

**ADDIS ABABA UNIVERSITY**  
**SCHOOL OF GRADUATE STUDIES**

**SOCIAL DISCRIMINATION AND ITS  
PSYCHO-SOCIAL CONSEQUENCES ON  
CRAFT-WORKERS: THE CASE OF ADDIS  
ABABA REGION**

By  
**SERGEWORK SISAY**



**A thesis submitted to the school of Graduate studies of Addis Ababa University in partial fulfillment of the requirements for the degree of Master of Arts in Guidance and counseling.**

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## **List of Acronyms**

**HCW..... HandiCraft Workers**

**SSI..... Small Scale Industries**

## **Abstract**

*This study attempts to see the psycho-social effect of social discrimination against craft workers by the society in Addis Ababa region. Thus, the focuses of the study are on the degree of social discrimination craft people faced by the surrounding community, and its effect on the psycho-social experiences including level of self esteem, sense of inferiority and degree of social interaction of craft workers with that of non-handicraft group.*

*In order to attain the objectives of the study, descriptive survey method was employed. A sample of eighty three participants who are organized under small scale industries in Gulele sub city Kebele 16 were taken from potters and weavers association using available sampling technique. Twenty(20) participants were taken from the black smiths group who are working around Kechene using available sampling technique. Thus a total of one hundred seven (107) participants were selected from handicraft groups .In addition a sample of 34 subjects were taken randomly from a total population of 178 households who are not engaged in craft work in Kebele 14. To collect data, two types of questionnaires, one for non-handicraft and the other for craft groups were developed. The instrument completed by sampled handicraft group contains four parts; social discrimination, self esteem, inferiority and social interaction items. While the instrument filled by non-craft group contains items measuring social discrimination. Moreover, Focus group discussion for both groups was held to collect qualitative data. The data collected through questionnaires were analyzed using by descriptive statistics, Pearson correlation coefficient and one-way ANOVA. The qualitative data obtained through focus group discussion were narrated by supplementing the quantitative data.*

*The findings of the study showed that the handicraft workers in Addis Ababa region face social discrimination by the surrounding non-craft society. There are social restrictions in various aspects; including participation of the group in social events like wedding, funeral ceremonies and local associations (Edir, Ekub, Mahiber etc). The other way of discrimination is highly reflected in restrictions of inter-group marriage. Moreover, there is the use of derogatory labeling by the society such as names and phrases which have negative connotation towards craft people. The results also revealed that, social discrimination significantly affects the level of self esteem, sense of self and social interaction of craft workers with the non-craft community.*

# CHAPTER ONE

## Introduction

### 1.1. Background of the study

In any societal phenomenon, it is undeniable that there is a social stratification based on unequal amounts of wealth, power and prestige (Greene et al 2001). In other words, in all types of societies people live in social groups stratified by ethnicity, caste, race, tribe or clan (Narayan 2000). Thus, people in the strata possess differential access to reward on the basis of their position within the stratification scheme, in which the most favored are at the top and the less privileged nearer the bottom.

Likewise, some theorists (such as functionalists) proposed that inequalities among groups exist because certain jobs are more important than others and that these jobs often involve special talent and training; consequently society attaches special rewards and prestige to these positions (Giddens 2000). Similarly, according to Ambron (1990:285) “in many African ethnic groups there is a social differentiation of the population in distinct groups; this division is not due to territorial or kinship criteria, nor, is the difference to be explained through rich /poor oppositions or hierarchical power structures. Rather this situation when explained by ethnographers is said to be ethnic or cultural superimposition or castes.”

In many parts of Africa (from Ethiopia, through Kenya up to Zaire and even beyond this region), we find groups which are called “pariah”, “despised castes” or “special castes” (Haberland 1978). These groups who are small in number differ greatly from the surrounding society on occupational grounds; for instance specialized craft people as opposed to agriculturalists (Ambron 1990). With respect to the status of craft people Freeman reported that “west African smiths marginalized by reference to beliefs about the magical powers inherent in their transformative craft. (Pankhurst and Freeman 2001:73)”

Occupational minorities, wrongly referred to as castes, were found through out Ethiopia, cutting across ethnic, class and religious distinctions; while they were segregated and despised for the types of labor they were engaged in; hunting; tanning, smithing, fishing, pottery making and weaving (Tibebu. 1999). Craft workers as despised minority groups are said to be ubiquitous among Ethiopian societies since every ethnic group believed to host certain caste group. In line with this Lewis (1970) noted that virtually every Ethiopian societal group contains at least one endogamous group of hereditary occupational minority; For instance, wood workers among Gurage (Fuga), Falasha and Wayto in Amhara region, hauda (crafts people) of konso, Hidachos (Potters), Tontichos (black smiths) and Hawachos (Tanners) of Sidama people etc. are examples for the presence of occupational minorities for each ethnic group. When emphasizing the prevalence of the problem, Pankhrust (2001) wrote that the marginalization of these groups is not a new or localized phenomenon, it occurs in the north and south, in the towns and country side, in the past and present. In other words, special castes are a “pan-Ethiopian” phenomenon (Levine 1974). Silverman (1990) also claimed that these caste groups associated with the production of certain types of products belong to a social groups that lives apart from the rest of the society. However, it is not the case that all craft workers discriminated equally or that all crafts are carried out by despised marginalized group. For example, weavers and potters among the Gurage society are not discriminated against and are not considered any different from the rest of Society (Haberland 1979), while in Yem society tanners and Potters (Fuga) and smiths (Yirfo) live with out mixing with other Yem (Pankhrust 2001).

As craft workers play important roles in the society among whom they live, and yet they have such a low status and many of them are not considered to be “not real people”.

According to Hebding (1996), a minority group is any culturally or physically distinctive self-conscious social aggregate that is subject to political, economical, or social discrimination by a dominant segment of a surrounding society. Likewise, occupational minorities face varieties of problems in the form of prejudices, discrimination, segregation or persecution. Accordingly, as Pankhrust (2001) pointed out, craft workers had extremely limited access to own land and livestock in which their exclusion from the land ownership was justified on the grounds that they could endanger the fertility of soil and crops. Pankhrust also added that in many rural parts of the country, they experienced few if any political rights and were forbidden to participate in the public meetings; for instance among the Oromo they were not members of the “Gada” system.

It is a fact that negative attitudes and beliefs about an “entire group” of people greatly influence the form and degree of social interaction between groups (Milton 2000). Thus, the social marginalization of craft workers is characterized by segregation and non-reciprocal relations and mainly expressed in restrictions in social interaction, commensality, joint labour membership of associations, burial practices and most profoundly intermarriage (Haberland 1979). That is, besides other forms of restrictions, the rule against intermarriage is the most pervasive and enduring form of marginalization. For instance, in southern parts of Ethiopia, among the Gurage society marriage between Fuga (low – caste occupational minorities) and ordinary Gurage is forbidden; “Fuga” generally are said to marry “close kin” (Shack 1964). Similarly among the Wolayta society potters practice occupational endogamy, intermarrying only with potters or weavers, either of their own locality and linguistic group or outside it (Silverman 1999). In other words, since mixed marriage is not socially approved endogamy is imposed upon crafts people and practiced by the dominant group so as to maintain social distance. Similarly Pankhrust reported that, this taboo is still extremely pervasive, and only very few cases were found when such marriages have taken place, and even then the couple generally had to leave the area and migrate to a town where no one knew their identities (2001)

In addition, occupational castes are vulnerable to stereotypes and prejudices which latter lead to discrimination. Craft workers as a caste group are perceived by the rest of society as wielding, special super natural powers and esoteric knowledge in which the powers are perceived as dangerous, potential sources of illness and even causes death (Silverman 1999). Accordingly Quirin (1992) indicated that, Falasha in Amhara society, mainly worked as blacksmiths, weavers and potters, are stereotyped as being “buda”; the bearers of the evil-eye who turn into hyenas at night and dig up corpses to eat (Pankhrust 2001). Moreover, among the “Menze” society in Amhara, the belief and myth of the “human heyna” seems to be one of the important ideological justifications for stereotyped image of crafts as mystical (Yirgu 2003). Therefore the majority group maintains social distance justified by traditional belief towards craft workers.

The multidimensional effect of social marginalization on these occupational groups is so extreme that, the individual members face various psycho-social problems. Being deprived of opportunities for social contacts like being deprived of affection, prestige and love can play havoc with the personality pattern of individuals. Likely Hoggen (2005: 371) stated that “stigmatized groups, by definition, devalued in any by society, have relatively low status and little power and find it difficult to avoid society’s consensual negative image of them. Consequently these groups tend to internalize these evaluations and can form an unfavorable self image that can be manifested as low self esteem”. In other words, since others have unfavorable concept about a group or its members, the rejected group/individual develops a negative concept of self and this leads to self-rejection. Likewise, occupational minorities are such a despised groups have lowered self-esteem. Accordingly, it is stated that the handicraft workers are considered as inferior because of the job they are engaged (Hakemulder 1980). So, the evaluation one has about himself is more the result of other’s perception. Likely prejudices and discrimination harm victim’s self concept, suppresses human potential and create tension between groups (Sodrow 1990).

These societal groups though they play important roles they are extremely marginalized by the host society and face various psycho-social problems. The present study was conducted because of the fact that there is a wide knowledge gap about the psycho-social challenges craft workers face due to being discriminated and Prejudiced by the majority society. Moreover, the researcher also interested to see the prevalence of the problem among the urban majority that is considered as more educated and advanced than the rural community. Therefore, the current study assessed the psychosocial consequences of social discrimination on handicraft workers in Addis Ababa region.

## **1.2. Statement of the problem**

Among the Ethiopian societies, craft workers have been considered as occupational minorities where they are highly despised and vulnerable to prejudices and discrimination. The discrimination is manifested in restrictions social interaction and consumption of food and drink with others, with others, avoidance of inter group marriage, and beliefs about craft workers supernatural power.

The extent of social discrimination is so extreme that, craft workers are not allowed to be member of different local associations like “Edir”, “mahiber” (religion based association), “Ekub” etc. Moreover the dominant group are not willing to attend the social events of these minority groups as craft workers are not welcomed at the social events of the majority. Craft workers are perceived by the majority as possessors of special supernatural powers which is considered as dangerous, potential sources of illness and even death. They are thought of as possessing “evil eye” and they are stereotyped as “*buda*”. The majority believe that those people who possess an “evil eye” change to “human hyena”. This sort of traditional belief is that the “*buda*” used to eat human and animal flesh by changing their mode of existence. Thus, the social stigma (*buda*), attributed to these special groups further alienates them as “*yesew Jib*” or “human Hyna”. Consequently, the majority group maintains social distance justified by these traditional beliefs.

Moreover, as evil eye attack is the most feared sickness in the majority society, exorcisms (*buda masleqq*) is practiced as traditional method of dealing with evil eye attack. It is a cultural practice by which the bearer of the “*buda*” is said to be identified and the spirit driven out. That is the process through which once the name of the suspect is revealed, the eater “*buda*” is forced to spite out (*Inditetefa*) the victim’s soul.

Besides, these groups are despised partly for alleged impure food habit, which is likely to reinforce their marginalization in other spheres of life. Since they are perceived as “human hyena”, the group is indirectly considered impure because “hyenas” are believed to eat donkeys, which is serious taboo in the culture of the majority society.

Similarly, the discrimination of craft workers is manifested in restriction of inter-group marriage. That is being a feared and despised minority, craft workers are not accepted by the majority as sexual and marriage partners. Thus, mixed marriage is not socially approved, endogamy is imposed upon crafts people and practiced by the dominant group so as to maintain social boundary or group identity. In other words, endogamy is believed to be one of the most important mechanism by which social and genetic segregation is maintained against craft people.

Craft people, in order to improve their way of life has been migrated from different rural parts of the country in to urban centers. As it is cited on the journal of Africa, most of the craftsmen in the “*mentiq-Gedam*” in North shewa had migrated to Addis Ababa, and these are so many “*Balleejj*” or craft workers around “*ketchene*” (VIII n-4,1998,587). Thus ‘*ketchene*’ is the largest craft workers quarter from different regions of Ethiopia. In view of group exclusion, “*ketchene*” seems to bear the social stigma. It is common knowledge that many people associate the place name “*ketchene*” with the notion of “evil eye” (*buda*) and hence crafts people. It is interesting to note that despite the fact that craft workers from all corners of the country come to Addis and segregate themselves at *ketchene*, they are generalized as “*moretie*”. In which “*morel*” is one of the place names in north *shewa*, which is know to have large population of crafts people and the place name is commonly associated with the negative stereotye and of the “*buda*” syndrome.

Thus, according to the dominant social perception, the place name “*moret*” and “*ketchene*” become universal objects of evil eye (*buda*) stigma.

The urban majority has also plenty of terms to designate craft workers as a separate group, almost all being derogatory. Even though the words are neutral in common sense, they are used to connote the evil eye stigma. In terms of occupation, they are identified as “*Ballejj*” (owner of hand) or (skilled), and with respect to their magical power they are categorized as “*buda*”, “*moretie*” (evil eyed). All these terms were meant to differentiate the group from the rest of society as a despised and feared cast.

Besides of social and, cultural and segregation, spatial discrimination is also an imposed life situation and the very essence of craft workers marginzllization among the urban society. For instance, in Addis, “*ketchene*” is assumed as a restricted resident area for craft workers only. Such self-imposed urban segregations are maintained partly because of spatial withdrawal on the part of the dominant majority. It is also known that *ketchene* is one of the city sections where cheap rented houses are available, since residents, especially who have children do not prefer it. Thus, *ketchene* has been one of the most spatially stigmatized or negatively stereotyped as a place of residence. As a result of marked separation in terms of geographical proximity and social distance between the two groups, the majority identify the place not only with the social group, but also with the evil eye sprit. That is, for the dominant majority, this group and the space it occupies share the social stereotype so that one is to be implied in the other. Thus spatial segregation reinforce stigmatization of and prejudice against the caste group.

Generally, it is understood that the value and attitude of the majority society towards these occupational minority groups have great deal of impact on their psychological well being as well as on social interaction with the surrounding society. Since social deprivation is damaging the self-concept, one might conclude that the more opportunities the person has for social activities, the better adjusted and happier will be. However, these special groups are both socially discriminated and negatively stereotyped which latter on create heavy emotional loading that aggravate the rejected individual's

unfavorable attitudes towards self and toward the group with which he/she is identified. Thus, these occupational castes might develop sense of inferiority since they are extremely forbidden to socially mix with the host society.

Though craft workers play important roles in the society they faced unacknowledged or even unconscious prejudice and discrimination by the urban majority which consequently harm the social and psychological pattern of their life.

Thus, the current study tried to assess the degree of social discrimination and its psychosocial consequences on craft workers who reside in Addis Ababa region.

### **1.3. Research questions**

In order to examine the problem more systematically, the researcher forwarded the following basic research questions.

1. To what extent are craft workers socially discriminated by the surrounding non-handicraft group?
2. Does social discrimination affect self-esteem of craft workers?
3. Does social discrimination influence sense of self of craft workers?
4. Does social discrimination affect social interaction of craft workers with the non-craft group?

### **1.4. Objective of the study**

The main purpose of this study was to investigate the psycho-social consequences of social discrimination, on handicraft workers in Addis Ababa region.

Specifically, the study intends to:

1. Investigate the degree of social discrimination handicraft workers faced.
2. Find out the influence of social discrimination on self-esteem of craft workers
3. Explore the effect of social discrimination on sense of self of craft workers
4. Investigate the effect of social discrimination on the social interaction of craft workers with non handicraft community.
5. Propose some intervention mechanisms based on the findings of the study.

### **1.5. Significance of the study**

The findings of this study will have theoretical and practical values in such a way that important information is made available concerning patterns of relationship between occupational minorities and the dominant majority.

The findings of the present study are important for policy makers during revising policies; since the policies should address the multidimensional and dynamic nature of social discrimination so that integration of craft workers will be enhanced. Moreover, since the policies by themselves do not minimize social discrimination, the findings of the study will give insight in to how and where to focus during implementation to effectively tackle the problems of craft workers.

Government officials also can use the findings of the present study in developing comprehensive intervention strategies which facilitate the integration of craft workers in to the larger society.

Non-government organization will also be beneficiaries from the results of the present study in creating awareness and providing social support to craft workers.

Generally, the research findings have an importance for the larger society as a whole in increasing their awareness on how the prejudices and discrimination which influence the life of craft workers can be minimized, since their marginalization is simply based on cultural and historical heritage (which does not have logical ground) and can be eradicable.

### **1.6. Delimitation of the study**

The study area is confined to Addis Ababa region specifically in “*kechene*” and “*Shiromeda*” areas. The selection of the sites was not done randomly but carried out after considering various factors. In these sites, there are different kinds of artisan groups (potters, smiths, & weavers) who came from different ethnic groups. Thus, it helps to get reliable and comprehensive information about the problem. Moreover, these artisan groups are characterized by collective way of life and tend to maintain residential segregation; thus, the researcher found it appropriate to understand degree of marginalization of craft workers in the study area as part of the dominant society.

Apart from time and financial constraints, it was difficult to find all types of craft workers in the study area, thus, only three types of craft workers namely potters, black smiths and weavers were used as sources of information.

### **1.7. Limitations of the study**

It is difficult to mention all the constraints that were encountered the researcher during the course of the study. However, to state some of the problems, since the majority craft worker respondents were illiterate; they were unable to fill the questionnaire by themselves. Therefore collection of data was tiresome. It was difficult also to establish rapport with the craft group respondents, as they know the data collectors are from the non-craft community. Moreover, members of the majority group including relatives and friends did not appreciate the presence of the researcher among the craft-people in *Kechene* since they are locally considered as mysteriously dangerous and are possessors of “evil-eye” and advice me to take *buda Mekalekeya*. These were some of the challenges for the researcher during the course or the study.

### **1.8. Operational definitions of important terms**

1. **Craft workers:** Individuals who are involved in making of objects in traditional way like potters, smiths and weavers.
2. **Social discrimination:** is a form of social distance expressed in restriction in social contact and physical separation
3. **Psycho-social experiences** – are intrapersonal as well as interpersonal characteristics of a person including self esteem, sense of self and social interaction.
4. **Social interaction** – inter personal characteristics that determine social relations including membership of various associations like ”edir”, “mahiber”, “ekub” and inter marriage.
5. **Self-esteem:-** Favorable or unfavorable attitude toward self (Rosen berg 1965)
6. **Sense of self:-** an individuals sense of his or her value or worth; or the extent to which a person values, approves of, prizes, or likes him or her self.

### **1.9. Organization of the study**

The study consisted of five chapters. The first chapter deals with the introductory part of the study that comprises background of the study, statement of the problem, objective of the study including basic research questions to be answered, significance, delimitation and limitations of the study, as well as operational definitions of some important terms. The second chapter focuses on related literature that provides a conceptual frame work for the study. The third chapter treats the design and methodology employed to conduct the study. The fourth chapter provides data presentation, analysis and discussion. Finally, chapter five presents brief summary of the findings and conclusions and possible recommendations.

# CHAPTER TWO

## 2. Review of Related Literature

### 2.1. Concept and characteristics of minorities

The concept of minority can not be explained by a single context; rather the term signifies various situations of a given society. Giddens (2001) connoted that, a single definition of minorities can't be applied to the vast spectrum of stratified groups found in the contemporary societies. Rather operational definitions should be applied to different situations. Likely, people came to be distinguished and lumped together on the basis of hereditary physical traits perhaps their skin color, hair texture, or facial features or on the basis of their way of life like language, religion, occupation, social customs (Milton 2000). Thus, every minority group has its own historical background as to who they are and why they become subordinate in relation to the rest of society and cannot be explained by single theory.

There are various conceptual definitions of minority by different scholars. Greene. (2001: 270) defined a minority as follows:

*A group of people who, because of their physical or cultural characteristics, are singled out from the others in the society in which they live for differential and unequal treatment, and who therefore, regard themselves as objects of collective discrimination. The existence of a minority in a society implies the existence of a corresponding dominant group with higher social status and greater privileges. Minority carries with it the exclusion from full participation in the life of the society.*

It is possible to infer from the above concept that, a minority has distinctive physical or cultural characteristics which is used to separate it from the majority. Moreover, since the minority is dominated by the majority, the latter holds unequal share of the desired goods, services, and privileges.

A minority group is commonly defined by social rather than statistical criteria. That is, the subordinate position the minority group occupy in the given society is more crucial than the number unlike the term minority connotes. Accordingly Jones (1995) insists that a minority is not simply a mathematical task because it does not necessarily mean being out numbered; rather it indicates a subordinate group whose members have significantly less control or power over their own lives than a majority group. Hence being superior in number does not guarantee that a group has control over its destiny, indeed there are situations where the numerical majority is dominated by the numerical minority. For instance, the white minority in south Africa dominated the black majority and women constitute a numerical majority of society but perceived as marginalized minorities in relation to male domination (Milton 2000: 461, Giddens 200)

A minority group is mainly explained by their social subordination and disadvantage which are key elements in distinguishing them from a dominant group, that is super ordinate and advantaged in the social relationship. Likewise Hebding (1996) consider a minority group as any culturally or physically distinctive self conscious social aggregate that is subject to political, economic, or social discrimination by a dominant segment of a surrounding political society.

In general sense, “a minority is any racially or ethnically self conscious social aggregate, with hereditary membership and high degree of ingroup marriage, which suffers oppression at the hands of a dominant segment of a nation state” (Milton 2000:456). Similarly Shaefer categorized five basic characteristics of a minority group; unequal treatment, physical or cultural traits, ascribed status, and ingroup solidarity (2005).

Thus, it is to mean that, the group experiences social inequality which is created and maintained by prejudice, discrimination, segregation or even extermination. Besides, members of a minority group share physical or cultural characteristics that distinguish them from the dominant group in which the society arbitrarily decides which characteristics are most important in defining the groups (Shaefer 2005). And, ascribed status is a situation where the majority determines who belongs to the minority. Thus,

people become members of the minority at birth, thus membership in a minority or dominant is not voluntary and cannot be easily changed (Greene 2001).

Moreover, minorities are characterized as “self-conscious” social units which resulted from a primal sense of kinship and solidarity springing from the roots of a real or mythical common ancestry in ages past (Milton 2000). Similarly Giddens (2001) said that a minority group is a disadvantaged group as compared with the majority population and have some sense of group solidarity of belonging together. Yinger (1995) also declared that, most importantly a minority is characterized by a sense of group identity, which is based on distinctive cultural patterns acquired through socialization in a particular psychosocial environment (Jones 1995). In simple terms, members of a minority have a common sense of identity with strong group loyalty which is expressed in an intense social and psychological affinity. Most likely, group solidarity among minorities is reinforced by negative prejudices and discrimination from the dominant group. As Shaefer (2005) explained, when a group is the object of long term prejudice and discrimination, the feeling of “us” versus “them” can be and is often extremely intense. That is “consciousness of kind” which imply feeling of shared life situations and common destiny and further maintain mutual help and brotherhood relationships is reinforced by self imposed segregation and exclusion from the mainstream society life. In addition, members of a minority generally marry others from the same group since a member of a dominant group is often unwilling to join an inferior minority by marrying one of its members. It also seems that the minority group’s sense of solidarity discourages marriage to outsiders.

Despite the fact that minority particularly occupational minorities deny a separate identity, they seem to have developed a sense of group belongingness as they used to differentiate themselves. In practice, this contradictory position may be an expression of their real life as marginalized minority whose assimilations response has been rejected by the dominant group. Thus they seem to have maintained group solidarity and cohesion induced by consciousness of common plight.

## **2.2. Majority – minority relationships**

### **2.2.1. Segregation (social exclusion)**

The work of Silverman (1994) cited on Silverman (2000) has shown that definitions of social exclusion depend on the ways of social integration is defined in particular societies. When operationalizing the concept of social exclusion it is defined as when people are excluded from many different things; such as access to employment, income, health care, water, assets, citizenship, democratic rights, social contacts, respect etc.

Social exclusion emphasizes the role of relational features in deprivation. In other words, it is the norms and processes that prevent particular groups from equal and effective participation in the social, economic, cultural and political life of societies (Naryan1999). Naryan also pointed out that, social exclusion which is both an outcome and a process that renders similar outcome involves at least four factors; the excluded, the institutions from which they are excluded, the agents whose action result in the exclusion and the process through which exclusion occurs. That is it is a relational phenomenon, implicating those with power and affecting those without. This is all to mean a subjugated minority is denied equal access to the culture and life style of the larger society (Greene 2001).

The concept of segregation / social exclusion also understood as a process by which people are separated or set apart or a form of social distance which defines the boundaries between groups, locates the groups in the hierarchy and regulates their interaction. In other words, segregation is an institutionalized form of social distance expressed in physical separation as well as convergence of physical and social space and is to be distinguished from other social forms (international encyclopedia of social sciences P144).

Segregation/ marginalization can be analyzed in terms of spatial, social, economic, political and cultural dimensions; though not all the minorities are marginalized in the same way, or across all of the dimensions (Pankhrust and Freeman 2001)

Spatial segregation in terms of residence is common in majority minority relationships. As it restricts regular contacts and socialites between groups, residential isolation helps to induce or reinforce other forms of segregation and hence aggravate marginalization of minorities. That is, spatial marginalization can be seen in settlement patterns and in segregation during social situations including markets, social events, and show deferential behavior in situations of interaction (Pankhrust and Freeman 2001).

To use Barron's (1967:129) expression, especially "housing segregation separates the child from accessibility to the larger culture which he must master if he is to improve his situations". In other terms, pattern of residential segregation tends to produce or perpetuate segregation in other areas of community life (William 1964). That is, in a very real way barriers to spatial mobility are barriers to social mobility and consequently socialization of individuals through the dominant institutions become less accessible to such segregated groups.

Social marginalization is another basic characteristics of the relationship between dominant groups and marginalized minorities. It is characterized by segregation and non reciprocal relations and mainly expressed in restrictions on social interaction, commensality, joint labour membership of associations, burial practices and most profoundly intermarriage (Haberland 1979). For instance the occupational minorities (Craft workers) are not often welcome at the social events of the dominant group (farmers); though the members of the minority group may be expected to attend the social events of farmers, the latter will generally not reciprocate (Pankhrust and Freeman 2001). The social segregation also manifested by the most pervasive and enduring form of marginalization which is the rule against inter marriage. Intermarriage is inextricably and functionally related to assimilation, both in terms of promoting it and at the same time being a result of it; however, among the dominant group there is a fear of intermarriage; where as group minorities do not demonstrate so much anxiety about the threat or intermarriage (Barron 1967). Although, Williams (1964) stated that a minority group is a self conscious social aggregate with hereditary membership and high degree of in-group marriage. For instance in southern parts of Ethiopia among the Gurage society marriage

between Fuga (low-caste occupational minorities) and ordinary Gurage's Is forbidden; Fuga generally are said to marry "close kin" (shack 1964). Similarly, among the Wolayta society potters practice occupational endogamy, intermarrying only with potters or weavers, either of their own locality and linguistic group or outside it (Silverman 1999).

On the other hand, social segregation is manifested through stereotypes prejudices and discrimination which are key concepts in understanding tangled patterns of group relationships. In other words, group boundaries are established and maintained through the system of negative conceptions, feelings and action orientations against members of a group (Milton 2001). Thus minority groups are not only arbitrarily denied access to important resources but also negatively stereotyped and prejudiced.

Generally minority groups including occupational minorities face & varieties of discriminations; more profoundly in their social interaction with the dominant society. That is occupational minorities occupy a subordinate position in the given host society and subject to restrictions of participation of social activities, membership of various local and religion associations and ingroup marriage more over the group is defined by particular characteristics which further facilitate their discrimination against the surrounding society.

### **2.2.2. Minority Integration**

Majority-minority relationship is not only explained by segregation, insulation, withdrawal, social distance etc, but also interaction & interdependence are other typical features of it. Patterns of any racial or ethnic relations take two forms: assimilation and conflict (Greene 2001). Assimilation is the blending or fusing of minority groups in to the dominant society which, its members are given full participation in all aspects of the society. While conflict patterns are understood in opposite ways in that the dominant culture take its rejection of minority groups (Jones 1995)

Moreover, majority minority integration is understood in-terms of functionalist conception of integration and social integration similarly, according to Durkheimian

approach, there are two forms of integration: integration based on conformity to common values and beliefs and functional interdependence (Shaefer 2005). As Shaefer further explained, “Organic solidarity” becomes high in a social structure which depends on greater division of labour, since dependence become essential for group survival. While in a society where there is minimal division of labour, collective consciousness develops that emphasizes group solidarity. Durkheimian called this type of solidarity which depend on common values and beliefs “mechanical solidarity”.

On the other hand, minority integration in to the mainstream social life occur in many aspects including socio cultural, economic, political, spatial etc. For these to be achieved there are three primary models of ethnic integration that have been adopted by multiethnic societies in relation to the changes they faced: assimilation, the melting pot and pluralism (Giddens 2001). In many countries, the policy of assimilation has been applied to integrate minority groups into the dominant culture. An assimilationist approach demands the minority groups to completely abandon their original customs and practices and molding their behavior to the values and norms of the majority (Shaefer 1995). In other words it is the least egalitarian pattern of assimilation since the minority is required to conform; implies that, it must either give up or suppress its own values.

However in the other two models melting pot and cultural pluralism, all groups of minority voluntarily blend together rather than being dissolved in favor of those dominant to create new and evolving cultural patterns (Milton 2000). In other words, traditions and customs of minority groups are not denied, but contribute to and shape a constantly transforming social milieu. Nevertheless, in the case of cultural pluralism, the most appropriate course is to foster the development of a genuinely plural society, in which the equal validity of numerous different subcultures is recognized (Giddens 2001).

The need for mutual interdependence between disadvantage and dominant groups is believed to be the very condition of their social interaction. Accordingly, especially relationships between despised groups and host societies are characterized by economic and religious complementarities. Occupational and ritual interdependence between castes,

artisans and farmers, etc are the common features of interaction and conditions of integration for despised groups (Hall pike 1968, Haberland 1959).

Similarly, prejudice and discrimination are the very nature of minority majority relationship, combating prejudice is the key mechanism of enhancing group integration. Thus, direct inter group contact is one way of analyzing prejudice, can lead to a growing recognition of similarities between them “perceived similarity” so that generate enhanced mutual attraction (Baron 2001).

Similarly “bring ethnic and racial groups in to contact with one another, and their prejudices will wither away” (Fernald 2006: 490). Besides, intergroup marriage is the most effective way of creating contact between groups of minority and dominant status. Intergroup marriage represents an important means through which cultural and social assimilation and racial amalgamation takes place (Milton 2000).

Above all, an exclusion frame work calls attention to this inactivity, powerlessness and rejection, and insufficient access to decision making that affects benefit recipients’ own lives. Therefore social cohesion policies are other effective techniques of fighting social exclusion to bring about inclusion. Similarly Silverman (2000) connoted that social cohesion policies address the multidimensional and dynamic nature of contemporary social exclusion, overcoming isolation, passivity, and powerlessness by actively engaging the excluded in their own integration.

