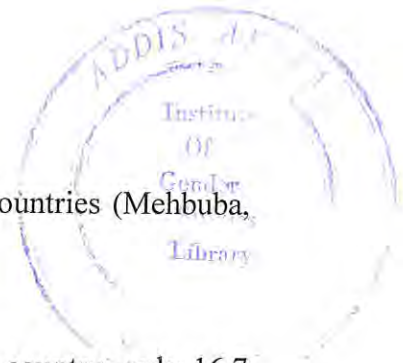
Literatures show that Islam gives equal educational and employment opportunity and therefore the women of the prophets time was enjoyed with their educational and employment rights without any restriction, and they had a great role for society's development as men. Woman loss their educational and employment rights after the prophet was died, because of miss interpretation of the religious doctrine and mixing of cultural norms with religious laws.

2.2 Overview of Girls' Education

Prior to the introduction of modern education in Ethiopia religious institution such as churches and mosques were used to provide traditional education in a limited area where religious practices were dominated. For example in place dominated by Islam particularly in eastern and western parts of the country, it was Qur'anic school alone that prevailed in the field of education, which was accessible to only males. Similarly in the middle and the northern parts of the country it was the Ethiopian Orthodox Church that had controlled the provision of the religious education for male children of the clergy and aristocracy (Astede and Kebede, 1988 as cited in Samuel, 2002). It was during Emperor Menlik's time that modern education in Ethiopia started when Menilik school was established in 1908 (Tekeste, 1990).

The traditional Ethiopia individual worth of women and girls were in their role as wives, mothers and house keepers. As a result of this modern education provision for women was not began until the opening of Empress Menon school for girls in 1931 (Girma ,1967:105), consequently the opening of the first school in Addis Ababa by Empress Menon in 1931 marked the provision of modern education for girls in Ethiopia. The purpose of the school was to give technical education for young women and girls and initially fifty girls were registered (Sendu, 1957: 77). However despite the effort the students enrolled to school in 1935 were only 90. The girls' education has been hampered due to heavy domestic responsibilities, early marriage, long distance from home to school and the location of school in big towns which parents perceived as having unfavorable influence on girls (Asted and Kebede, 1988 as cited in Samuel, 2002).

The discrimination against females in the system of education has restricted them from actively participating in various social systems. Indicators including measures of literacy, enrollment, and years in school reveal important patterns and trends in women's education in developing countries. Each of these indicators lead to the same conclusions that the level of female education is low in the poorest countries, with just a handful of



exceptions, and by any measure the gender gap is largest in these countries (Mehbuba, 2008).

According to statistics in Ethiopia, out of 30 million women in the country, only 16.7 percent are considered to be literate. Although education is open to girls, the negative social attitudes against women, and educating them in particular, is still being reflected in the educational system (Yohannes Ruphael, 2000).

In Ethiopia still gender equality is not addressed either enrollment or completion of each grade at all education levels. It also varies from urban to rural and region to region except Amhara region which is achieved the higher net enrollment at primary level of 103 (2008-2009) (Refer table 4.4).

Table 4.4 Net Enrollment Rate (NER) at primary (1-8) level by Region 2001E.C (2008-09 G.C).

Region	Male (%)	Female (%)	Total (%)
Tigray	95.6	98.1	96.9
Afar	25.3	23.2	24.4
Amhara	101.4	103.1	102.2
Oromia	80.9	74.8	77.9
Somale	33.3	29.4	31.6
Benishangul	97.0	80.1	88.6
SNNPR	94.3	84.5	89.4
Gambella	80.2	69.7	75.2
Harari	100.2	83.6	91.9
Addis Ababa	78.2	74.4	76.1
Dire Dawa	76.5	70.2	73.4
Total	84.6	81.3	83.0

Source: Federal Democratic Republic of Ethiopia, Ministry of Education: Educational Statistics Annual Abstract 2001 E.C (2008-09 G.C).

The enrollment also vary from urban to rural and level to level

Table 4.5 Urban / Rural Enrolment by level 2001 E.C. (2008-09 G.C).

Level	Urban enrolment				Rural enrollment			
	Male	Female	Male %	Female %	Male	Female	Male %	Female %
Primary (1-8)	1,543,770	1,565,386	49.7	50.3	6,748,162	5,850,135	53.6	46.4
Secondary First cycle	708,900	521,538	57.6	42.4	91,357	54,386	62.7	37.3
Secondary second cycle	140,520	56,736	66.6	33.4	5,598	1,919	75.5	24.5

Source: Federal Democratic Republic of Ethiopia, Ministry of Education: Educational Statistics Annual Abstract 2001 E.C. (2008-09 G.C).

Based on table the gender gap to be continuing closer for urban primary school, whereas the gender gap is wider as the grade level increases and the numbers of female students become decrease at the secondary level. This implies that primary or secondary school enrollment is not alone enough to bring gender equality in the education sector.

2.3 Policy Measures to Improve Girls' Education and Employment

The Beijing Platform for Action highlighted education as a human right and an essential tool for achieving the goals of equality, development and peace, and urged Governments to eliminate disparities between women and men in access to education and educational outcomes at all levels and in all forms of education, including primary, secondary and tertiary education, vocational training, adult literacy and lifelong learning, in line with the outcome of the 1990 World Conference on Education for All. At the twenty-third special session of the General Assembly in 2000, Governments called for equal access to education and the elimination of gender disparities in education, including vocational training, and science and technology. They highlighted the need to develop policies and

programmers to enhance the employability of women and their access to quality jobs, through improving access to formal, non-formal and vocational training, lifelong learning and retraining and long-distance education. The importance of addressing gender stereotyping as one of the root causes of occupational segregation was also emphasized (UN, 2011).

In general the written law at international as well as local level is not against women's education rather affirmative measures have also been taken to improve girls' educational participation. Article 10 of the 1979 UN declaration of the elimination of all forms of discrimination against women stipulates that all appropriate measures shall be taken to ensure to girls' and women's, married or unmarried, equal rights with men in education at all level ... (UNESCO, 1998, 17). In Ethiopia also a considerable attention has been given to encourage girls' education. The constitution as well as the new education and training policy of Ethiopia give due emphasis to girls education. Article 35, No. 3, of the constitution states:

The historical legacy of inequality and discrimination suffered by females in Ethiopia taken into account females, in order to remedy this legacy, are entitled to affirmative measures. The purpose of such measures shall be to provide special attention to females so as to enable them compete and participate on the basis of equality with men in political, social and economic life as well as in public and private institution (FDRE, 1995,93E.C).

With in the constitutional framework, the ETP further stipulated the need to address the long- standing in equality and discrimination suffered by the Ethiopian women. "Special attention will be given to females and to those students who did not get educational opportunities in the preparation, distribution, and use of educational support input" (TGE, 1994, Article 3.7.7).

Despite the policy and other measures taken to improve the access to education, the number of female students' achievements and success at every level of education is still

very limited. Socio-economic background of the family, educational status of parents, traditional and religious beliefs could have attributed to the low- level of girls' education in Ethiopia. These factors and their impacts also vary from urban to rural, community to community and culture to culture.

2.4 Attitude of Parents on Girls' and Boys' Education and Employment

Starting from the early age of socialization, the attitude of parents towards the importance of girls' education can be taken as influential factor. Among most parents, there is a tendency of overemphasizing the education of sons and ignoring that of daughters because many societies see girls' education is not essential (UNESCO, 1980).

Traditionally, the only roles available to women were those of wives and mothers. Women were thus seen as nurturers and mainly as providing support for men who worked to provide for the family. Being physically weaker, women were therefore also perceived as being less capable and requiring the protection and guidance of men.

The parental attitude towards the importance of girls' education is also likely to be influenced by society's view on the role of males and females. The delegation to send children to school is usually taken by fathers and this decision is based partly on their perception of the costs of and benefits to schooling. In societies where girls move to another homestead after marriage, their education is not considered as a direct benefit to their parents. Because of the gender division of labor, they consider more likely that male offspring will be able to use their education through their work. Where as it is not considered useful for the household activities that are expected to be undertaken in different societies, there are variations in description of responsibilities of cultural imperatives regarding the status of women. There, exists no comprehensive cultural imperatives expectation of women (FAWE, 1996).

Parents view has an influence on gender differences in education, although the benefits from schooling go primarily to the student, the decision and the resources usually come from the parents, especially in the early school years. Thus the perception of parents may be the key factor and parents may have different perceptions regarding their sons' and daughters' education. Even if parents have enough resource to send their daughters and sons to school, most of the time the resource which is invested for their daughters' education is considered as misuses (King and Heill, 1993:2 as cited in Anna Robinson, 2004, 234).

Jabre states that parents consider girls' education as being much less necessary than boy's and boy's education is seen as an investment, whereas girls' education is considered as consumption, since they will move to husbands' family after marriage. The degree of parents' negative attitude towards girls' education is very high in Muslim communities. Most of the time Muslim communities believe that the best place for Muslim girls is the house and the duty of girls is household activities within the house and education for girls is unnecessary (Jabre, 1988:23).

Indian Parents showed a marked difference by favoring higher education for sons. They strongly advocate to school education for daughters, which confirms the prevailing beliefs on gender based division of labor that girls / women are suitable for low and medium skilled jobs with less qualification apart from their reproductive related tasks. But sons are expected to take up high positioned jobs of professional and decision-making which demand very high level of skill and education (Vijaya Subramaniam, 2007).

According to Crandall (1969, as cited in Christopher H. Hunter, 1978), expectations for success or failure have been shown to affect behavior in a variety of achievement situations. Several studies have demonstrated that people with high expectations for success actually tend to perform better on achievement tasks. This effect may be the result of a favorable past history of success for those with higher expectations, if people

with high expectations are indeed more competent. However, the expectancy effect has also led people to believe they will do well or poorly in the future on particular tasks independent of their past performance levels. Differential expectation for success and failure in males and females has been well documented. A series of studies demonstrate the generally low expectancies of girls and women in variety of tasks, ages and settings (Crandall, 1969, as cited in Christopher H. Hunter, 1978).

The negative attitudes of the Muslim family and the society have a negative effect on Muslim girls' active participation in the class and therefore most of the time Muslim girls are less active than others in the class. All of Muslim girls (samples) in Agarro pointed that the religion Islam did not affect their academic achievement rather the families' and communities' negative attitude and less expectation affect their educational performance (Nejmudin, 2007).

2.5 Effects of Parents Educational status on their Daughters' and Sons' Education and Employment

Parental attitudes towards educating their daughters and sons may be affected by the level of parents' education. Studies have indicated that it is more likely for girls to attend school if their parents particularly their mothers, are literate (Ginjo, Jemal and Abebe, 1999 E.C.). Research findings show the direct and strong relationship between educational status of parents and daughters schooling. Yelfingn (1995) also stated that parents education increase the likelihood of girls' participation in education. Inconformity with these views, UNESCO (1980), states that children of educated women are more likely to understand lessons and bettering school; there is a better chance for girls to go to school, to stay more time in it and to complete their education.