## **2.3. Origin and Nature of Marginalization of Craft Workers in**

### **Ethiopia**

In most parts of Ethiopia, craft people constitute a despised and feared minority group categorically artisans have been understood as despised castes, special castes, out caste, pariah, depressed groups, or occupational casts. (Burrey 1979, Freeman and Pankhrust 2001). Similarly, Silverman (1999) connoted that Caste groups are found throughout Ethiopia and are associated with the production of certain types of objects. There is no single social profile that describe all caste groups, but among most of the Ethiopian peoples, potters, leather workers and especially black smiths usually belong to a social group (some times a distinct ethnic group) that lives a part from the rest of society. Accordingly, Levin (1974) cited on Freeman and Pankhrust (2001) depicted that throughout Ethiopia there are minority groups of craft workers that are excluded from mainstream society. The marginalization of these groups is not a new or localized phenomenon, it occurs in the north and the south, in towns and countryside, in the past and in the present (Pankhrust and freeman 2001). As mentioned above, it is so widespread that it has been described as a “pan Ethiopian cultural trait”

On the other hand, the origin of despised artisans has been an important theoretical controversy among anthropologists. To understand who they are as a people and as to what caused their minority status is a complicated task if such groups have no clear physical or linguistic distinction from the host society. A number of ethnographic studies attempted to determine the origin of despised groups among the Ethiopia societies from different perspectives. However, three major approaches, ethnicity, caste, and class paradigms have been employed in understanding artisan minorities and the essence of their marginalization (Pankhrust 2001).

Accordingly, some groups of anthropologists have tried to define the cause and origin of marginalization from the “remnants” model point of view. The model considers the marginalized groups as independent ethnic groups that were “submerged” or “depressed” by another dominant group (Haberland 1979). From this “remnant” theory point of view,

despised minorities in southern part of Ethiopia should be understood as original inhabitants whose marginalization was imposed by the dominant groups.

On the other hand, the notion of “pollution” is a prevalent factor for the cause of marginalization of craft workers in Ethiopia. According to this notion, particularly among the Omotic peoples of Ethiopia, transgression of taboos causing misfortune renders farmers (non-artisans) temporary impurity where as artisans are considered as permanently impure (Haberland 1979). In addition Impurity is related primarily to food taboos in a region where dietary proscriptions are crucial status and identity markers. Consequently alleged lack of dietary conformism becomes a rationale for excluding this group (Pankhrust and freeman 2001).

On the other hand the proponents of class paradigm (Ambron 1990, Lewis 1970) explained the origin and identity of occupational castes in terms of internal division of labour-which is driven primarily by economic forces rather than cultural factors (Pankhrust & freeman 2001)

On the other hand there are opponents of caste paradigm in explaining the marginalization of craft workers in the Ethiopian context. Likewise, Cox (1970:3) insists that “despite the segregation of the occupational minorities, it is a mistake to talk of a caste system either in Ethiopia or else where in Afirca. A caste system exists when social groups are organized as castes; i.e, there is no one caste system. One caste can not exist in an otherwise casteless society; for castes are interdependent social phenomenon i.e in which each group is a caste in its relation to the other which is also a caste”:

Besides some scholars indicate that crafts men in Ethiopia had benevolence acceptance by the kings and the nobility basically due to the demand of their skill yet they were stigmatized by the rest of the society (Pankhrust & freeman 2001). Pankhrust further claimed that, their isolation from the rest or the society was increased by the fact that many of them belonged to a minority religious group, either Falasha or Muslim.

However ignoring the other factors Dena Freeman cited on Pankhrust and Freeman (2001) argued political-historical perspective to explain cause of marginalization in Ethiopia. Freeman attempted to synthesize data about marginalized minorities in south west Ethiopia and develop a theoretical approach and suggested that it is historical processes by which people came to be craft workers and the politico-ritual importance of their products that, when combined, explain their marginalization

#### **2.4. Traditional Belief System towards Craft Workers**

In the Ethiopian context, there are minority groups of craft workers and hunters (like wayto) that are excluded from the mainstream society. Similarly Silverman (1999) connoted that Caste groups are found throughout Ethiopia and are associated with the production of certain types of objects; potters, leatherworkers, and especially blacksmiths usually belong to a distinct ethnic group that lives apart from the rest of society. Pankhrust (2001) pointed out that craft workers beside their craft production they play important roles in the society; perform other specialized task like circumcision, mid wifing, gravediggers initiators etc; though they have such a low status that many of them are considered to be” not real people”

The occupational minorities who are found across ethnic classes and religious distinctions were segregated groups despised for the types of labor they were engaged in: hunting, smithing, tanning, fishing, pottery making and weaving. Reviewing the overall position of crafts people in Ethiopia, Hall pike wrote:

*the artisans most commonly despised are weavers, smiths, potters and tanners and hunters, such as the hippopotamus hunters of lake Tana, and the wood workers among the Gurage are considered as the most inferior. In many cases such groups are said to have a different more Negroid appearance than their superiors. We frequently find that despised classes are forbidden to own land, or have anything to do with agricultural activities, or with cattle. Commensality and marriage with their superiors seem to be generally forbidden them. (Tibebu 1998)*

Craft workers as a caste group are perceived by the rest of society as wielding special supernatural powers and esoteric knowledge which allow them to create useful things, for instance to transform earth (clay) into pots, or rocks (iron ore) into tools and weapons etc (Silverman 1999). These powers are perceived by the majority as dangerous potential sources of illness and even death, thus this groups hold an ambivalent status with the people whom they live; they are respected for their contributions but still feared and despised (Silverman 1999); According to Reminick (1973), there are four realms of supernatural beliefs: the domain of Christian religion, the 'Zar': and 'Adbar' (Protectors), the buda attributed to a group of people, the 'chirag' and 'satan', "ghosts and devil". Thus, particularly, the belief system of evil spirits as agents of disease is that the evil eye (buda) is attached not only to human beings but also to a special class of people (2000). That is, the traditional belief that human eye could cause mysterious illness is generalized as a hereditary attribute of craft workers.

According to mythology of origin, crafts people were cursed in creation as mystical beings and deniers of Christ in their social position. Similarly Reminick reported about the origin of supernatural powers / evil eye spirits on crafts workers in the following way.

*The myth goes that Eve had thirty children until the day God came to her and asked for to show him all, she was said to have hidden fifteen of her beloved ones and showed the other half. As he knew she lied to him God was believed to have said to her; "Good! Let all you hidden from you". Then all the fifteen became invisible, "teseweru", to her and human beings in general.*

It was believed then all the fifteen cursed children of Eve had become various sorts of the evil spirits of which the "buda" people belonged to mystical power related to the evil eye. Thus, the local belief system concerning evil eye seems to have been justified in such origin myths.

The Falasha wayto, both are despised artisan groups with the wider Amhara society, the falasha mainly worked as blacksmiths, weavers, and potters, and the wayto who are hunters and fisherman are neither can own land or intermarry with farming majority (Freeman cited in Pankhrust & Free man 2001). Beyond this however, Quirin (1991) said

that, the Falsha are stereotyped as being buda, the bearers of the evil-eye who turn in to hyenas at night and dig up corpses to eat (Pankhrust et al 2001: 315). Accordingly, Tibebu (1974) declared that, among the Amhara society the occupational minorities i.e. weavers and smiths are thought of as possessing “evil –eye”; legend has it that these despised groups were the ones that made cross upon which Jesus was crucified on the other hand the wayto are stereotyped as polluting sub humans who eat disgusting food (i.e. hippopotamus meat which is considered impure and not allowed by God) and live a wild and disordered life (Haberland 1979).

Similarly, among the “menze” society in amhara region, the belief and myth of the “human hyena” seems to be one of the important ideological justifications for stereotyped image of crafts as mystical. Likely (2001:98) wrote that “in menze social perception the “buda” people assume the hyena form commonly in three situations of the evil eye myth; firstly, the “buda” are supposed to mysteriously to change themselves in to hyenas to retrieve human bodies from grave, secondly, they are believed to assume the hyena form to escape from danger in life threatening situation, and thirdly, they become hyenas, especially in times of famine and drought in search of food”. According to this traditional belief, the “buda people” used to eat human and animal flesh by changing their mode of existence. Thus the social stigma (buda) attributed to this special group further alienates them as “yesew Jib” “hyena people” (Reminick 1973). The majority group therefore maintains social distance justified by this traditional belief about craft workers. To use Yirgu’s (2001) conclusion, in view of culturally determined prejudice against craft workers, stigmatized as evil eyed and hyena, and stereotyped as sorcerers, anti-christ, secretive or mystique, the craft workers are culturally marginalized minority in Menze society.

Besides, according to scholars (Levine 1974, Hallpike 1972, Pankhrust 1968), in the other parts of the country particularly in the South-west, the occupational minorities were called by various nick names like “watta”, “tebib” (wise), “buda) (one with evil eye), by the Orom, “Manjo” by the kaffans, and “manni” by the konso (Tibebu 1999).

Accordingly Shack noted that the essential characteristics of the Fuga – Gurage relationships as being endogamy; restrictions on commensality, status hierarchy; notions of pollutions concerning food; sex and rituals; associations with traditional occupations; ascribed caste status (Ibid). The rationale for all of these types of segregation is: because *“the non fuga Gurage fear contamination from direct contact with Fuga, they are forbidden to enter Gurage’s home stead without permission. Moreover Fuga even if own land but prohibited from cultivating “asat” (enset edulus); the stable subsistence food crop of the Gurage; similar restrictions entail crossing an “enset” field and herding cattle. These prohibitions are ritual safeguards for the Gurage, who believe that “Fuga” will destroy fertility of the soil, injure the breeding capabilities of cattle, and change the milk of cow in to blood or urine. Reinforcing this attitude is the belief the fuga take the form of hyenas at night and consume all the domestic animals that have died in the village (Tibibu 1999).*

Similarly Shack (1966) cited in Silverman (1999) explained that, the “Fuga” experts posses rich powers of magic and their sorcery and malediction which are greatly feared.

Generally, according to mythical considerations, the representations of marginalized groups varies from situations where they are portrayed as sharing kinship with the rest of society to instances where they are seen more as associated with nature and the wild, and even in extreme cases, as being descended from unions with animals (Haberland 1974)

## **2.5. Psycho-social Consequences of Social Discrimination**

The multi dimensional effect of marginalization on the minority groups is so severe that affects the psycho social well being as well as their economical improvement. Being deprived of opportunities for social contacts like being deprived of affection, prestige, love etc. can play havoc with the personality pattern. The concept that one has about him/her self is understood as self esteem, in which one aspect of the individuals personality. Self esteem is defined as feelings and evaluations of oneself which is a reflection of successful social connectedness (Lahey 2003). That is, the evaluation

one has about him/her self is more the result of others perception about him/herself. Like wise Hoggen (2005) explained “Socially stigmatized groups, by definition, devalued in any by society have relatively low status and little power and find it difficult to avoid society’s consensual negative image of them. Consequently these groups tend to internalized these evaluations and can form unfavorable self image that can be manifested as low – self esteem.”

Besides, Hurlock (1974) stated that, since social deprivation is damaging to the self concept, one might conclude that the more opportunities the person has for social activities, the better adjusted and happier will be. Hurlock further stated that the influence of social acceptance has on the behavior / personality of an individual depends on how secure the person feels in his status in the group and how important social acceptance is to him (1974). Thus the influence of social acceptance-deprivation has a tremendous effect on the healthy psychological development of an individual. In other words, since others have a favorable concept about a group or its members, the well accepted group/ Individual develops a positive concept of self and this leads to self-acceptance. Moreover an individual who is rejected develops resentment not only against those who have rejected but against people in general (Sodrow 1990). In other terms, the victim of prejudice and discrimination experiences not only the effects on personality but also develops hatred towards all who have been responsible for his/her isolation. Consequently these socially discriminated individuals tend to be more self bound and thus increase their segregation from the corresponding group.

Like wise Hoggen connoted that the victims of prejudice suffer material and psychological disadvantage, low self esteem, stigma, depression and physical and verbal abuse (2005). Similarly, derogatory labels or negative stereotyping towards minority groups have a heavy emotional loading that intensifies the rejected individual unfavorable attitudes towards self and toward the group (Sodrow 1990). Hoggen (2005) also concluded that group relations define social identity (groups prestige and status in a society), and social identity in-turn defines our self-concept. In other words the evaluative

implications of a specific group (the status, prestige and regard in which it is held) govern esteem in which others hold us and esteem in which we hold our selves.

Generally, being an ethnic or racial minority is a significant source of an individual members' self esteem. Likely, the findings of the study on interethnic comparisons showed that, members of ethnic minorities have perceptions of lowered self-esteem. Accordingly, craft workers who are considered as occupational minorities are socially segregated by the host society.

# CHAPTER THREE

## Research Design and Methodology

### 3.1. Participants of the Study/Subjects

As the potential sources of data, craft workers (potters & weavers) who are working by organizing themselves under small scale industries in *Gulele* sub city *Kebele* 16 were taken. The researcher used these groups of craft workers who are organized in \*SSI, because it helped her to get them at a certain time and place in a collective manner. Similarly the reason behind for the selection of *Gulele* sub city was that there are high concentration of craft workers in this section of the city. The potters and weavers association consist of a total of thirty four (34) and fifty four (54) craft workers, respectively. Available sampling was employed to select participants from potters and weavers associations, because the number of craft workers in each of the respective associations is small. In order to get a comprehensive information about the problem at least more than one type of craft work should be considered. Thus as participants of the study black smiths were also included.

Since smiths were not organized under small scale industries, twenty (20) black smiths were taken by available sampling technique from where they are working around *kechene* in *keble* 14, *Gulele* sub city. Thus, a total of 107 craft workers were used as participants of the study

Moreover, as participants of the study, sample of the general population from the surrounding non-craft community was taken. Thus, a sample of thirty four (34) subjects were taken randomly from a total population of one hundred seventy eight (178) house holds who are not engaged in craft work in *Kechene*, *Kebele* 14. The rationale for taking the non-craft participants from the immediate surrounding was that, they are near to the craft workers residential area thus it was helpful to get reliable information that show the actual situation of the problem.

For the focus group discussion, 10 participants from both handicraft and non-handicraft groups were taken by simple random technique.

### 3.2. Instruments

Data were obtained using instruments consisting of items measuring social discrimination, social interaction, level of self-esteem and sense of self.

- **Social Discrimination Questionnaire:** - This instrument consists of eight (8) items developed by the researcher here self based on information from related literature. The scale was administered for both hand –craft and non-craft groups in order to address the question “how much craft peoples are being discriminated and how much non–craft groups discriminate them”. The items were both negatively and positively stated that is some of them indicate high discrimination and the other reflect less discrimination. Then reverse scoring was done to get parallel responses. Each item was rated on five point scale (strongly agree, agree, undecided, disagree, strongly disagree). Scores of 5,4,3,2 and 1 were, designated for the choices of each item and a score of five (5) and one (1) represents a maximum & minimum scores, respectively more score meant more tendency of discrimination and vice versa. In this case a mean score of three (3) indicates average score where above three (3) shows higher discrimination, while below three (3) is less degree of discrimination.
- **Social Interaction Questionnaire:-** This questionnaire contains eight (8) items developed by the researcher using information from related literature. The instrument was administered for the sample of handicraft workers in order to assess the degree of social interaction between the non-craft community and craft workers. In the instrument some of the items indicate low level of social interaction and others indicate high level of social interaction, thus reverse scoring was done. Items was also rated on five point scale ranging from strongly disagree, to strongly agree. And the scores of 5,4,3,2 and 1 were given for alternatives of each statement. Similarly five (5) is the maximum point which implies high degree of social interaction and one (1) is the minimum point which represents low degree of social interaction.

- **Self-esteem and Sense of Self Inventories:-** The instrument that was used to measure the level of self-esteem of craft workers, involves 14 items adopted from self-esteem measures of Rosenberg (1965) and general self esteem subscale of culture free inventories (Battle 1981). While the instrument used to measure sense of self which holds eight (8) items was developed by the researcher using information from literature. Both questionnaires involve 5-point scale ranging from strongly disagree to strongly agree, in which five and one represents higher and lower ratings, respectively. The inventories consist of both negatively and positively stated items and reverse scoring was done. Moreover to gather qualitative data, focus group discussion was held with both craft and non-craft groups.

### **3.3. Pilot Testing**

Pilot-testing was done on a total of fifty (50) subjects taken randomly from a total of 107 craft workers. And twenty (20) individuals from a total of 178 non-craft group in *katchene area* was taken randomly. The instruments used during the pilot study generally constructed to measure the degree of social discrimination and its the psycho-social consequences on craft workers.

Participants were told how to fill out the questionnaire that was given out to them and some vague questions, which were identified by the respondents were made clear during the pilot study. A total of forty three (43) craft workers and seventeen (17) non craft participants completed the questionnaire appropriately. Finally, the responses of the participants were scored and tabulated to compute item Interco relation and Cronbach Alpha in order to evaluate the reliability of the scales. Then, items which had a total of inter correlation of less than 0.275 were discarded. The five measures found to be reliable with Alpha 0.86 (eight items); Alpha 0.79 (eight items), Alpha 0.88 (fourteen items), Alpha 0.73(twelve items) and Alpha 0.73(8 items) for social discrimination by non-craft group, for social discrimination by handicraft group, self-esteem, sense of self and social interaction scales, respectively. Out of 69 items 30 were discarded.

Before a try out, the inventories were given to judges to examine the content validity of the items. Two sociologists and two psychology experts participated in judging the items. During the rating one item from the questionnaire which intended to measure social discrimination, and two items from self esteem and inferiority questionnaires were excluded. However, for social interaction questionnaire, all items were found to measure their respective construct. Therefore, a total of 46 items were used for final analysis.

### **3.4. Data Collection Procedure**

The English –version of the questionnaire was translated into Amharic by professionals from the field of applied linguistics. Moreover, the questionnaires were assessed by experts as a result of which leading questions were modified, expression were made more economical, difficult expressions were made simple, the significance of each item for the study was questioned and generally careful observations were made on the translated scales.

Before the questionnaires were administered for both groups, focus group discussion was made. This helped the respondents to easily understand and give genuine responses for the items in the questionnaire. During the discussion, with the permission of respondents, tape records were used to record information.

Then a questionnaire that contains items measuring social discrimination, social interaction, self esteem and sense of self were administered for the sampled group of handicraft workers, while the second type of questionnaire that was intended to measure social discrimination was administered for the sample group of non-handicraft group. The questionnaire for craft groups was administered during the work days since it was difficult to get all the participants out of this time in the organizations. The instruments were administered for the three groups (weavers, potters, & Smiths) on consecutive days since it was difficult to get them in one place. Before administering the questionnaires for the subjects, the chairperson of each group (weavers and potters) helped the data collectors, elaborating about the purpose of the research and explaining that every information they give would be confidential. Moreover, for the sampled group of smiths,

questionnaire was administered at their homes. However, since the majority of craft worker respondents were illiterate, field assistants read the items for them and recorded their responses.

The instrument for measuring degree of social discrimination was also administered for thirty-four (34) non-craft group at their homes. Both the non-handicraft and handicraft participants were told that there were no right or wrong answers for all items.

### **3.5. Focus Group Discussion Schedule**

To supplement the information gathered from the questionnaires, focus group discussion was held among both craft workers and non-craft groups. The questions raised for handicraft sampled groups was focused on social *aspects craft workers are discriminated and explore the reasons for being discriminated by the society*. And, the questions raised for non-handicraft groups also emphasized *in what ways they exclude craft workers and what are the actual reasons for discriminating them*. After each question was translated in to Amharic version, it was used during the discussion. During the focus group discussions, a sample of ten(10) participants were taken from each group.

### **3.6 Consent and Ethical Consideration During Data Collection and Analysis**

Because of the nature of the problem, the stigma and discrimination, & issues surrounding handicraft workers, the highest ethical standards were upheld during data collection and analysis. This is because study participants may experience psychological, social, physical or economical harm during the process of data collection or afterwards through dissemination of the study results. By considering this, the study was undertaken after informed verbal consent was obtained from the respondents. To protect the identity of respondents, the names of participants and organizations where they are working were not mentioned.

### **3.7. Method of Data Analysis**

The collected data from both non-craft and craft groups were analyzed using both quantitative and qualitative techniques. Responses to the social discrimination self-esteem, inferiority and social interaction scales were categorized into either high or low in the traits based on the mean score. That is, those who scored above the mean score in either of the independent and dependent variables were grouped as possessing higher value of each trait and low for those who have scores below the mean score.

To test differences among two or more independent groups one-way analysis of variance was employed. Moreover in order to explain more the relationship between dependent and independent variables Pearson product moment correlation was employed.

Finally, data collected during the focus group discussion was used to substantiate the quantitative results.

# Chapter Four

## 4. DATA ANALYSIS AND DISCUSSION OF RESULTS

In this part of the paper, quantitative results obtained from instruments were analyzed and discussed by substantiating with the qualitative data obtained from the focus group discussion.

### 4.1. Data Analysis

In this section, analysis and description of findings are presented. The first part deals with description of the socio-demographic characteristics of participants of the study, followed by a descriptive statistical presentation summarizing the data with means, standard deviations and mean interval scores at 95% confidence level. Moreover one-way ANOVA was used to find out the mean differences of the groups. Finally Pearson moment product coefficient correlation was computed to test the relationship among variables in the study.

Thus, the results of the study are presented in three major sections:

1. socio-Demographic characteristics of Respondents
2. Degree of social discrimination faced by craft workers
3. The effect of social discrimination on the psycho-social experiences of craft workers
  - 2.1. On self-esteem
  - 2.2. On sense of inferiority
  - 2.3. on the social interaction of craft workers with the surrounding non-craft community.

#### 4.1.1 Socio-Demographic Characteristics of Respondents for both Handicraft and Non-Craft groups

The following table presents the socio-demographic characteristics of handicraft respondents. It depicts the number and percentage of respondents namely weavers, potters and blacksmiths according to their sex, age and educational status.

Distribution of type of handicraft workers			Sex			Age			Educational status		
	No	%		No	%		No	%		No	%
Weavers	53		M	53	100	<18	0	-	Illiterate	40	76
						19-36	21	40	Elementary	13	24
			F	-	-	37-54	30	58	High school	-	-
						>54	2	3	College	-	-
Potters	34		M	-	-	<18	0	-	Illiterate	31	92
						19-36	10	30	Elementary	3	8
			F	34	100	37-54	19	56	High school	-	-
						>54	5	14	College	-	-
Smiths	20		M	20	100	<18	-	-	Illiterate	19	95
						19-36	3	15	Elementary	1	5
			F	-	-	37-54	15	75	High school	-	-
						>54	2	5	College	-	-

**Table I.** Socio-demographic information for Handicraft groups

As the results in Table 1 indicate that, all types of craft works are practiced by the same sex group; in which the whole participants of weavers (N=53, 100%) and smiths (N=20, 200%) are male respondents; while pot making is done by Females (N=34, 100%). From this it is possible to conclude that gender has also a relation with the type of craft work one is engaged in. Similarly the majority of craft groups are at the age of above eighteen; that is 95% of weavers, 86% of potters and 90% of smiths are between the age of

eighteen and fifty-four. This implies that, the majority of craft workers are at the adult stage. However, this result may be because of the fact that the subjects were taken from craft workers group who are organized under small scale industries. With regard to the educational status, the majority of craft workers are illiterate. But these are some, (13% of weavers, 8% of potters and 5% of smiths) who completed their elementary school. From this it is possible to conclude that the majority of craft workers are illiterate, this in turn might adversely affect the development of craft work by prohibiting the use of new technologies in order to advance their craft work.

Table II shows the descriptions of non-handicraft respondents interms of their Sex, age and educational status.

		No	%
Sex	M	12	35
	F	22	65
Age	<18	-	
	19-36	14	41
	37-54	20	59
	>54	-	
Educational Status	Illiterate	13	38.24
	Elementary	10	30
	High school	8	24
	College Level	3	9

**Table II.** Socio Demographic Data for Non-Handicraft respondents

As the socio demographic result of the non-handicraft community shows, the majority of respondents were female (N=21, 65%). This may be due to the fact that it was house-wives who were available in their homes during collection of data. Similarly the largest number of non-craft respondents are at the age of above eighteen (18). This again entails that children were not participants of the study since they were not available at home during data collection. On the other hand, the respondents were from all levels of

educational status, and this helps to get comprehensive information from both educated and non-educated people.

#### **4.1.2 Degree of Social Discrimination Faced by Handicraft Workers**

The research question to be handled in this section is to identify/explore the degree of social discrimination by the society up on craft workers. Thus, results are presented in terms of the eight items that were intended to measure degree of social discrimination. For each item, number of observations means, standard deviations, and the upper and lower boundary of mean scores at 95% confidence level were computed. Then, the mean scores of both respondents (craft and non-craft groups) for each item were used to identify the extent of social discrimination. Moreover, one way ANOVA was computed to see whether there is statistically significant difference between the scores of handicraft and non-handicraft groups for each item. Finally, the average score of social discrimination for groups were compared to identify the extent of social discrimination handicraft workers faced. In all cases a mean score above three point average represents high degree of social discrimination and below three low degree of social discrimination.

**4.1.2.1. Degree of participation of handicraft and non-handicraft groups in different social events (i.e. wedding, funerals, “Edir” “Mahiber”, “Ekub”) of one another**

The following table (table 1) describes the number of observations, means, standard deviations and mean intervals at 95% confidence level for handicraft and non-handicraft respondents with regard to the degree of participation of groups with ne another indifferent social events like wedding, funeral ceremonies and local associations like *Edir*, *Ekub* and *Mahiber*. Similarly Table 2 shows the ANOVA computation for the mean scores for handicraft and non-handicraft respondents.

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		
					Lower Bound	Upper	Bound
<b>Non-Handicraft groups</b>	34	3.71	1.115	.191	3.32	4.10	
<b>Handicraft group</b>	107	3.82	1.544	.154	2.97	3.59	
<b>Total</b>	141	3.80	1.456	.126	3.14	3.64	

Table 1: Descriptive statistics for handicraft and non-handicraft groups

	Sum of Squares	df	Mean Square	F	Sig.
<b>Between Groups</b>	4.602	1	4.602	2.191	.141
<b>Within Groups</b>	277.219	132	2.100		
<b>Total</b>	281.821	133			

**Table 2:** ANOVA summary

The results in Table 1 show that non-handicraft groups do not want to attend/ participate in social events like wedding and funeral ceremonies, and various local associations

including “Edir”, “Mahiber”, “Ekub” with craft workers (since their mean score **3.71** is greater than the average three point, SD = **1.115**). Similarly, craft workers are not willing to attend the social events of non-craft community either since the mean score **3.82** is far above three (3) point SD=**1.54**; which entails high degree of discrimination.

The table portrays, the lower boundary and upper boundary of the mean intervals for both groups are **3.32-3.64** and **.297-3.59** for both non-craft and handicraft groups, respectively at 95% confidence level. That is in both cases the mean scores never be below average, thus both groups claimed they are not willing to mix during social events of one another. Besides, the Analysis of Variance indicated that the difference between non-handicraft groups (Mean = **3.71**) and handicraft groups (Mean = **3.82**) on the scores of degree of participation in the social events is not statistically significant, since  $F(1, 132) = 2.191$ ,  $P < 0.05$ . That means both groups claimed the presence of low level of participation to various social events between the two groups.

#### **4.1.2.2. Extent of buying and using handicraft products by the society.**

The following tables (3 and 4) portray the descriptive statistics and one way ANOVA analysis for handicraft and non-handicraft groups with regard to the extent of buying and using handicraft product by the society. The descriptive statistics explains number of observations means, standard deviations and mean intervals at 95% confidence interval. moreover the ANOVA result in table 4 shows the mean difference between the two groups.

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
<b>Non-Handicraft groups</b>	34	1.94	.983	.169	1.60	2.28
<b>Handicraft groups</b>	107	1.60	.888	.089	1.42	1.78
<b>Total</b>	141	1.69	.921	.080	1.53	1.84

**Table 3** Descriptive analysis for non-handicraft and handicraft groups for item No.2

	Sum of Squares	df	Mean Square	F	Sig.
<b>Between Groups</b>	2.953	1	2.953	3.548	.062
<b>Within Groups</b>	109.882	132	.832		
<b>Total</b>	112.836	133			

**Table 4** ANOVA summary table

The results in Table 1 indicated that, both non handicraft and handicraft groups tend to confirm that the society buy and use handicraft products. This is indicated by the mean scores of non-handicraft groups **1.94** and S.D = **0.983** and handicraft groups, **1.60**, SD=**0.888**, respectively which are below the average and indicates low degree of discrimination in this aspect. Moreover the ANOVA computation (Table 4) revealed that there is no significant difference between the two groups on the scores regarding the use of handicraft products by the community, (since  $P_{value}$  is greater than 0.05). That is both group confirmed that the society use handicraft products for daily purposes.

#### **4.1.2.3. How much children from craft workers family play/mix with children of non-handicraft community.**

The following tables (5 and 6) show the descriptive statistics which involves means, standard deviations and mean intervals at 95% confidence level and inferential statistics consists of ANOVA computation for handicraft and non-handicraft groups for the degree of which children of craft workers family play or mix with children of non-handicraft community. The ANOVA summary reveals the mean differences between handicraft and non-handicraft groups.

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
<b>Non-Handicraft groups</b>	34	3.24	1.304	.224	2.78	3.69
<b>Handicraft groups</b>	107	4.13	1.041	.104	3.92	4.34
<b>Total</b>	141	3.90	1.175	.102	3.70	4.10

**Table 5** Means, Standard Deviations and Mean intervals for Handicraft and Non-Hand Craft groups

	Sum of Squares	df	Mean Square	F	Sig.
<b>Between Groups</b>	20.311	1	20.311	16.405	.000
<b>Within Groups</b>	163.428	132	1.238		
<b>Total</b>	183.739	133			

**Table 6** ANOVA summary

Table 5 shows that, the mean score of non-handicraft groups (Mean=**3.24**, SD=**1.304**) and handicraft groups (Mean=**4.13** SD = 1.041), which is above average entails that, children of craft workers family do not allowed to mix or play with children of non-handicraft group. However, this result is more confirmed by the handicraft groups since their mean score (Mean =**4.13**) is far greater than that of non-handicraft groups (Mean = **3.24**). The result is also substantiated by the results from the ANOVA computation, that there is statistically significant difference between handicraft and non-handicraft groups in their scores of the aforementioned issue, since  $F(1, 132) = 16.405, P < 0.05$ . That is, it is true that F-ratio gets larger when the group variation is larger. Thus, the result clearly shows, the non-craft group are the one who aggravate discrimination by not letting their children to socially mix with children of non-craft community.

#### 4.1.2.4. The Extent of Discriminating Children of Craft Workers from School Situation

Table 7 shows the descriptive analysis for handicraft and non-handicraft groups with regard to the extent of discrimination of children of craft workers from school situation. The ANOVA results in table 8 also show the mean scores differences between the two groups.

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
<b>Non-Handicraft groups</b>	34	3.24	1.437	.246	2.73	3.74
<b>Handicraft groups</b>	107	1.55	.702	.070	1.41	1.69
<b>Total</b>	141	1.98	1.192	.103	1.77	2.18

**Table 7-** Descriptive Statistics for Handicraft and non-Handicraft respondents

	Sum of Squares	df	Mean Square	F	Sig.
<b>Between Groups</b>	72.065	1	72.065	81.396	.000
<b>Within Groups</b>	116.868	132	.885		
<b>Total</b>	188.933	133			

**Table 8** ANOVA summary

Results from Table 1 revealed that, non handicraft group assumed that children of craft workers face social discrimination (since the mean score **3.24** is above average, SD = **1.437**). However, craft workers themselves do not agree on the discrimination of their children from school situations, (Since the mean score **1.55** is below average, Sd = **0.702**). The mean score of total respondents of both groups (N = **141**) also indicat that children of craft workers family are not discriminated from school situations (mean score of total = **1.98** is below average SD = **1.192**). Moreover the ANOVA result shows that there is significant difference between the two groups (F(1, 132)=**81.36**, P<**0.05**) with

regard to the scores of the extent of discrimination of children from craft workers in school situations. From the results it is possible to say that the non-craft group. More noticed how much discrimination is occurring in school situations towards children of craft workers. However, this discrimination is not recognized by the craft workers since the discrimination may not be in all aspects.

#### 4.1.2.5 Extent of Inter-Marriage Between Groups

Table 9 below, describes the means, standard deviations and mean intervals at 95% confidence interval for both handicraft and non-handicraft respondents for the extent of inter-marriage between handicraft and non-handicraft groups. Table 10 again reveals, the mean difference between the two group respondents.

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
<b>Non-Handicraft groups</b>	34	4.35	.884	.152	4.04	4.66
<b>Handicraft groups</b>	107	4.33	.877	.088	4.16	4.50
<b>Total</b>	141	4.34	.875	.076	4.19	4.49

**Table 9.** Descriptive Analysis for Handicraft and Non-Handicraft groups for degree of Inter-Marriage

	Sum of Squares	df	Mean Square	F	Sig.
<b>Between Groups</b>	.013	1	.013	.017	.896
<b>Within Groups</b>	101.875	132	.772		
<b>Total</b>	101.888	133			

**Table 10** -ANOVA summary Table

With regard to degree of intermarriage between the two groups, both the non-handicraft and handicraft groups highly confirmed that intermarriage between them is low. This is inferred from the mean scores of non-handicraft (Mean = **4.33**, SD = **0.877**) and handicraft groups (Mean **4.34**, SD = **0.875**) which is far above the average point three which indicates high discrimination. Moreover the mean interval of the total groups (both handicraft and non handicraft) which is between **4.19** and **4.49** again refer that both groups do not accept inter-marriage. Besides the ANOVA result (Table 10) shows that there is no significant difference between the two groups on the scores of degree of intermarriage, since  $F(1, 132) = 0.17, P < 0.05$ . All these show, the non-craft group are not interested to get married to a person from craft people; and the craft group also avoid marriage with the non-craft group in which both groups do not want each other for marriage purpose.

#### **4.1.2.6. Use of Derogatory Names, Phrases in Connection with handicraft workers**

Table 11 below consists of description of means, standard deviations and mean intervals for handicraft and non-handicraft respondents for the extent of using derogatory names and phrases by the workers. Similarly, the ANOVA summary table portrays mean differences between handicraft and non-handicraft respondents for the scores of the aforementioned issue.

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
<b>Non-Handicraft groups</b>	34	3.94	1.324	.227	3.48	4.40
<b>Handicraft groups</b>	107	4.30	1.000	.100	4.10	4.50
<b>Total</b>	141	4.21	1.097	.095	4.02	4.40

**Table 11** Description of Means, Standard Deviations, Mean intervals for Handicraft and Non-Handicraft groups

	Sum of Squares	df	Mean Square	F	Sig.
<b>Between Groups</b>	3.267	1	3.267	2.749	.100
<b>Within Groups</b>	156.882	132	1.189		
<b>Total</b>	160.149	133			

**Table 12** ANOVA summary table

The results in Table 11 show that the mean scores of non-handicraft groups and handicraft groups **3.94**, SD=**1.324**, and **4.30**, SD = **0.100**, respectively, are above average. Thus both groups claimed that derogatory names, phrases are mostly used in relation to craft workers. Moreover, the ANOVA computation  $F(1,132)=2.749$ ,  $P<0.05$  revealed that there is no statistically significant difference between handicraft and non-handicraft groups in the scores of the aforementioned item. That is both groups indicated the use of derogatory names or phrases to express handicraft workers. That is the society uses discriminatory or derogatory terms which enhances exclusion of handicraft workers from the main stream society.

#### **4.1.2.7. The Societal Belief that Craft Workers have Different Identity from the Majority Society**

Table 13 and 14 below shows the descriptive and ANOVA results for handicraft and non-handicraft respondents in relation to the extent of the societal belief that craft workers have different nature/identity from the majority society.

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		
					Lower Bound	Upper	Bound
<b>Non-Handicraft groups</b>	34	3.74	1.286	.221	3.29	4.18	
<b>Handicraft groups</b>	107	2.59	1.264	.126	2.34	2.84	
<b>Total</b>	141	2.88	1.360	.118	2.65	3.11	

**Table 13-** Descriptions of Means, Standard Deviations and Mean intervals for Hand-Craft and Non-Handicraft groups

	Sum of Squares	df	Mean Square	F	Sig.
<b>Between Groups</b>	33.282	1	33.282	20.644	.000
<b>Within Groups</b>	212.808	132	1.612		
<b>Total</b>	246.090	133			

**Table 14** -ANOVA Summary Table

The mean result from Table 13 indicates that non-handicraft groups have higher mean value (mean **3.74**, SD= **1.28**) than the mean value of craft-groups (Mean **2.59**, SD = **1.264**). The ANOVA result (Table 14) also shows that, non handicraft groups significantly differ in the mean score in relation to the above item (Item No. 7) from the handicraft groups Since  $F(1, 132)=20.64$ ,  $P<0.05$ . This means that, non-handicraft groups believed that craft workers have different identity; while craft workers themselves do not accept that they are different from the majority society in their nature.

#### 4.1.2.8 Degree of Worshiping in Common Churches/Mosques.

Table 15 and 16 shows descriptions of means, standard deviations, mean intervals and ANOVA results for handicraft and non-handicraft groups for measures of degree of worshiping in common churches/mosques. The ANOVA summary Table explains whether there is significant difference between the handicraft and non-handicraft respondents in the mean scores.

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
<b>Non-Handicraft groups</b>	34	1.91	.996	.171	1.56	2.26
<b>Handicraft groups</b>	107	1.52	.822	.082	1.36	1.68
<b>Total</b>	141	1.62	.883	.076	1.47	1.77

**Table 15**- Descriptions of Means, Standard Deviations and Mean intervals for Handicraft and Non-Handicraft groups

	Sum of Squares	df	Mean Square	F	Sig.
<b>Between Groups</b>	3.894	1	3.894	5.156	.025
<b>Within Groups</b>	99.695	132	.755		
<b>Total</b>	103.590	133			

**Table 16** ANOVA Summary Table

From Table 15, we find that the mean scores of non-handicraft groups (Mean = **1.91**, SD = **0.996**) and handicraft groups (Mean = **1.52**, SD = **0.822**) which are less than the average point three, indicate that there is less degree of discrimination in this aspect. In which both groups confirmed that craft groups use common churches/mosques for worshipping purposes. However, there is significant difference between the two groups in the mean scores of the above item (item No. 8) as it is clearly put in table 16,  $F(1,132)=5.156$ ,  $P<0.05$ . This may indicate even if both groups claimed less degree of discrimination in the use of churches/mosques by craft workers, there may be some form of discrimination in churches that the non-craft group realized.

#### **4.1.2.9. Social Discrimination Average Score**

Table 17 below portrays the descriptive analysis of social discrimination which is obtained from the average score of the eight (8) items. Thus, means, standard deviations and mean intervals of respondents for social discrimination measures are shown. The ANOVA summary also reveals the mean differences between the handicraft and non-handicraft respondents for the degree of social discrimination by the society towards handicraft workers.

	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	
					Lower Bound	Upper Bound
<b>Non-Handicraft groups</b>	34	3.574	.390	.066	3.121	3.393
<b>Handicraft groups</b>	107	3.952	.399	.039	2.930	3.089
<b>Total</b>	141	3.71	.409	.035	3.002	3.142

**Table 17-** Descriptive analysis for degree of Social Discrimination

		Sum of Squares	df	Mean Square	F	Sig.
<b>Social Discrimination Average</b>	<b>Between Groups</b>	1.552	1	1.552	9.852	0.062
	<b>Within Groups</b>	20.801	132	.158		
	<b>Total</b>	22.353	133			

**Table 18** ANOVA summary Table

As it is clearly put in Table 17, in general, there is high degree of social discrimination upon craft workers by the majority society. This is shown from the mean scores of non-handicraft (Mean = **3.574**, SD = **0.390**) and handicraft groups (Mean = 3.952, SD = **0.3990**) which is above average point three. Moreover, Table 18 shows, there is no significant difference between handicraft and non handicraft groups in their scores of social discrimination since  $F(1,132)=9.852$ ,  $P<0.05$ . That means both groups assure the presence of social discrimination against craft workers by the host society. In other words, non-craft people admit that they are discriminating craft-workers in different aspects of life.

### 4.1.3. The influence of Social Discrimination on the Psycho-Social

#### Experiences of Craft Workers

The research question treated in this section is to identify the influence of social discrimination on the psycho-social experiences of craft workers. Thus, the mean scores of the variables i.e. self-esteem, sense of self, and social interaction were used to identify the effect of the independent variable (**social discrimination**) on the dependent variables (**self esteem, sense of self & social interaction**). Moreover, one way ANOVA was performed to compare the means of two groups i.e. group of craft workers who said there is low discrimination and who said there is high discrimination. Finally, Pearson-correlation coefficient was done to identify the extent of intercorelation between independent and dependent variables.

#### 4.1.3.1. The influence of Social Discrimination on Self Esteem

Table 18 below explains means, standard deviation and mean intervals of the scores of self-esteem for handicraft group respondents who say there is low discrimination and high discrimination. Table 19 also consists of the ANOVA results which shows the mean score differences of self esteem between handicraft groups who claimed high discrimination and low discrimination.

		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	
						Lower Bound	Upper Bound
						<b>*HCW who say there is low discrimination</b>	37
<b>*HCW who say there is high discrimination</b>	58	2.203	.347	.050	2.102	2.304	
<b>Self Esteem Average</b>	<b>Total</b>	95	2.440	.482	.052	2.336	2.545

Key - (mean score if above 3, then high self-esteem; if below 3 then low self-esteem, if 3 contains, moderate level of self-esteem)

**Table 18** - Descriptive Analysis for Self Esteem of Handicraft workers who said there is low and high Discrimination

		Sum of Squares	df	Mean Square	F	Sig.
<b>Self Esteem Average</b>	<b>Between Groups</b>	6.215	1	6.215	38.567	.000
	<b>Within Groups</b>	13.374	83	.161		
	<b>Total</b>	19.589	84			

**Table 19** -ANOVA summary Table

Table 18 shows ANOVA test result to check if there is a significant difference in self esteem between groups those who reported there is low discrimination and those who reported there is high discrimination.

From the result, average score of self esteem for handicrafts who felt not discriminated is 2.75 with 95% Confidence interval of (2.59, 2.90). As the interval is found completely below three point, their self esteem is at a lower level.

The average score or self-esteem for those who complain discrimination is 2.20 with 2.10-2.30 confidence interval. Again, the mean score of self esteem of the group is far below average point three, and hence have lower level of self esteem.

Comparing self esteem level of the two groups, the ANOVA test result is found to be  $F=38.57$  with  $P\text{-Value} = 0.000$ . Since  $P\text{-Value} < 0.05$ , the result justifies the existence of significance difference in self esteem between the two groups.

Though the test proves the existence of low level of self-esteem in both groups, the degree of self esteem between the two groups significantly different. This implies, Self esteem can be influenced by many factors, but being discriminated further declines handicraft's self esteem.

Table 20 reveals Pearson's correlation coefficient between self-esteem and social discrimination for handicraft respondents.

	N	Social discrimination Average	Sig. (2-tailed)
Self esteem average	107	-0.524**	0.000

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

**Table 20-** Pearson Correlation Coefficient between Self-Esteem and Social Discrimination

The above finding also substantiated by the result from Pearson's  $r = -0.524$ ,  $P < 0.05$  (See Table 20), indicate that there is a significant and negative association between self-esteem and social discrimination. That is, as social discrimination increases then self-esteem decreases significantly and vice versa.

#### 4.1.3.2 The effect of Social Discrimination on sense of Self

Table 21 below shows descriptive analysis which consists of means standard deviations and mean intervals for sense of self of handicraft respondents; moreover table 22 describes the mean difference for sense of self between handicraft respondents who reported high discrimination and low discrimination.

		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean	
						Lower Bound	Upper Bound
sense of self Average	*HCW who say there is low discrimination	37	3.000	.592	.097	2.802	3.197
	*HCW who say there is high discrimination	58	3.729	.308	.044	3.639	3.818
	Total	95	3.411	.579	.062	3.287	3.536

Key: - (mean scores if above 3 then high sense of self, if below 3 then low sense of self; if 3 contains moderate level of sense of self)

**Table 21-** Descriptive Analysis for Sense of Self for Handicraft respondents who claimed high Discrimination and Low Discrimination

		Sum of Squares	df	Mean Square	F	Sig.
sense of self	Between Groups	11.109	1	11.109	53.810	.000
	Within Groups	17.135	83	.206		
	Total	28.244	84			

**Table 22-** ANOVA Summary

As it is clearly put in Table 21, group of craft workers who perceive less discrimination have moderate level of sense of self (N=37, Mean = **3.01** SD=**0.592**) when compared with those who reported high discrimination (N=58, Mean=**3.729**, SD=**0.308**). However, as the mean value of the total respondents (N=95, Mean=**3.411**, SD=**0.579**) depicts that, craft workers have developed low sense of self as a result of social discrimination by the society.

ANOVA (Table 22) was carried out to see the differences in sense of self between groups those who reported high discrimination and those who reported low discrimination. The ANOVA Table above, portrays large F-ratios for groups,  $F(1,83) = 53.81$ . It is evident that F-ratio gets large when the group variation is large. Hence, this indicates that there is variation between groups in the scores of sense of self. In other words, the findings clearly show significant differences existing between groups who claimed low discrimination and who claimed high discrimination at  $P < 0.05$

Table 23 portrays Pearson correlation coefficient between sense of self and social discrimination for handicraft respondents

	N	Social discrimination Average	Sig. (2-tailed)
Sense of self average	107	0.659**	0.000

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

**Table 23-** Pearson Correlation Coefficient between Sense of Inferiority and Social Discrimination

The above findings also substantiated by the results obtained from Pearson correlation coefficient. Thus, from Table 23, it is possible to understand that there is high positive correlation ( $r = 0.659$ ) between sense of self and social discrimination. That means the higher the discrimination, the higher the sense of self and vice versa. More over the correlation is statistically significant, at  $P < 0.01$ .

#### 4.1.3.3. The effect of Social Discrimination on Social Interaction of Craft Workers with the Non-Craft Group

The following tables (24 and 25) describe means, standard deviation mean intervals and ANOVA computation to the degree of social interaction of handicraft respondents who claimed low discrimination and high discrimination. The ANOVA computation reveals significant difference in mean scores between handicraft respondents who say there is high discrimination and low discrimination

		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
						Lower Bound	Upper Bound		
Social Interaction Average	HCW who say there is low discrimination	37	3.6351	.41544	.06830	3.4966	3.7736	2.50	4.33
	HCW who say there is high discrimination	58	2.7083	.47203	.06813	2.5713	2.8454	1.67	4.00
	Total	95	3.1118	.64210	.06965	2.9733	3.2503	1.67	4.33

Key:- (Mean score if above 3, than high degree of social interaction; if below 3, then low degree of social interaction; if 3 contains moderate level of social interaction.)

**Table 24-** Descriptive Analysis of Summary Data that obtained from groups of Craft workers

		Sum of Squares	df	Mean Square	F	Sig.
<b>Social Interaction Average</b>	<b>Between Groups</b>	17.947	1	17.947	89.277	.000
	<b>Within Groups</b>	16.685	83	.201		
	<b>Total</b>	34.633	84			

**Table 25-** ANOVA Summary Table

As it is mentioned in Table 24, the mean score of groups who say there is high discrimination (N = **58**, Mean = **2.708**, SD = **0.472**) is less than the mean score of groups who reported low discrimination (N = **37**, Mean = **3.635**, SD = **0.415**). That is, the more the discrimination felt by handicraft workers the lower the degree of their social interaction with the non-craft groups. and vice versa.

The ANOVA summary table 25 gives the overall F-ratio yielding evidences of significant differences in the mean scores of social interaction between groups who said there is low discrimination and who said high discrimination,  $F(1, 83) = 89.277, P < 0.05$ .

That is, even among craft workers there are groups who face low social discrimination by the majority society; and hence they have good level of social interaction with the non-craft community. However, those who are discriminated by the surrounding society interact with the society at a lower level.

Table 26 below portrays Pearson correlation coefficient between social interaction and social discrimination for handicraft respondents

	N	Social discrimination Average	Sig. (2-tailed)
Social interaction Average	100	-0.642**	0.000

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

**Table 26** Pearson's Correlation Coefficient between Social Interaction and Social Discrimination

Similarly, a close look at Table 26 shows, that there is strong and negative correlation between social interaction and social discrimination (N=107,  $r = -0.642$ ) which is statistically significant, at  $P < 0.05$ . What this data makes clear is that, as social discrimination increases, social interaction decreases significantly and vice versa.

## **4.2. Discussion of Results**

In this part of the paper results will be discussed in relation to the findings of other studies;

1. Degree of social Discrimination that the handicraft workers faced
2. The effect of social discrimination on the psycho-social experiences of craft workers
  - 2.1. Self-esteem
  - 2.2. Sense of Self
  - 2.3. Social interaction

### **4.2.1. Degree of social discrimination handicraft workers faced**

In this part, in order to identify degree social discrimination handicraft workers faced, eight items will be discussed by using quantitative results (that are already tabulated in 4.1) and qualitative results obtained through focus group discussion..

#### **4.2.1.1. The degree of participation in different social events like wedding, funeral ceremonies and local associations ( *Edir, mahiber, Ekub, etc.*)**

As mentioned earlier in 4.1, the non-handicraft groups do not want to attend the social events of craft workers as the mean score of 3.71 and 3.82 for non-handicraft and handicraft groups, respectively indicated. Similarly, the handicraft groups also restricted from participation with the non-handicraft community in various religious (*like mahiber*) and local associations ("*Edir*", "*Ekub*"). Moreover, the craft workers do not want to attend the social events like wedding and burial ceremonies of non-handicraft community. The ANOVA computation also revealed that there is no significant

difference between handicraft and non-handicraft groups in their mean scores. Meaning, both groups argued that there is avoidance of social interaction in their daily life. Thus it seems that, both groups of handicraft and non-handicraft people keep themselves at a distant from social participation of one another

According to the results from focus group discussion that was held among craft workers on matters of social discrimination, the non-handicraft groups argued that, craft workers have, therefore, been, directly or indirectly, restricted from participation of different social and cultural events probably because of the dominant belief that craft workers are evil-eyed, so that, eye contact is believed to be the common means for the “*buda*” (evil eye) to “eat” some one. Thus the non-craft community is discouraged to make interpersonal relationships with those out of their caste and maintain social distance against physical contact with members of this occupational minority, on the assumption that the craft workers are naturally “*buda*” and dangerous to their children. Thus, it seems the larger community that put sanction (it could be informal or indirect) on handicraft workers not to take part in the social activities with them.

Moreover with regard to the question (**how far is your place of residence relative to one another**) both groups replied that, they are far from each other in their residence area. During the focus group discussion, the non craft community claimed that the majority of craft workers are separately living in their own resident area namely “Kechene”, and the community do not want the these groups(**evil eyed craft workers**) to take/buy land around their residences. One participant from non-craft group said “**we don’t want them to live near our homes; their eye is dangerous to our children**”. Similarly, the majority of handicraft groups replied that, they prefer “*Kechene*” for residence, because they are welcomed there, than other residence areas. The other informant from craft workers group claimed that, “**we are living by segregating our selves, because “they” don’t want us to live their vicinity; they fear and accuse us of eating their children. So, do you insist to be near some one who doesn’t want you?**”. Thus, this spatial segregation which reinforce social segregation is said to be both voluntary and enforced. In relation to this idea Williams (1964)claimed that, in minority-

majority situations, spatial isolation is believed to be an important feature since especially residential segregation induces or perpetuates segregation in other area of life and affects the prevailing group relations. During the discussion, craft workers informed that “*Kechene*” is conceived as the most dangerous place where the evil-eye spirit resides, and, thus, it is one of the city sections where cheap rented houses are available, since residents especially who have children do not prefer it.

Thus, generally, it seems logical to argue that the two groups are culturally determined to avoid each other for different reasons; on the part of craft workers, fear of being accused of “eating” some one has been a constant reminder of boundary maintenance, avoidance of contact and, thus, refraining from participation in social events, religious or cultural occasions. This phenomenon is said to be the common and simplest alternative to be chosen by a social minority, especially if it is weak both statistically and in terms of power (Baron 1987). On the part of the majority also, avoidance of physical as well as social contact with members of this social category, seems to have become a necessary precaution against assumed consequences. Thus, the ideology of the **evil eye myth** and **spatial segregation** seem to have contributed in the making and regulation of **social boundary** between the community majority and the caste-like group of crafts people in the study area. In relation to this, Hebding (1996:280) claimed that a minority group is mainly explained by their social subordination and disadvantage which are key elements in distinguishing them from a dominant group, that is superordinate and advantaged social relationship. Besides, Silverman (1999) connoted that craft workers as a caste group are perceived by the dominant society as wielding special super natural powers and esoteric knowledge which allow them to create useful thing, for instance to transform earth (1994) into pots, or rocks (iron ore) into tools etc. On the same token as it is cited in Pankhrust (2001), “*Falasha*” who are mainly worked as blacksmiths, weavers and potters among the *Amahara* Society are stereotyped as being “*buda*”, the bearers of the evil eye who turn in to “hyenas” at night to eat dead animals and human being. Thus, among the surrounding non-craft society the concept of evileye attack has been an ideology of segregation that regulates residence, social contact and avoidance between the groups.

#### **4.2.1.2. Extent that children from craft workers family play/mix with children of non-handicraft community**

According to the quantitative results, indicated in 4.1.(Analysis section), children of craft workers do not mix or play with children of non-handicraft group. However, handicraft groups highly claimed the exclusion of their children from children of non handicraft community. This result is also substantiated by the ANOVA result, (section 4.1) that craft workers are significantly different from the non-handicraft group in their concept about the discrimination of their children. This may be due to the fact that the handicraft community face unacknowledged or even unconscious prejudice and discrimination by the surrounding non-craft group.

The results from the focus group discussion in this aspect also entail that, craft people's children are not allowed to mix up with children of non-craft family, as their families reported. Similarly the non-craft families also do not allow their children to socially mix with children of craft workers. Moreover, craft workers said that children from the non-craft community are socialized through myths and folktales to fear and avoid this special group of craft peoples, so they try to ostracize our children as "*Buda*". And also, during the group discussion, craft workers reported that there is a popular belief that insulting and humiliating makes an evil eyed person dis-possessed of eating power, thus children of non-craft people were said to harass or attack suspects, our children, if they feel stared at. Thus, let alone playing with them, children from non-craft family maintained physical as well social exclusion against children of craft people. Likely Shafer (1984) said that, negative attitudes and beliefs about an "entire category of people" greatly influences the form and degree of social interaction between groups. Thus the negative attitude and belief the society maintain towards craft people enhance social distance between them.

#### **4.2.1.3. Extent of Discriminating Children of Craft Workers from School Situations**

As the quantitative results of the present study shows, children of crafts people are not discriminated from school situations. This was confirmed by the craft people, however, the non-craft groups claimed that children from craft group are discriminated from school situations. Nevertheless, this finding is not in line with the results obtained from the focus group discussion. That is, the majority of participants from craft workers group said that “our children have equal access for modern education and equally participate in different school activities like other children”. Schools being social institutions where members of the two groups come together and neither impose, nor encourage social exclusion against crafts people. However, still stigmatization of children of the minority groups is practiced by school children of non-craft groups. According to the informants, children of craft people are alienated as “*yesew Jib*” (human hyena), and children of the non craft group point their fingers to children of craft workers by saying “*Jiboch metu*” (hyenas are coming) when they come to the class in group. Thus, it is common in schools that children of craft people are generalized and stereotyped as “*buda*” and are more likely face social avoidance by their class mates, though they seem to have been equally accessible to education.

#### **4.2.1.4. Extent of Inter-Marriage between Handicraft and Non-Handicraft group.**

The mean scores and the ANOVA computation plainly revealed that the non-handicraft and handicraft groups do not significantly differ in their mean scores of the degree of inter marriage, as it is shown in section 4.2. This suggests that, both handicraft and non-handicraft groups almost equally avoid inter marriage between them. This result, therefore is not surprising since earlier studies in this area consistently showed similar results (Haber land 1979, Pankhrust & freeman 2001). For instance, Pankhrust (2001) claimed that the most pervasive and enduring form of marginalization, however, is the rule against intermarriage; thus Individuals from marginalized groups are not allowed to marry members of the dominant society, and any hint of sexual involvement between them is considered polluting and dangerous”. Pankhrust further reported that this taboo is

still extremely pervasive, and we have only been able to find very few cases where such marriages have taken place and even then the couple generally had to leave the area and migrate to a town where no-one knew their identities.

The above quantitative results are also substantiated by the results obtained from the focus group discussion. The majority of handicraft and non-handicraft groups extremely avoid inter-marriage. All the obtained data indicate that endogamy (in-group marriage) as a means of preventing mixed marriage is maintained by both groups. The data from the discussion seem to reveal the fact that the majority enforced and maintained social distance in terms of in-group marriage while craft people passively accepted and practice endogamy. Thus, being endogamous by imposition, despised craft workers seem to remain separate group. Such possibilities could be theoretically substantiated as Harris (1975:417) argues “where endogamy prevails, either by choice of the minority or by imposition of the majority, a pluralistic condition may endure for centuries or even millennia”.

Similarly, both non-handicraft and craft worker participants agreed that inter marriage is a tabooed intergroup relationship. Both believe that it has been enforced and maintained by the dominant group. On the part of the non-craft group, endogamy is a mixed reaction against the “Buda” people, contempt and fear. For the minority it has been one of the important categorical barriers against integration in to mainstream society. Members of craft people believe that, the rule which restricts mixed marriage was meant to Ostracize and segregate them. They insist that restriction of cross marriage is one of the conditions by which the non-craft group practically express hatred and contempt for their group. One participant during the discussion clearly reflects the aforementioned point:

*When our children decide to get married they will find some one from our kind (our ethnic group). Since “they” despise “us”, “Gabicha” and even friendship with “our” persons is considered dishonorable to their kin groups. Thus “our people” don’t expect to find mates from them nor do they openly propose to ours.*

Another participant during the discussion also said that:-

*“I am the one among few who married outside of my group, and now my husband and his relatives insulted and harassed me. One day during the night my husband become sick and he said “you, “Buda”; did you eat me?” His relatives also insult my son by saying “YeJib Lig” (“child of Jib”). Thus, I am about to have a divorce with him”*

All the above points indicate that endogamy as a means of preventing mixed marriage is being maintained against crafts people. It is possible that the stereotypes of and prejudices against this despised and feared group may have contributed to such social and biological exclusion in terms of cross marriage. According to findings, it seems more that the non-craft community puts limitation against inter marriage with the craft group. In line with this Baron (1967) said that inter-marriage is inextricably and functionally related to assimilation; however, among the dominant group there is fear of intermarriage; where as group minorities dominant group there is fear of intermarriage; where as group minorities do not demonstrate so much anxiety about the threat of intermarriage. Besides, Silverman (1999) explained that, in Ethiopia, among the Wolayta society potters practice occupational endogamy, intermarrying only with potters or weavers, either of their own locality and linguistic group or outside it. Similarly Williams (1964) stated that a minority group is a self conscious social aggregate with hereditary membership and high degree of in group marriage. Thus, generally inter-marriage as an important condition for social ties and group integration, and practiced by the group so as to maintain social distance.

#### **4.2.1.5. Degree of Worshiping in Common Churches/Mosques**

With regard to the degree of worshiping in common churches/mosques, the findings of the present study (as revealed in section 4.1) indicate that, craft groups use the same churches/mosques as the non-crafts community for worshiping purposes. This means both groups claimed that there is no discrimination in churches/mosques that the handicraft workers face. The ANOVA result, however depicts that, there is significant difference between the scores of the two groups. Though, the mean scores of both groups is below average which indicate low level of discrimination in the given aspect, the non-

craft group mean score (Mean = **1.91**) is a bit greater than the mean score of the craft group **1.52**; which further entails the presence of some kind of discrimination against craft people in churches/mosques. This discrepancy may be because of the fact that, there might be some situations that handicraft workers are discriminated in churches/mosques that is more noticed by non-craft community. This result however, is not unexpected, since there are other studies which indicate the presence of some kind of exclusion of craft people in churches. For instance, Pankhrust reported that marginalized minorities used to be buried separately and are not allowed to participate in burial associations (2001:5)

Another explanations about the issue, also obtained from results of the focus group discussion. The majority of non-craft and craft groups reported that craft people are not discriminated in using churches for worshipping purposes. Similarly some of the craft worker participants reported that they are strong believers of an orthodox religion. The other respondent from non-craft community reported that even if craft workers children attend church education to a higher level, they will never become deacons, let alone priests. The same respondent argues that “They are not real orthodox, and as “Buda” (evil eye) they are not pure to share the sacred secrets of our Church”. Thus, both groups agree that this particular discrimination is due to the fact that craft people are suspected of having a different religion and considered impure since they are considered as having secretive relation with “*hyenas*”. Moreover, the majority non-craft group have a belief that craft workers are changed in to hyenas during the night and eat dead animals, including dead human being by digging up corpses. There fore, by the orthodox majority, this phenomenon is a series taboo, craft people are not allowed to give religious services in orthodox churches. During the focus group discussion, one participant said there is one church in “*Kechene*” which is named “*MedhaneAlem*”, and some non-craft people living outside of “*Kechene*” called this church “*YeJiboch Mekabir*” (i.e. the church where hyena people are buried”). Thus, the society discourages interpersonal relationships and maintains social distance against physical contact with members of this occupational Minority. Accordingly, the presence of craft workers in church prayers and religious ceremonies is discouraged rather than forbidden.