A better educated mother has fewer and better educated children. She is more productive at home and in the work place and she raises healthier families since she can better apply improved hygiene and nutritional practices. Educated mother have a better awareness and knowledge about family planning and maternal health as a result she build a better family (King and Hill, 1993: 12, as cited in Anna Robinson, 2004).

On the contrary illiterate woman is at the lowest level of the social strata and exposed to gender inequality in all her life situation. Illiteracy deprives woman from all opportunities and prospects of leading a meaning full life and enjoying a good standard of living. Literate women have a progressive out look enabling them to handle family and other matters in an effective manner. Educating women expands the horizon of education in the whole nation, as the home is the first school. A mother is not only the first teacher but also the mentor (Sonali, 2001: 6-7, as cited in Anna Robinson, 2004). So girls' education has a multi dimensional effect on women's life in particular and the family life in general.

2.6 Traditional and Religious Belief on Boys' and Girls' Education and Employment

Studies and literatures conform to the idea that cultural and religious beliefs are the major factors perpetuating low level participation of female in education by maintaining male dominance. In Africa, there are deep rooted traditions and religious beliefs which assume the home as the only important place for girls to learn acceptable way of life. As a consequence, parents may think that if girls go to School, they loss much of their time required to learn cultural, traditions and practical skills. It is doubtless, therefore, that girls in Africa are expected to become culturally complement and have to learn from their families (FAWE, 1995).

Religious teachings preserve the belief that males are superior, bread winner and the head while females are dependent and hence discourage their education. Since there was also the expectation that boys will become the "breadwinners" of their future families, many parents and community members felt that boys should for this reason be provided with every advantage to help them fulfill this role, this includes educating them as far as possible. Girls, on the other hand, expected, to have husbands who will provide for them and an education is therefore not essential for them (Getachew, 1991, Konjit, 1995).

The culture of Ethiopian society is not favorable for successful female education including Muslim girls. Girls are expected to stay at home and help their mothers in all

tasks rather than pursuing education. Moreover for girls the most important and valued things is the polishing manner, politeness, obedience and reverence for age rather than assertiveness and education. Women are not expected to know, even if they know, their knowledge is considered as insignificant and no valuable. The society explains this by using proverbs as follows:

“ምን ሴት ብታውቅ በወንድ ያልቅ”

“Even if a woman knows, the man who puts to an end”

“ሴት ከተማረች በቅሎ ከጠገቦች አመል አወጣች ”

“If a women is educated and a mule well-fed, they will develop a bad habit”

“የሴት እውቀቷ በማጅቷ”

“A woman’s knowledge is in her kitchen”

All the above proverbs imply that at the beginning knowledge for women is nothing out of their house and even she has knowledge, man always above her. Without the support of man her knowledge is not enough to make decision and also women’s knowledge leads her for developing unnecessary behavior that means if she knows more, she opposes the superiority of man and starts to ask her rights, make decision without any influence of man. This is bad behavior for the society. The society believes that the main and only important knowledge for girls is about how to perform household activities, how becomes good wives and good mothers. Those proverbs are commonly also used by the Muslim societies.

In Islam even if education is compulsory for every Muslim man and woman, the Muslim communities becomes lagging behind in the educational area and the degree is very high for women. According to Kabir, the Muslim community, as it has misses interpreted many other principles of Islam, also considered the education of girls as unnecessary step. As a result, a situation developed where Muslim societies are educationally perhaps the most backward in the contemporary world (Kabir, 1969:8 as cited in Kurian, 1981). The problem is very serious for girls and women due to misinterpretation of islamicprincipals and unfavorable traditional practices of Muslim community.

2.7 Gender Role Socialization

Socialization could be another barrier to girls' and boys' education and employment. It plays a leading role either for the continuation or termination of stereotypes. Gender identity may include the knowledge of a large set of values and expectations for what boys and girls should wear, how they should speak and act, and their place in the overall structure of society. Although the rules vary from one cultural setting to another, all have such rules, and most of these rules are deep-rooted in patriarchy i.e. the control or dominance of women by men. Though Gender identity is affected by class, religion, Ethnicity, race and etc, as a social group, what makes almost all women share similar identity will be the oppression, and discrimination they had been experiencing in the past or at present (Yemiamrew,2007).

The Gendered attitude, cognition or the label what others put on children causes them to be gendered, to be equal or unequal, and to be inferior or superior, in other words, it lays foundation for the formation of prejudices, inequalities, stereotypes, or in general for social injustice. Differential socialization of boys and girls exists and hence dictates their future aspiration. Parents expect and therefore, socialize their daughters to be decent, silent and shy. Girls are not encouraged to ask and express themselves. On the other hand, boys are motivated to be outspoken, active, assertive and dominant (Medhin, 2000: 91, as cited in Samuel, 2002).

Various socio – economic and cultural factors influence girls' education. In Ethiopia studies indicate that the majority of rural families, who have very limited resources, often choose to send their sons to school and see little advantage to educating girls. Girls are encouraged to get marriage and establish families at a very early age. In fact, early marriage and abduction for marriage (forced marriage) are major socio - cultural ties that limit girls' education. Also, many girls are responsible for household chores and caring for their younger siblings, leaving little time for home work and study. As the result, their school performance suffers and the girls end up either repeating grades or dropping out of school altogether (Women's Affairs Department, 2004).

In Ethiopia girls who happen to go to school are expected to take care of household chores as well when they return home and leaving them with no time to study or do their homework. This results in poor school performance, often resulting in failure (Yohannes Ruphael, 2000).

A study conducted in Gurage zone shows that most of Muslim parents agreed that boys and girls are not equally intelligent and the society gives more emphasis /value for boys' education than girls'. Most of Muslim parents do not sure that Islam motivates boys' and girls' education equally (Nesru, 2007).

According to Najmudin (2007), most Muslim female students didn't have a regular study program due to unbalanced household chores and parents' negative attitude towards girls' education. They became late or absent from school. Moreover, they would not effectively use their time for study and not familiar with effective study method.

2.8 Theoretical Considerations

In this study the researcher wants to investigate the Muslim communities' opinion on Muslim girls' and boys' education and employment in the case of Worabe Town. Then as a background for this, the researcher use Liberal and Marxist feminist theory.

Liberal feminism strongly advocates that all human beings both men and women are created equally and do deserve equal rights. What makes men and women different is the way they are socialized in different societies and cultures. What makes men powerful as compared to women is nothing, but their better access to education which can make them enjoy better political, economical, social and cultural rights. Mary Wollstone craft (1972), a liberal feminist said that women could easily be prosperous in the better of equality and personhood through education. Liberal feminists strongly believe in the position that education is the most effective means to effect social change and to transform a certain society.

Betty Friedan (1963), a liberal feminist also said that 'women's oppression existed due to the different socialization process men and woman practiced in the society. This, then, strengthens patriarchy which later puts men in powerful positions, keeping women in lower positions. Mary Wollstonecraft (1792), in her book entitled "A vindication of the right of women" appeals to women's rationality as a basis for their equality, and education as a key. Women should have a certain position and they must be autonomous decision makers. This could, therefore, be achieved solely by empowering women through education. Women are powerful tools and forces that governments can use as effective vehicles of communication and education. When women are to achieve full emancipation and empowerment, institutions and agencies have to be established on a hierarchy starting from the grass root level to the international level. And these institutions must mark out practical strategies that will empower women in the political, employment and social sectors.

The strategies should aim at creating and strengthening women's power base which would puts them in better bargaining positions. The road to emancipations and empowering women should target to eliminate the cultural, political, ideological, patriarchal and pre-capitalist social relations that keep women in subordinate position. A new and gender sensitive political order should be created (Donavan, 2000). In order to effectively empower women, the preliminary activity must be accordingly the outstanding bottlenecks of their advancement. The enlightenment liberal feminists believed that women's and men's rational facilities which are sources of truth are the same. They considerably believe in education especially training in critical thinking as the most effective means to achieve social change and to transform a society.

Mary Wollstonecraft (1792) strongly believes that proper education and training in critical thinking is crucial on the feminist agenda. She said that education of women has two fold benefits. First it makes women think clearly and sensibly about their own situation. Their thinking could be enlarged and strengthened through education and training so that they can come to end blind obedience. The second benefit is that women could develop reason as a tool to discern truth. Every human being can become virtuous

by the exercise of his/her own reason. Any system of education preventing women from developing reason is denying their access to equality, is condemning her to a materialistic vegetative limbo.

Therefore, according to Mary Wollstonecraft, women are denied access to reason as they are always dealing with an intermediary man, who obscures truth. Man is placed between her and reason, but individuals can achieve truth by dealing immediately and critically with reality. Mary Wollstonecraft not saying that women should have power over men but over themselves. This self empowerment could be achieved when women become independent of men.

Liberal feminists critique housework because it is unpaid. This makes women dependent on men and devalued, since their work is outside the meaningful sphere of public economic production (Betty Freidan, 1963).

Marxist-feminists first used the term “sexual division of labor” to refer to the ideological and material ordering of roles, rights, and values in the family, the workplace, and the society that have their origins in male-female sexual difference and especially in women’s reproductive capacity. They pointed out that patriarchy, a system of male dominance over women, historically has coexisted with modes of production, and that women’s status has been affected by both the sexual division of labor and class divisions corresponding to modes of production (Valentine, 2003).

Since the aim of the research was exploring the Muslim communities’ opinion on Muslim girls’ and boys’ education and employment, the researcher used liberal and Marxist feminist theory as a back ground because liberal feminists give more emphasis on how to improve girls’ education and public participation. Liberal feminists strongly believe in the position that education is the most effective means to effect social change and to transform a certain society and Marxist feminists’ view is very important to see the gender ideology on employment and labor issue in relation to the present study.

CHAPTER THREE

3. Research Methodology

3.1 The Study Area

The research is conducted in Worabe Town which is found in the SNNPR. The area is selected purposely because, this research is focusing on Muslim communities and therefore, in this area more than 95% of the populations are Muslims and this helps the researcher to explore the opinion of the Muslim community at large. Since the area is mostly occupied by Muslim communities, they may reflect Islamic principles relatively to use and this motivates the researcher to focus in the area and investigate the Muslim communities' opinion on Muslim girls' and boys' education and employment.

The town is one of the twenty two reform cities in the region, and it is the capital of Silte zone. Geographically the town is located 175 km to south of Addis Ababa and 175 km North West of the regional capital city, Hawasa. According to CSA 2007 population and housing census the total population of the town was estimated to be 18233 and from the total, 10095 is male and 8138 are female. Small scale manufacturing, like hollow, metal work, wood work, urban agriculture, and grain milling are among the main activities of the town. One high school, seven first cycle (1-4) and three second cycle (5-8) as well as two kindergarten schools and one private college are found in the town.

3.2 Methods

The study employed qualitative research methodology, because it uses a naturalistic approach that seeks to understand phenomena in context-specific settings, such as "real world setting [where] the researcher does not attempt to manipulate the phenomenon of interest" (Patton, 2002:39).