#### 4.2.1.6. Use of Derogatory Names and Phrases in Connection with Handicraft Workers

Concerning the use of derogatory names, or phrases in connection with handicraft workers, the mean scores (refer section 4.1) for non-handicraft and handicraft groups implies that, both groups claimed derogatory names, phrases are usually used to express craft workers as well as their craftwork. The ANOVA result also explains the non-craft group are not statistically different from handicraft group in their mean scores; in which both groups reported the use of derogatory names and phrases to identify craft workers as well as their craft work. In line with this *Tibebu* (1994) said that, in some parts of Ethiopia for instance in the south-west, the occupational minorities were called by nick names like “*watta*” “*buda*” (one with evile eye) by the *oromo*, “*manjo*” by the *kaffans* and “*manni*.” by the *Konso*.

This quantitative result is also inline with the results obtained from focus group discussion. The obtained data show that people who engaged in craft work, the craft work itself and the craft workers residence, all are associated with some kind of pejorative terms which consequently justify **spatial** as well as **social segregation**. The derogatory terms, *Buda* (evil-eyed), “*yesew Jib*” (human hyena) are used with respect to their magical power. And similarly, the *Buda* stigma attributed to the group have been extended to the geographical dimension so that place names have become derogatory terms connoting the evil eye syndrome against artisans. “*Moretie*”, “*kolegna*” and “*Mouritius*” are other negative terms used to identify potters. “*Moret*” is one of the place name commonly associated with the negative social stereotype and it is believed that the majority of craft-workers were coming from this region, where it is known to have a relatively large population of crafts people. Thus, the majority group used the terms “*moretie*” and “*Buda*” interchangeably. Besides, craft workers residence area is restricted to “*Kechene*” in Addis Ababa, where it is the largest craft workers’ quarter; this part of the city also seems to bear the social stigma, in which many people associate place name *kechene* with the notion of the evil eye (*Buda*) and hence crafts people. Thus, craft workers in Addis living by segregating themselves at *Kechene* are identified as *moretie*.

Thus, persons supposedly from this settlement are considered as the most capable of inflicting the evil eye. The surrounding community identifies this people with the place and calls them “*Kechenewoch*” (people of *Kechene*). Thus, since *kechene* is conceived to be the most dangerous place where the evil eye spirit resides, for the dominant majority this group and the area share the social stereotype so that the one is to be implied in the other. In terms of occupation, the majority identify craft workers as *baleej*; (owner of hand), and weavers identified as “*kutit betash*” (thread breaker). All these terms were meant to differentiate the group from the rest of society as a despised and feared cast.

#### **4.2.1.7. The Societal Belief that Craft Workers have Unique Identity**

A close observation of the quantitative computation with regard to the belief that craft workers differ in their identity from the non craft community revealed surprising results. As it is clearly put in section 4.1, the findings confirm that, the non-handicraft group believed that craft workers are different in their identity from the majority society. However the craft workers themselves do not accept that they differ in their nature from the majority society. The ANOVA summary also entails that there is significant difference between groups in their mean scores. Meaning that the two groups have different position with regard to the uniqueness in the nature of craft workers. This result also has some theoretical background. Some scholars indicated that there is a belief that especially in places where dietary proscriptions are crucial markers of status and identity, food avoidance are the basic common cultural denominator signifying rank and difference (Pankhrust 2001:7), So that this minority groups are suspected of eating food such as meat of dead animals (including dead human body from graves) which is highly prohibited by the majority. The polluting nature of the minorities is often explained as being a result of the “impure” meat that they are believed to eat (Silverman 1978). Thus It may be because of these believe that the majority society to think of this minority groups as different.

On the other hand this finding of the study contradict with some studies by other scholars. For instance the study of Nahusenay (1998) about the **weavers and potters in Gurage Society** revealed that, now a days craft workers are not considered different from the other Gurage, and this has led people who are not members of the marginalized groups becoming involved in craft work as a source of additional income.

Respondents from the non-craft group said that, craft workers are not the same with us because they are said to have *magical power*, which is used to turn themselves in to hyena during the nigh to eat dead animals. That is, according to the non-craft group respondents the “*Buda*” is used to eat human and animal flesh by changing their mode of existence. Thus, at night they chew a *mysterious plant root* and *roll over ashes* then change themselves in to hyena, and once turned into hyenas, they are said to hunt any live or dead, human or animal. Because of this belief, they are commonly insulted as “Jib”, (hyena), “*Ahya bela*”, (donkey eater), all connoting “Buda”. In all such myths, it seems possible to think of some notion of pure/impure as a marker of group difference and source of contempt. In relation to this other studies also portrayed this perception of the society. For instance Solomon (2002) wrote about craft workers in “menz” are stereotyped as “*yesew Jib*” (human hyena). Similarly, Haberland (1979) claimed that, in some parts of Ethiopia craft workers are stereotyped as unique creatures since they are seen more as associated with nature and the wild and even in extreme cases descended from unions with animals.

Although the majority society have all these negative perceptions about craft people, the craft people themselves do not accept that they are different from the majority society. During the focus group discussion one participant, from handicraft groups said that, “*we have full number of body organs, we eat, we drink, we sleep, we work, we become sick and finally we also die like them, so what makes us different from them? And even we have better mind than them, because we are “Tebibans” (skilled in “nature”)*”. In line with this Tibebe (1998) claimed that, despite the fact that the occupational minorities deny a separate identity, they seem to have developed a sense of group belongingness as

they used to differentiate themselves. Thus, craft workers are despised as well as feared since the majority believed that they are different in creation and attributes from the human world.

#### **4.2.1.8. Extent of Buying and Using Handicraft Products by the Society**

With regard to how much the society buy and use handicraft products, both the non-handicraft and handicraft groups argued that, the community use handicraft products for different house hold purposes regardless of any discrimination. This products are vital for the society's daily activities, though the people who are making these objects are suffering from many social and psychological problems. When emphasizing this situation, Silver man (1999) wrote that, these people, the power and knowledge they possess allow them to "create" useful things, for instance, to transform earth (clay) in to pots, or rocks (iron ore) in to tools and weapons. However, these powers are perceived as dangerous, potential sources of illness and even death, as a result these people are isolated from the rest of society. Pankhrust also claimed that, these people play important roles in the societies among whom they live, and yet they have such a low status that many of them are not considered to be "*not real people*" by the majority around them(2001).

#### **4.2.1.9. Social Discrimination**

The mean results in section 4.1., indicated that, both handicraft and non-handicraft groups confirmed the presence of social discrimination against craft workers by the surrounding community. The ANOVA result also entails that there is no significant difference between the two groups in their scores of social discrimination.

The result is not unexpected, since other studies also found that craft workers are highly socially despised groups by the surrounding society. For instance, the study results about the craft workers in Menze society by Yirgu (2000) show that the community of craft

workers seems to be a distinct social group who are both isolated in space and excluded from mainstream social life. Similarly, Haberland (1979) explained, the social marginalization of craft workers is characterized by segregation and non-reciprocal relations and mainly expressed in restrictions on social interaction, commensality, joint labor member ships, burial practices and most profoundly inter-marriage.

Social discrimination will be more understood when each area of discrimination is examined. From the previous discussion, the researcher has tried to discuss different areas of social discrimination that handicraft people faced. Both quantitative and qualitative results were used to examine the degree of social discrimination. For instance, both qualitative and quantitative results show that there, is high degree of discrimination by the surrounding society on the handicraft workers particularly in the following areas.

- Participation of both handicraft and non-handicraft groups in different social events including local (mahiber, Edir, Ekub), religious (mahiber, “Tsiwa”) associations and wedding and burial ceremonies
- Social interaction between children of handicraft and non handicraft groups
- Inter-marriage between non-craft and craft groups
- Use of derogatory names and phrases by the majority society to identify handicraft workers

However, from the results (both quantitative and qualitative ) it is possible to understand that there is less degree of discrimination in the following situations.

- Worshiping in common churches/mosques
- accessibility of schools to the children of handicraft people
- use of handicraft products by the society

Thus, with respect to the above issues, craft workers do not face high discrimination; however it does not mean that each and everything is smooth for them in the above aspects. That is, they can use churches for worshipping, burial and other related services, but still they are not allowed to become **deacons** or **priests** no matter how much church education they learn (as the qualitative data shows). Similarly, craft workers as well as their children are not denied their rights for school and related services. However, craft workers’ children do not seem to be secure in their social interaction with the school

children from non craft community. That is, they are insulted and humiliated by other children in relation to the craft work that their families are working.

Thus, in general term, both the quantitative and qualitative results reveal that there is high degree of social discrimination craft workers face still today, in this early stage of the 21<sup>st</sup> century. Thus, the relationship between the minority craft people and majority dominant is characterized by social distance and negative attitudes towards each other. Accordingly, Shaefer (1984) claimed that, prejudice, stereotypes, discrimination, and segregation are key concepts in understanding tangled patterns of group relationships. Thus, in the patterns of majority-minority situations it is believed that prejudice and discrimination against the minority groups are common phenomenon.

#### **4.2.2. The Psycho Social Consequences of Social Discrimination on Craft Workers**

As mentioned in section 4.1., the research question to be answered is; *is the influence of social discrimination on the psycho-social experiences of craft workers statistically significant?* Thus , the psycho-social variables i.e. self-esteem, sense of self and degree of social interaction will be under discussion.

##### **4.2.2.1 The influence of Social Discrimination on Self-Esteem**

The results of this study, as mentioned in section 4.1 indicated that social discrimination significantly affects the self-esteem of craft workers. This is inferred from the mean score (Mean = **2.441** and SD = **0.482**) of the group, which is less than the average score, implies that the group has low level of self esteem. This result is also in line with Pearson correlation coefficient  $r = -0.524$ ,  $P < 0.05$ , which entails, there is a significant negative association between self-esteem and social discrimination. That is, as social discrimination increases, self esteem decreases significantly and vice versa. In line with the result of this study, Hoggen (2005:371) explained “socially stigmatized groups, by definition, devalued in by society have relatively low status and little power and find it difficult to avoid society’s consensual negative image of them. Consequently, these groups tend to internalize these evaluations and can form unfavorable self-image that can

be manifested as low-self esteem". Moreover the result of the present study also revealed that the mean scores between groups (i.e. those who say there is high discrimination and those who say there is less discrimination) was compared. Then, the mean score of self-esteem of those who say there is high discrimination (mean = 2.203, Sd = 0.347) is less than the mean score of those who say there is less discrimination (mean = 2.748). Besides, the ANOVA computation also shows that there is significant difference between the two groups in their score of self-esteem. Therefore, those who claimed high discrimination develop lower self-esteem than those who claimed less discrimination. Even if there exists a difference the trend shows that both groups have lower self esteem.

Thus, these occupational minorities who face social discrimination, the societal values and belief affect negatively their psychological well being. Similarly, being deprived of opportunities for social contacts like being deprived of affection, prestige, love etc adversely affect the personality pattern of an individual. Thus, self-esteem which is defined as feelings and evaluations of one self is a reflection of successful social connectedness (Lahey 2003). That is, the evaluation one has about him/her self is more the result of other perceptions about himself or herself. Thus, craft workers as a minority group face social exclusion by the majority society and consequently they are harmed psychologically. Like wise, Hoggen (2005) also connoted that the victims of prejudices suffer material and psychological disadvantage, low self esteem, stigma, depression and physical and verbal abuse. Social discrimination against craft workers also manifested not only by the exclusion from social activities, but also prejudices and negative stereotyping are another patterns observed in their intergroup relation. Likely, Sodrow (1990) connoted that derogatory labels or negative stereotyping towards minority groups have a heavy emotional loading that intensifies the rejected individual unfavorable attitudes towards self and towards the group.

#### **4.2.2.2. The Influence of social discrimination on sense of self**

Concerning the influence of social discrimination on the sense of self, the mean score of the sample group (N = **95**, Mean = **3.411**, SD = **0.579**) shows that there is low sense of self among the group. On the other hand the mean scores of the group (Mean = **3.719**, SD = **0.308** Mean = **3.01** SD = **0.592**) for those who reported high discrimination and those who reported low discrimination respectively refer that, those who report high discrimination develop low sense of self than those who reported less discrimination. The ANOVA result also shows that there is significant difference in the scores of sense of self between groups those who reported high discrimination and low discrimination. This finding is also in line with other findings. For instance, Getachew fulle in his report on “the status of craft workers in south west Ethiopia” wrote that, a craft worker involved in tannery has claimed that “He feels inferiority and unhappy because his neighbors disrespect and despised him because of being engaged in tanning” (Pankhrust and Freeman 2000). Theoretically, as Simpson (1958) argues ‘minority group members who feel torn between their association with the group in which they are categorically placed by prejudice and their feeling of identification with the dominant society may lack security and stability’. By the same token, craft workers as members of an ostracized group have traditionally been put in a similar situation.

The findings could also be explained in terms of the degree of correlation between social discrimination and sense of self among groups. Pearson coefficient correlation was computed and the result ( $r=0.659$ ,  $P<0.01$ ) indicate that there is significant negative correlation between sense of self and social discrimination. That means, the higher the social discrimination, the lower the sense of self and vice versa. Thus, the occupational minority might develop sense of inferiority since they are extremely forbidden to socially mix to the host society. Supporting this finding, Hakemulder (1980) pointed out that the handicraft workers are considered as inferior because of the job they are engaged in. Similarly, Hallpike cited in Tibebe (1998) wrote that the artisans most commonly despised are weavers smiths, potters, tanners, hunters and wood workers among the *Gurage* are considered the most inferior by the surrounding society.

#### **4.2.2.3. The influence of Social Discrimination on the Social Interaction of Craft Workers with the Non-Craft group**

The mean score results, of the total sample group (N = **95** Mean = **3.11**, SD = **0.642**) shows that the handicraft groups moderately interact with the non-craft group. Moreover, Pearson moment coefficient correlation was computed (N =**100**, r = **0.642**, **P<0.01**) and explains, that there is a, significant negative correlation between social discrimination and social interaction. That means the higher the discrimination, the lower the social interaction and vice versa. The result of the study also has a theoretical background. For instance, Greene (2001) pointed out that social exclusion is a process by which people are separated or set apart or a form of social distance which defines the boundaries between groups, locates the groups in the hierarchy and regulates their interaction. Thus, social marginalization is the basic characteristics of the relationship between dominant groups and marginalized minorities. Similarly, Pankhrust and Freeman (2001) reported that the occupational minorities (craft workers) are not often welcome at the social events of the dominant group (farmers); though the members of the minority group may be expected to attend the social events of farmers, the latter will generally not reciprocate.

On the other hand, the study also reveals that there is significant difference (at  $p<0.05$ ) in the mean scores of social interaction between those groups who say there is high discrimination (Mean = **2.708** N = **58**, SD = **0.972**) and those who say there is low discrimination (Mean = **3.635** N = **37** , SD = **0.415**). In other words, those who say there is high discrimination have lower social interaction with the non-craft community than groups who say there is less discrimination. Thus, this result also shows that even among craft workers there are some groups who face less discrimination and in turn their social interaction with the dominant non-craft group is higher than those who claimed the presence of high discrimination. This result may occur due to the fact that all types of occupational minorities may not be despised by the society at equal degree. Accordingly, Pankhrust reported that in “Kambata”, Fuga who work as tanners and potters are the most marginalized groups, while smiths live among the farmers and there is little real discrimination or sense of separate identity (2001). On the same token, the Fuga (basket weavers and wood workers) in Gurage society, are the most distinct minority group, and the most marginalized, however, weavers are not considered different from the other

Gurage (Silverman 1999). In the urban settings also particularly in *Addis*, from personal observation of the researcher it is possible to say that potters and smiths are more socially discriminated than weavers. Since the majority potters and smiths are migrated in from the Amahara region of Ethiopia and they believed to belong the “Falasha” who are considered as possessors of “evil eye” (*Buda*). while the majority of weavers residing around “*Shiromeda*” near to *Kechene* are descended from the southern parts of Ethiopia.

# Chapter Five

## Summary, Conclusions And Recommendations

### 5.1. Summary

The main purpose of the study was to examine the psycho-social consequences of social discrimination upon craft workers in Addis Ababa region. Thus, the following research questions were designed.

1. To what extent do craft workers socially discriminated by the majority non-handicraft community?
2. Does social discrimination has an influence on self-esteem of craft workers?
3. Does social discrimination has an influence on sense of self of craft workers?
4. Does social discrimination significantly affect social interaction of craft workers with the non-craft group?

A descriptive survey research design was used to test the aforementioned research questions; in which a total number of one hundred seven sample participants from craft-workers and thirty four participants from the non-craft surrounding community was took part in the study.

The study was conducted in the associations of craft workers that were organized under small scale industries in Addis Ababa region, Gulele sub city, Kebele 16. All craft workers in the associations. ( i.e.33 potters and 54 weavers) were taken as participants of the study using available sampling procedure. Moreover, 20 participants were taken from the population of black smiths around kechene Kebele 14, Gulele sub-city, by available sampling technique. Similarly from the non-craft community thirty four (34) participants were taken by simple random technique from a total population of one-hundred seventy eight (178) house holds who are not engaged in craftwork in Kechene area Kebele 14..

The questionnaires were filled out by the non-handicraft and handicraft sample groups. The first questionnaire contains items measuring social discrimination was completed by the non-craft sample groups. And the second questionnaire which consists of items measuring social discrimination, social interaction, self-esteem and sense of self was filled by sample of handicraft groups. All of the self-report tests were likert type five point scale to measure the given constructs. Moreover, in order to substantiate the quantitative data obtained through questionnaires, focus group discussion was held for both groups (i.e. 10 craft workers and 10 non-craft groups). The collected data was analyzed using SPSS package version 11.00 to facilitate breakdown and organization of the data. Descriptive statistics, one-way analysis of variance and Pearson correlation procedure were employed to analyze the data and to find out statistical results. While the data collected from focus group discussion were used to supplement quantitative findings.

According to the findings, there is social discrimination against craft workers by the surrounding society. This result of the study has been confirmed by both groups. That is, the handicraft groups claimed that the surrounding society prejudice and discriminate them. The non-craft group also insure the discrimination of craft workers in different aspects. Both group of respondents reported that there are restrictions in the participation of various social events including local associations (*mahiber, Edir, Ekub*) and wedding and burial ceremonies. Moreover, both groups avoid inter-marriage between them. There is also the use of derogatory names and phrases like, *buda, moretie, Kolegna, Yesew Jib*, by the surrounding non-craft group to express contempt towards handicraft workers. All these indicate that there is some sort of social discrimination by the society against craft people. On the other hand, the findings of the study entailed that there is less degree of discrimination in some aspects including using churches, use of handicraft products and accessibility of schools for children of craft workers family.

The study also came up with the empirical evidence confirming that social discrimination significantly affects self esteem of craft workers. Statistically significant difference in the level of self-esteem was observed between respondents who claimed higher

discrimination and who claimed lower discrimination. That is the higher the discrimination the lower the level of self esteem and vice versa, which implies the more the discrimination felt by the respondents the lower their self-esteem will be and vice versa. As far as the interrelationship between social discrimination and self esteem concerned, significant and strong correlation was found.

The findings also revealed that, there is low sense of self among craft workers. Though sense of self can be influenced by many factors, being discriminated further declines handicraft's sense of self. This is concluded from the finding that sense of self is significantly vary between groups who felt high discrimination and less discrimination. Moreover, there is high correlation between social discrimination and sense of self at significant level.

Finally, the finding of the study revealed that there is moderate level of social interaction between craft workers and non-craft community. In this case also there is significant difference in the degree of social interaction between those who claimed the presence of high discrimination and low social discrimination. It was also obtained that there is significant and negative correlation between social discrimination and social interaction.

## 5.2. Conclusions

**Based on the findings of the study the following conclusions have been drawn**

1. Handicraft workers face social discrimination in various ways by the society. The surrounding society puts limitation to what extent that the handicraft workers socially mix with them. The handicraft workers are not encouraged to participate the social events of non-craft community including wedding ceremonies, and local association like “*mahiber*”, “*Edir*”, “*Ekub*” etc. on the same token, the non-craft groups do not participate freely the social events of craft-groups. Moreover there is high degree of restriction in mixed-marriage in groups. Besides, the non-craft community uses derogatory names and phrases to identify handicraft groups which enhance further discrimination of the groups. However, there are some aspects, including access to schools, using churches, and use of handicraft products, which are less degree of discrimination has been observed.
2. In general, social discrimination has a significant influence on the level of self-esteem of handicraft workers. Moreover, craft groups who claimed high social discrimination have significantly lower level of self esteem than those who felt low social discrimination. This means, the level of self-esteem of craft workers can vary on account of the degree of discrimination felt by the groups. It was also obtained that, there is a significant negative correlation between self-esteem and social discrimination.
3. As it was found out, social discrimination has an effect on the sense of self of craft workers. Similarly, those groups who reported less degree of discrimination have significantly higher sense of self than groups who felt high discrimination. The findings also explained that, there is significant negative correlation between sense of self and social discrimination.

4. Although there is moderate level of social interaction between craft workers and non-craft groups, the craft groups who say they are being discriminated have significantly lower degree of social interaction than groups who claimed low discrimination. That is, the higher the discrimination felt by the groups, the lower the degree of social interaction between them and vice versa. Besides, there is a significant and negative correlation between social interaction and social discrimination. Thus, even if both are from craft-workers group, the higher the discrimination felt by them the lower the degree of social interaction.

### **5.3. Recommendations**

1. Craft workers integration with the non-craft community should be facilitated in such away that craft people should be familiar with the use of technology so as to produce quality objects, thus the products will be available in large markets; since market places are one of the most important situations which allows the coming together of the feared out caste group and the excluding dominant majority. That is the most visible physical proximity, interaction, and economic exchange between members of the two groups have been realized in market situations, thus craft workers as members of feared and despised groups, are expected and accepted as indispensable economic partners. As it gives them an opportunity that allows physical contact in space, face to face exchange of ideas and economic goods with the dominant group, spatial segregation and social exclusion against craft workers will be lifted away.
2. The government and concerned bodies should work on changing self-perception of craft workers by empowering them with knowledge and power, to enable them to see beyond their local culture and consequently assure equality.
3. As proximities in space and frequent physical contacts are likely furthering the possibility and sphere of craft workers socio-spatial inclusion, thus the government and concerned bodies should change the collective pattern of handicraft workers by encouraging them to build houses amidst the non-craft community.
4. Besides of the societal traditional belief about “evil eye” associated with craft workers, the social-status of the occupational minorities is highly influenced by their economical position. The government and NGO’s should create a favourable working environment that enable these people to get life-changing benefit from their occupation. Thus, the concerned bodies should help to improve the skills of craft people through training and the provision of improved technology.
5. The media should intensively work on promoting the handicraft products of and changing the negative attitude and belief of the society towards craft people.

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# Appendix I

ADDIS ABABA UNIVERSITY  
FACULTY OF EDUCATION  
DEPARTMENT OF PSYCHOLOGY

The purpose of this questionnaire is to collect data on the degree of Social Discrimination imposed by the society towards Craft people and its Psycho-social, Consequence. This questionnaire is to be filled in by craft people, thus you are cordially asked to give genuine and precise responses for each item. Right at the outset, I assure, you, that the information you provide will only be used for research purposes and be confidential. Thank you, in advance, for your cooperation and timely responses.

**Instructions:** Put this (✓)mark under you choice for each item. No need of writing your name

## Part I. Background information

### 1. Age

- a. <18
- b. 19-36
- c. 37-54
- d. >54

### 2. Sex                      a. Male      b. Female

### 3. Educational status

- a. Illiterate
- b. Elementary level
- c. High school level
- d. College level

**Instruction:-** For the following scale, there are alternatives for each item rated as “Strongly Agree” “Agree”, “Undecided”, Disagree”, “strongly Disagree”. Thus you are cordially asked to put this (√) mark under your choice accordingly. There are no correct or wrong answers for each item.

**Part II:** The following items are intended to measure degree of social discrimination handicraft workers faced

No.	Items for measuring degree of Social-Discrimination	strongly agree	Agree	Undecided	Disagree	Strongly disagree
1	Craft workers mostly are prejudiced and discriminated by non-hand craft community in their participation of various social events like wedding ceremonies and local associations(i.e. mahiber, Ekub, Edir)					
2	Children of craft workers family mostly play/mix with children of non-craft group.					
3	Children of craft workers family are discriminated from various school situations.					
4	People from craft work usually can marry with people from non-craft group					
5	Derogatory names and phrases are usually used to express craft workers					
6	Craft-workers can use churches/mosques for worshipping purpose without any discrimination					
7	As a craft worker I believe that I have identity different from the non-craft community					
8	The community buys and uses handicraft products					

**Part III-** Items measuring degree of social interaction between handicraft and non-handicraft groups

No.	Items for measuring degree of social-Interaction	strongly agree	Agree	Undecided	Disagree	Strongly disagree
1	I usually make friends from people who are not engaged in craft work					
2	There is usually inter-marriage between non-craft and craft groups					
3	As a craft worker, I believe that I have unique identity and value different from the non-craft community					
4	I allow people from non-craft group to participate in various social events of "ours"					
5	As a craft worker, I have lower position when compared to the non-craft community					
6	The society usually uses derogatory labeling to express craft-workers					
7	Children of craft-workers family usually discriminated from school situations in relation with being from craft groups					
8	Children of craft workers usually socialize with children from non-craft community.					

**Part IV-** Items measuring degree of self-esteem of craft workers

No.	Items Measuring Self Esteem	strongly agree	Agree	Undecided	Disagree	Strongly disagree
1	I feel that I am a person of worth, at least on an equal plane with others					
2	I feel that I have a number of good qualities					
3	All in all, I am inclined to feel that I am a failure					
4	When people point out my mistakes, I feel they are degrading me					
5	I feel I do not have much to be proud of					
6	On the whole I am satisfied with myself					
7	I certainly feel useless at times					
8	how I feel about my self if more important than others' opinion of me.					
9	I enjoy socializing.					
10	I can accept criticism with out feeling put down					
11	I point out other people's mistakes, no matter how minor					
12	Most people around me seem to have a better life than I do					
13	I am afraid of being rejected by my friends					
14	I deserve love and respect					

**Part V** Items measuring sense of self

No.	Items measuring sense of self	strongly agree	Agree	Undecided	Disagree	Strongly disagree
1	I feel inferior or inadequate as a person					
2	I have lower status when compared with other peoples					
3	I am not capable of doing things that are simple for others					
4	I feel that I can grow up					
5	If I don't do as well as others, it means that I am an inferior					
6	I will never be as skilled or as smart as I should be					
7	I believe that I am superior to most people					
8	I wish I could have more respect for my self					
9	I am ashamed of my identity					

# Appendix II

ADDIS ABABA UNIVERSITY

FACULTY OF EDUCATION

DEPARTMENT OF PSYCHOLOGY

The purpose of this questionnaire is to collect data on the degree of social discrimination imposed by the society towards craft people. This questionnaire is to be filled in by non-craft people, thus you are cordially asked to give genuine and precise responses for each item. Right at the outset, I assure you that the information you provide will only be used for research purposes and be confidential. Thank you, in advance, for your cooperation and timely responses.

Instructions: Put this (✓) mark under you choice for each item. No need of writing your name

## Part I. Background information

1. Age

- a. <18
- b. 19-36
- c. 37-54
- d. >54

2. Sex            a. Male     b. Female

3. Education status

- a. Illiterate
- b. Elementary level
- c. High school level
- d. College level

**Instruction:-** for the following scale, there are alternatives for each item rated as “Strongly Agree” “Agree”, “Undecided”, Disagree”, “strongly Disagree”. Thus you are cordially asked to put this (√) mark under your choice accordingly. There are no correct or wrong answers for each item.