Qualitative researcher often goes to the site (home, office) of the participants to conduct the research, which enables the research to develop a level of detailed information about

each individual and to be highly involved in an actual experience of the participants of the study (Creswell, 2007). Thus, since the research is aimed to investigating the Muslim communities' opinion on Muslim girls' and boys' education and employment, qualitative research methodology is used in order to understand and interpret their opinion in the natural settings.

3.3 Category of the Research participants

Participants of the study have been categorized into eight major groups and they are selected purposively based on the appropriateness of the study objective. All the research participants are belonging to the Muslim community since the research is focused on Muslims. Those participants are Parents (Mothers and Fathers), Religious Leaders (Men and Women), Teachers (Men and Women), Educational Administrators, Gender Experts, Community Elder (Men and Women), the School Principals and secondary first and second cycle Students with equal proportion of sexes.

The researcher selected the research participants, from different segments of Muslim community members in order to collect the reliable information from diversified perspectives and understandings, by using purposive.

The total participants of the study were 34 with equal proportion of sexes. Among those research participants 10 of them were involved in the in-depth interviews, 10 in the key informant interviews and 14 in the FGDs with two groups.

3.3.1 In-depth Interview Participants

Parents and Religious leaders were in-depth interview participants for this study because they have their own roles to enhance girls' and boys' education and employment (See Annex I).

Parents: are one of the main sources of data for this study, because their views have a great impact on their sons' and daughters' education and employment. Without the willingness and efforts of parents, girls' or boys' education and employment are impossible. Children's access, achievement and success of children's education are

depending on parents' attitude. As the result, the researcher conducted an in-depth interview with six parents three of them are mothers and the other three are fathers.

Those parents participated in the in-depth interview were parents who have daughters and sons and they are specifically included to explore their gender perspective views on their daughters' and sons' education and employment. Then the researcher conducted in-depth interviews in and around the house of the participants, based on their choice of place and their willingness.

Religious Leaders: The religious leaders were the other main sources of information for this study because, since they are responsible to transmit the religious doctrine, they are the most respective and powerful persons within the religious followers and the communities. Their views towards girls' and boys' education and employment play a significant role to promote girls' and boys' education and employment. So, to collect detailed information about the issue under study, the researcher conducted in- depth interview with four religious leaders with equal proportion of sexes.

3.3.2 Key informant interview participants

Key informant interview participants are research participants who have vital information about the issue and give further information about. So, the researcher conducted key informant interviews with the School Principals, Teachers, Educational Administrators and Gender Experts of Worabe Town Administration (See Annex II).

The School Principals: The researcher included the school principals as key informant interview participants for this study to collect the reliable data about their opinion on girls' and boys' education and employment because, their opinion on girls' and boys' education and employment plays a paramount role to promote it. They gave information about the attitude of the Muslim community towards girls' and boys' education based on their observation.

Teachers: The researcher identified Teachers as one group of data sources because, since school is an important socialization agent, the attitudes of teachers are very important to encourage girls' and boys' education and employment by providing a gender sensitive educational environment. They also give further information about the opinion of the community towards girls' and boys' education and employment. Thus, key informant interviews were conducted with four teachers of two males and two females.

Educational Administrators and Gender Experts: The researcher included Educational Administrators and Gender Experts to collect information about Muslim girls' and boys' education and employment, their role to create awareness about the importance of Muslim girls' and boys' education and employment to the community in order to promote Muslim girls' and boys' education and employment because they are central to the issue. Then key informant interviews were conducted with two women Gender Experts and two Educational Administrators (one Man and one Woman) from Worabe Town Administration. The interview was conducted in the office of the interviewee's based on the willingness of the participant.

3.3.3 FGD Discussants

FGD discussants are groups of research participants, help to capture group consensus and opinions after group discussions. Then the Community Elders and Secondary first and second cycle students were FGD discussants for this study in two FGD groups, one with Students and the other with Community elders (See Annex III and IV).

Community Elders: The researcher incorporated community elders as FGD participants because they are culturally respected in the society and they are the main agents to transfer communities' culture from generation to generation, their views are very important to promote girls' and boys' education and employment. Therefore, the researcher conducted one FGD with six community elders with equal proportion of sexes. The researcher selected those Community elders based on their willingness and interest to participate in the discussion.

Secondary first and second cycle Students: The researcher included students as one group of information sources to know the views of female and male students towards girls' and boys' education and employment. They also give further information about the parents and communities attitude, expectation and value towards girls' and boys' education and employment. Then one FGD was conducted with eight students with equal proportion of sexes.

Those students are selected from grade nine to grade twelve with equal proportion of sexes. One male and one female student are incorporated from each grade level by the help of the school principal.

3.4 Description of Data Collection Tools and Methods used

For this study in-depth interview guide question, key informant interview guide line and focus group discussion guide are the main data collection tools used, which are the main data collection tools appropriate for qualitative research.

3.4.1 In-depth Interview Guide Questions

In qualitative research semi-structured interview (guided interview) is the most common type of interview (Sarantakos, 2005). Accordingly the interview type for this study was semi structured as it gives some way to focus and as it allows the researcher to incorporate issues, which may arise during the interview process. The in-depth interview was conducted with parents and religious leaders.

In-depth interview guide questions were used as data collection tool, since it helps to get detail understanding and description of the issue under study. It helps the researcher access to people's opinion, outlook and view in their own expressions rather than the words of the researcher

The researcher conducted in-depth interviews with six parents and four religious leaders with equal proportion of sexes based on their willingness to participate in the interview. It was conducted around the village and the Mosque based on the participants choice of place.

The interviews were conducted with Amharic language because even if the communities are speakers of Silte language, Amharic also used as the first language in the research area. Then all interviews were conducted with Amharic language and translated to English language. All interviews were tape recorded in order to listen repeatedly and understand it deeply.

3.4.2 Key Informant Interview Guide

Key informant interview is very important to collect the reliable information from selected individuals who have rich information about the issue under study.

The key informant interview guide was employed based on its applicability of obtaining information from community residents who are in a position to know the community well.

The accesses of key informant interview participants are done by using of the Town Educational Administrator. The researcher asked the help of the Town Educational Administrator in order to convince Educational and Gender Experts. Then the researcher went to their office and asked their permission. After getting the participants' consent, the researcher approached the key informants and asked general questions about the issue.

The key informant interviews with the school principals and teachers were conducted in the office of the school principal by the help and good will of the school principal. He helped the researcher by convincing male and female teachers in order to participate and give valuable information about the issue. Then after identifying the participants the researcher interviewed each participant from 35-45 minutes. All voices of the interviewee were tape recorded based on the consent of the interviewee.

3.4.3 Focus Group Discussion (FGD) Guide

According to Sarantakos (2005), FGD is used in much qualitative research because it offers valuable information about group process, spontaneous feeling, reasons and explanation for the attitude and behavior as adequately as any other method. It is very useful to understand issues with agreement and variations among members of the discussion.

Focus group discussion was the third most important tool of data collection used in the study. It was employed by considering the discussions among the focus group discussants were likely yield the best information about their opinion on girls' and boys' education and employment.

Focus group discussion (FGD) is a type of group discussions and it involves interaction among a small group of people, between 6 and 12, with common identifiable characteristics, which respond to and build on what others in the group have said (Steward & Shamdasani, 1990).

For this study the researcher conducted two FGDs one with community elders and the other with secondary first and second cycle Students. The first FGD with community elders was conducted in the office of the Town Administration by the good will of the Town Administration Cultural and Youth Administrator. She helped the researcher by convincing the community elders in order to participate in the FGD discussion. In these FGD, six community elders with equal proportion of sexes participated.

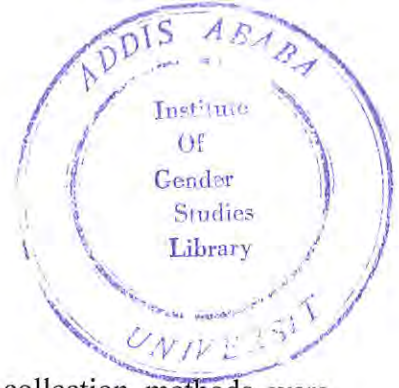
The second FGD was conducted in the school by the help of the School Principal. He helped the researcher by selecting eight students four male and four female students from grade nine to twelve, two students were selected from each grade level. For the beginning of the discussion, guide line questions were forwarded by the researcher to answer the research questions and to achieve the objectives were prepared and the discussants initiate further issues regarding the topic under study. The researcher was the moderator of the focus group discussions and attention was given by the moderator to the issues of the role of moderator by considering not influencing the discussants. The sayings of all participants were recorded.

3.5 Data Analysis Strategies

In qualitative research, generation and analysis of data are often interwoven and take place concurrently (Sarantakos, 2005). "We should never generate data without substantial analysis going on simultaneously" (Coffey and Atkinson as cited in Oka,

2001). Emphasizing these, Hamersley and Atkinson (1995), states that letting data accumulate without preliminary analysis along the ways is "... a technique for unhappiness if not total disaster. " Then, there eventually come appoint where I turn my attention more fully to work with the data I have generated already, often after living and for limiting visits to the field.

First the researcher translates the collected information from Amharic to English language. At this time I went through the data generated by using in-depth interview, key informant interview and FGD to construct meaning out of it, then, the data were thematically categorized and thematic categories were drew partly from the generated data and from the major points raised in the research questions.



CHAPTER FOUR

4. Results and Discussion

In this chapter the collected data by using qualitative data collection methods were presented and discussed in line with the specific objectives of the study.

4.1 Opinion of Parents and Religious leaders

The first two specific objectives of the study were designed to identify the Muslim parents and religious leaders opinion on Muslim girls' and boys' education and employment. Then the collected data was analyzed and discussed as follows.

4.1.1 Opinion of Parents

From six parents interviewed four of them have constructive opinion on girls' and boys' education and employment and two of them viewed their daughters' education and employment negatively. Parents who have positive opinion said that both daughters and sons have equal academic ability to perform any educational tasks when they get equal chance and attention towards their education. They believe that the main reason that makes girls do not equally attend their education and less effective in the educational area were the socio cultural practices and parents negative attitude towards girls' education.

Parent (4) said that

I strongly believe with girls' equal academic ability with boys when they get equal chance like boys. For example in my family I have two daughters and two sons and all my children are access to education, they attend the class equally; have equal study time and educational materials. They perform any activities including household chores equally based on their capacity to do without any gender difference, and in this condition my daughters have good academic performance than my sons.

I also have positive outlook on girls' and boys' employment. I support prophet Mohammed's saying "there is no best income like a money that a person who get with their own effort" then I strongly support all my

children in order to engaged in a better employment. I give psychological and material support to develop self confidence and become competent enough in the work place.

This implies that effectiveness of children in the educational area does not affect by sex rather it affects by gender division of labor. In this household the volunteered mother also agree with the idea of the father and they argue that in order to make a gender sensitive family both parents are responsible by giving equal duty for both their daughter and son based on their capacity to do without any gender difference. As the result the parents treat their daughter equally and help their children morally, materially and financially in order to become competent enough in their educational and employment area. At this condition girls are more successful than boys.