No.	Items measuring degree of social-discrimination	strongly agree	Agree	Undecided	Disagree	Strongly disagree
1	People from craft group usually participate in social events like wedding ceremonies and local association including mahiber, Edir, Ekub etc of non-craft groups					
2	Children of non-craft community are usually allowed to socialize with children of craft-group					
3	Children of craft workers family discriminated from various school situations					
4	People from non-craft group usually marry with people from craft group					
5	The non-craft community usually uses derogatory names and phrases to express craft-workers					
6	Craft workers can use churches or mosques for worshiping purpose without any discrimination					
7	I believed that craft workers have unique identity different from the non-craft community					
8	The non-craft community usually use hand-craft products for daily life					

# Appendix III

## አዲስ አበባ ዩኒቨርሲቲ ትምህርት ፋካልቲ ሳይክሎጂ ት/ክፍል

### በተሳታፊዎች የሚሞላ መጠይቅ

ውድ ተሳታፊዎች

የዚህ መጠይቅ ዋና ዓላማ በእደ-ጥበብ ባለሙያዎች በሚደርስባቸው ማህበራዊ መገለል እና ያስከተለው ስነ-ልቦናዊ እና ማህበራዊ ችግሮች ላይ መረጃ ለማሰባሰብ ነው። ስለዚህ ይህንን መጠይቅ የሚሞላው በእደ-ጥበብ ባለሙያዎች ሲሆን የሚሰጡት ማንኛውም መረጃ ለጥናቱ ዓላማ ብቻ የሚውል እና በተጨማሪም የተገኙት መረጃዎች በሚስጥር የሚጠበቁ ናቸው። ለጥናቱ አላማ መሳካት የእርስዎ መልስ ጠቀሜታው በጣም ከፍተኛ ስለሆነ ለተከታዮች ጥያቄዎች እውነተኛውን መልስ በመስጠት እንዲተባበሩን በትህትና እጠይቃለሁ። በቅድሚያ ስላደረጉት ትብብር አመሰግናሁ።

### መመሪያ

- ትክክለኛ ምርጫውን በእያንዳንዱ ጥያቄ ፊት ለፊት ባለው ሳጥን ውስጥ ይህንን (✓) ምልክት በማስቀመጥ ያመልክቱ።
- ስምዎን መጻፍ አያስፈልግም።

### ክፍል አንድ የግል መረጃ

#### 1. እድሜ

- ሀ. ከአስራ ስምንት ዓመት በታች
- ለ. ከአስራ ዘጠኝ እስከ ሰላሳ ስድስት
- ሐ. ከሰላሳ ሰባት እስከ ሃምሳ አራት
- መ. ከሃምሳ አራት አመት በላይ

#### 2. የታ ሀ. ሴት ለ. ወንድ

#### 3. የትምህርት ሁኔታ

- ሀ. ምንም ያልተማረ
- ለ. አንደኛ ደረጃ የደረሰ
- ሐ. ሁለተኛ ደረጃ የደረሰ
- መ. ከፍተኛ ትምህርት የደረሰ

**መመሪያ** ከዚህ በታች የቀረቡትን ዝርዝር ነጥብ አንብባችሁ በመገንዘብ በእያንዳንዱ

ነጥብ ላይ አንተን/አንቺን በሚመለከት 'በጣም እስማማለሁ'፣

'እስማማለሁ'፣ 'መልስ የለኝም'፣ 'አልስማማም'፣ 'ፈፅሞ አልስማማም'

ተብለው በሰንጠረዥ በቀረቡት አማራጮች ትይዩ የ√ምልክት በማድረግ

ምላሻችሁን ስጡ።

**ክፍል ሁለት የሚከተሉት ጥያቄዎች የእደ-ጥበብ ሰዎች የሚደርስባቸውን ማህበራዊ መገለል የሚዳስሱ ናቸው**

ቁ		በጣም እስማማለሁ	አልስማማም	መልስ የለኝም	አልስማማም	ፈፅሞ አልስማማም
	በእደ ጥበብ ሙያ ካልተሰማራው የማህበረሰቡ ክፍል ጋር በተለያዩ ማህበራዊ ጉዳዮች ለምሳሌ እንደ ሰርግ፣ ማህበር፣ እቁብ፣ መሳተፍ አልችልም					
	የእደ-ጥበብ ባለሙያ ልጆች የእደ ጥበብ ባለሙያ ካልሆኑ ልጆች ጋር አብረው መጫወት ይችላሉ					
	የእደ ጥበብ ባለሙያ ልጆች ከሙያው በተያያዘ ጉዳይ ከትምህርት ቤት በተለያዩ ጉዳዮች ተገልለው ያውቃሉ					
	በእደ-ጥበብ ሙያ ያልተሰማሩ የማህበረሰብ ክፍሎች በእደ ጥበብ ሙያ ከተሰማሩ ሰዎች ጋር በጋብቻ መዛመድ ይችላሉ					
	በእደ ጥበብ ሞያ ካልተሰማራው ማህበረሰብ ክፍል ጋር በጋራ ቤተክርስቲያን ወይም መስጊድ ለአምልኮት ያለምንም ችግር መጠቀም እንችላለን					
	ማህበረሰቡ ለእደ ጥበብ ባለሙያዎች እና ለሙያው ቅፅል ስም ወይም አባባል ይጠቀማሉ					
	እንደ እደ-ጥበብ ባለሙያነቴ ከማህበረሰቡ የተለየሁ ነኝ ብዬ አስባለሁ።					
	ማህበረሰቡ የእደ-ጥበብ ውጤቶች ገዝቶ ይጠቀማል።					



**ክፍል አራት የሚከተሉት ጥያቄዎች የእደ-ጥበብ ባለሙያዎች ስለራሳቸው ያላቸውን አመለካከት የሚለኩ ናቸው።**

ቁ		በጣም እስማማለሁ	አልስማማም	መልስ የለኝም	አልስማማም	ፈፀሞ አልስማማም
	እንደማንኛውም ሰው እኔም ዋጋ እንዳለኝ ይሰማኛል					
	ብዙ መልካም ጎኖች አሉኝ ብዬ አስባለሁ					
	በብዙ ነገር ያልተሳካልኝ ሰው ነኝ ብዬ አስባለሁ					
	ልኩራብት የምችለው ብዙ ነገር እንደሌለኝ ይሰማኛል/ አስባለሁ					
	በአጠቃላይ በእኔነቴ እረካለሁ					
	አንዳንድ እርባና-ቢስነት ይሰማኛል					
	ከሌሎች ሰች ጋር መቀላቀል ደስ ይለኛል					
	የሌሎችን ትችት የበታችነት ሳይሰማኝ መቀበል እችላለሁ					
	የሌሎችን ስህተት በቀላሉ መናገር እችላለሁ።					
0	በአካባቢዬ ያሉ ብዙ ሰዎች ከኔ የተሻለ ህይወት የሚኖሩ ይመስለኛል					
1	በጓደኞቼ መገለልን እፈራለሁ					
2	ልወደድና ልክበር ይገባኛል					
	ስለራሴ ያለኝ ግምት ሌሎች ከሚሰጡኝ አስተያየት ይበልጣል					
4	ሰዎች ስህተትን ሲነግሩኝ ያቃለሉኝ ይመስለኛል					

**ክፍል አምስት የሚከተሉት ጥያቄዎች የእደ-ጥበብ ባለሙያዎች ስለራሳቸው ያላቸውን ግምት የሚመዘኑ ናቸው፡፡**

ቁ		በጣም እስማማለሁ	አልስማማም	መልስ የለኝም	አልስማማም	ፈፅሞ አልስማማም
	የበታችነትና ብቁ ያለመሆን ስሜት ይሠማኛል					
	ከሌሎች ጋር ሲተያይ ያነሰ ደረጃ አለኝ					
	ለሌሎች የሚቀል ነገር ለኔ ይከብደኛል					
	ወደፊት የተሻልኩ ሰው እንደምሆን ይሰማኛል					
	እንደሌሎች ሰኝ ብቃት ከሌለኝ የበታች ነኝ ማለት ነው					
	መቼም ቢሆን መሆን የሚገባኝን ያክል መሆን አልችልም፡፡					
	ከብዙዎች የተሻልኩ ነኝ ብዬ አስባለሁ					
	ለራስ የተሻለ ክብር/ግምት ቢኖረኝ ደስ ይለኝ ነበር					
	በማንነቴ ብዙም አልከራም					



**መመሪያ** ከዚህ በታች የቀረቡትን ዝርዝር ነጥብ አንብባችሁ በመገንዘብ በእያንዳንዱ

ነጥብ ላይ አንተን/አንቺን በሚመለከት "በጣም እስማማለሁ"፣

"እስማማለሁ"፣ "መልስ የለኝም"፣ "አልስማማም"፣ "ፈፅሞ አልስማማም"

ተብለው በሰንጠረዥ በቀረቡት አማራጮች ትይዩ የ√ምልክት በማድረግ

ምላሻችሁን ስጡ።

**ክፍል ሁለት የሚከተሉት ጥያቄዎች የእደ-ጥበብ ሰዎች የሚደርስባቸውን ማህበራዊ**

**መገለል የሚዳስሱ ናቸው**

ቁ		በጣም እስማማለሁ	አልስማማም	መልስ የለኝም	አልስማማም	ፈፅሞ አልስማማም
	በእደ-ጥበብ መያዝ ከተሰማሩ የማህበረሰብ ክፍሎች ጋር በተለያዩ ማህበራዊ ጉዳዮች ለምሳሌ እንደ ሠርግ፣ ለቅሶ፣ ማህበር፣ እቁብ፣ እድር፣ አብረን እንሳተፋለን።					
	የእደ-ጥበብ ባለሙያ ሰዎች ለጆች የእደ-ጥበብ ባለሙያ ካልሆኑ የማህበረሰብ ልጆች አብረው መጫወት ወይም ጓደኛ መሆን ይችላሉ					
	የእደ-ጥበብ ባለሙያ ልጆች በትምህርት ቤት ውስጥ በተለያዩ ጉዳዮች ላይ መገለል ይደርስባቸዋል					
	በእደ-ጥበብ የተሠማሩ የማህበረሰብ ክፍሎች በሙያው ካልተሰማሩ ሰዎች ጋር የጋብቻ ዝምድና መፈፀም ይችላሉ					
	በእደ-ጥበብ ሞያ የተሠማሩ የህብረተሰብ ክፍሎች በእደ-ጥበብ ሞያ ካልተሰማሩት ጋር በጋራ ቤተክርስቲያን/መስጊድ ማምለክ ይችላሉ።					
	አብዛኛውን ጊዜ በእደ-ጥበብ መያዝ የተሠማሩ ሠዎችን ለመግለፅ ቅጽል ስም ወይም አባባል እጠቀማለሁ።					
	የእደ-ጥበብ ባለሙያዎች ከማህበረሰቡ የተለዩ እንደሆኑ አምናለሁ					
	የእደ ጥበብ ውጤቶችን ብዙ ጊዜ ገዝቼ እጠቀማለሁ።					

## **Appendix V**

### **Part I – Guide lines for the focus Group Discussion**

First, I would like to express my appreciation and gratefulness to be a volunteer to participate in my study. The discussion that we are going to have will be secured. I will not use your real names; instead I will use pseudonyms while I write my reports. There are no risks and discomforts, which come along by participating in this discussion.

### **Part II Principles and Procedures for Dissuasion**

1. Participation during discussion is on voluntary basis. You have the right to with draw from participating in this discussion at any time.
2. Information, which you give, will belong to you and you have very right to modify any time you want.
3. I will use tape recorders only on your permission and good will; you have the right to refuse, change your mind after recording or with draw the recordings.
4. The information, obtained during the discussion. Will be used only for this research work.

### **Part III Guiding Questions for focus group discussion**

1. In what ways craft – workers are being discriminated by the surrounding non-craft society?
2. What are the possible sources of discriminating craft workers?
3. Do you think that craft workers have different identity and value when compared with non- craft society?

### Appendix VI

#### Summary data and results of the reliability Test of instruments

Dimensions	Item No	$s_i^2$	$\sum_i^k s_i^2$	$s_x^2$	Chron bach's alpha
Social - Discrimination (for Non- hand craft groups )	1	0.91	4.72	18.48	0.86
	3	0.64			
	4	0.63			
	5	0.57			
	8	0.67			
	10	0.51			
	11	0.79			
Social - Discrimination (for Non- hand craft groups )	3	0.76	5.36	18.32	0.79
	4	0.78			
	6	0.73			
	7	0.66			
	8	0.84			
	10	0.63			
	11	0.96			
Social - Interaction	3	0.39	4.14	16.47	0.73
	4	0.69			
	10	0.42			
	11	0.52			
	12	0.29			
	15	0.51			
	16	0.41			
17	0.42				
Self- esteem	1	0.48	3.43	11.21	0.88
	2	0.35			
	3	0.72			
	4	0.48			
	6	0.63			

	8	0.81			
	9	0.65			
	10	0.34			
	13	0.43			
	14	0.41			
	16	0.68			
	17	0.53			
	18	0.69			
	19	0.38			
Interiority	1	0.23	4.54	15.21	0.73
	2	0.71			
	3	0.52			
	4	0.43			
	5	0.42			
	7	0.61			
	8	0.49			
	9	0.80			
	12	0.75			

Note 1. The item No is according to the sequence No of items of the questionnaire in the Appendixes.

2. The calculated values of the chronbach's alpha are found using the following formula.

$$T = \frac{k}{k} \left( 1 - \frac{\sum_i s_i^2}{s_x^2} \right)$$

Whre K= total No of items of each dimension ;  $s_i^2$  = Variance of scores of the individual item;  $\sum s_i^2$  = sum of variance of scores of the individual items;  $s_x^2$  = variance of the sum of scores of the whole items of each dimension.

### Appendix VII

#### I summary data For the Descriptive Statistics ANOVA Computation and Pearson Correlation Coefficient

Items of Independent variable		N	Mean	Standard deviation	Standard Error	Lower Bound	Upper Bound	Minimum	Maxmum
XQ1	Non-Handcraft	34	3.71	1.115	.191	3.32	4.10	2	5
	Handcraft Workers	107	3.28	1.544	.154	2.97	3.59	1	5
	Total	141	3.80	1.456	.126	3.14	3.64	1	5
XQ2	Non-Handcraft	34	1.94	.983	.169	1.60	2.28	1	4
	Handcraft Workers	107	1.60	.888	.089	1.42	1.78	1	5
	Total	141	1.69	.921	.080	1.53	1.84	1	5
XQ3	Non-Handcraft	34	3.24	1.304	.224	2.78	3.69	1	5
	Handcraft Workers	107	4.13	1.041	.104	3.92	4.34	1	5
	Total	141	3.90	1.175	.102	3.70	4.10	1	5
XQ4	Non-Handcraft	34	3.24	1.437	.246	2.73	3.74	1	5
	Handcraft Workers	107	1.55	.702	.070	1.41	1.69	1	4
	Total	141	1.98	1.192	.103	1.77	2.18	1	5
XQ5	Non-Handcraft	34	4.35	.884	.152	4.04	4.66	2	5
	Handcraft Workers	107	4.33	.877	.088	4.16	4.50	2	5
	Total	141	4.34	.875	.076	4.19	4.49	2	5
XQ6	Non-Handcraft	34	3.94	1.324	.227	3.48	4.40	1	5
	Handcraft Workers	107	4.30	1.000	.100	4.10	4.50	2	5
	Total	141	4.21	1.097	.095	4.02	4.40	1	5
XQ7	Non-Handcraft	34	3.74	1.286	.221	3.29	4.18	1	5
	Handcraft Workers	107	2.59	1.264	.126	2.34	2.84	1	5
	Total	141	2.88	1.360	.118	2.65	3.11	1	5
XQ8	Non-Handcraft	34	1.91	.996	.171	1.56	2.26	1	4

	Handcraft Workers	107	1.52	.822	.082	1.36	1.68	1	4
	Total	141	1.62	.883	.076	1.47	1.77	1	4
SocialDiscriminationAverage	Non-Handcraft	34	3.574	.39039	.06695	3.1211	3.3936	2.25	4.38
	Handcraft Workers	107	3.952	.39913	.03991	2.9308	3.0892	1.75	4.00
	Total	141	3.71	.40996	.03542	3.0027	3.1428	1.75	4.38

ANOVA Summary

Items		Sum of Squares	df	Mean Square	F	Sig.
XQ1	Between Groups	4.602	1	4.602	2.191	.141
	Within Groups	277.219	132	2.100		
	Total	281.821	133			
XQ2	Between Groups	2.953	1	2.953	3.548	.062
	Within Groups	109.882	132	.832		
	Total	112.836	133			
XQ3	Between Groups	20.311	1	20.311	16.405	.000
	Within Groups	163.428	132	1.238		
	Total	183.739	133			
XQ4	Between Groups	72.065	1	72.065	81.396	.000
	Within Groups	116.868	132	.885		
	Total	188.933	133			
XQ5	Between Groups	.013	1	.013	.017	.896
	Within Groups	101.875	132	.772		
	Total	101.888	133			
XQ6	Between Groups	3.267	1	3.267	2.749	.100
	Within Groups	156.882	132	1.189		
	Total	160.149	133			
XQ7	Between Groups	33.282	1	33.282	20.644	.000
	Within Groups	212.808	132	1.612		
	Total	246.090	133			
XQ8	Between Groups	3.894	1	3.894	5.156	.025
	Within Groups	99.695	132	.755		
	Total	103.590	133			
SocialDiscriminationAverage	Between Groups	1.552	1	1.552	9.852	.062
	Within Groups	20.801	132	.158		
	Total	22.353	133			

## Correlations

Correlations		
		SocialDiscriminationAverage
SelfEsteemAverage	Pearson Correlation	-.524(**)
	Sig. (2-tailed)	.000
	N	100
* Correlation is significant at the 0.05 level (2-tailed).		

## Correlations

Correlations		
		SocialDiscriminationAverage
InferiorityAverage	Pearson Correlation	.659(**)
	Sig. (2-tailed)	.000
	N	100
** Correlation is significant at the 0.01 level (2-tailed).		

		N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
						Lower Bound	Upper Bound		
SelfEsteemAverage	Those how say There is low discrimination	34	2.7488	.46248	.07603	2.5946	2.9030	1.88	4.06
	Those how say There Is high highdiscrimination	53	2.2034	.34747	.05015	2.1025	2.3043	1.53	3.00
	Total	87	2.4408	.48291	.05238	2.3367	2.5450	1.53	4.06
InferierityAverage	Those how say There islow discrimination	34	3.0000	.59293	.09748	2.8023	3.1977	2.25	4.38
	There Is high discrimination	53	3.7292	.30871	.04456	3.6395	3.8188	2.88	4.38
	Total	58	3.4118	.57987	.06290	3.2867	3.5368	2.25	4.38
SocialInteractionAverage	Those how say There islow discrimination	34	3.6351	.41544	.06830	3.4966	3.7736	2.50	4.33
	Those how say There Is high discrimination	53	2.7083	.47203	.06813	2.5713	2.8454	1.67	4.00
	Total	87	3.1118	.64210	.06965	2.9733	3.2503	1.67	4.33


ANOVA summary

		Sum of Squares	df	Mean Square	F	Sig.
SelfEsteemAverage	Between Groups	6.215	1	6.215	38.567	.000
	Within Groups	13.374	83	.161		
	Total	19.589	84			
InferierityAverage	Between Groups	11.109	1	11.109	53.810	.000
	Within Groups	17.135	83	.206		
	Total	28.244	84			
SocialInteractionAverage	Between Groups	17.947	1	17.947	89.277	.000
	Within Groups	16.685	83	.201		
	Total	34.633	84			

## DECLARATION

This thesis my original work and has not been presented for a degree in any other university and that all source of materials used for the thesis have been duly acknowledged.

Name:- Sergework Sisay

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Date: JUN 24, 2009

This thesis has been submitted for examination with my approval as university advisor.

Name: Dame Abera

Signature: \_\_\_\_\_

Date \_\_\_\_\_

### **Acronym**

- CSA : Central statistics Authority
- ERP : Educational Research panel
- MLASA : Ministry of lab our and social Affairs
- MOE : Ministry of Education
- OEB : Oromiya Education Bureau.
- LDC : Least developed countries
- FAWE : Forum for African women Educationalists

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# CHAPTER ONE

## 1.1. Background of the Study

Education contributes to economic growth, increases productivity of the individual worker, contributes to the minimization of inequalities in income distribution and alleviation of poverty, improve the health status of the society, contribute to population reduction and to ward building a more “cultured” and political awared society. Economic growth with out improvement in human resource is unthinkable women, constituting 50% of the population and contributing about 50% of subsistence economy (Trufat, 1998: 141)

Educating them increases and improve productivity capacity and brings about attitudinal change which facilitates development of the national economy and well beings of individual and households of half segment of the society. Thus, giving females equal access to education is not only their right, but is also likely to have significant social and economic benefits for the country. In particular, female education at secondary levels have been shown in a number of studies to be closely linked to lower fertility and improved child health, measured by low infant and child morality Cochrane (1979)', Leshe, 1988) in (Asmaru, 1998: 151).

Moreover, imprical evidences from 120 countries indicate that nations that have invested heavily on females education in the past benefit through higher economic productivity, low infant mortality and longer life expectancy for both men and women than countries that have not achieved as high education levels of women World Bank (1990:18).

However, it has been revealed that the participation rate of female in the education of developing countries is very low compared to developed world

Sivored (1986:38). This implies one of the salient features of the education system of developing countries is the low rate of female participation in education.

Furthermore, the general picture of female education in sub-Saharan Africa shows that enrollment at primary, secondary and tertiary levels is characterized by gender disparity, in which the number of females by far is lower than that of males, high rate of dropout, absenteeism, poorer performance, biased or under representation in curriculum and concentrate in few fields of study (Genet, 1991; Shitaye, 2001).

In Ethiopia women were not regarded as important as males, they are denied opportunities for education. Their denial of opportunity for education goes back into traditional or religious schooling system. The two religious institutions, church and mosque were the major responsible for discrimination of female education (Seyoum, 1986).

Such discouraging conditions of female education has also been witnessed in the modern school system of the country, though relative improvement was observed when compared with that of traditional ones. For instance, in 1935 only 80 female students were enrolled in the school. Female students enrollment before and after 1974 was very low, rate of female dropout was high (Atsede And Kebede ,1988). Female education in Ethiopia has been discussed in detail in chapter two of this paper.

However, there has been a dramatic growth of enrollment of females in both primary and secondary schools after 1994/5 due to the commitment of government and the society toward female education. In spite of this improvement in enrollment, female participation and academic performance at all levels of education is lower than that of their counterparts in the country because of gender stereotypes are prevalent in society Dirbessa (1993); Genet

(1991). Low rate of female education can partly be examined by high rate of dropout. For example, in sub-Saharan Africa including Ethiopia enrollment rate are low due to dropout rates are high (Hyde ,1989:18).

There is also a common understanding that much of the investment made in education has not been used when there is a large number of students dropout. Dropout is one of the causes for educational inefficiency and wastage of scarce resources in developing countries (Jacque and Harlak ,1970). Similarly Wanna and Tsion (1994) confirm that educational wastage which includes female dropout is the major impediment to maintain internal efficiency of educational system of the country. According to Habtamu (2002:38) internal efficiency refers to the ability of the system to graduate the greatest number of students within minimum possible time.

However, many studies outside and inside Ethiopia show a large number of female students do not complete their secondary school education at expected time due to dropout and repetition (World Bank ,1999; Genet ,1991,Wanna and Tsion ,1994). According to (Curle ,1973; Rumberg ,1987) dropout of students is a persistent and a serious problem of both developed and developing countries, although, the problem is more serious in developing countries. For example, in Africa about 39 percent of those commence secondary school are unlikely to complete the cycle (Anderson 1994, Bishop ,1989). Ethiopia being one of African counties, is not by any means an expectation to this phenomena.

In study area, Arsi zone every academic year many female students discontinued their learning before finishing the cycle. For example 295,776 and 1022 female students dropped out from grade nine in 1997 E.C ,1998 E.C and 1999 E.C respectively. Similarly, 200, 492 and 277 females left school from grade ten in 1997 E.C , 1998 E.C and 1999 E.C respectively (ABOE 1997 E.C, 498 E.C & 1999 E.C). But the reassures why many female students interrupt their learning in this zone so far have not been practically studied or

researched. Therefore, this issue initiated the researcher to study the topic and there by to provide scientific or practical solution for females quitting school.

Moreover, many researches conducted inside the country ascertain that secondary school female students dropout is a critical and a serious problem which requires great attention from researchers (Genet ,1991); Embete ,2003; Tegegne ,1996). This implies the need to improve education of females through devising intervention mechanisms that help to reduce female dropout rates. In connection with this, (UNESCO ,1985:82) indicates any attempt to broaden educational opportunities for females and to encourage them must include conscious and continue strategies to convince parents and the communities about the worth of girls education and to sustain positive attitude.

## **1.2. Statement of the Problem**

The dropout of female students from school denies them the opportunity for employment as well as the means to increase their political and social participation. Besides, the non-completion of school by females contribute to their low status in a society and to their reduced decision making power in house hold and over their lives.

Furthermore, when female students dropout of school sequential learning cannot occur, subject matter skills cannot be developed, much students talent and expenditure on them are wasted. Thus, many of these dropped out female students can relapse into illiteracy. Such a negative condition of female students education is responsible for the existing gap between intended and attained objectives of education; which is an indication of internal inefficiency of the education system of the county. On contrary, making female to complete their schooling is to invest in future progress and better standard of living,

besides, contribute much for maintaining internal efficiency of education system.

It seems understanding the above realities the education policy of current government in 1994 emphasizes the need to increase the participation of female education and to reduce inefficiency of education. The 1994 education policy of the country is the bench mark for present increased growth rate of female students enrollment both at primary and secondary schools. Even though female students enrollment relatively at present has been increasing than before 1990's, still their number is lower than males and many of them have not completed the cycle due to repetition and dropout MOE (1999). This implies the country's education system lacks internal efficiency due to repetition and dropout of students.

To realize the objectives of education policy the country needs to reduce gender gap in education; by increasing female participation as well as reducing the number of female students quitting school.

Thus, the purpose of this study is to investigate the various factors and elements that aggravate female students dropout in secondary schools of Arsi Zone. Thereby to design the intervention strategies that could reduce the female dropout rates.

Moreover, this study is intended to answer the following basic questions.

1. What is the trend of female dropout rate in study area?
2. To what extent school related factors influence female students to terminate their secondary school education before completing the cycle?
3. Which socio economic factors are the causes for female drop out?
4. To what degree socio cultural elements influence female students quitting school?

5. What intervention measures are needed to minimize female dropout rates in study area?

### **1.3. Objective of the Study**

#### ***General Objective:***

The overall purposes of this study is to investigate the factors that aggravate dropout of female learners and to pinpoint remedial solutions that help in retaining female students in high schools of study area (Arsi Zone).

#### ***Specific Objectives:***

- to assess the cultural factors that are the causes of female dropout;
- to examine the extent of schools' environment conduciveness for female students learning;
- to recognize the current trends of female dropout from school in the study area;
- to investigate the influence of economic situation on females' quitting schools;
- to forward recommendations that assist in reducing the problem of dropout and improving the participation of females in education.

### **1.4. Significance of the Study**

Dropout is one of educational wastage, lowering the participation of female in education which in turn, determines the role of female in political, social and economic participation in a society. Therefore, finding the problems of female dropout in study area will have the following significance or importance.

- It contributes to improve the retention of female students in high schools and reducing the rate of female students dropout;
- The finding of this study also in essential for policy makers and other organizations that are interested in making decision or formulating principles regarding raising female participation of education;
- This research is also helpful for other peoples who have the intention to conduct research on similar content.

### **1.5. Delimitation of the Study**

The scope of the study is limited to school related, socio cultural and economic factors that influenced the drop out of female students. The study was only restricted to Arsi zone secondary school grade 9 and 10 dropped out females. Only four secondary schools were selected to be data sources for the study. The study includes, female students who did drop out from grade nine and ten in 1999 E.C the data from these dropped out females were collected only during the year 2000 E.C.

### **1.6. Limitation of the Study**

On this topic so far there has no been researches conducted in particular study zone. The study is the first in its kind regarding to find problems for female dropout from secondary school. Only four secondary schools were selected to be data sources for the study. It would be very good if it were include more number of schools, but, due to financial constraints the study was obliged to use small number of sample schools.

Some dropouts by their nature returned to school after interrupting their schooling. One can find easily these kind of dropouts at school. However, the other dropouts did not return to school for good after leaving school. These sorts of dropouts could be found at their residential towns and rural areas.

problem, objective, significance, delimitation, limitation of the study and definition of operational terms.

Chapter two of the study is review of related literature. In this chapter facts and ideas relevant to the topics of the study written by various scholars were collected from different books, journals, articles, magazines etc and organized systematically. The experiences of outside countries come first then after the experiences inside the country follow in the study's order of organization. Under this chapter female education in Ethiopia, definition and history of dropout, magnitude of dropout, in school and out of school factors that affecting female dropout were discussed in that order. Chapter three of the study is about methodology and research design. Under this chapter sub-topics included are: selection of samples and sampling techniques, instrumentation of data, administration and procedure of data collection, methods of data analysis and variables used were treated one after the other.

Chapter four deals with data presentation and interpretation. The data collected from different groups of respondents were first coded, tabulated and finally interpreted by using both quantitative and qualitative methods. Chapter five, the last chapter of the study is summary, conclusion and recommendation. The whole works of the study and the finding of the study was summarized. Finally conclusion and recommendation were provided based on the findings of the study.

## CHAPTER TWO

### REVIEW LITERATURE

#### 2.1. Education of Women in Ethiopia

Women were not regarded as important as males. They were denied opportunities for schooling. The limited participation of females in the Ethiopian education system is linked to the historical development of education in the country. Education in its traditional forms has a long history in Ethiopia. Originally, the education system of the country was predominantly religious oriented to serve the man power needs of the church, the mosque and the state Teshome (1979); Seyoum (1986) since women were not allowed to assume responsibilities in both in situations, state and religions, the exclusion of women from the teaching activities was the main feature of these institutions Alemteshaye (1985:17). Such discouraging conditions of female education has also witnessed in the modern school system of the country, though relative improvement is observed when compared to traditional ones.

In his effort to strengthen modern education, emperor Menelik II took the first imitative to open Menelik II school in 1908 in Addis Ababa Teshome (1979:28). He issued a proclamation for parents to send their children after the age of six Atsede and Kebed (1988:15); Teshome (1979:29). The opening of first girls school in Addis Ababa in 1931 by Empress Menen, marked the beginning of the provision of modern education for girls in Ethiopia Atsede and Kebede (1988:16). Even though efforts were made to increase the enrollment of female students after secular school was opened in the country, no promising progress have been achieved in female enrollment. For instance, in 1935 only 80 female students enrolled in the school Atsede and Kebede (1988).

The introduction of modern education in the country was interrupted by Ethio - Italian war (1936-1941). After restoration of peace in the country, however, Emperor Haile Selassie considered education as a basic instrument for his modernization process and started to expand modern education in different parts of the country. Thus, in both reopened girls schools and in newly opened provincial schools improvement of girls enrollment was recognized.

The enrollment of girls in modern schools at primary school prior to 1974 was 31.9 percent of school age girls and at secondary level it was 27.9 percent. This percent was not only low but was also characterized by regional disparity Seyoum (1986:100). Moreover, according to Genet (1991:90) through out the period from 1974-1989 enrolment and participation of girls from primary to secondary is lower than males. For example the percent of female students enrolled in 1989 at primary, junior and secondary was 39%, 41% and 39% respectively. The number of girls who continue to dropout of school and repeat classes is higher than that of boys through out 1974-1989. This condition has been continued also after 1989.

Like the other African countries in Ethiopia women's participation in education is low. Enrollment in elementary, secondary and tertiary levels of education is characterized by gender disparity. A large number of female students dropout of school and repeat in a class. Women constitute the largest part of illiterate people where the situation is being worse on average in rural area of the country Trufat (1998); Shitaye (2001) Genet (1991).

The curriculum or text books that children use in the school strongly reinforce traditional stereotypes of male and female behaviors. There are also few fields in which many of female students concentrate such as nursing, secretarial, home economics and teaching in elementary school Teshome (2003); Shitaye (2001).

The reasons for women's low participation in different levels of education and concentration to few fields of study may be attributed to the values and attitudes that the Ethiopian society attaches to wards education of women. According to Allasebu in Genet (1991:1-2) explanation in most part of Ethiopia, patriarchal thinking dominates the culture, patriarchal thinking enhances the belief that men are superior to women and it also institutes division of labor by gender.

Gender is socially learned patterns of behavior that differentiate men from women in a given society. It is then a learned behavior, usually related to one's sex; but sex status does not necessarily determine gender role. However, the different treatment we received through socialization process because of the status of our sex leads to the development of real psychological and personal difference between males and females Almez (1991:2).

Similarly, Azeb (1991) defined gender as a broad socio-cultural classification of men and women into masculine and feminine respectively. Sex is defined by nature through genetic segregation into male and female. It would be important to distinguish gender as socio-cultural and sex as purely biological over which the socio cultural system has no control.

Socialization is the process by which individual acquire knowledge, skills and dispositions that enable them to participate as more or less effective members of a group and the society. In connection with Golomok and Fiuush (1994) in Shitaye (2001) indicate that gender stereotypes are mainly concentrated on gender differences what means to be female or male. Gender stereotyped behaviors exist in every society, though the degree varies from one culture to another.

## **2.2. Definition of Dropout**

The issues of dropping out or early school leaving are ones that become more salient as nations established formal education systems and develop requirements for school attendance. Only when regular attendance to a certain level in the educational system becomes the norm or the legal requirement does the failure of individuals to comply become defined as problematic. Before this point the phenomena of children out of school is viewed as a more routine feature of the still developing educational system. Thus as formal educational systems develop and nations adopt goals and standards for universal primary and secondary education, the interest of the society in dropout changes Husen and Thwaite (1995:160-3).

According to Dorn (1996) dropping out of school gained wider recognition as a social and educational problem in the early 1960s. But he also indicates that it does not mean that the problem was unknown prior to the 1960s. For instance, the term "drop out" began to appear in the USA literature at the turn of the 19<sup>th</sup> century.

The term dropout is defined in many ways. For example, national education association research division defined "dropout" as any individual who quits school Dorn (1996). Dropout is also defined as any student, previously enrolled in a school, who is not longer actively enrolled as indicated by 15 days of consecutive unexcused absence, who has not satisfied local standards for graduation and for whom on formal request has been received signifying enrollment in another state-licensed educational institution Morrow (1987) in Husen and Thwaite (1995:1603).