To support the above idea, parent (1) also said that:

I agree with gender equality and would like to bring it starting from my family but still I am gender blind. The main reason to say this statement is the practical situation of my daughters and son in my family. I give priority to my son in order to attend the class and study more time than my daughters usually. For example in my house my daughters spend more time to perform household activities such as washing clothes, cooking food, fetching water, rearing children and cleaning the house and on the other hand my son spends more time for doing his home work and studying his book and also he has free time to play with his friends. In this condition I don't give any household activity to my son in order to perform and support his sisters. This is because of my socialization process. Even if I believe with equal participation of my daughters and son in the educational and employment area in principle, still it is not applicable in my family because of my attitudinal problem. I try to bring attitude change but it is difficult to change it in a short time. I understand that since it is a long term process, it takes time to improve.

Regarding to employment I have positive attitude for my daughters' and son's employment equally but since there is no equal chance of education among my children, it is impossible to get equal employment opportunity. I think after some time later I would become a gender sensitive mother and treat my daughters and son equally.

Even parent (1) has positive outlook on her daughters' and son's education and employment in principle; it is not being practiced in her family. Unknowingly her daughters are more loaded with household tasks than her son and this affects the academic performances of her daughters. She knows the reason for her daughters' less academic achievement, she didn't solve the problem on the time may be because of her socialization process. This implies that since socialization is a long time process, it needs more time to improve it. Even the societies understand its negative consequence; it is difficult even for the educated parents.

On the other hand parent (2) gives more attention to her daughters' education and employment. She said that

I have five children two daughters and three sons and unknowingly I give prior attention to my daughters' education and employment.

When I was a child I understand that education and employment is a male duty and I strongly believed that household chores are the responsibility of female because my parents were socialized me in such a way. They gave more attention for boys' education than girls' education. In my childhood, I got a chance to start my education at the beginning and my parents' interest inclined to my marriage immediately and I got married at the early age and dropped out my education from grade one. At that time my dropped out was nothing to me but after some time later when I become dependent on my husband and my household tasks became valueless, I understand the importance of education. Then I want to give equal chance of education to both my daughters and sons even some times I give more attention to my daughters education because I learnt from my

At the same time I strongly support my daughter's and sons' employment even I do not support my daughter to perform her education in a good manner because she spends more time to perform multiple household tasks which consume her study time and I fear it affects the academic performance s of my daughter gradually.

On the contrary of the above statement, parent (3) has negative attitude towards girls' education and employment and she said that.

I don't believe that boys' and girls' are equal in the educational and employment area because in my opinion boys and girls have different skills and capacities naturally. For example, men are capable and skilled to perform bread wining activities outside the home and women are capable and skilled to perform household chores like nurturing children, cooking food, cleaning the house and washing clothes which are untouched by men. Then girls' education is not that much necessary like boys'. Because education is not mandatory to perform household activities rather it is mandatory for men to perform bread winning activities in different sectors.

Then I give more attention to my son's education and I have more expectations for my son's employment because, for the future my son is responsible to support his family during and after marriage. Then in order to support his family properly employment is used as the means of income, it is mandatory for boys. But for girls it is unnecessary. Because when girls become employed, they lose more time out-side their home by performing men's activity like the men and also she is responsible to perform household chores side by side without the help of men because household activities are untouched by men. At this condition the women become loaded by dual roles and they become less effective in both public and household duties.

She justified her view by sayings that “ሁለት እግር አለኝ ተብሎ ሁለት ዛፍ ላይ አይወጣም” that means “one person who has two legs should not climb on two trees at the same time.”

According to parent (3) girls' education is considered as time and resource wastage because it is not important to perform household tasks rather it becomes an obstacle and time wastage. Moreover it is obligatory for boys in order to take their breadwinning responsibilities during and after marriage. This implies that in order to perform their household duties effectively women must be restricted and stay at the home. Women's employment and active participation in the public is considered as an obstacle for their household tasks. It makes women more loaded unnecessarily and are not able to do both tasks effectively

On this regard Moudeni (1999), said that females work is often restricted to home and they are denied access to education. Society expects that the role of girls is primarily to be good house wives. They are therefore forced to stay at home and learn domestic chores such as cooking food, house cleaning, giving care for children, and, fetching water. Due to this their initiatives to school becomes discouraged

Parent (6) argues that even if girls have equal academic ability to perform any academic tasks with boys by nature, their interest inclines to marriage and rearing children when their age increases, so, he gives more attention to his son's education than his daughter's education.

He said that

I have no problem about gender equality in the educational and employment area because I know that sex does not affect human beings to perform any activity and that is why mostly at equal circumstance females are competent enough with males. Allah also reveled this in the noble Qur'an. But the problem is that most of the time girls are successful at the early ages in the primary level and when their age increases, their

attention shifts to marriage and they spend more time unnecessarily and decrease their academic performance from time to time. Besides if parents do not arrange their daughters' marriage at the early age, girls arrange their marriage by themselves and sometimes they become pregnant out of marriage without the consent of their parents which is not familiar in our culture. The parents of such type of girls are blamed, insulted and ignored by the society including their family. Then because of fear of this I give more attention to my son's education than my daughter's education. I don't permit to my daughter in order to educate more than primary level, but for the purpose of read and write simply. So, giving more chance for daughters' education is needless. Moreover, even girls continue their education effectively and get employment opportunity; they face different challenges and are not effective in the employment area most of the time.

Parent (6) believes with girls' and boys' equal ability to perform any task in their employment and educational areas by nature, but he gives more emphasis to boys' education and employment. According to Parent (6) even girls are competent enough in their education and get employment, because of multiple household roles and other problems they are not that much effective in their employment and as the result he gives more emphasis to his sons' education and employment.

4.1.2 Opinion of Religious leaders

Among four religious leader interviewees, three of them have positive opinion on girls' and boys' education and employment and one has negative opinion on girls' education and employment. But all religious leader interviewees support boys' education and employment.

Religious leader (3) said that

In the holy Qur'an as well as in the sohik hadith there is no any article that opposes girls' or boys' education rather the religion puts a considerable attention for both girls' and boys' education. Because

education helps both girls and boys to become successful in all spheres and in addition educated person understands the religious doctrine as well. Then as a religious leader I advise the Muslim community in order to give equal attention for both girls' and boys' education without any gender discrimination. It helps us to create knowledgeable, productive and responsible generation.

I also have positive outlook on girls' and boys' employment because like education Islam also encourages girls' and boys' employment when the job and the working environment doesn't oppose the religious doctrine. In Islam the only restriction for boys' and girls' employment is that when the work/ the working environment is not good to practice the religious principle for example improper dressing, absence of separate office and toilet for men and women, in appropriate time and place to pray. Then in the future when I establish family, I will give to my children equal access to education, help them to attend the class as much as possible, give equal study time to all my children and want to perform any tasks based on their ability either household or other activity. I will provide educational materials for all and support morally in order to become successful in their educational area and engaged in a better employment.

Religious leader (3) has progressive opinion about boys' and girls' education and employment equally. He said that since the religion gives equal emphasis to girls' and boys' education and employment, we Muslims follow the religious dogma as it is and engage girls and boys in the formal education without any gender difference.

Religious leader (2) has positive opinion on girls' and boys' education and employment equally. She said

In my understanding I never saw any sentences that oppose girls' or boys' education in the holy Qur'an rather the religion gives great emphasis to both girls' and boys' education. In the Islamic history there are women scholars who are knowledgeable as men scholars. For example, Aisha, the

wife of the Prophet has deep knowledge of hadith, literature, medicine and fatwa. Still her name is known in the Muslim society. Then I support both girls' and boys' education and as a religious leader, I advise the Muslim community in order to accept the religious doctrine and give equal attention for boys' and girls' education to their children based on the religious doctrine and must identify the religious laws from cultural practices, because in my observation mostly we, Muslims mix cultural practices with religious principles and consider the former as a religious laws and this leads us in order to miss the religious principles . I think that is why most of the Muslim girls are disadvantageous in the educational and employment area.

I also support girls' and boys' employment because as religious leader the only guide to me is the Quran. Then in this source there is no restriction about girls' and boys' employment. Employment is used as sources of money and it helps an individual to lead a good family life, and it is mandatory for all individuals without any gender differences.

According to Religious leader (2) since the religion appreciates both girls' and boys' education and employment; the religious followers must give equal attention to both boys' and girls education and employment

Regarding to this Yvonne (1998, as cited in Anna Robinson, 2004)) said Islam gives education and employment freedom for women without any restriction, but nowadays due to local traditions and male-dominated culture of the Muslim community, the Muslim women are forced to remain within the home, and it is difficult for them to exercise their economic right.

M.I.H. Farooqi (2011) also supports this as after fifteenth century AD things started changing against the interest of women. Harsh restrictions on women and general violation of human rights began. Culture and patriarchal constraints played instrumental

roles in restricting Muslim women's educational and economic participation. This was the period of Decline (fall) of the Islamic World. The situation has gone so bad that many people believe that Muslim women are oppressed in Islamic Societies. They are denied education and other basic rights. These are not baseless accusations. But one must understand that these oppressive practices do not come from Islam. These are part of local cultural traditions in various countries.

Religious leader (1) supports girls' and boys' education equally and gives more emphasis to boys' employment. She said

Since education is a means to develop knowledge and skill, it is important for all human beings without any gender difference. It helps both men and women to become effective and productive in all aspects of life, it also helps understand the religious dogma in a better way. Educated person leads effective life before and after marriage. It is also very important to nurture and socialize children in a better way, mainly girls' education is mandatory since rearing children is more responsive to women. Mostly in the early childhood stage mother's education is very important to shape her children properly. On the other hand education is mandatory for boys in order to engage in a better job and generate income for his family survival.

Regarding to employment I know girls ability to perform their duty in the employment area but I give more emphasis to boys' employment because in our society the breadwinning activity is the duty of men, and so employment helps them in order to serve their family economically during and after marriage. But for girls since the main responsibilities of women are rearing children and helping the family by performing household tasks in the house, employment is not necessary for girls but it makes them more loaded and become an obstacle to perform their household duties in a better way. Because if women are employed, they spend more time outside their home as men, while they are expected to take care of the household

tasks without any support of men when they return to home, and this results in poor performance in their employment area as well as in the house. So I don't support girls' employment even I believe with girls ability to perform any activity as boys.

Religious leader (1) has positive attitude towards girls' and boys' education equally. She believes that since education is a means to develop knowledge and skill, it helps both girls and boys in order to become successful in their life time for example for girls it helps in order to perform their household tasks and nurturing children properly, and for boys, it helps in order to serve their family economically by increasing their productivity in their employment area.

Regarding to employment Religious leader (1) gives more emphasis to boys' employment than girls' because even girls have equal ability to perform their duty in the employment sector, their multiple roles in the house and in the employment area makes them more loaded and restless. Then it is not that much important for girls.

Religious leader (4) opposes girls' education and employment and support boys' education and employment. He said

In Islam active participation of girls outside the home is not recommended since their duties are related to the house, education is not mandatory to perform such activities. They learn the important knowledge from their mother simply in the house and become good mothers and wives in the future. So, in my opinion girls' education is time and resource wastage but for boys it is very important since boys' duty is in relation to public activities and supporting their family financially for the future and educated persons have good employment opportunity, it helps to serve their family economically in a good manner. Then I give a considerable attention to boys' education.

I have no different idea about girls' and boys' employment. Similar to education I give more attention to boys' employment and oppose girls'

employment because when girls get employment, they lose more time outside their home and this forced them in order to miss the religious laws.

The interviewee supports boys' education and employment and opposes girls' education and employment because he felt that in Islamic culture public participation of women is not recommended. Then girls are advised to spend their time in the house by learning practical and cultural knowledge from their mothers. Because this knowledge helps them in order to become good mothers and wives in the future. Religious leader (4) argues that Islam do not appreciate girls participation in the public area including education and employment. But this argument is opposed by women scholars by giving the situation of women in the prophet's time as an example.

M.I.H. Farooqi (2011) argues that the women of the Prophet's time enjoyed the full range of rights and freedoms that Allah and the Prophet allowed them. There were many prominent Muslim women in that generation who were outspoken and contributed to building the Islamic society. Their names have been recorded because Quran is insistent on the full participation of women in society and in the religious practices.

The history of Muslims is rich with women of great achievements in all walks of life from as early as the seventh century. Since the beginning of Islam, Muslim women have made strong contributions in the development of Islamic societies.

The Qur'an also provides clear-cut evidence that woman is completely equated with man in the sight of God in terms of her rights and responsibilities, for example: "Every soul will be (held) in pledge for its deeds" (Qur'an 74:38).

4.2 Opinion of Educational and Gender Experts

The third specific objective of the study is to identify the views of Educational and Gender Experts towards girls' and their views are discussed as follows.

4.2.1 Opinion of School Principals

Both the school principals interviewed have positive opinion on girls' and boys' education equally and their opinions vary on girls' and boys' employment because school principal (1) supports girls' and boys' employment equally and the school principal (2) gives more emphasis to boys' employment than girls'. The school principal (1) expressed that

I support girls' and boys' education equally because I understand that girls are equally capable and perform any educational tasks as boys if they get equal attention and opportunity. I know many outstanding female students who perform any educational task independently and effectively. I wonder about girls' special ability and coping mechanism to perform multiple duties side by side in a good manner than boys.

In this community there is not much problem about sending girls to school. When we see the proportion of male and female students in each class, it is almost equal mainly in the primary level but the great problem is to give attention to girls' education as boys' education. Even if there are progresses on girls' education, still parents and communities give more attention to boys' education than girls' education. Because of gender division of work, girls are expected to do multiple household tasks when they return back to school and they lose more time to perform such activities than boys. As the result girls are relatively more of late comers, more absent and less participant in the class. They are fewer participants in the class and in different co-curricular activities and not benefited from the school library. This is because of parents and communities negative attitude and less expectation towards girls' education. Most parents consider girls' education as time and resource wastage and forced their daughters in order to stay in the house to develop their cultural and useful knowledge which is considered as mandatory for girls' future life.

Regarding to employment in my opinion employment is necessary for all human being without any gender difference because it makes an individual economically independent which is the main thing for human development. Islam also appreciates economic independency and give prior attention to employment either it is formal or informal, when the work doesn't oppose the religious principles. Then I hold up girls' and boys' employment equally and support my students in order to become effective in their education and engage in a better employment.

According to school principal (1) there are outstanding female students who have a special ability to perform multiple roles at the same time and perform any educational tasks some-times more than boys who spend all their time for education.

He also has positive attitude towards girls' and boys' employment. The interviewee believes that since employment makes an individual economically independent, it is mandatory for every human being without any gender difference. Because it is very important to bring human development and Islam also gives emphasis for employment of all followers.

Jabre (1988: 23) on this regard states that parents consider girls' education as being much less necessary than boy's and boy's education is seen as an investment, where-as girls education is considered as consumption, since they will move to husbands family after marriage. The degree of parents' negative attitude towards girls' education is very high in the Muslim communities. Most of the time Muslim communities believe that the best place for Muslim girls is the house and the duty of girls are household activities within the house and education for girls is unnecessary.

According to Nesru (2007), most of Muslim parents agreed that boys and girls are not equally intelligent and the society gives more emphasis /value for boys' education than girls'. Most of Muslim parents can not sure that Islam motivates the education of boys' and girls' equally.

The school principal (2) has positive opinion on boys' and girls' education but not appreciated girls' employment said that mainly when the employment area is in a far away place from their family. He said that

I support girls' and boys' education equally and work with different responsible bodies such as students, parents, community elders and the town administrative women's affairs office to enhance girls' education because education is the primary key to bring human development. It makes human being skilled, productive and job-oriented. Then it is obligatory for every human being without any gender difference. As you know because of socio cultural practices and parents negative attitude towards girls' education, girls are lagging behind in the educational area and busy mostly in the house. I think it is an obstacle for development. Education is also necessary even to perform household tasks and for managing the family effectively.

I also have positive attitude towards girls' and boys' employment equally and I believe that girls are relatively more effective and concerned in their work place than boys. But I do not support girls' employment mainly when the working area is in a far away place from their husband and family. This is for the sake of family stability and women's security. If the women employed in a distant place from her family and lives alone, she might be exposed to different problems such as violence, sexual harassment and other problems. On the other hand, if the woman mainly, married woman is employed in a far away place from her family, who takes the household responsibility? Who cares the children? Then in my opinion to keep the family stability and women's security, girls' employment mainly the work in a distant place is not necessary for women.

School principal (2) has positive opinion on girls' and boys' education and as a school principal he works with the responsible bodies such as the student parents, the community elders and the town educational office to enhance girls education because

,even if there is progress on girls' education from time to time, still girls are disadvantageous in the educational area.

Regarding to employment, School principal (2) supports boys' employment than girls' employment. He believes that even girls have equal ability to perform their duties in the employment area, their engagement in gainful employment mainly when the work place is far from their family, has negative consequences on their life and their family survival. Woman may be exposed to violence and sexual harassment if she lives alone in a fare away place. Her family also becomes not stable without her support by performing household tasks in the house.

On this regard UNESCO (1980) states that starting from the early age of socialization; the attitude of parents towards the importance of' girls' education can be taken as influential factor. Among most parents, there is a tendency of over-emphasizing sons' education and ignoring that of daughters' because many societies perceive girls' education as not essential because the only roles available to women were those of wives and mothers. Women were thus seen as nurturers and mainly as providing support for men who worked to provide for the family. Being physically weaker, women were therefore also perceived as being less capable and requiring the protection and guidance of men.

4.2.2 Opinion of Teachers

Among four teachers who were key informants for this study, three of them have positive opinion on girls' and boys' education and employment where-as one male teacher has negative opinion on girls' education and employment.

A male Teacher (3) who has positive opinion on girls' and boys' education and employment expressed that:

I support boys' and girls' education equally. As we know education is very important for human development and girls and boys are part of the society, they access to education equally and become active participant in

the development process. Without equal access to education, girls and boys can not enjoy equal value in the society.

There is progressive change on girls' and boys' educational participation from time to time but still there is a great problem about girls' academic performance and continuity in the educational area. In my opinion enrolment by itself can not assure girls' educational equality because even girls have equal access to education; there are a number of problems that hinder their academic achievement and continuity. Parents and societies are reluctant to change their attitude towards girls' and boys' education and they give more attention to boys' education than girls' education.

Even we see the data of late comer students, the number of female students are much more than that of male students. At the same time in the class girls are not active participants as boys. They have no time to use the school library. They spend more time to help their mothers in the house but boys have extra time to use the school library and study their education. Because boys are not expected to perform household tasks like girls.

I have positive outlook on girls' and boys' employment because it makes an individual economically independent and increases the social value and acceptance. Employment is very important for individual progress and communities' development. But to get equal employment opportunity boys and girls must get equal educational access and attention. Unless it is impossible to get equal employment opportunity, because they will not be competent enough in the labor market.

Teacher (3) supports both girls' and boys' education and employment equally. He understands that in order to insure human development, educated human power is very important. Then since boys and girls are part of the society, they need to equal chance to education and develop their knowledge and skill in order to become competent enough in the employment area and take their part for the over all human development. But still

girls and boys have not equal educational opportunity and as a result they are not equal in the employment area. Boys have more access to education and more competent in the employment area.

A female Teacher (1) who supports girls' and boys' education and employment equally said that

Since education is a means to facilitate social and economic progress of the society, it is mandatory for both girls and boys equally but in our community I don't think that girls and boys are equal in the educational area. Even if the Government of Ethiopia and the religion Islam give a special attention for girls' education, because of socio cultural problems and parents negative view on girls' education, still girls are lagging behind in the educational area. At the beginning girls are equally enrolled to school but their number and academic performance decrease when their age increases. Because when their age increases, they take multiple responsibilities and as the result, they dropout from school or e their academic performance decreases.

Surprisingly in the class, female students keep silent even they have equal academic ability with male students, because they are not confident enough to speak loud in the class. They consider themselves less knowledgeable than boys. Then they give priority to male students. I think this is a result of their socialization process. Girls are socialized to be silent and cool but boys are socializing to be assertive and more aggressive..

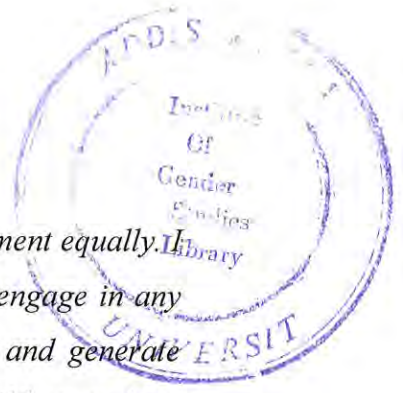
At the same time I support girls' and boys' employment equally because even if girls are expected to do multiple roles in the house, they have a special ability to perform their duty in their work place effectively. I wonder about girls' / women's ability to handle those multiple household and public tasks effectively which are not done by men. Then I have

positive opinion towards boys' and girls' employment equally and support my students in order to complete their education effectively and engage in a better employment. The religious dogma as well as the Ethiopian constitution also gives equal emphasis to both girls' and boys' employment.

Teacher (1) supports boys' and girls' education and employment equally because she understands girls' equal academic ability with boys when they get equal opportunity of education. She said that the main obstacle that makes female students lagging behind in the educational area is the different socialization process of boys and girls in the family. Girls are socialized in order to become silent and cool. As a result they are fewer participants and also consider themselves inferior than boys. She understands that even girls / women are expected to perform multiple roles in the house and public area; they have a special ability to handle those multiple roles effectively. Then she supports her female students in order to perform their educational tasks effectively and become competent in the employment area.