According to Levy (1997) in Ayalew (1997) dropouts are students who leave school before reaching the end point of the educational cycle in which they

are enrolled. Similarly Hyde (1991) defined it is a child who is leaving school and not enrolling in that or any other school before they have completed a cycle. Dropout is a pupil who leaves school before the end point of the final years of educational stage in which he is enrolled Bremer and Pauli (1971). This definition is also adopted for purpose of this study. Dropout is one of most important indicator of wastage in education. For example, UNESCO (1998) indicate that education wastage brought inform of dropout out is refers to human and material resources spent or wasted on students repeat a grade or dropout before completing a cycle. It denotes the wasted opportunities for those children to develop the knowledge, skills, attitudes and values they need to live and to continue learning. Furthermore, Shiundu in Habtamu (2002:35) explains that educational wastage is a missed opportunities not only for individuals but also for families and societies. Dropout is an educational wastage which thwart the progress being made to achieve the goal of education for all EPR (1995).

According to Tegegn (1996) dropouts are undesirable because:

- They have occupied a school space that could have been used by other new comers.
- They have not gained enough knowledge for functional literacy;
- They have wasted resources they have used while in the school;
- They could support their parents and themselves if remained at home.

Drop out rate is usually considered as an important indicator of efficiency of education system. A education system is said to be efficient if it is able to retain all the students who are enrolled in a given year. Dropout is one of the major impediment to maintain the internal efficiency of education system of developing country including ethiopia. According UNESCO cited in Darge (1990) internal efficincy refers to the ability of education system to graduate the maximum number of students with in minimum possible time Habtamu (2002:37). Internal efficiency of education system measures the success of a

school in enabling individuals to complete a certain level of education that makes them functional literate. It refers to the completion rate of a given age Cohort that was admitted in a given year Lisan (2004).

However, because of repetition and dropped out most developing country's schools have faced the problem of internal efficiency. Thus, in order to maintain the internal efficiency of a school requires giving more attention and emphasis for reducing dropout and repetition rates.

### **2.3. Magnitude of the Problem**

A number of studies show that the majority of the pupils who commence secondary education are not likely to complete the cycle World Bank (1988); Bishop (1989); UNESCO (1995). Such a problem is not limited only to the developing countries but it has also been the persistent problem of all developed countries, albeit on small Scale Curle (1973); Rumberger (1987). For example, a study of high-schools in Ontario, Canada reveals that the annual dropout rates in seven high schools had increased from average of 10.6 percent in 1983-84 to 15.3 percent in 1986-87 Husen and Thwaite (1995). Similarly, according to Rumberger (1987) dropout rates for the 63 high schools in Chicago in the mid 1980s ranged from 10 percent to 62 percent. Only in Rumberger's study hat reveals more boys dropped out than girls from school. Nevertheless, the findings of various studies reveals that the intensity of the problem tends to be very much pressing in schools of the least developed countries (LDC) UNECO (1995); World Bank (1998); Elleni (1995). IN connection with this, Bishop (1989) indicates that in Africa about 39 percent of those who commence secondary school are unlikely to complete the four years (9-12 grades), of schooling. According to Lockheed and Vespoor (1991) in Habtamu (2002:39) the problem of school dropping out is the serious among the developing countries. In line with this, the study conducted in one of the Chinese district, chande

prefecture shows that the trend of dropout rate dramatically increase among elementary and junior high school students ranging from 12-65 percents. And the incident of the problem is more common for girls than boys Ben Xiang and Weizlti (1989).

Despite the relatively high gross enrollment rate world wide, it is only less than 60 percent of those who are enrolled reach final years of educational cycle in low-middle income countries. Ethiopia, is being one of least developed countries of Africa, by no any means, an exception to this phenomena. Regarding sex, a number of studies result indicate that both in secondary and primary school more girls leave schools than boys because of various reasons. World Bank (1991). However the finding of Rumberger (1987) reveals that more boys (14.6 percent) than girls (12.2 percent) quit school. In spite of this irregularity most studies conducted in Ethiopia shows that for various reasons more girls are victims of dropping out of school than boys Tilaye (1999); Ayalew (1997); Genet (1991); Habtamu (2002); Wanna and Tsion (1994).

Grade level is also other important variable that need to be considered while dealing with magnitude of the problem of dropout. Dropout rates are relatively higher in the beginning years of any educational level with a tendency of gradual decline Habtamu (2002:39). For example, in India and Pakistan in 1960s and early 1970s, of all students who entered first grade only about 50 percent remained in class and promoted to the next grade. The findings in Ethiopia also confirm the above idea that dropping out in primary schools is more severe in grade one with gradual decrease in the subsequent grades Ayale (1997); Darge (1997); EMIS-MOE (1999). In similar manner, many studies findings of secondary school indicate that the first major dropouts have been observed in between ninth and tenth grades when many students were making the transition from junior to senior secondary schools Dear man and Plisko (1979) in Tilaye (1997:13).

## **2.4. In-School Factors**

### **2.4.1. Distance to School or School Location**

The most basic school characteristics that affect girls school persistence is the availability of a school. For example, Chernichovskiy and Meesook (1985) found that in Indonesia the availability of a school in a village had a significant positive effect on the years of school completion. Supporting this idea Jones (1986) in Tunisia indicate that in availability of school strongly influence parental decision to send their daughters to school and the progress of their education. In the same vein, Befkadu (1988) underlined that in availability of secondary school in rural areas is the major problem for parents withholding of girls from school. These the above scholars view implies that school location or distance to school is the determinant factor for students dropping out of school.

The Geographical distribution/location of secondary school in developing countries including Ethiopia is characterized by uneven distribution. For instance, most of secondary schools are concentrated in urban areas and along main roads Odaga (1995); King (1993); Debele (1985); Tadesse (1974). Hence, rural students after they complete elementary schooling are forced either to come to town leaving their parents there in rural or to travel long-distance from three to four hours all school days to attend secondary schooling Tilaye (1999). Traveling long distance for girls have the following problems, it consumes time and energy and made parents to be worry about safety and security of their daughters on the way to and from school Ogada and Heneveld (1995); Teshome (2003). This indicate that the proximity of schools greatly affect parental decision on persistance and sending of children particularly daughters to school Myland (1994); Assefa (1991); Dirirsa (1993). Argue that when location of school is closer to parents home, they less tend to worry about girls' safety and reputation since the girls can be kept under closer watch and this enabling the girls to stay longer in school.

The other problem associated with long distance is, it increase the direct cost of school and reduces the opportunity cost of girls' chore time, this situation also may make parents to be reluctant to send their daughters to school Hyde (1989); Tilaye (1999). For instance, Tilaye explains that due to spread nature of secondary school placement in Eastern Gojjam a vast number of students are forced to attend school by leaving their home for a week, two weeks and even for a semester. This situation has influence both direct cost and indirect cost of schooling may eventually tend to lead to interrupting of students learning.

#### **2.4.2. Teachers Attitude to wards Females and their Education**

Schools are the other area in which gender stereo typing can develop. Schools teach and reinforce behavior considered to be gender "appropriate". They distinguish behavior considered "masculine" and considered "famine". Lessons on gender are provided starting from elementary in classroom, where boys and girls are assigned "gender appropriate" duties and toys Plgford and Tonnsen (1993) in Shitaye (2001:7). This indicates that schools mainly through the curriculum influence females students to accept and belief students to accept and belief the society's norms and stereotyped activities.

Teachers, since they are the segment of the whole society and transmitter of the society's norms, cultures and beliefs through curriculum can be influenced by gender stereotyped roles that have been reflected by the society. In line with, Woldu (1999:15) indicate that teachers' attitude towards their students are a reflection of a broader societal bases about the role of women in a society and the academic capacity of girls. Thus, teachers' attitude towards females education has important implication for the success and persistence of girls in school Teshome (2003:10).

Research findings from different African countries show that both female and male teachers believe that boys are academically superior to girls. They give

more attention and support to boys than girls Ogada (1995); Brock and Cammish (1991); Genet (1991). Although the promotion of female teachers has been recommended as a strategy to create role models for girls as well as for their safety, studies indicate no difference in low expectation of female students between male and female teachers. However, the studies from Uganda show that the largest gender-gaps in enrollment exist in poor regions where percent of female teacher are low World Bank (1992) in Teshome (2003).

Students who are especially coming from low socio-economic status families ethnic minorities, female students are the ones that are most affected by the problems as associated with the expectation of teachers Lisan (2004). Teachers' expectation influence students learning and achievement. Those students who are highly expected from their teachers will be led to achieve at or near their potential but low expectation students will not gain as much as they could have gained Cotton (1989:3-4). Teachers are there to treat all of students fairly regardless of their sex and background, however, research findings indicate that in practice teachers interact differently with their male and female students in favor of males UNESCO (1994).

The following are some of differential treatment made by teachers to their students teachers spent more time talking to males and allow male students to talk more than females in class rooms; girls had to wait longer for answers or assistance; teachers know a great deal about boys they teach; majority of teachers prefer to teach boys; teachers prefer to introduce topics which are usually associated with males. UNESCO (1984:28). According to Stow and Self (1989) differential treatment of girls from boys or low expectations of girls may lead to an erosion of confidence and development of negative attitudes towards school learning which may result in high dropout rate among female students.

In Ethiopia the findings of studies shows that teachers treat females differently. Many of the female students donot get assistances from their teachers when

they confront with problems emanate from education. Some teachers are biased towards female students. Even when students make mistakes in class room or disturb the class, the teachers will be hard on female students. They insult the girls and say a lot of things that could hurt them. When asking questions, some of them give more elaborate examination to male students than female students Embet (2003:48).

The whole above ideas indicate that the differential treatment of girls or low expectation of girls by teachers contribute indirectly for early school leaving of them, by making them weak in their academic performance and less interest to learning and school in general.

### **2.4.3. Lack of Guidance and Counseling**

Because of the nature and characteristics of being adolescent high school students face physical, psychological and physiological problems.

The common problems that encounter high school students (male and females) in general are mental problems, stress and strain, frustration, inferiority and tension. But the problem that face high school female students in particular are: menstruation, unnecessary pregnancy, illegal abortion, harassment and rape and early marriage Yusuf (1989 and 1998): Ediger (1987). These peculiar nature of adolescent students in high school necessitated highly the importance of guidance and counseling for female students.

All females in Ethiopia high schools are suffering from dropouts, economic and personal problems, hetro sexual problems such as not being ready in dealing with male aggression, being victimized virginity problems, moonlighting prostitution to help one self or family, being exposed to all kinds of sexually transmitted diseases including HIV/AIDS, lack of knowledge of contraceptives, communication problems with family members, teachers, peers and school

personnel's. These all problems make guidance and counseling services in high school the most crucial and urgent thing Yusuf (1998:28). This indicates that the lack of guidance and counseling lead to high dropout rates and low achievement of student mainly girls.

Guidance and counseling for girls in schools are likely to be beneficial to give them more confidence in their own abilities, and to help them through their academic or emotional difficulties especially at puberty Asmaru (1998).

#### **2.4.4. Shortage of School Facilities and Instructional Materials**

The availability of instructional materials and facilities have a significant impacts upon academic performance and persistence of girls in school. For example, Teshome (2003:11) explains that gender sensitive and culturally appropriate school facilities have great impact on school persistence of girls. Many students indicate that in adequate provision of instructional materials and physical facilities is a major cause for girls' dropping out of school World Bank (1988); Elleni (1995); Adane (1993). The shortage of school facilities for instance separate toilet and others have more impact on the female students performance and attendance in schools Befkadu (1998); King (1993); Odaga (1995). According to, World Bank's research report (1998) the scarcity of learning materials in the classroom have been the most serious impediment to educational effectiveness in Africa. In a similar manner, Elleni (1995) explains that due to budgetary problem in Africa student have tough and unpleasant time at school. She further explains that the African schools are depressing, the class rooms have broken desks and chairs, with no ventilators and sanitation. All these discourage pupils' learning and aggravate premature school leaving. In connection to this, Qutub Uddin's and Bretecher's (1988) in ERP (2002:3) findings of a case study conducted in 442 primary schools of Madagascar reveal that the shortage of school facilities and instructional materials are accountable for educational wastage (repetition and dropout).

#### **2.4.5. Irrelevance of the Curriculum**

The relevance of curriculum affects both the decision of parents to send their children to schools and the interest of learners to stay longer in school. For example, Anderson (1992) reveals that students learn best and stay longer when what they learn makes sense in their lives and give them a better chance in life. In connection to this, UNICEF, (1992:9) explains that since education is perceived as investment in the future economic well-being of the individual and the family, parents will almost likely see education as more relevant if it is related to their children's present and future social and economic needs.

Relevant curriculum is the curriculum that has a close linkage between the demand of school and the life experience the learner encounters out of school. Relevant curriculum address the educational needs of all students, irrespective of their gender difference and social origin King and Hill (1993:256).

Gender structuring is one of the principal sources of variation among different social groups in defining curricular relevance for girls. For instance, in a traditional society the role expected of a girl both as a daughter and as a future wife and mother is profoundly cultural role. As the result, parents weigh the return from their daughter's schooling in terms of its adequacy to implant and develop these roles in the girls, both in their immediate and future role UNESCO (1975:37).

In providing education more relevant to girls immediate and future roles has to focus on practical work in gardening, resource utilization, animal husbandry, house keeping, child care, nutrition, health family planning and other domestic routines Achola (1990:86); ECA (1993:3).

However, the curriculum of the developing countries known to suffer from irrelevance to the societies needs world bank (1988); Elleni (1995); Levin and

Lockheed (1993). According to Elleni (1995) the curriculum of LDCS lacks suitable connection with situations familiar to students.

Moreover, the World Banks research report indicate the situation of the curriculum of African countries as follows. When African children enter school, they frequently face a situation quite foreign to their life at home in a rural village or urban slum. The language used in the school is often different; the method of communication is written rather than verbal, and experience is categorized into subjects that are not referred at home world Bank (1988:32).

In advanced society where the socialization of girls emphasized on the modern labor market and modern ways of life the relevance of curriculum to the roles of girls is judged in terms of its appropriateness to the kind of knowledge, skills attitudes, values and norms which are demanded by the modern labor market and the pattern of life in the existing modern culture Bown (1990:26).

#### **2.4.6. Absenteeism**

Absenteeism destabilizes the teaching-learning process. Students who miss periods definitely face a problem of understanding follow up lessons. Thus, it appears that absenteeism is a cause for educational wastage ERP (2002:38). Irregular attendance limits the learning process and reduces the ability to get either good education or completing the cycle of that education German and Brown (1989); Edigar (1987). According to German and Brown (1989:3) "Students who frequently absent are putting their future in jeopardy", Chronic absenteeism especially truancy is a behavior highly associated with dropping out of school.

The studies conducted in schools of Ethiopia reveal that because of different reasons (excessive house hold activities, marketing, religious holidays) more girls are absent from school Asmaru (1998); ERP (2002).

Totally, absenteeism in education reduces the cost effectiveness of the system and severely limits a child's life long potential by keeping her away from school. This situation expressed by German and Brown as follows the more children miss school, the less they learn; the less they learn, the lower their grades; the lower their grades, the greater possibility of failing or repeating; the more difficulties experience with educational process, the less they want to stay in school, the less likely they are to graduate German and Brown (1989:7).

#### **2.4.7. Repetition**

Repetition of grade by students is also another's factor for dropping out of school. For instance, Tirusew (2000:29) elaborate that children's who face academic difficulties in school, among other things, may mean an increase in school dropout. Like wise, Lockheed and others (1991) in ERP (2002:3) explains that dropout is mostly result from poor academic achievement.

In most developing countries including Ethiopia, promotion from one grade to next grades is based up on a successful completion of rigid examination procedures. Students who score less than 50 percent on three or more subjects have been made to repeat a grade. They may repeat more than once when they do not achieve the pass marks they may be either expelled by the school or dropout by themselves. This rigid promotion policies based on rigid examinations, increased the dropout of female in developing countries school Levin and Lockheed (1993).

Dropout due to repetition is more crucial for girls than for boys Genet (1991); Cammish and Brock (1994). Because of most of the time girls show poor academic performance than boys in schools, parents who do not appreciate their daughters' education keep them away from school and make them to get married Genet (1991: ). Moreover, Genet's finding reveal that the number of

female dropout due to repetition from secondary school exceeds their male counter parts.

## **2.5. Out of School Constraints**

One of the theory that deals with why students leave the school is a “pull out theory” which refers to factors that make students to measure the costs and benefits of staying in schools. Employment opportunities, family liability and other conditions that attract students to leave schools are example of “pullout” factor.

The major out-of school (pull out) factors that were chosen to be discussed in this study for literature review are classified under two groups/categories, economic and cultural constraints.

### **2.5.1. Economic Constraints**

#### **2.5.1.1. Opportunity cost of Girls Schooling**

The most important reasons for dropping out of school especially in developing countries is the pull out factor, the need for having a time that would be used to sell labor and inturn to get a means for a subsistence in which the family or the individual depend on has contributed to great proportion of school dropouts. Opportunities cost of schooling, which is associated with resource and service loss due to sending the child to school has a great impact on persistence of girls schooling. For instance, Dirirsa (1993:31) confirm that parents’ demand for their daughters’ labor imede females from pursuing schooling. In sub-Sahara African child labor is indispensable to survival of many rural house holds. Agricultural work, domestic work (Cooking-collecting fetching water) marketing and caring services) are required from children, with

girls demand more than boys Teshome (2003); Anderson (1992); May Land (1994).

When opportunity costs are required highly parents pull their daughters out of school before they complete Genet (1991); Assefa (1991); Anbseu and Barbara (1988); cammish and Brock (1994).

According to Dorsey (1989) refers to Zimbabwe experience where the economic value of girls take priority over education. In many sub-Saharan African societies the continuing importance of bride price, polygamy, adultery fine and value accorded to marriage and mother hood depress the demand for female education Teshome (2003:6).

In Ethiopia since the maximum share of domestic work is shouldered by the young females, it was found that they could not compete with males in academic career. This put them at a risk of higher dropout rate Genet (1991); Anbesu (1992).

#### **2.5.1.2. Direct School Costs**

Direct school costs are payments made either in cash or in kind by parents for their children's schooling which are fees for registration and admission, school building fund, parent and school association fees, book rental, the cost of uniform, the provision of furniture, transportation cost etc. The major reason that parents do not educating or with holding girls from school is the increasing of direct cost of schooling Teshome (2003); Maglad (1994); Anderson (1992). For example, a study conducted in Egypt by World Bank (1990:34) reveal that direct cost of school is the most important reason often provided by parents for not sending their children to school.

A number of research findings such as Cammish and Brock (1994); Anbesu and Barbara (1988); Tadesse (1974) discovered that a large number of children do not usually stay at school because the direct costs require more than their family can afford. This implies that the lower the economic status of parents, the higher is the price of schooling the more hinderance for the persistence of children at school. Direct cost or financial constraints hold back more girls than boys from school Anderson (1992); Maglad (1994).

### **2.5.1.3. Lack of (Low) Employment Opportunity**

Labor market opportunities play a decisive role influencing parents; decision to send girls to school and to keep them longer in school. When employment opportunities for graduate youth are low parents respond to this by with holding their young children before completing their education. On the other hand, when the labor market gives more and better jobs for school graduates the value of education will be given a higher importance and parents are initiated to make scarifies in order to keep children at school Hyde(1989); Elleni (1995).

However, it is severe problem in most developing countries like Ethiopia, a number of high school graduates remain unemployed for a long time, which puts the education system internally and externally in efficient Coombs (1985); Eveni (1995). For example in Indonesia, the low hourly earning of females may responsible for the higher rate of dropout rates among females, as parents conclude that the education of female children has a relatively low rate of return (Hernichovksy and Meesook (1985).

In similar way, the findings of a study conducted in China reveal that since parents believe there is no guaranteed job allocation by government after graduation from secondary schools, instead the graduates find their own employment. Then why one should bother to continue schooling. Hence the

parents prefer learning a trade early make money than continue schooling of an Weizlti and Xiang (1989). A number of study indicate that improving employment opportunities for educated women will also improve increase their aspirations to attend school Dirisa (1993:35). The studies conducted in Ethiopia explains that the high rate of unemployment opportunities among secondary school graduates functions as a deterrent making parents think twice before they sending their children to school Tekeste (1996:65).

As the result of low employment opportunities more girls are quitting or leaving school than boys since they are the most affected by problems UNESCO (1984); World Bank (1987). According to World Bank report (1987:20) both women and men every where in Ethiopia are affected by the scarcity of wage labor opportunities. However, women suffer much greater disadvantages than men. A few job professions are available usually for women such as clerical, nursing, janitor and similar jobs Genet (1991); Anbesu (1992). Hence, a number of teenage school girls may develop negative attitude towards schooling and parents may ask themselves, why kill time for lower rate of return in girls education? The end result of this could be dropping out of school Tilaye (1999:79).

Some students may also leave school for they have a strong need for money. For example, the result of a study undertaken in China explains that some parents and students have gained ideas that "studying is useless". They have change their goal in believe that now is the opportune moment to make money. To them schooling is like "distant water that cannot quench present thirst". It would be better to quite school and make money rather than paying for education. As long as one skilled one can get the "upper hand" therefore, the goal they seek has changed from pursuing a high degree to learning a "skill". Many parents force their children to quite school and become apprentice to learn a trade or a business. Weizlti and Ben Xiang (1989: ).

## **2.5.2. Socio-cultural constraints**

The socio-cultural elements that are expected to be the reason for girls dropout from school are: parents' attitude towards female education, religion, educational background of the parents early marriage girl's pregnancy, sexual harassment and rape.

### **2.5.2.1. Parents' Attitude towards Female Education**

The attitude of parents is found to be the most important factor in affecting females schooling Anderson and Bowman (1980); UNESCO (1983). In same vein, Genet (1991) indicate that the value attached to modern education by parents greatly affects girls' persistence of school.

These days, most parents have positive attitude towards females' education but still in some traditional society parents are reluctant towards modern daughters to attend school Maglad (1994); Adane (1993). More over, in certain settings education itself is viewed as a negative factor because it instills "non conformist behavior" especially in women. Consequently, education beyond the acquisition of literacy is considered to be contrary to become wives and mothers, and threatens women's chance of marriage King and Hill (1993); Genet (1991); Shitaye (2001). In line with this idea, Assefa (1993:13) reveals that in traditional society the only socially accepted roles for females is to be wives and mothers. Thus, they are trained for these roles from their early stage instead of attending school. Parents in traditional society may perceive that their daughters will forgo home based training if they attend school King and Hill (1993:26).

Further more, King and Hill (1993:194) express that in the socialization of girls emphasizes the acceptance of the predominant sex roles, with marriage and family as the ultimate goals of women, parents may value education in terms of its appropriateness to the kind of knowledge, skills, attitudes, values and

norms which their daughters need to develop in order to meet the demand of a married life.

The other negative perception about girls' education in most illiterate society that educated females neglect their house hold duties, disobey their elders and their husband when they get married Atsedo and Kebede (1988:14). In conformity to this idea, UNESCO (1993:97) refers to the experience of Ghana indicate that there was a fear that if girls attended school they would think themselves superior to their parents. The study made in Africa concerning parents' attitude towards female's education also indicate that most parents do not prefer to send their daughters to school, in fear of losing supporters during old age Hyde (1989:25).

Other than the points mentioned above, there are also traditional constraints that being un health perception on female's education. These are: girls have special needs for physical protection and tradition often demands special concerns for girls' privacy and special reputation. In those cultures where female seclusion is practiced the impact of that tradition on girls' education after puberty is likely to be substantial World Bank (1990); Ogada and Heneveld (1995). Similarly, Coombs (1985:229) indicate that parents resist sending their daughters to school to be educated with males assuming that this would have side effects up on their daughters' fame.

Parents' decision for their daughters school attendance and persistence is influenced by perceptions about current costs and future benefits. The decision makers (parents) weigh the benefits, net costs from their resources on education of their daughters against the net benefits of keeping them out of school King and Hill (1993:23). For example in traditional society where girls assume marital life relying on knowledge and skills imparted by their mothers then the cost of attending formal schools included not only the opportunity cost of current time but also the missed traditional training at home.

Parents in traditional society are found to have different perception regarding the education of their daughters to that of their sons. For instance, if the family decides to send only two or three of its all children to school daughters will be the one to be denied priority UNESCO (1981). In connection to this in Ethiopia the study made by Yelfign et al (1995:43) has reported that the majority (81%) of the parents interviewed in Cheha/Gurage/ zone wanted their sons to complete tertiary level education while only 47% wanted their daughters to complete the same level. However, the study conducted by Abebe (1996:48) in Borena-Negelle has found that no parental favoritism towards any gender group regarding the provision of access to education.

The justifications of parents for their differential favoritism is that even if the costs are the same for education of sons and daughters they tend to perceive the return is greater in case of boys. Parents' perception of the inferior intellectual competence of females to males is found to be another factors for their decision do not in favor of daughter's education Yates (1982:239).

### **2.5.2.3. Religion**

It is one of the determinant factors that affects the participation of females in education. For instance, Ogada and Heneveld (1995); Hyde (1989) explain that religion is usually associated with low female participation in school. The reason have to do with the fear of parents based on the assumption that western education promotes values and behavior for girls that are contrary to cultural norms. Religion is a proxy for cultural views about appropriate female roles as there are examples among entrepreneurial Muslim communities, which invest their wealth in education of their daughters. Christian communities also withdraw their daughters because they fear that formal schooling brings about non-traditional customs to girls. Particularly, the possibility of pregnancy among teenage girls and the economic responsibilities for their daughters and

grad children induce Christian parents to marry off girls rather than keep them in schools Brock and Cammish (1991).

Even though most religions negatively affects the participation of girls schooling but its extent varies from one religion to another. For instance, according to Bowman and Anderson (1980: 26) areas where many Muslim communities live had lower girls enrolment rates than areas where non Muslims communities reside. Similarly, Coombs (1985:276) explains that Muslim parents were reluctant to send their daughters to school.

On the other hand, Jones (1980); Hyde (1989) argue that Islam should not be responsible for the lower enrolment of females, since the most predominantly, Islam countries have the highest enrolment rates. For example, Hyde (1989:21) mentioned for this reason Sudan, which the Muslim area in the north has significantly higher enrolment rates than the Christian in the south.

#### **2.5.2.4. Parent's Educational Background**

Many studies ascertain that educational background of parents are decisive factor for entrance and withdrawal of children from school Hyde (1989); King (1993); Debele (1989); Maylad (1994). For instance, Hyde (1989:21) in his study is sub-Saharan Africa indicates that educated parents are more likely to send their daughters to schools and keep them there longer. In conformity to this, idea Bowman and Anderson (1980:27) explain that the daughters of illiterate parents have less opportunity to go to school.

The justification for importance of education of parents is that educated parents can be involved in school matters and understand the value of education. They can encourage their children better than illiterate parents Brimer and Paulli (1971). Similarly, Adane (1993); Remberger (1987) conclude that the participation of educated parents would bring new ideas and in puts

into the school and alternative solutions to problems pertinent to the education of their children. This would improve the efficiency of school and minimize school wastage due to repetition and dropout in early school time.

A number of studies indicate that mothers' education is more directly related to daughters' education than father's education. For instance, King and Bellow (1990) explain that mothers' education exerts a stronger effect on female's school enrolment and retention than fathers' education. Similarly, the World Bank (1991) confirmed by the study conducted in Peru that mothers' education increases daughters' school enrolment as much as 40 percent more than father's education. According to the view of scholars who support the importance of mothers' education for daughters' schooling, they explain that educated mothers will be more aware of the importance of education of their daughters in the emerging social order. Educated mothers are more likely to use praise to their daughters and have standards and expectations for their daughters. For example, with respect to ideal age at marriage, educated mothers are less likely to designate an age 18 or younger as appropriate. Thus, the age is significant because it is probably related to the life course decision that a girl either terminate her education or continue Bach et al (1985).

On the other hand, there are scholars who argue that educated fathers are more influential than educated mothers in deciding the education of daughters. For example, Chervichovsky and Meesook (1985) indicate that mother's education does not matter as much as fathers can decide whether or not a daughter attends school. In connection to this, Genet (1991:90) explains that in patriarchal societies like ours where the equality of sexes has not yet been achieved, the decision on daughters' education is determined usually by husbands.

### **2.5.2.5. Early Marriage**

Early marriage represents another cultural impediment to girls' education, the findings of studies in many developing countries point out that the number of girls attending school abruptly drops when they reach the age 15 because of early marriage Embet (2003). In connection to this Hyde (1993:116) explains that marriage affects the persistence of girls' school in societies where betrothal takes place at a very young age.

In developing countries parents are positive towards early marriage since they perceive that girls are born to be married and to have children. Thus, they arrange for their daughters marriage at the right after their child hood or even during infancy Islam (1985) in Dirirsa (1993:27).

The age at which marriage of girls takes place varies from country to country and society to society. For example, in Africa the average age of women for their first marriage is found to be less than any other continents or regions of the world Lecoh (1990:476). In conformity with, in Ethiopia girls are married before reaching the age of puberty Anbesu and Barbara (1988:47).

This idea is also confirmed by recent study conducted in rural Ethiopia by ministry of labor and social affairs (MLSA) in (1991:11) which explains that the average age at which girls marry is 13.5. Similarly, the study undertaken in largest town of the country (Addis Ababa invariably indicated that the largest number (43 Percents) of females were married between 11 and 15 years old while the smaller number (7 percents) of females were marred at 10 or even younger Almaz (1991:6).

Many studies indicate that Ethiopian parents are highly eager towards the marriage of their children. The importance attached to marriage is due to

parents wish to avoid any risk of immoral behavior and to conform to custom in order to remain respected by the society Yelfign (1990).

In many localities of Ethiopia especially in rural areas parents prize her early marriage more than her education after the age of 14. Thus, a number of high school female students are forced to discontinuing their schooling. Because of the decision regarding marriage of girls is the responsibilities of parents even when girls are not reluctant to keep up school they are pressurized to interrupt their learning by parents Genet (1991); Jabre (1988).

Circumcision of girls is also another cultural component which affect the persistence of girls education in sub-Saharan Africa. Curricumcised girls not only perceive themselves as adult but also become odd to peers and teachers. They often reject schools as institution for "children". Frequent absenteeism and reduced performance lead them to dropout from school and eventually to marry Ghicharu in Teshome (2003: ).

#### **2.5.2.6. Girl's Pregnancy**

Pregnancy and its associated problems are the other factor that contribute for girls discontinuation of their education. School girls pregnancy and the incident of female dropout are closely related through out Africa. The societal responses to pregnancy perse that push girls out of school and hamper their opportunities for education Teshome (2003); Genet (1991); Yusuf (1998).

The fear of pregnancy is another factor for parents to remove their daughters from school. In reference to study in Cameroon where Christian parents were found to marry off their daughters at puberty even if they have not finished primary school for fear of pregnancy Oganda and Heneveld (1995); Brock and Cammish (1991).

The health problems of teenage associated with pregnancy are also other reason for early school leaving by high school female students Oganda and Heneveld (1995).

A number of studies in developing countries especially in Africa have noted that school pregnancies have contributed a lot in repetition, dropouts or expulsion of girls from school at all levels mainly at higher primary and secondary schools. For example, in Tanzania in 1983 about 30% of secondary school girls were expelled because of pregnancy. Like wise, in Kenya about 10,4000 secondary school girls annual on average leaving school as a result of pregnancy World Bank (1991), Cammish and Brock (1991).

#### **2.5.2.7. Sexual Harassment**

Sexual harassment committed on girls both on their way to school as well in the schools have contributed to limiting opportunities of education i.e. decreasing enrollment and increasing dropping out of girls Ogada (1995); Woldu (1995).

However, sexual harassment in Ethiopia law is not recognized as a crime of violence against women. There is no legal remedy for victims of sexual harassment at work places in institutions like schools or other places. This indicate that as the result of the absence of a legal remedy for sexual harassment women's vulnerability has increased H/Giorgis (2004).

The sexual harassment /rape/ in educational institutions around the world has increasingly been deterring female schooling Ogada (1995) African Rights (1994).

Sexual harassment has been an issue of special concern since the mass rape of 75 school girls in Kenya Ogada (1995). According to African rights (1994) sexual abuse by teachers which exploits the trust of both parents and students is far

more spread than most institutions care to admit. Such abuse ranges from sexual advances, threat of examination failure, to outright rape. In conformity with this above idea the study made by Appelbaun (1995) on 1600 students in 79 high schools across America shows that four out of five students reported having been sexually harassed at least once during all the years they had been at school, mainly by other students.

Male students are mostly identified as offenders and their acts include verbal abuses, cartooning, harassing, beating and raping. For example Guinea boys are very aggressive towards girls and that they use physical forces, threaten and tease girls to make them silent in class. Teachers also prey on their female students, threatening to fail them or publicly humiliate them, to prod them into sexual liaisons. Teachers also reported toward females who 'cooperate' with grades and tuition waivers. Thus, some girls even choose to drop out to escape teachers' harassment (Anderson (1994); Hallam (1994)).

## 2.6. Intervention Strategies

The possible intervention strategies that are expected to reduce female students dropout rate were indicated in the following table.

1.	<b>In school constraints</b>	<b>Intervention strategies</b>
	<ul style="list-style-type: none"> <li>- low expectation of teachers to wards female education</li> <li>- long-distance of school from home</li> <li>- high repetition of girls</li> </ul>	<ul style="list-style-type: none"> <li>- Promote gender sensitivity training for teachers.</li> <li>- Promote more female teachers.</li> <li>- Build schools close to rural areas where the girls live. i.e. reduce the distance between school and home</li> <li>- Review repetition and expulsion policy, institute mentioning and tutoring programs, altering evaluation process to recognize students effort and restructuring school tasks to draw a wider range of human abilities have clear links to the world of work, multicultural curricula that include materials and role models for students' own ethnic or cultural background.</li> </ul>
2.	Out of school constraints	-
	<ul style="list-style-type: none"> <li>- High opportunity costs of schooling</li> <li>- High direct costs of schooling</li> </ul>	<ul style="list-style-type: none"> <li>- Reducing the distance between school and home.</li> <li>- Promoting labor saving technology.</li> <li>- Adjust the school calendar to accommodate house hold child labor requirement.</li> </ul>

	<ul style="list-style-type: none"> <li>- Low employment opportunities</li> <li>- Cultural constraints from society and parents</li> <li>- Believe in low returns of female's education</li> <li>- Early marriage and abduction</li> </ul>	<ul style="list-style-type: none"> <li>- Lower the cost of school materials.</li> <li>- Provide uniform and transportation services for the needies.</li> <li>- Make education curricula more responsive and relevant to livelihood and market demand.</li> <li>- Improve legal and regulatory systems to enhance women's status and access to formal market.</li> <li>- Increase the ability of girls to resist resistance in this context refers to the reactions of female students towards those factors that constrain their education in a manner that enhances their chance of succeeding.</li> <li>- Promote adult literacy program;</li> <li>- Promote more female teachers;</li> <li>- Enhance the status of women through regulatory process;</li> <li>- Launch information campaign.</li> <li>- Increase the age of marriage through regulation system, strict measures and penalties should be taken on acts of abduction of girls.</li> </ul>
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**Source:** Teshome (2003); Husen and Thwaite (1985); Emebet (2003); Habtamu (2002) Ogada and Heneveld (1995)

## **CHAPTER THREE**

### **3.1. Research Methodology and Design**

It is believed that the reasons for female students dropping out of school could be cultural, social, economic and school related factors. These factors are also perceived to be interactive, influence each other. So observing the problems from these wider perspectives was one of the ways used to examine the reasons for dropping out. Descriptive survey research method was adopted. It is descriptive research since the study investigated many factors as reasons for dropping out in qualitative manner. The methodology of research is survey because it drew reasons for dropping out from many respondent through questionnaire.

### **3.2. Selection of Samples and Sampling Techniques**

In this study four sample secondary schools were selected on simple random sampling basis from the total population (N: 22). The selection of this sampling technique was to ensure every member of population to have equal chance to be included into sample. The proportion of schools chosen represents 18 of the total population. The research population that were use to be source of data are dropouts, teachers, parents whose daughters discontinued learning, education office's heads and women's affairs organization representatives both at woreda and zone levels. 144 dropouts were made to fill questionnaires. Some of these dropouts have already returned to school after discontinuing their learning before 2000E.C. All of dropouts available at schools were used to fill questionnaire. Whereas the other dropouts that still did not return or readmitted to school are found out side school in their residential towns or rural areas. Of this sort of dropout only those live in towns where sample schools located were included into sample.

As far as concerning teachers, out of 240 teachers in sample schools 78 were selected in using the combination of purposive and simple random sampling techniques. Thus, home room teachers, unit leaders and vis-directors were purposely selected with the intention that they may have better access to furnish necessary information pertaining to dropout. The proportion of teachers included into sample represent 33 percent of the total population. Regarding fair representation of sample, Wiersma and Jurs (1988:170) indicate that when sample size is greater than 30 percent, the approximation for the sampling distribution to a normal distribution is usually quite close. All school directors, woredas and zonal education office's heads and women's affairs organization representatives were used in interview.

### **3.3. Identification of the Respondents**

In order to obtain respondent dropouts different approaches such as, observing school records, asking home room teachers and dropped out females friends were used. It is obvious that in every academic year schools have conducted registration of new students and readmit students. Readmitted students are the sum total of repeaters and dropouts. The researcher in order to obtain dropouts, first he obtained the names of readmitted female students of 2000 E.C. from school records. After having the lists of readmitted students to differentiate dropouts from repeaters, the researcher made a visit to each sections of grade nine and ten by reading their names to them and identified dropped out female students.

Besides, the researcher used the information of home room teachers to identify dropouts. In this regard, homeroom teachers contributed a great/significant role in process of dropouts identification and filling the questionnaire.

To get dropped out females who did not return to schools their friends present at school while data collection were used to show their residential homes. This is only for dropped outs found in towns.

From every sample schools five parents whose daughters interrupted secondary school education were discovered by the help of their daughters that were learning at school while data for the study collected.

### **3.4. Instrumentation and Procedures of Data Collection**

In this study the necessary data from different groups were gathered by using questionnaire, interview and second source documents.

Different items of questionnaire were constructed for two types of respondents: drop outs and teachers. Dropouts' questionnaire has two parts. The first part deals with backgrounds of dropouts and their families. The second part of the questionnaire related to items were constructed based on in-school and out-of-school factors of dropping out. In school factor based questionnaire school distance, opinion on teachers differential treatment, availability of gender sensitive facilities, guidance and counseling, grade repetition, absenteeism, gender bias in curriculum opinion on relevance of school curriculum and their attitude toward modern education. Out of school factor related questionnaire items are: relations of direct and indirect school costs, to dropping out opinion on employment opportunities, early marriage, pregnancy, abduction, sexual harassment and rape.

Questionnaire items prepared for teachers include: items pertaining to their qualification, services, attitude towards educating girls, levels of understanding

gender issue in education, opinion self esteem of girls, relevance of curriculum, biased representation of gender issue in curriculum.

Interview questions for directors include items: related to magnitude of dropout, causes of dropout and solutions, availability of school facilities, materials and personnels. Interview questions constructed for education offices heads and women's affairs are similar and they revolve around the problems of females and their education, and intervention mechanism to mitigate the problems. Document analysis was used to witness the present enrollment and dropout rates of girls in the zone understudy. Data for document analysis were obtained from Oromiya education Bureau, Arsi zone education bureau and sample schools.

### **3.5. Process of Data Collection and Administration**

The constructed questionnaire in English for dropouts were translated into Afan Oromo language in order to avoid language difficulty that may encounter students when fill questionnaire. Like wise, I order to check the appropriateness of tools to respondents, before final use they tried out in Sokoru Secondary Schools, out of sample schools. Based on opinions of the groups filled questionnaire some sort of modification was made and finally used in sample schools.

The researcher made a visit to sample schools after sample schools were recognized. The total number of teachers, dropped out females available in schools were secured from records and attendances by the help of home teachers. After the number of the respondents in each sample schools identified, questionnaires were distributed to 90 number teachers. Of this 78 teachers filled the questionnaires and returned. 12 teachers failed to return the questionnaires given to them on time. As far as concerning dropouts before

they filled questionnaires the necessary orientation was provided to them. The filled questionnaire were collected with in a duration of three days.

### **3.6. Method of Data Analysis**

#### **3.6.1. Data Analysis**

Since the methods employed for collecting data were both qualitative and quantitative descriptive research. These methods were also adopted when the data analyzed too. Percentages were used to examine the personal characteristics of respondents and to evaluate the disparity in responses among different group of respondents on factors of dropping out. It was also used to measure extent of female enrollment and dropout rates.

Cohort scale of dropout rate method of measurement was used to show the magnitude of female dropout rates in the zone.

Chi-square was adopted where nominal and ordinal scales of measurement were used, that is, to examine the association among the responses of teachers and dropouts regarding factors affecting girls dropping out of school. Test of significances was used to identify the significance difference between proportion of responses in groups. In all above cases, the obtained difference was tested for statistical significance at 0.05 level. since it is used in social science conventionally.

## **CHAPTER FOUR**

### **Data Presentation and Interpretation**

This part of the study deals with presenting, analyzing and interpreting data collected from 144 dropouts and 78 teachers through questionnaire. 20 parents whose daughters dropped out four sample school directors, education office heads and women's affairs representatives through interview, and document analysis.

#### **4.1. Document Analysis**

**Table 1: Trend of Female Students' Enrollment and Dropout in Junior Secondary Schools of Arsi Zone in Three Consecutive Years (1997-1999E.C.)**

Students	Grade	1997				1998				1999			
		No.		Percent		No		Percent		No		Percent	
		M	F	M	F	M	F	M	F	M	F	M	F
Enrolled	9	22256	8521	72	28	28091	12434	69	31	24961	11686	68	32
	10	12949	5263	71	29	16767	7064	70	30	14557	6059	71	29
Dropped out	9	908	295	4	3.5	2432	776	87	6.2	3645	1022	14.6	8.7
	10	692	200	5	4	822	492	4.9	7.0	845	277	5.8	4.6

**Source:** Arsi Zone Education Office and Annual Abstract of Oromiya Education Bureau.

As indicated in table 1: 28, 31 and 32 percent of female students were enrolled in grade nine in 1997 E.C., 1998 E.C. and 1999 E.C. respectively. 29, 30 and 29 percent of them were also enrolled in grade 10 in those respective years. The trend of female enrollment from 1997E.C. – 1999 E.C. in grade nine tends towards increasing but, it does not show regular increasing or decreasing trend in grade ten through out the period. Although the percent of female students enrollment increased in those years relatively than before when compared to the percent of males enrollment in the same years, the percent of female participation was more than half percent lower than males.

Thus, the zone has a large gap between male and female participation in education. This implies there are a large number of secondary school aged female children who remained outside school without getting the chance of secondary school level education. The reason for this low participation of female in the zone could be the influence of socio-cultural believe that might make many secondary school aged females, to marry either before reaching secondary school at elementary school level or without making totally any enrollment to school. So both the government and the society at large should strive more in working together for increment of female participation in education until the balance of gender gap in education is maintained.

Table 1: also shows that 3.5, 6.2 and 8.7 percent female students discontinued their education from grade nine in 1997 E.C. 1998 E.C. and 1999 E.C. respectively. 4.0, 7.0 and 4.6 percent of them quitted school from grade 10 in the respective years. 4.0, 8.7 and 14.6 percent males from grade nine, 5.0, 4.9, and 5.8 percents males from grade ten dropped out from secondary schools of the zone in 1997 E.C. 1998 E.C. and 1999 E.C. in respective grades. The rate of dropout in percent from both sexes is higher in grade nine than grade ten. Trend of dropout rate in percent for males and females shows increasing for this grade (nine). However, trend of dropout rate for male and female in grade ten once increases and at other time decreases, it show a certain inconsistency

through out the specified periods. As far as concerning sexes, the percent of male students dropped out in greater than females in grade nine. But in grade ten uniform pattern of dropout rate between two sexes is not clearly observed. In conclusion dropout rate does not show regular increasing or decreasing regarding sexes and grades. Moreover, within three years period, 3062 female students did not complete grade ten, by the end of educational cycle as dropping out. This implies the incident of dropout of female is high in study area, mainly in relative comparison with their low rate of enrollment.

**Table 2: Trend of Dropout Rate in Sample Schools for Five Consecutive Years (1995-1999 E.C.) From 9-10 Grades**

No.	Name of schools	1995		1996		1997		1998		1999	
		M (%)	F %	M %	F %	M %	F %	M %	F %	M %	F %
1.	Abomsa	30	16	38	49	34	31	25	17	12	7
2.	Chilalo	*	*	9	11	7	5	13	9	8	5
3.	Chole	19	12	9	6	26	11	16	7	20	10
4.	Abajema	*	*	*	*	*	*	*	*	7	3

\* Data regarding dropout of students is not available at school level.

As shown in table 2; the percent of male students dropped out was greater than female students throughout the periods except in 1996 E.C. in Abomsa and Chilalo secondary schools. Dropout rates in sample schools regarding sexes is consistent with zonal level, that lacks definite /regular/ patterns between sexes. Extremely high dropout rate within five consecutive periods for both sexes were observed in Abomsa secondary school. The possible justification for occurrence of high dropout rates in Abomsa school might be from the fact that it is located in a very hot weather condition area and associated with the presence of tropical disease malaria. Usually this condition creates a challenge for many students who come from high land areas to attend classes regularly. Therefore,

inability to adapt such a hot environment might force many female students to leave school.

Total low rate of female dropout was seen in Chilalo secondary school which is found in Asela, capital city of the zone. This implies the problem of female dropout is more serious in secondary school located far away from big towns of the zone. In this regard the study is consistent with Tadess (1974), Debele (1985) that conclude dropout rate is higher for rural areas than for urban areas.

As far as concerning the trend of dropout rates in sample schools, it seems decreasing in Abomsa secondary school after 1998 E.C. where as in Chole secondary school rate of dropout tends is increasing after 1998 E.C. It does not show any consistency in Chilalo secondary school. In general, at sample schools level trend of dropout rate does not indicate definite pattern in its directions of increasing or decreasing.

To sum up, rate of dropout at sample schools level is higher than the rate at zone level this may be due to the selection of large dropout rate sample settings.

**Table 3: Dropout Rates among the Cohort Children (1000 Pupils) in Arsi Zone, 1997 – 1999 E.C.**

Grade	9		10		Number of students complete grade 10		
	M	F	M	F	M	F	M
1997	90	80	-	-	-	-	-
1998	87	70	82	74	676	545	

The result of the above table implies out of the 1000 female students who enrolled grade nine, only 54.5 percent of them completed secondary school where as the rest 45.5 percent dropped out before completing the cycle similarly, out of 1000 male students enrolled secondary only 67.6 percent of them succeeded grade ten while 32.4 percent of them left schools before finishing grade ten. This indicates the drop out rate of a high magnitude among secondary school female students than males of the zone understudy.

#### 4.2. Analysis of Responses from Dropouts, Teachers, Parents and Office Workers

**Table 4: Dropping out Age, Residence, Grade level, Region and Marital Status of the Dropout Sample Respondents**

		No	%
Dropping out Age	Below 15 years	9	6
	15-18 years	118	82
	19 and above years	17	12
	<b>Total</b>	<b>144</b>	<b>100</b>
	Dropouts' residence	Urban	42
	Rural	102	71
	<b>Total</b>	<b>144</b>	<b>100</b>
Grade level of quitting	9	107	74
	10	37	26
	<b>Total</b>	<b>144</b>	<b>100</b>
Dropouts' religion	Christian	78	54
	Muslim	66	46
	<b>Total</b>	<b>144</b>	<b>100</b>
Marital status of the dropped outs	Single	<b>95</b>	<b>66</b>
	Married	<b>49</b>	<b>34</b>
	<b>Total</b>	<b>144</b>	<b>100</b>

As depicted in Table 4, with regards to respondents' age, 82 percent of females were found with 15-18 years of age, 6 percent of them were below 15 years and 12 percent of them were above 18 years of age when they dropped out from school. The study indicates that the highest proportion of females dropped out from secondary school when they were within the age range of 15-18 years. This age range represents a significant role for dropping out of females from school in context of Ethiopian culture. As many parents during this period

make their daughters to marry opposite sex. They also impose huge house hold responsibilities on their daughters during this period. The parents, have more concern about safety and reputation of girls, during this period. Hence they kept at home. All these conditions contribute much for girls premature with drawal from school at this age level.

According to the MoE, the eligible age of secondary school enrolment is at 15 years old. Age of 15-16 years and 15-18 years age considered to be the age limits of junior and senior secondary school cycles respectively. When analyzed the finding of study as to MoE's reality, only 27 percent of females were between age of 15 and 16 years (within the age limits of junior secondary school cycle) while quitting of school. The majority (67 percent) of them were above the age limit of the cycle and only 6 percent were below the age limit of the cycle. The study implies over school aged ness has a very significant relationship with dropping of females from secondary school. The study's result difference in age of respondents is expected earlier since children admit to elementary school at variable years of age. Thus females who dropped out at over school aged (above 16 years) are due to the fact that most parents in rural area enroll their daughters to elementary school after fair age of enrollment (8,9 etc years) especially when schools are far from their home. Similarly, patents in urban and in some rural areas near to school even bring their children to school at 5 or 6 years old.

Many research findings indicate over agedness and under-agedness of students by themselves have contribution for dropping out from school. For instance, Wanna and Tsion (1994) explain that over aged school females may feel ashamed of attending in class rooms and play grounds. They may also consider their staying at school as wasting their time that could have used in gaining different income and enjoying with different activities. Like wise, under aged school females are not mature enough to adopt to a new environment of the school and are not ready to accept the instruction given for the cycle. So they

may become frustrated in schooling. In both cases, the problem of dropping out may be increasing. The study also implies the importance of enrolling females to school at or prior to fair age of admission to enhance the probability of their secondary school completion before marriage.

As already shown in table 4, 74 percent of females did dropout from grade nine and only 26 percent of them discontinued their education from grade ten. The study implies the problem of female dropping out tends more crucial in grade nine than in grade ten. The finding is also consistent with Adane (1993); Habtamu (2002) and others that reveal dropout rate is high at the beginning of any educational cycle and gradually decreases in subsequent grades. Dropout rate is high in grade nine and one. The predicted reason for high incident of dropping out at grade nine could emanate from students' exposure to new environments. Female students after completing elementary school come from rural villages to town in order to attend secondary school. At this time they encounter new learning environment and new place of living.

Therefore, the inability to create adaptation quickly to these new environment may have eventually frustrated them to continue their learning.

The secondary source documents obtained from sample schools, zonal and regional levels also assert that high rate of female dropout usually occurs in grade nine than grade ten (see table 4).

Concerning residential areas of respondents, the data obtained from dropped out females indicate that 71 percent of them are rural dwellers. Only 29 percent of them are residing in urban area. The study shows the problem of dropping out is more common for rural daughters than for urbans. This finding confirms with the finding from secondary source document which states the presence of larger number of dropped out females in rural secondary schools than in urban secondary schools. Besides, Tadesse (1974); Debele (1985); Elleni (1995)

conclude that dropping out of female is a more serious problem in rural area than for students from urban areas.

The possible justification for this could be inavailability of secondary school in rural area near to their residence, most parents in rural areas may value more early marriage than education of their daughters and parents demand of their daughters labor is high in rural areas. In such cases, female dropping out increase in rural areas than urban areas.

The finding of the study has an interesting implication for concerned body to work more on rural females to solve problems that obstruct the progress of their education, there by to increase their retention at school in rural lands.

### **I. In School Constraints**

In this part of the study an attempt was made to discover some of school related factors that contribute significant role for girls dropping out of secondary schools of the region understudy. Thus, in questionnaire items, dropped out females were asked to rate the extent to which the following lists of school factors influences their dropping out from school. Overall results are indicated in table 5.

**Table 5: Relations Of School Factors To Girls' Dropping Out Of School Rated By Dropped Out Females. Dropped Out Females Response**

No.	Lists of school related factor		High	Average	Low	Not at all	Total
1.	Low expectation of teachers towards girls' education	No.	35	62	17	30	144
		%	24	43	12	21	100
2.	Lack of gender sensitive facilities	No.	62	39	17	26	144
		%	43	27	12	18	100
3.	Long distance from home to school	No.	53	39	17	35	144
		%	37	27	12	24	100
4.	Gender bias in curriculum	No.	35	35	48	26	144
		%	24	24	34	18	100
5.	Grade repetition	No.	66	39	14	25	144
		%	46	27	10	17	100
6.	Lack of guidance and counseling	No.	32	49	52	11	144
		%	22	34	36	8	100

The above school related factors have been discussed in detail here below according to their magnitude of influence on dropping out on the basis of girls selection.

Repetition accelerate premature school leaving, prolongs the duration of time to complete educational cycle, demand for incurring additional expenses and causes overcrowding. Hence it is educational wastage. Dropouts were asked to rate the degree to which grade repetition influenced their dropping out. The result shows 46 percent rated high, 22 percent rated average and 10 percent rated low the influence of grade repetition on pushing them to discontinue their schooling before they complete the cycle (see table 5). As noted from the result,

failure in academic subjects has strong relationship with the problem of female dropping out. It seems to be the single largest threat for girl's education of in school factors. Moreover, data obtained from secondary source documents of Oromiya education bureau ascertain low achievement of female student is a persistent and a serious problem of girls' education in zone. For example, rate of female grade repetition in three consecutive years (2003-2005) is 38.7, 39.6 and 37.8 respectively in percent for zone understudy. This indicates the number of female students dropout due to repetition is high in the zone. Besides, all sample schools directors interviewed highly emphasize the severity of female students' under achievement problem in disappointing their aspiration to complete secondary school level education. As to interviewees' explanation, most female students do not perform pass mark on their examination, consequently, they detain a class. Usually once they repeat a class do not likely to be repeater for second time. Instead, many of them after recognizing their first semester subject results they determine to dropout either to readmit next academic year or never to readmit for good. In this case, female dropout rate is high in zone. From point of view of grade repetition, the finding is consistent with Genet (1991) that confirms dropout of school due to repetition is more crucial for girls than boys. It seems logical that students who do not perform well in school seek to leave the environment that provide them negative feedback World Bank (1988).

Although the reason why more girls repeat a grade is not the main theme of the study, it endeavored to explore the problems. One of speculated reasons for students under-achievement could be difficulty of the contents they learn. In order to check whether or not difficulty of content is the main cause for females poor performance, teachers were asked question.

The results indicate that 9 percent, 40 percent, 50 percent and 1 percent of teachers responded that the content of secondary school is very difficult, difficult, medium and easy respectively to students' understanding level. The

difficulty or hardness of the contents tends to be medium influence on detention of girls in a class every academic years. This implies there are other factors rather than subject difficulty for high repetition of female students at grade level.

Supporting this Genet (1991) indicates that female students' poor performance at school can be related to their life style. Helping their over-burdened mother and training for their future roles as wives and mothers. This leaves them very little time for their study. Beyond poor performance, repeating in class discourage females education as parents prefer to dropout and get married rather than spend another year.

The provision of gender sensitive facilities such as separate toilets, drinking water, study room or library etc have significant implication for girls education. In connection with, Asmaru (2001) reveals that the provision of separate latrines for boys and girls in all schools would help reduce the problems girls face in school, especially at menstruation. Dropped out female students were asked to rank the influence of gender sensitive facilities on their interrupting school before completion. The result points out that 43 percent of dropouts ranked high its influence on their withdrawal from school 27 percent and 12 percent of them rated average, and low respectively the relation of gender sensitive facilities and other learning materials, to their reluctance of persisting secondary school (see table 5). The finding shows well in available or total absence of gender sensitive facilities and learning materials are likely to be one of the major reasons for many daughters premature leaving secondary school. It seems the second influential in-school factor for girls dropping out. Female students especially at secondary school level encounter many personal and social disturbances such as pregnancy, menstruation, risk of abortion, rape, boys assaults /attacks/ etc. which have negative impacts on their education. Moreover, the absence of separate toilet, clinic and drinking water, over crowded and poorly ventilated classroom aggravate the problems, as the result

the learning situation of female students at school becomes uncomfortable and they might be frustrated to continue schooling. In such a case, female drop out rate will be high.

Long-distance female students travel from home to school and back to home has contributed much for dropping out of girls from school. Especially when the road is associated with attacks of men and sex risks parents respond to this by with holding their daughters out of school. In this respect, dropped out females were asked to relate the contribution of long-distance and associated risks to their dropping out. As it was shown in table 5, 37 percent of respondents related high the problems of unsafe long distance to their quitting school. 27 and 24 percent of them related average and low respectively its influence on exposing females to dropping out of school. Unsafe long distance has strong relationship with parents pulling back their daughters from school before finishing the cycle. It tends to be the third major in-school factor for female dropping out.

In addition to, dropouts were asked for how long they walked to school. The majority of them replied that they traveled on maximum two-three hours. This implies a considerable number of female students were fed up of walking long distance to school. It is unfair to expect such students will attend their school regularly.

Many research findings outside and inside the country ascertain that in availability of school near to parents' residential area is one of the most deterrent factor for girls completion of schooling Chernichoksy and Meeskoot (1985); Tadess (1974). In line with, secondary source of document shows that in each woreda's of the zone under study only one secondary school is available. Each of these secondary schools is located in capital town's of respective woredas, which is far away from many of their rural kebeles. Thus, many rural female students after completing their elementary schooling are forced either to come

to woredas big town where only secondary school available separating from their parents or to travel unsafe long-distance daily in all school days to attend secondary school. In this case, female dropout rate will be high. Students who travel long distance couldn't attend their lesson actively, due to they might feel fatigue don't study well, furthermore, feel bore coming to school every days. These all conditions pave way to dropping of girls out of schools. Supporting this idea, Befkadu (1998) indicates due to in availability of secondary schools in rural Kebeles of Oromya region many parents are reluctant sending their daughters to school.

Guidance and counseling for female students in school is also likely to be beneficial, to give them more confidence in their own abilities, and to help them through either academic and emotional difficulties especially at puberty. Asmaru (2001) female students of secondary school than other times require more the services of counseling. Since they under-go during this adolescent ages various personal, social and psychological disturbances Yusuf (1998). From this view point, dropped out females were asked to decide the extent at which guidance and counseling related to problem causes them dropping out.

The result in table 5 show that 27, 34, and 36 percents of dropouts decided high, average and low respectively the relations of guidance and counseling to the reasons that caused them to terminate the secondary school some where prior to conclude/graduate the cycle. The study shows inadequate availability or total absence of services of guidance and counseling has relationship with girls dropping out from school in zone under study. Regarding this point, the majority of school directors interviewed at sample schools confirm that guidance and counseling is not available at their schools. Their reasons for this is lack of trained personnels.

The existence of guidance and counseling is very essential for secondary school girls since they experience many emotional and academic difficulties during this period. In connection with above idea, to check whether or not teachers believe in importance of the provision of especial guidance and counseling for secondary school females in particular, question was posed to them/teachers.

**Table 6: Importance of Provision of Especial Guidance and Counseling to Female Students According to Teachers' Judgment**

Alternatives		Yes	No	Total
Teachers' response	No.	76	2	78
	%	97	3	100

According to the result indicates in table 7, absolute majority of teachers believe the importance of providing especial guidance and counseling for secondary school students particularly, females. Despite this, in most sample schools there is totally absence of guidance and counseling service.

This implies female students who undergo academic, personal and psychological difficulties couldn't be helped in schools to the extent their problems reduced due to in availability of the services. As the result of the problems, female students class attendance, and academic success can be deteriorated which eventually may lead to dropping out of school.

### **Teacher's Qualification**

Teachers having the required levels of qualification is significant for retention of females at schools. The education policy of the country (Ethiopia) specifies that all secondly school teachers should be staffed minimum with BA/BSC holders. However, as shown in table 8, the data obtained from sample secondary schools seems contrary to the policy. Since 52 percent of teachers are diploma

graduates. And only 48 percent of them are AB/BSC graduates. This implies at secondary school level there is inadequacy of teachers in required quality at zone understudy. Low qualification of teachers may result in development of students' hatred towards subjects they teach. Also it may be consequence to poor handling of their students in class interaction, moreover, it causes biased understanding of gender issue in education. All these problems can affect female students persistence at school. In connection with, Eveni (1995); Coombs (1985) indicate that declining quality of teacher training in most developing countries has a significant contribution to high rate of dropout. The study's finding implies the need to improve the quality of teachers either through providing in-service or pre-service training, unless, efforts towards improving girls education without teachers' required quality is not effective. Experience in teaching is also essential for smooth interaction during teaching learning process between teachers and students. It helps to manage wisely the class, further more, helps to accommodate wisely the problems arising from the culture of school environment and its surrounding society. In this regard, the reality in study areas indicates the majority of teachers (68 percent) have been serving in teaching profession for more than ten years. Thus, the problems that might arise from lack of experiences in teaching seem to be reduced and teachers', experience is not significantly correlated with girls dropping out of school.

**Table 7: Total Number of Teachers' in Sample Schools with Their Qualification and Number of Teacher Respondents with Their Qualifications and Service Years**

		<b>Responses</b>	
		<b>No</b>	<b>%</b>
Number of teachers in sample schools in their qualification	Male diploma	111	46
	Female diploma	13	6
	<b>Total</b>	124	52
	Male BA/BSC	106	44
	Female BA/BSC/	10	4
	<b>Total</b>	<b>116</b>	<b>48</b>
Diploma + Degree		240	100
Number of respondent teachers according to their qualification	Diploma male	39	50
	Diploma female	9	12
	<b>Total</b>	<b>48</b>	<b>62</b>
	BA/BSC/ male	27	34
	BA/BSC/ female	2	3
	<b>Total</b>	<b>30</b>	<b>38</b>
	Diplomat BA/BSC	78	100
Service years of respondent teacher	0-5 years	16	20
	6-10 years	10	12
	11-15	12	16
	16-20 years	20	26
	Above 20 years	20	26
	<b>Total</b>	<b>78</b>	<b>100</b>

## **Attitude of Teachers' Towards Females and their Education**

Teachers positive attitude towards females have significant implication for their academic success and to stay longer at school. In this respects, drop outs were asked to rate the degree at which teachers' low expectation influenced their dropping out of school. The total result indicated in table 5, shows 24 percent dropouts ranked high the influence of teachers low extection from daughters on quitting school. 43 and 12 percent of dropouts rated average and low respectively the problem of teachers expectation to their dropping out. The study indicates that teachers low expectation from girls than boys has average relationship with dropping out. So it is not strong factor of girls' premature withdrawal from school.