Teacher (2) a female teacher who has positive outlook on girls' and boys' education and employment, expressed that:

I strongly support girls' and boys' education equally because I understand that girls have equal academic ability to perform any educational tasks in the school when they get equal opportunity to access, attend and study their education. But when we see the practical situation of my daughter and son, I have not treated equally. Unknowingly my son gets prior attention than my daughter. He has more opportunity to attend the class, study more and use the school library than my daughter. My daughter spends more time to perform household tasks such as rearing children, washing clothes, cleaning the house and coking foods. Some times because of lack of time she doesn't do her homework properly. As the result my daughter's grade becomes lower than my son. I know the problem of my daughter that makes her result less than my son but I don't solve her problem still. I think it is because of my socialization process.



Regarding to employment I support girls' and boys' employment equally. I understand that Islam encourages all Muslims in order to engage in any employment which has not oppose the principle of Islam and generate income in the right way. Then I advise and support my children and my student in order to engage in a better employment without any gender difference. But still girls are not equally getting employment opportunity because the socio cultural factors and parents' negative attitude affects their educational participation and they become incompetent in the employment area.

Teacher (2) supports girls' and boys' education and employment equally. She understands that girls and boys have equal academic ability if they get equal access and attention to their education but she doesn't treat her daughter and son equally. Her daughter spends more time by performing household tasks than her son. As the result her daughter is poor in her academic performance than her son. But even she knows the problem that makes her daughter's academic achievement low, she doesn't solve the problem, may be because of her early socialization process.

About girls' and boys' employment she believes that since Islam encourages employment and generate income inline with Islamic principle without any gender difference, she supported boys' and girls' employment equally.

In line with the above findings Yohannes Ruphael (2000) states in Ethiopia girls who happen to go to school are expected to take care of household chores as well when they return home, leaving them with no time to study or do their homework. This results in poor school performance, often resulting in failure.

Teacher (4) a male teacher who gives more emphasis and value to boys' education and employment said:

I have no problem about girls' and boys' equal academic ability by nature but I believe that girls' and boys' duty is not equal and the same. Girls are more effective to perform household related tasks and boys are more

effective to perform bread winning activities. When girls are equally participating in the educational area, who performs household tasks which are untouched by the boy. Girls are responsible to perform household related tasks side by side with their education. At this condition girls are not able to become effective in their education as boys.

Mainly the academic performance of girls becomes turndown when their grade level increases because girls' household responsibility becomes more when their age increases. More over education is not that much mandatory to perform household tasks rather to get knowledge about how to perform household tasks and manage their house, keep on in the house with their mother is very important than formal education. So, I give more emphasis to boys' education since education is mandatory for boys in order to take their breadwinning responsibility in their future life. Educated person are effective in the formal and informal employment area.

Concerning to employment I never support girls' employment at all because the negative consequences of girls' employment is multidimensional on woman's life, her family survival and on the society in general. When girls are employed, they lose more time outside the home, and in this time who performs household task? who nurture the children? And who takes the social relations around the home? Islam gives a special consideration to marriage and family survival. Then when the mother becomes active participant in public affairs, nurturing children in a good manner becomes in question.

To be wonder, for example if I will marry an employed woman, I never permit to work unless my family experiences for uncontrolled economic problems. Because in my opinion the best working place for women is her house. This is my stand regarding girls / women's employment. I believe with femininity and masculinity strongly because, it has a natural base. It

they perform household chores, giving birth and nurturing children. He considers femininity and masculinity as a natural phenomena and it is impossible to improve or rearrange it. If it makes, it is considered to as trying to rotate the earth out of its orbit. This implies that this teacher treats and socializes his male and female students based on their own perspective and results the school as one of gender blind socialization agent.

In relation to this Medhin (2000) states the Gendered attitude, cognition or the label what others put on children causes them to be gendered, to be equal or un equal, and to be inferior or superior, in other words, it lays foundation for the formation of prejudices, inequalities, stereotypes, or in general for social injustice. Different socialization of boys and girls exists and hence dictates their future aspiration. Parents expect and therefore, socialize their daughters to be decent, silent and shy. Girls are not encouraged to ask and express themselves. On the other hand, boys are motivated to be out-spoken, active, assertive and dominant.

4.2.3 Opinion of Educational Administrators of the Town Administration

Both educational administrator key informant interviewees have positive opinion on girls' and boys' education and employment equally. They believe that since education is the fundamental pillar to insure sustainable development by producing productive, skilled and job oriented human power, it is mandatory for all citizens.

A female Educational administrator (1) who has positive opinion on girls' and boys' education and employment said that:

I have positive outlook on girls' and boys' education because in my opinion without educated human power, ensuring sustainable development is unthinkable. As we know in the developing countries including Ethiopia, most girls/women are engaged in the unpaid employment such as performing household tasks and agricultural related activities around the village. They have not benefited from development outcomes because of lack of educational qualification, but boys have more access to education and as the result engaged in better employment. Mostly

boys/ men have benefited from development outcomes. I think this is the result of our injustice socio cultural practices that hinder girls from education and public participation. Then to ensure over all human development, girls get equal access to education and engage in better employment as boys. In this community there is progress on girls' enrollment to school mainly in the primary level. But in my opinion enrollment by itself is not enough to bring gender equality in the educational area. Even girls have equally access to school, there is no good condition that makes girls successful in their educational area. Parents and societies expect girls in order to perform household tasks when they return to home and girls spend more time by performing household tasks and this makes them low participant in the school.

About employment I support girls' and boys' employment because employment empowers them economically, morally, politically and socially. But when we see the situation of girls/ women, they are in a disadvantageous position in the employment area. Most women are engaged in low level employment because of lack of educational performance.

The above key informant has positive view on girls' and boys' education and employment because education helps an individual in order to become productive, skilled and better employed. Educated person engage in a better employment and become benefitted from development outcomes. According to Educational Administrator (1) even there is progress on girls' enrollment to school; girls achieve less academic performance in the school because girls are expected to do household tasks and as the result, they are not competent in the employment area. Then most girls/women are engaged in low level of employment.

A male Educational administrator (2) also has progressive opinion on girls' and boys' education and employment. He said that

I support girls' and boys' education and employment and work to improve girls' and boys' education. I believe that since education is a means to lead meaning full life, all human being must get educational opportunity without any gender

difference. I don't think that illiterate persons become successful in their life. It helps an individual to increase their human, social and economic capital regardless of their gender. Then as an educational Administrator, I try to enhance girls' and boys' education. To tell you the truth even the government of Ethiopia gives a special attention to girls' education. Girls are in a disadvantageous position in the educational and employment area still because of parents' negative attitude and socio-cultural practices. Mostly even parents send his daughters to school have less expectation on their daughters' education. They are not sure about their daughters' ability to perform educational tasks as their sons and as the result they are reluctant to send their daughters to school.

I have the same idea about girls' and boys' employment that means I give equal attention to boys' and girls' employment but because of lack of educational performance girls/women are engaged in low level employment. Since girls have not equal opportunity of education, they are not equally competing in the employment area. So, in order to enhance girls' employment, girls' education needs attention.

In line with the above findings UNESCO (1980), states that starting from the early age of socialization; the attitude of parents towards the importance of girls' education can be taken as influential factor. Among most parents, there is a tendency of over emphasizing the education of sons and ignoring that of daughters because many societies see 'girls' education are not essential.

4.2.4 Opinion of Gender Experts

Both gender experts support girls' and boys' education and employment strongly and gender expert (1) said that

As we know education helps individuals in order to develop knowledge and skill, to know their rights and duties exactly, to navigate the risks of exploitation, abuse and violence. Educated person can also have access to better employment in both formal and informal employment area. They

are competent enough and more productive in their employment area. This makes an individual economically independent. In my opinion the significance of education is more for girls / women because it helps girls to protect themselves from different harmful traditional practices such as early marriage, abduction, female genital mutilation and so. Then Education is a base to bring gender equality and assure sustainable development. That is why the government of Ethiopia gives more emphasis to girls' education and said on FDRE (2004) girls' education is one of the fundamental pillars of ensuring sustainable economic development, democratic participation and poverty reduction. The religion Islam also gives more emphasis to girls' and boys' education. As the result in my opinion education is obligatory for girls' and boys' equally.

I have positive attitude to girls' and boys' employment. In my opinion even if the first aim of getting employment is to generate income and become economically independent, it also very important to increase social interaction in the public arena. This helps an individual to develop the social capital and increase the value of an individual in the society which is the main problem of women before and including now a day. Then I support girls and boys employment equally. But in this community, even there is progress on girls' access to education and employment; there is a great problem on the continuity and effectiveness of girls in the educational area. Because of parents less expectation to their daughters' education, girls are exposed to dropout and they do not attend the class as boys and this makes girls less effective in their education and they are not competent in the employment area. Mostly girls are engaged in the lowest strata of employment level.

Gender expert (1) supports girls' and boys' education and employment equally. She said since education helps individuals to develop knowledge and skill and it is very important to know their rights and duties, it is mandatory for boys and girls equally. She believes that education is used as an instrument to bring gender equality and insure sustainable

development. It also helps the women / girls to resist harmful traditional practices. Besides educated persons engage in a better employment and become productive in their working area.

Similarly Gender expert (2) also has positive opinion towards girls' and boys' education and employment equally. She said.

I support girls' and boys' education equally and sometimes give more emphasis to girls' education because girls are disadvantageous in the educational area. Still girls are not benefited from education even the government gives more emphasis to girls' education. Parents and communities give more emphasis to boys' education than girls'. When we see the annual education data, the number of girls and boys is almost equal mainly in primary level and when the grade level increases the number of female students decreases because of girls' dropout do to different reasons such as arranged marriage, sexual harassment and violence. In general even if girls have equally access to education in primary level, they do not equally attend the class and have no equal study time and material support. They give more time to household tasks than their education. As a result girls are not successful in their educational area. In my opinion girls' education needs more attention still.

Regarding to employment I give equal attention to boys' and girls' employment. In my opinion since girls / women are composed of half of the society, they become benefited and equally employed as boys/ men. I think human development is not insured without girls/ women's equal participation in the employment area but girls have not equal opportunity of employment. Still they engage in the lower level of employment strata. The main reason for this is poor educational performance of girls.

Gender expert (2) believes that since education and employment are very important for girls and boys, they should get equal access to education and develop knowledge and

skill in order to become competent enough in the employment area because without equal educational performance girls have not access to better employment as boys.

4.3 Opinion of Community Elders and Students

The fourth and fifth specific objectives of the study are aimed to investigate the opinion of Muslim community elders and secondary 1st and 2nd cycle students on Muslim boys' and girls' education and employment. To meet these objectives, the views of community elders and students are elaborated as follows.

4.3. 1 Opinion of Community Elders

Surprisingly all community elder FGD discussants have common opinion on girls' and boys' education and employment. They are responsive about gender equality in the educational and employment area. According to the FGD discussants in the previous time, they have no information about what gender or sex is and they trust that educating girls is a waste of time and resource. They believe that since the duty of the girl is in relation to the house and girls are expected to get marriage and establish family at the early age, education is not necessary for girls. Rather to carry out their household duty properly, they loss all their time in the house. Therefore, the best school for girls is their home and the best teacher for them is their mother.

They thought the gender division of work as a natural phenomenon and stand to keep it. They accept the social in justice as a acceptable way and try to transmit it to the next generation as it is. They consider a person who tries to change the injustice situation as a cultural disaster and use their best to resist the cultural change together but now a days they become an agent of socio-cultural changes in all aspects within the community and they work together with responsible bodies such as the school principals, youth and cultural office of the town and others.

The community elders FGD discussants also have positive opinion on girls' and boys' employment equally. They argue that girls are capable enough to handle multiple tasks at the same time than boys if they get opportunity to work. But still girls are mostly

restricted in the house because of lack of educational qualification and gender division of labor. At the beginning, girls have not access to education and even they have access to education, they are not expected to engage in the formal employment area. They forced to stay in the house. Thus girls do not equally participated in the employment area still.

One of the community elder discussants consolidate the group's view and stated as:

To start the change from our family, we try to give equal access to education and give employment opportunity to our daughters and sons equally. But there are great challenges to bring attitude change in the family and in the community at large because since the problem is a long last phenomenon, the communities consider it as a religious belief and the women themselves resist the change hardily. By any means there is no occasion that we do not teach about gender equality in the educational and employment area and the significance of girls' education for human development because we strongly believe that without equal participation of girls and boys in the educational and employment sector, alleviation of poverty and insuring human development is unthinkable because we miss half of the human potentials.

Previously even we know the religion Islam appreciate girls and boys equality in the educational and employment area, if the work and working environment do not oppose with the religious principle, we do not implement it in the practical situation. But we have positive attitude towards girls' and boys' education and employment after we get awareness about girls and boys equality in the educational and employment sector.

4.3.2 Opinion of Students

All the students participated in the FGD believe that girls and boys have equal capacity to perform any activity in their educational and employment area by nature and they understand that Islam gives equal emphasis for both girls' and boys' education and employment without any difference. But in reality girls are less effective in the

educational area because of different reasons. Some male students of FGD discussants argued that the main problem that makes female students less effective in the educational and employment area is parents and communities' negative attitude towards girls' education and employment. Boys and girls are socialized differently in the family, in the school and in the community.

Starting from the childhood stage girls are expected to perform household activities and they spent more time to perform it and on the other hand boys are expected to perform bread winning activities and they spend more time to perform activities that makes bread winner in the future. Then education is considered as mandatory for boys and the community also gives more value for boys' education than girls' education.

The FGD discussant stated the group views that:

For example in the family parents do not expect boys and girls in order to perform equal and similar activities. Parents expect and force girls to do multiple household activities in the house. Then girls do not give that much attention to their education. Most of the time girls do not make their home work because of triple household responsibilities and lack of time to perform it. They are late comer and miss the class usually. On the other hand parents do not expect and want their sons in order to perform household tasks. Boys have extra time and spend it by study and perform their home work in a good manner. Most of the time parents think that girls are less effective in the educational area. Because of these girls are less effective in their education than boys.

On this regard other research results of Yohannes (2000), said, the low participation of girls in education is due to a number of factors. Girls who happen to go to school are expected to take care of household chores as well when they return home, leaving them with no time to study or do their homework and this results in poor school performance, often resulting in failure.

There are male students FGD discussants who argue that

Female students themselves are responsible for their status in the educational and employment area. They give priority to marriage than education and employment.

In the class when their academic achievement become less, they said that "if we are not effective in the educational area, we have another choice, we get marriage simply but boys have no choice if they become less effective in their education". In Amharic

“እኛ አማራጭ አለን፣ በቀላሉ ማግባት እንችላለን ትምህርት ባይሳካልንም አንጨነቅም ወንዶች ተጨነቁበት ይሉናል። “

On the other hand Female students FGD discussants said that

Parents and communities have not equal expectation for boys' and girls' education. At the beginning they give less value and expectation for girls' education and even girls score a medium point, parents say "it is a good point for girls, scoring this much result as a girl is good" (ሴት ሆና ይህን ያክል ከሰራች ይበቃታል) and these makes female students to consider themselves as inferior and less effective where as males as superior and more effective in the educational and employment sector.

Crandall (1969) also supports this view and said expectation for success or failures have been shown to affect behavior in a variety of achievement situations. When people have high expectations are indeed more competent. However, the expectancy effect is also found in studies which have led people to believe they will do well or poorly in the future on particular tasks independent of their past performance levels differential expectation for success and failure in males and females have been well documented.

Finally all student FGD discussants strongly believe that

Male and female students have equal capacity to perform any activity effectively by nature. But in the class more than 80% of female students are not active participants and

have low academic achievement. The main reason for this is negative attitude of the Muslim family and society on Muslim girls' education and employment.

Najmudin (2007) also said that the negative attitude of the Muslim family and society has a negative effect on Muslim girls' active participation in the class and therefore most of the time Muslim girls are less active than others in the class. Even female students have equal academic performance and knowledge with male students; they have no confidence to participate actively in the class. There is lack of confidence and give secondary position to themselves and give prior position to boys.

4.4 Consolidated Summary of the Research Findings

The data collected from Muslim parents, religious leaders, teachers, community elders and students showed the following findings.

Among six parents four of them have positive opinion on their daughters' and sons' education and employment and the other two give more emphasis to their sons' education. They agree with girls' equal ability to perform any activity as a boy but they believe that since girls' and boys' duties are not the same, they develop their knowledge and skill based on their duties. So, for girls staying in the house and performing household tasks is very important for their future life because for the future girls are expected to do household tasks effectively. Then education as well as gainful employment is not recommended for girls. But for boys as the main duty of men is supporting their family economically in the future, education as well as employment is obligatory.

Religious leader (1) supports this idea. She said even Allah create girls and boys with equal ability, their duties are different in the community. Girls are responsible to perform household tasks and boys are responsible to perform public activities and support their family economically. When girls are to be engaged in the formal education and become employed, household tasks also put on the back of girls without any men support. As the result girls become more loaded and restless with household and public tasks. Usually men do not support the women at home either she is employed or not. Then, since women

are not benefited from their education and employment, staying in the house and perform her household duty is preferable.

Teacher (4) also said that, by nature girls and boys are expected to do different tasks based on their femininity and masculinity. The nature of girls is leading them in order to spend in the house more time than boys. For example girls are expected to be pregnant, give birth, lactate and nurture their children but the boys do not do it. In this condition girls are forced to stay in the house for a long time. Then education and employment is not recommended for girls because it affects their in order to perform household tasks and nurturing children in a better way. But for boys' education as well as employment is mandatory to serve their family economically. That is why the religion Islam gives bread winning responsibility for men.

On the other hand parents who support their daughters' and sons' education and employment said that girls and boys have equal ability to perform any tasks without any gender difference. They get equal access to education, class attendance, material and financial support; they become competent enough in the employment sector. Islam also gives a considerable attention for boys' and girls' education and also encourages employment of girls' and boys' equally. Education helps an individual to develop knowledge and skill that makes an individual productive and successes full in all spheres. Educated person also economically and morally empowered and share their part for human development. Then since girls are part of the society, they develop their knowledge and skill through education and become competent in the employment area.

Except religious leader (4) who gives more emphasis to boys' education and employment, the other three have positive opinion on girls' and boys' education and employment. They said in the holy Qur'an as well as in the sohih hadith there is no any article that oppose girls' or boys' education and employment rather the religion puts a considerable attention for both girls' and boys' education and employment. Because, education is very important to create responsive, productive, job oriented and religious

aware generation for the future and this helps to alleviate poverty and ensure human development.

At the same time among four teacher interviewees three of them give equal emphasis to girls' and boys' education and employment. They said since education is a key to facilitate human development, it is mandatory for both girls and boys equally but girls and boys are not equal in the educational and employment sector still. Even the government of Ethiopia give a special attention for girls' education, because of socio cultural problems and parents negative attitude towards girls' education, girls are lagging behind in the educational and employment area.

All most all the community elders (FGD discussants) support girls' and boys' education and employment. Even they give more emphasis to boys' education and employment in the previous time because of lack of awareness about the importance of girls' education and employment, they give equal attention to boys' and girls' education and employment in the present time become an agent of change. They work together to create awareness about the need of girls' and boys' education and employment for human development and they start the change from their family by giving equal emphasis to their daughters' and sons' education and employment.

All the student FGD discussants also support the idea of the community elders and they argue that even girls are equally enrolled to school, they are late comers to school, more absent to the class and fewer participants in the class because parents expect their daughter to perform household tasks when they return to home. Girls give less time to their education. Then girls are poor in their educational performance and not competent enough in the employment area. Parents do not expect their daughters and sons to have equal academic performance and even their daughters get medium results, they become satisfied and they said scoring this much as a girl is enough. This leads female students to consider themselves less effective in their educational performance.

All Gender Experts and Educational Administrators also support girls' and boys' education and employment and strongly believe by the need of girls' and boys' education and employment to alleviate poverty and bring sustainable development in the country.

According to the overall findings of the study, even there is progress on girls' education and employment, it needs attention because still there are Muslim community members who are strongly oppose girls' education and employment mainly Teachers, Parents and Religious leaders who are expected to work hard in order to promote girls' education and employment. However, there are community members who have progressive opinion on girls' and boys' education and employment such as the community elders, religious leaders, parents, teachers and students.

CHAPTER FIVE

5. Conclusion and Recommendation

5.1 Conclusion

Based on the research findings on Muslim community member's opinion on Muslim girls' and boys' education and employment in the research area, the researcher conclude as follows.

- Even Islam gives equal attention to boys' and girls' education and employment and most of the parents, religious leaders, students, community elders and teachers support girls' and boys' education as well as employment equally, still there are parents, religious leaders and teachers who give more emphasis to boys' education and employment and oppose girls' education and employment.
- According to community elders FGD discussants even they give more emphasis to boys' education and employment in the previous time, they supported girls' and boys' education and employment and become gender sensitive after they get awareness about the importance of girls' and boys' education and employment.
- The entire student discussants have positive opinion on girls' and boys' education and employment. They argued that even there is no any restriction on boys' and girls' education and employment in Islamic religion, parents and communities give more emphasis to boys' education and employment and expected girls to do household tasks in the house.
- According to the opinion of teachers even if there is progress on girls' educational enrollment, girls are lagging behind in their academic achievement and class participation. The main reason for this is parents' and communities' negative attitude and less expectation towards girls' education and gendered division of labor.
- Still there are parents, teachers and religious leaders who consider girls' education and employment as time and resource wastage and give more emphasis to boys' education and employment.

- In the research area even the community give more emphasis to boys' education and employment than girls, boys are expected to dropout after schooling in order to engage themselves in their family business and help their family.

5.2 Recommendations

- Awareness creation program through media, training and workshop were provide to Parents, Teachers and religious leaders who have less expectation towards girls' education and employment and these may help to enhance girls' education and employment in the study area.
- The Muslim communities in the research area interpret the religious books in the right way and implement it as it is by identifying cultural beliefs from religious laws.
- The religious leaders must be responsible to advise the Muslim communities in order to implement the religious principles in a good manner because this helps them in order to treat girls and boys equally in the education and employment area.
- To realize girls' participation in the educational and employment sector in the study area, responsible bodies on girls' education and employment work with the religious leaders, community elders and school principals and create awareness about the significant of girls' as well as boys' education and employment.
- Expand social support for girls' schooling, especially at the secondary level, including by targeting community elders, parents and religious leaders through awareness raising campaigns
- Policy makers give much attention to Muslim girls' education and employment and develop strategies to enhance girls' education and employment in the research area.
- The Muslim girls / women identify their educational and employment rights that the religion give and try to promote their right.
- The community elders work hard and share their progressive opinion to the other community members because they have progressive opinion on girls' and boys' education employment in the research.

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Appendix –I: Background information of in-depth interview participants

Groups of participant	No of participants	Sex	Number of children	Marital status	Educational status	Age
1.Parents	6					
	Parent (1)	Female	3	Divorced	Grade 5	25
	Parent (2)	Female	5	Married	Illiterate	32
	Parent (3)	Female	4	Married	Illiterate	28
	Parent (4)	Male	4	Married	Grade 12 completed	48
	Parent (5)	Male	3	Married	Diploma graduate	35
	Parent (6)	Male	2	Married	Grade 12 completed	42
2.Religious leaders	4					
	Religious leader (1)	Female	1	Married	12 grade completed	28
	Religious leader (2)	Female	2	Married	Illiterate	32
	Religious leader (3)	Male	-	Single	12 grade student	26
	Religious leader (4)	Male	3	Married	Illiterate	36

Appendix –II: Background information key Informants

Groups of participant	No of participants	Sex	Number of children	Marital status	Educational status	Age
1.Teachers	4					
	Teacher (1)	female	-	married	diploma graduate	30
	Teacher (2)	female	2	married	1 st degree graduate	27
	Teacher (3)	male	-	Single	1 st degree graduate	35
	Teacher (4)	Male	-	single	1 st degree graduate	28
2.School principals	2					
	School principal (1)	male	-	Single	1 st degree graduate	30
	School principal (2)	male	-	married	1 st degree graduate	32
3.gender experts	2					
	Gender expert (1)	female	2	married	Diploma graduate	30
	Gender expert (2)	female	-	married	Diploma graduate	27
4.educational administrator	2					
	Educational administrator (1)	female	2	married	Diploma graduate	30
	Educational administrator (2)	male	3	married	1 st degree graduate	45

Appendix:- III Background Information of community elder FGD discussants

	No of participants	Sex	Number of children	Marital status	Educationa l status	Age
Community elders	6					
	Community elder (1)	Female	5	married	Illiterate	52
	Community elder (2)	Female	3	divorced	5 grade	48
	Community elder (3)	Female	4	married	Illiterate	62
	Community elder (4)	Male	4	married	Illiterate	60
	Community elder (5)	Male	5	married	8 grade	55
	Community elder (6)	Male	4	married	Illiterate	65

Appendix:- IV Background information of student FGD discussants

Groups of FGD discussants	No of participants	Sex	Marital status	Level of education	Age
Students	8				
	Student (1)	Female	Single	Grade 9	17
	Student (2)	Female	Single	Grade 10	20
	Student (3)	Female	married	Grade 12	22
	Student (4)	female	Single	Grade 11	19
	Student (5)	Male	Single	Grade 9	15
	Student (6)	Male	Single	Grade 10	17
	Student (7)	male	Single	Grade 11	22
	Student (8)	Male	Single	Grade 12	19

Appendix – V: Data collection Instruments

In-Depth Interview Guide

This interview guide is prepared to assess and describe the Muslim communities' opinion on Muslim girls' and boys' education and employment in focusing on the area of worabe Town, SNNPR. You are therefore, kindly requested to provide appropriate information with honesty and clarity because your response is indeed vital to my research. Be sure that all the information you provide will only be used for academic purpose.

I would like to thank you very much for your cooperation in advance.

1. In-depth interview with parents on their girls' and boys' education and employment.

1.1 About girls' and boys' education

1. Do you give equal chance to schooling for your daughter and son? If No why?
2. Do you give equal study time for your daughter and son in the house?
3. What are your expectations about your daughters' and sons' education?
4. For whom you give priority to attend the class from your daughter and son? Why?
5. For whom you invest more capital from your daughter and son in order to perform their education in a better academic performance?
6. Do you think that boys and girls have equal academic performance? If No why?
7. Do you fulfill educational materials for both your daughter and son equally? If No why?

1.2. About girls' and boys' employment

1. Do you think that girls and boys have equal capacity to perform their duty in their work place?
2. Who expect to perform household activity from your daughter and son? Why?
3. Which place is the best place for your daughter from house and public sphere? Why?
4. Who is more expected to perform their education successfully and employ in a better paid work from your daughter and son? Why?
5. Who is more active in public activities from your daughter and son? Why?

2. In-depth interview with religious leaders on girls' and boys' education and employment.

2.1 About girls' and boys' education.

1. What is your opinion about girls' and boys' education?
2. Do you think that education is accessible to both boys' and girls equally? If No explain the reason?
3. Do you think that girls and boys have equal academic performance?
4. What is your expectation about girls' and boys' education?
5. Do you think that Islam gives equal educational opportunity for boys and girls? If No explain
6. Who is more expected to perform household activities from girls and boys? Why?
7. Do you give equal attention for your daughter and son education? If No why?

2.2. About girls' and boys' employment.

1. What is your opinion about girls and boys employment?
2. Who is more expected to employ in a better job from girls and boys? Why?
3. Is Islam appreciating girl's employment in a public sphere?
4. In Islam which work place is more appropriate for girls from house hold and public? Why?

Focus Group Discussion guide line

1. FGD guide line with community elders on girls and boys education and employment

1.1. About girls' and boys' education

1. Do you think that boys' and girls' have equal academic performance? If No why?
2. Do you give equal attention for your girls' and boys' education? If no why?
3. Who is expected to perform household activities from girls and boys? Why?
4. For whom you provide more educational facilities from your daughter and son? Why?
5. Who is more expected to perform their education in a good way from girls and boys in the community? Explain the reason.

1.2. About girls' and boys' employment

1. Do you think that girls and boys are equally employed? If No explain it
2. Do you think that boys and girls have equal capacity to perform their duty in the public sphere? If No why?
3. What is the value of the community for girls' and boys' employment?
4. Who is more expected to employ in a better paid job from girls and boys? Why?
5. Which place is more appropriate for girls from the house and public sphere? Why?

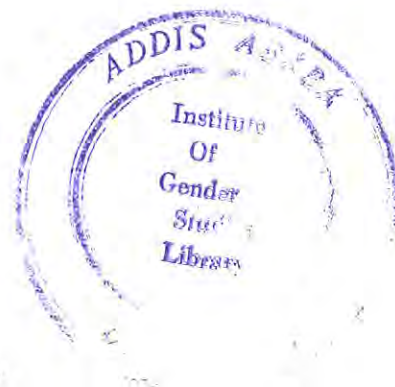
2. FGD with high school students' opinion on girls and boys education and employment

2.1. About girls' and boys' education

1. Do you believe that girls and boys have equal academic ability to perform their educational tasks? If no give the reason.
2. Do your parents give equal attention to boys' and girls' education? If no give the reason
3. From whom your parents and communities expect to perform household activities? Why?
4. From whom parents and communities expect more academic achievement? Why?

2.2. About girls' and boys' employment

1. For whom parents and communities expect better paid jobs from girls and boys
2. Do you think that Islam give equal attention for girls' and boys' education and employment?
3. Does religious leaders have positive attitude towards girls' public participation and employment?
4. Do you think that girls and boys have equal capacity to perform any tasks in the work place? If no give the reason.



Key Informant Interview Guides

1. Key informant interview with school principals about girls' and boys' education and employment

1.1. About girls' and boys' education

1. What is your opinion about girls' and boys' education?
2. Do boys and girls have equal access to education? If no give the reason.
3. From your experience who is more exposed to dropout from girls and boys? Why?
4. Do you believe that girls and boys have equal ability to perform their academic tasks?
5. Does boys and girls are equally participating in the class and other co-curricular activity? If no give the reason.

1.2 About girls' and boys' employment

1. What is your opinion about girls' and boys' employment?
2. Who is more expected to employ in a better paid employment from girls and boys? Why?
3. Do you believe that girls and boys have equal capacity to perform their duty in the work place? If no why?
4. Which work place is more appropriate for girls from house and public spheres? Why?

2. Key informant interview with teachers about girls' and boys' education and employment

2.1. About girls' and boys' education

1. What is your opinion about girls' and boys' education?
2. From your observation do boys and girls have equal academic performance in the class? If No why?
3. Do you think that parents have a positive attitude towards girls' education? If No why?
4. What is your expectation about girls' and boys' academic achievement?

2.2 About girls' and boys' employment

1. What is your opinion about girls' and boys' employment?
2. Do you believe that girls and boys have equal capacity to do their duty in their work place? If no give the reason.
3. Who expects more in order to employ in a better paid work from girls and boys? Why?
4. Do you believe that girls have equal access to employment with boys? If no why?

3. Key informant interview with the Town Administration Educational Administrators about girls' and boys' education and employment

3.1. About girls' and boys' education

1. What is your opinion about girls' and boys' education?
2. Do you think that boys and girls are equally accessible to education in the Town Administration? If No why?
3. From your experience what is your understanding about the opinion of the community on girls' and boys' education?
4. Do you think that the community has a positive opinion towards girls' education? If no what is the role of the woreda education bearu?
5. From your observation what is the value of the community for boys' and girls' education?

3.2. About girls' and boys' employment.

1. What is your opinion about girls' and boys' employment?
2. Do you think that girls and boys have equal capacity to perform their duty in their work place? If your answer is No why?
3. Do you absorb that girls and boys have equally employed? If No why?
4. Do you think that the community gives equal value for girls and boys employment? If No explain it

4. Key informant interview with gender experts about girls' and boys' education and employment

4.1 About girls and boys education

1. What is your opinion about girls 'and boys' employment?
2. Do you believe that girls' and boys' have equal access to education? If no what is the role of the gender office.
3. Do you think that girls' and boys' have equal ability to perform their educational tasks?
4. From your observation does the community have a positive opinion towards girls' education? If no what is the role of the Gender office to change the situation?

4.2. About girls' and boys' employment

1. What is your opinion about girls' and boys' employment?
2. Do you believe that girls and boys have equal capacity to perform their duty in their work place?
3. Do you believe that the community has a positive outlook on girls' employment? If no give the reason
4. Do you think that the community gives equal value for girls' and boys' employment? If no give the reason

Declaration

This thesis is my original work and that all sources used for the thesis have been dully acknowledged.

Name Fatuma Abdu

Signature _____

Date _____

This thesis has been submitted for examination with my consent and approval as a thesis advisor.

Name Vijaya Subramaniam (Dr.)

Signature _____

Date _____