Regarding this Cotton (1989) says that teachers' expectation influence students learning and achievement. Those students who are highly expected from their teachers will be led to achieve at or near their potential but low expectation students not gain as much as they could have gained. This implies teachers' expectation of their students have significant contribution to their success academically.

In questionnaire items teachers were also asked to decide their levels of agreement to the lists of gender stereo typed behavior which are one of justification for teachers low expectation of females. Five points scale ranging from strongly agree to strongly disagree was provided to be alternative for their judgment.

**Table 8: Teachers' Levels of Agreement to Gender Stereotyped Behaviors  
Teachers' Response**

No.	Lists of gender stereotypes typed behavior		Strongly agree	Agree	Undecided	Disagree	Strongly Disagree	Total
1.	Girls are dependent	No.	9	52	10	7	0	78
		%	12	66	13	9	0	100
2.	Girls are less achiever	No.	0	71	0	7	0	78
		%	0	91	0	9	0	100
3.	Girls are less interactive	No.	4	43	7	20	4	78
		%	5	55	9	26	5	100
4.	Girls are less confident	No.	9	39	2	27	1	78
		%	12	50	3	34	1	100
5.	Girls show less interested learning	No.	31	31	7	7	2	78
		%	40	40	9	9	2	100
6.	Girls make less effort in learning	No.	4	50	15	5	4	78
		%	5	64	19	7	5	100

66 percent, 91 percent, 55 percent, 50 percent and 64 percent of teachers agree/believe/ that girls are dependent, less achiever, less interactive, less confident and make less efforts to overcome academic difficulty respectively. The majority of teachers perception of gender roles or stereotyped behaviors of girls and boys is the direct reflection of what prevailing in whole society. This finding is also consistent with the 1991 Genets' idea which reveals that Ethiopian society is patriarchal society, which believes that women's are inferior to men. Teachers and school administrators generally accept these patriarchal views regarding women. Boys are encouraged in ways that will enable them to achieve, to compete and win; girls are discouraged to develop these traits as they are not deemed necessary for the stereotyped roles of housewives and mothers.

## **Teachers' Treatment of Students**

Teachers are there to treat all of students fairly regardless of sex and back ground, however, in practice teachers interact differently with their male and female students in favor of males UNESCO (1994). Differential treatment of girls from boys may lead to an erosion of confidence and development of negative attitude towards school learning, which may result in high dropout rate among female students.

To determine the existence and rate of influence of differential treatment of teachers up on female students' premature departure of schools, a question was presented to dropped out females.

**Table 9: Judgment of Dropped Out Females to the Lists of Teachers' Differential Treatment Dropped Out Females Responses**

No.	Lists of differential treatment of teachers		Strongly Agree	Agree	Undecided	Dis-agree	Strongly dis-agree	Total
1.	Teachers exhibit difference in paying attention	No.	13	10	29	27	70	144
		%	17	13	37	34	9	100
2.	Teachers exhibit difference in praising	No.	9	9	70	47	9	144
		%	6	6	49	33	6	100
3.	Teachers show difference in giving chance	No.	13	8	53	35	35	144
		%	9	6	37	24	24	100
4.	Teachers practice in helping	No.	14	5	49	36	13	144
		%	10	4	34	43	9	100
5.	Teachers experience difference in taking measure	No.	7	22	49	52	14	144
		%	5	15	34	36	10	100

The largest proportion of dropped out females either disagreed or undecided in their responses toward the expected prevalence of differential treatment of teachers in class interaction. Differential treat of teachers has very distant relationship with females dropping out of school. In other words a very few number of female students were victims of dropout due to teachers unfair treatment since the obtained results are very far from expected results. The study implies teachers preserve gender equality in educational participation when it comes to class interaction.

Besides, dropped out females' conferment for fair treatment of teachers of their students in class interaction, teachers were also asked who they would select to teacher, if he/she were asked to do so personally.

**Table 10: Teachers' Preference to Opposite Sexes in Teaching**

Preference in educating		Boys	Girls	No make difference	Total
Teachers' response	No.	15	2	61	78
	%	19	3	78	100

The majority of teachers indicated that they do not make difference between the opposite sexes in educating. This shows teachers have positive attitudes towards females in educating. Thus, it is not significant factor for their dropping outs. This implies that teaches respect the equality of educational opportunities when it comes to gender.

Of course this result is in conformity with dropped out females' judgment of teachers fair interaction with their students.

In contrary to above finding, UNESCO research finding (1984:28) explain that majority of teachers prefer to teach boys; introduce topics which are associated with males. However, this finding disproved the above UNESCO's result that shows teacher favoritism to wards opposite sexes, in favor of male sex.

### **Teachers, Understanding of Gender Issue in Education**

Teachers were asked to rate the extent to which they understand gender issues in education. The over all results are written in the table below.

**Table 11: Teachers' Levels of Understanding Gender Issue in Education**  
**Teachers Response**

Capacity to understand gender issue in education	High		Average	Low	Total
	No.	23	49	6	78
%	30	63	7	100	

30 percent, 63 percent, and 7 percent of teacher respondents replied that their capacity of understanding gender issue in education is high, average and low respectively. This finding indicates the importance of providing gender training program for teachers since the majority of them have only average knowledge regarding gender issues. Teachers low expectation of girls than boys which proved from their responses in table 5 is also an evidence for essentiality of providing gender sensitive awareness training to teachers. It is very difficulty to improve females' education, unless teachers are well aware of gender issue in education. In this regard Asmaru (2001) indicate in order to over come negative influence of teachers' attitude, it is necessary for teachers, school directors and educational planners to be given training in gender-awareness to avoid cultural and social bias in schools.

### **Relevance of School Curriculum**

Irrelevant curriculum to present and future life conditions of girls is one of the main factor for parents pushing their daughters out of school. To investigate whether or not this point (irrelevance of curriculum) is also factor for daughters' poor retention at school, teachers and dropped out females were asked a questions to be reply.

**Table 12: Relevance of Curriculum to Girls Career Development and Future Prospects**

Respondents		Yes	No	Total	X <sup>2</sup>
<b>Teachers</b>	No	69	9	78	18.66
	%	89	11	100	
<b>Dropouts</b>	No	88	56	144	
	%	61	39	100	

The overall result indicates 89 percent and 61 percent of teachers and dropped out females respectively believe that the current secondary school curriculum is relevant to present and future life conditions of females. Only 11 percent of teachers and 39 percent of dropouts disagree its relevance to needs of females. It implies irrelevance of curriculum of secondary school has low relationship with girls premature withdrawal of school since the majority of dropped out females and teachers are satisfactory with the values and skills the present curriculum of secondary schools provide to females' presents and future needs. The value of chi-square indicates the difference in responses between teachers and dropouts on their views of curriculum relevance is statistically significant. Since the obtained value of ( $X^2=18.66$ ) is by far greater than the table value of ( $X^2=3.8$ ) for one degree of freedom at 5 percent level of significance. The difference in responses of the two groups is not by chance.

In connection with the above result of the study scholars like King and Hill (1993) indicate that relevant curriculum has a close linkage between the demand of school and the life experience which learners encounter outside school. It addresses the educational needs of all students, irrespective of their gender difference and social origin ECA (1993). Moreover, Achola (1990) indicates that providing education more relevant to girls' immediate and future roles has to focus on practical works in gardening, resource utilization, animal husbandry, house keeping, childcare nutrition, healthy family planning and

other domestic routines. From the points of view of this scholar, our secondary school curriculum seems relevant to needs of female since the points raised by Achola are also incorporated in secondary school subjects. To mention few of them in geography, for example, one can find lessons on resource utilization, family planning, animal husbandry etc. In biology these points are also focal point of its lessons.

### **Absenteeism**

Absenteeism is also another factor for explanation of female dropping out of school. As Adane (1993) stated, chronic absenteeism resulted in repetition and dropout which are aspects of educational wastage. Regarding this teachers were asked who was absent from the class most of the time.

**Table 13: Teachers Response on the Extent of Boys and Girls Absenteeism**

	<b>Boys</b>	<b>Girls</b>	<b>Total</b>
No.	28	58	78
%	26	74	100

The highest proposition of teachers indicated that most of a time female students were absent from classes. This implies when girl absent from a class repeatedly regular class attendance will be interrupted and they gain less knowledge from the lesson. Moreover, the absentees may perform less on examination as a result they could be frustrated persisting their learning. Many studies in Ethiopia confirm that more girls are victims of absenteeism than boys due to most of a time females are holding with different house hold responsibilities Genet (1991); Adane (1993) Asmare (2001). The condition of female students in study area also resembles the above reality, repeatedly absent due to imposition of high responsibility at home. Thus, absenteeism in education reduce the cost effectiveness of the system and severely limits a child's life long potential by keeping her long from school. The more classes

missed the more the students fall behind and the harder it becomes to return to school.

## II. Out of School Constraints

The two major out-of-school factors that are perceived to be constraint for dropping out of females are economic and cultural factors.

### A. Economic Constraints

Many studies in Africa and other developing countries reveal that the main reason for girls dropping out of school is low income or absolute poverty Odaga (1995); Nejema (1993); Brown (1991). The economic constraints that have been a point of discussion in the study are: direct costs of schooling, indirect costs of schooling and lack of employment.

### Types of Direct School Costs

In questionnaire items dropped out female students were asked to relate the contribution of the lists of direct costs of schooling for their departure of school.

**Table 14: Contributions of Specific Direct School Costs to Female Dropping Out**

No.	Specific direct costs of schooling		Dropped out females response in %				
			High	Average	Low	Not at all	Total
1.	Costs of admission	No.	43	70	22	9	144
		%	30	49	15	6	100
2.	Costs of purchasing school materials	No.	79	37	22	6	144
		%	55	26	15	4	100
3.	Costs of transportation	No.	14	37	58	35	144
		%	10	26	40	24	100
4.	Costs of accommodation	No.	92	22	13	17	144
		%	64	15	9	12	100

The total results indicate that 30, 49 and 15 percents of dropped out females replied that the contribution of expenses for admission is high, average and low respectively for their parents' decision to make them withdraw from secondary schools. The inability of parents to cover expenses for school admission contributed average to factors that made daughters to leave secondary school early. The current government education policy specifies that education is free to all citizen up to grade ten. This might be the possible reason for admission costs average contribution to dropping out of girls from school.

55 percent, 26 percent and 15 of dropped out females related high average and low respectively the contribution of expenses for purchasing school materials such as uniform, exercise book, pen, pencils etc. to their premature departure from secondary schools. The finding indicates expenses for purchasing school materials play significant (great) role for many parents withholding their daughters from secondary schools before completing the cycle. It is the second influential factor, among direct costs of schooling in exposing many daughters to school quitting. In connection with this, Brimer and Pauli (1971); Maglad (1994) found that financial problems of parents limits the schooling of children through provision of school materials.

64 percent, 15 percent and 9 percent of dropped out females ranked high average and low respectively the contribution of costs of accommodation or lodging for many parents decision to pull their daughters from schooling. Costs of accommodation, becomes the single largest causes/factors/for many female students discontinued their secondary school education in study areas.

In this study 61 percent of respondents, the majority of dropped out females were living at town by house renting while attending schools, besides, most of them are from low income parents. So the inability of parents to cover monthly expenses of house rent and daily provision of food tend to be a great challenges

for many daughters reluctance to continue their secondary school education. See below table 17: residential areas of dropouts while attending school.

**Table 15: Residential Place of Dropped out Female While Attending School and Their Responses**

<b>Dropped outs place of living in percent while attending schools</b>				
	In rent house at town	In relatives house at town	In rural area with their family	Total
No.	88	35	22	144
%	61	24	15	100

As seen from the above table the majority of dropped out daughters were living in rent house at town separated from their rural parents. Most of them did not go to their parents' residential area/rural area before 15 days or a month. This condition might have made parents allocate money, food and other essential materials alone for their daughters living at town in separate from house hold regular budget, definitely this aggravates households food and money budgetary crisis. Eventually, it may consequent with parents' determination to holdback their daughters from schools. In this regard, many research findings confirm that when students come from rural areas to town for attendance of secondary school education, his or her direct costs of schooling increase. In such cases, the rate of dropout is high.

10 percent of dropouts rated high, 26 percent of dropout rated average and 40 percent of dropouts rated low cost of transportation to their vulnerability of early school leaving. Costs of transportation has far distant relation ship with girls' dropping out of school. The possible reason for low influence of cost of transportation on dropping out could be due to majority (85 percent) of dropouts were living in town while attending school. Thus, they did not travel

This might be because of many dropped outs are from farmer parents in rural area, thus, petty trading has nothing to do with females from these parents.

### **Lack of Employment Opportunity**

Availability of job opportunity for secondary school graduates could be an encouragement for those who have not yet completed the cycle. On other hand, in availability of chance of getting employment could discourage others to continue their education. So, to investigate females future prospects about employment opportunity, dropped out females were asked whether or not they have belief or assumption of getting an employment opportunity after completing secondary school education.

**Table 17: Dropped Out Females Beliefs of Getting Job After Completion of Secondary Level Education and Their Responses**

<b>Description</b>	<b>Responses</b>				
		<b>Encouraging</b>	<b>Discouraging</b>	<b>Unknown</b>	<b>Total</b>
Chance of getting job	No.	101	26	17	144
	%	70	18	12	100

The highest proportion (70 percent) of dropped out females believe that the probability of getting job or being employed after finishing secondary school level education seems encouraging. Only 30 percent of dropped out females have negative attitude towards opportunity of getting job after completion of the cycle. The study indicate that gloomy nature of employment opportunity a head of a time could not be a reason for many daughters interrupting their secondary school education prior to graduating the cycle. Strengthening the above ideas of dropped out females parents through interview concluded that females' chance of getting job is an encouraging now than previous time, since many females are seen today being employed in health extension, agricultural extension and in teaching mainly primary schools in rural areas.

One of the manifestation of the availability of chances of an employment for future graduates of secondary school is the existence of a significant number of employed females to act as role model in villages from where secondary school female students come. To investigate this, dropped out females were asked the presence of employed females in village where they reside. The result was in table 22 below.

**Table 18: The Presence of Role Model Females in Villages from Where Dropped out Females Come and Their Responses**

<b>Dropped out Females Responses</b>			
	<b>Yes</b>	<b>No</b>	<b>Total</b>
No.	114	30	144
%	79	21	100

The absolute majority (79 percent) of dropped out females replied that there are significant number of employed females to act as role models in their villages. Only 21 percent of the subjects responded that there is in availability of employed females in their villages. The study points out that because of the absence of role models in their villages a large number of female students did not discontinue their education. Thus, role model is not significant factor for female students dropping out of school. Moreover, the finding of the study is the other indicative of the presence of job opportunity for secondary school graduate females.

Increasing number of female teachers is desirable for a range of reasons but particularly since female teachers are often the only women in position of authority in rural areas who are to act as role models. Their presence is likely to encourage parents to send their children to school, both because they see opportunity for their daughters outside the house hold, because of the

increased sense of security for girls when female teachers are percent. The current government policy preserving 30% places in TTC for females should contribute to increasing number of female teachers.

### **B. Socio-Cultural Constraints**

The socio-culture of the society in which females students reside in general and that of their parents in particular has a tremendous impacts up on girls' education. Having been taken this idea into consideration, dropped out females asked to decide the extent to which the lists of cultural tradition and practices were influenced their dropping out of school. Four-points scale ranging from highly influence to no influence at all were given to be an option for their decision.

**Table 19: Extent of Influence of Socio-Cultural Practices of Dropped Out Female and Their Responses**

List as of cultural practices	Responses					
		High	Average	Low	Not all	Total
Early marriage	No.	72	30	29	13	144
	%	50	21	20	9	100
Religion	No.	26	30	49	39	144
	%	18	21	34	27	100
Abduction	No.	23	49	37	35	144
	%	16	34	26	24	100
Pregnancy	No.	26	35	52	31	144
	%	18	24	36	22	100
Bride price	No.	26	29	43	46	144
	%	18	20	30	32	100
Circumcision	No.	10	20	62	52	144
	%	7	14	43	36	100
Harassment and rape	No.	24	30	43	47	144
	%	17	21	30	32	100
Parents need of labor	No.	75	37	19	13	144
	%	52	26	13	9	100
Believe in lower return of girls' education	No.	63	22	30	29	144
	%	44	15	21	20	100

### **i. Parents' Needs of Daughters Labor**

In developing country especially in Africa a number of studies confirm that parents' desire to use their daughters for labor is the most deterrent factors for girls education. The result of this study also shows 52 percent of dropouts rated high, 26 percent of dropouts rated average and 13 percent of them rated low the influence of parents' demand for labor works on their withdrawal from school. Parents' demand of their daughters for different works at home was one of the major reasons for many female students unable to complete secondary school education. It is likely to be the main threat for girls education. Traditional division of household labor to women seems to be the rural in homes of many dropped out females. In connection with dropouts were asked about their parents more interest in preference to educate or to be served at home by them.

**Table 20: Dropouts view of Parents Preference to Educate or Engage their Daughters in Labor**

<b>Description</b>		<b>Agree</b>	<b>Disagree</b>	<b>Not sure</b>	<b>Total</b>
Parents more interested in engaging into labor	No.	71	60	13	144
	%	49	42	9	100
Parents are more interested to educate	No.	60	71	13	144
	%	42	49	9	100

49 percent of respondents agreed that their parents need to engage them to house hold chores than educating them. 42 percent of respondents on the other hand agreed that their parents' attitude towards modern education is positive. This finding indicate that dropped out girls' parents give less value for their

daughters' education than their daughters labor chores of house holds. A large number of respondents come from uneducated families this might be the possible reason for their parents valuing less education of females. Parents valuing daughters chore works at house hold to such a very significant could rob girls of the time to do their study and finally expose them to dropout Embete (2002).

## **ii. Believe in Low Return of Females' Education**

The other cultural factor that hinders females' participation in education is parents' believe in lower return of females education. In this regard, respondents were asked to rate its influence upon their premature departure of secondary schools. The over all results indicate that 44 percent, 15 percent and 21 percent of dropped out females rated high average and low respectively the influence of parents believe in lower return of their education on exposing them to dropping out from secondary school. Parents' believe in low return of their daughters education has a strong relationship with dropping out of females from secondary schools in study areas. In connection with believe in low return of females' education, scholars like EL-Sanabory (1985), King and Hill (1993) and others indicate that parents may feel that the anticipated returns on their investment in a daughter's education do not justify the expected costs and they prefer marriage for their daughters. Even if the costs are the same for the education of sons and daughters, parents in rural areas tend to perceive the return as greater in case of boys. Parent's perception of the superior intellectual competences of males to females of fund to be a factor for their decision in favor of son's education Yates (1982). In line with, parents were interviewed about their assumption regarding intellectual capacity of boys and girls, most of parents do not believe that boys and girls have equal intellectual completeness in education. They assume that females have inferior or lower intellectual capacity in education hence they couldn't perform as well as boys. It has

already been mentioned repeatedly in this paper, a large number of respondents (dropped out females) are from rural areas as well as from low educational background of parents. These conditions might be a source for their believe in lower return of females' education. The study implies the importance of improving rural peoples education through providing basic education that would help them to have positive attitude to wards their daughters' education in separated from their sons' education.

### iii. Early Marriage

Early marriage presents another cultural impediment to girls education. A great number of daughters attending school abruptly dropouts when they reach the ages 15 to 19 because of early marriage. The result of this study also reinforce the above idea regarding the influence of early marriage on education of females in study areas. For instance, 50 percent, 21 percent and 20 percent of dropped out female related high, average and low respectively the influence of early marriage with their early departure from secondary school. The finding of the study indicates that early marriage has a strong relationship with females withdrawal from secondary school. In the study early marriage appears to be the second largest cultural threat for girls' education. Of course, 39(56 in number) percent of dropout female left schools not because of other factors rather than early marriage. The contribution of early marriage as one single factor for dropping of girls out of secondary school is great.

The results of interview taken from four woredas education office and women's affairs representatives also ascertain the views of dropped out females in that the main factor that deters female's education in their respective woredas is early marriage. According to interviewees the boy and the girls married to each other only with their own agreement, without the consent and knowledge of their fathers and mother. Usually before the marriage they would agree to

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## v. Educational Background of Parents

Educational history of parents is one of socio-cultural factor that has direct relationship with females' success and persistence at school. In this respect, the educational profile of dropped out females' parents indicate that the absolute majority (84 percent) of their mothers are uneducated. 60 percent of their fathers are uneducated. 16 percent and 30 percent of their mothers and fathers respectively are at least attended primary level education. The rest 5 percent of their mothers and 10 percent of their fathers are attended secondary education.

The largest number of females who didn't complete secondary level education are from illiterate parents particularly mother. Thus, educational background of parents is one of influential factor for dropping of daughters from secondary schools.

**Table 22: Dropped out Females' Responses about their Parents Educational Background**

Level of Education		Responses			Total
		Uneducated	Attended elementary education	Attended secondary education	
Father	No.	86	43	15	144
	%	66	30	10	100
Mother	No.	121	16	7	144
	%	84	11	5	100

In sub-Sahara Africa a study indicate that educated parents are more likely to send their daughters to schools and keep them there longer Hyde (1989). The

daughters of illiterate parent have less opportunity to go to school Bowman and Anderson (1980). A number of studies also indicate that mothers education is more important for girl's education than fathers education. For example, King and Bellow (1990) explain that mother's education exerts stronger effect on females school enrollment and retention than father's education. This study results is also assertive of importance of mother's education for retention of females at school than fathers education. Supporting the above view Bach, et al (1985) indicates educated mothers have standards and expectations for their daughters that are different from those of uneducated mothers. For example, with respect to ideal age at marriage, educated mother less likely to designate an age 18 or younger as an appropriate.

## **vii. Religion**

In sub-Saharan Africa the results of a study found that religion is one of the important factor in determining females participation in education. In this study respondents' religions belongs to the two biggest religions of the country, Christian and Muslim. 54 percent of females who were unable to complete their secondary schools at expected time are from Christian religion while 46 percent of them are adherent of Muslim religion (see table 4).

According to, the 1994 population and housing census, about 41 percent of the population of the Arsi zone is Christian and 59 percent is Muslim. However, there are, some woredas which have larger number of Christian population than Muslim population. For example, one of woredas of the zone, Chole woreda from where data collected for the study has 52 percent Christian population and 48 percent Muslim population. Similarly Tiyo woreda, one of sample areas has 73 percent of Christian population and 27 Muslim population. So, this could be the possible explanation for large number of dropped out females are from Christian religion.

In connection with, Brock and Cammish (1991) indicates that religion is proxy for cultural view about an appropriate female roles as there are example among entrepreneurial Muslim communities which invest their wealth in education of their daughters. Christian communities also withdraw their daughters because they fear that formal schooling brings about non-traditional customs to girls. Besides, the females (dropped out) were asked to rank the extent at which the influence of religion make them quitting school. The total results indicate that 18 percent, 21 percent, and 34 percent of dropped out females ranked highly average and low respectively influence of religion on their premature school leaving (see table 23). This implies religion has low relationship with dropping out of girls from secondary schools of the zone understudy. Since the majority of dropped out females ranked low or no influence to their dropping out.

Although the effects of pregnancy and associated problems have much contributions for with holding of parents their daughters from school in other studies, in this study it has low contribution for dropping out. For example 18 percent of dropouts related high, 24 percent average and 36 percent low the influence of pregnancy and its associated risks wit the reason of their dropping out from school (see table 23). As far as concerning bride price, gifts either in kind or in cash to girls' parents in return to get daughter is widely practiced in zone understudy mainly among Muslim population. Its effects on female education is very decisive since the society places its value in central position than females education. Due to the fact that once bride price has been given to daughter's parents, they don't allow their daughter to attend school. Since they fear being abducted by other boys and fear of security problem of girl at school. As the result of this girls for whom bride price have been provided is forced to discontinue learning before she is going to be married. However, the result of this study shows the effect of bridge price on females dropping out of school is low (see table 23). Because the majority of dropouts rated low the influence of pride price on their dropping out. The low influence of this cultural practice on dropping out might be due to change in attitude of the society through

educating the negative effects of mal-traditional practice which the pride price is the ones, besides, now days, female students have been standing for acts against their rights. Similar, to so far has been discussed cultural practice, circumcision of girls has the same effects on girls education. Muslim parents circumcised their girls mainly before a month or 15 days of her actual marriage. It is an initiation ceremony for marriage. So in culture of the people of the zone understudy (Arsi zone) once the girls have been mutilated their genital organ they wouldn't be allowed to be far away from home, to be kept under close watch because of fear of loss of virginity. This occasion also restricted girls to be out of school before marriage. In such a case, circumcision of girls has a great impact on girls education. From this perspective, drop outs were asked its impact on their dropping out of school. The result shows 7 percent of dropouts rated high 14 percent average and 79 percent low the impacts of circumcision on their premature departure of school (see table 23). This indicates there is distant relationship between circumcision and girls dropping out of school. The possible reason for this could be the result of continuous teaching of the society about negative sides of traditional practices in general and that of female genital mutilation in particular.

### **vii. Sexual Harassment and Rape**

Sexual harassment and rape both in school and on roads to school are one of obstacles of girls education. In Ethiopia like other African countries sexual harassment and rape are widely perpetrated on females. Different research results show that females are harassed and kidnapped by school boys and teachers. Dropped out females were also asked the influence of sexual harassment and rape on their school quitting. The overall result in table 23 shows that 17 percent, 21 percent and 30 percent of dropouts ranked high, average and low respectively the influences of rape and sexual harassment both in school and out school on their discontinuation of secondary school before completing the cycle. The study shows there is a low relationship between sexual harassment and rape and dropping out of female students.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATION**

#### **5.1. Summary**

The aim of this study is to investigate factors that exacerbate female dropping out from secondary schools of Arsi zone. Then after, to forward necessary practical solutions that are perceived to reduce female discontinuation of school and increase their retention at schools.

Many empirical studies from review literature indicated the rate of female dropping out from secondary schools of the country in general and the study region in particular could be an appropriate indicator for materializing the magnitude of the problems and possible areas for investigation. The problems revolve around economic, social, cultural and school related factors. Implementation of this study took the following seven procedural steps: i) searching related source to frame back ground of the study ii) formulating basic questions iii) defining variables (dependent and independent variables) of the study iv) developing instrument for data collection, v) selecting methods of identification of respondents vi) complete analysis of the study; vii) writing report.

Basic questions are revolving around status of female dropout, in-school and out-of school factors for girls dropping out and ways of reducing the problem of female drop out.

Data that are essential for the study were collected by using questionnaire, interview and document analysis of data gathering tools. The subjects of the study are dropped out females, their parents, teachers, school directors,

education office's heads and women's Affairs organization representatives. 78 teachers were selected from four sample secondary schools through combination of simple random and purposive samplings. 144 dropped out females were also included into sample by using availability and purposive sampling. 20 parents whose daughters discontinued purposely were used in interview. All sample school directors were included into samples. All woredas education office's heads, zone education Bureau's head and four women's Affairs representative were used in interview. Data regarding enrollment, drop out and repetition rates, and total number of teachers were obtained from schools, woredas education offices, arsi zone education office and Oromiya Education Bureau. Descriptive survey based on historical and Cross-sectional case study design was adopted to carry out the study.

Data secured from different source were analyzed and interpreted using various methods and statistical tools such as percentage, cohort scale and chi-square.

### **Summary of Findings**

- A large number of female students discontinued their education every academic year from secondary schools of Arsi zone. The study found that out of 1000 female students enrolled in grade nine about 19.4 percent do not complete grade ten every year. The magnitude of drop out rate is higher for female students than males. As far as concerning grade, drop out rate of female is higher in grade nine than grade ten. Regarding trend of female dropout rates, the study found rate of female dropout is inconsistent, at one time increases and at other time decreases.
- Personal characteristics of dropouts reveal that the highest proportion of dropped out females were between 15 and 18 years of age when they discontinued learning. The absolute majority of females left schools are from rural areas in residence. In addition to, most of them are single

regarding marital status and large number of them are from Christian families.

- Concerning parental background of dropped out females, the absolute majority of their parents are educationally very poor Especially more than 80 percent of their mothers are uneducated. Regarding economic occupation of dropped out female's parents, most of them are farmers whose annual income is low.
- The study also attempted to investigate factors that contribute for female students dropping out from secondary schools of the region understudy.

### **A. School Related Factors**

School related factors are contributing a significant share for female students dropping out from secondary schools of Arsi zone. In this study grade repetition, lack of gender sensitive facilities and materials, unsafe-long distance are found to be the three largest crucial in school factors for girls dropping out of schools in the zone understudy. This implies promoting female education in study areas needs to be prioritized in addressing these three problems for its success.

As far as concerning teachers, the majority of teachers in Arsi zone secondary schools are below required qualification most of them are diploma holders. The study found that quality of teacher training has significant relationship with dropping out of girls in study area.

The highest proportion of teachers believe that girls are dependent, less achiever, less interactive, less confident and make less efforts to over come educational difficulty. Teacher understanding of gender issue in education is average. This indicates the essentiality of providing gender awareness training

program for avoiding cultural and social beliefs of teachers to improve girls education in study area.

However, the study confirmed that the highest proportion of dropped out females believe that teachers don't make differential treatment to their students in class interaction. Similarly the highest proportion of teachers believes that they don't make difference between sexes in educating them. So differential treatment of teachers is not significant factor of girls dropping out.

Regarding relevance of curriculum the highest proportion of teachers and drop outs believe that the current secondary school curriculum is relevant to present and future life conditions of females. Hence, it is not likely to be important factors of girls dropping out. The study also found guidance and counseling influence on average female dropping out from school. Similarly, the study ascertains that absenteeism of female students has direct relationship with their dropping out. The majority of teachers and dropouts agree that text books and other learning materials are not represented stereotyped roles of gender. Therefore, it has distant relationship with female dropping out.

## **B. Out of School Factors**

### **i) Economic Factor**

Direct school costs were rated by the highest proportion of the subjects to have strong influence on female drop out from school. Within this frame work, the most influential factors for female dropping out are cost of accommodation or house rent and costs of purchasing school materials in their rank order. The highest proportion of female dropped out responded that they were living in rent house at town while attending school.

As far as concerning opportunity costs of school, the single dominant factor related to daughters dropping out is parents need of their daughters for domestic works. On daily average from 3 to 4 outside school hours females discontinued learning wasted their time in carrying out domestic job at home.

The highest proportion of drop outs assume that the chance of getting jobs after completing secondary school is encouraging. Similarly majority of drop outs and their parents agree that availability of role models in their villages. Thus, these two conditions do not discourage their school persistence.

### **ii) Socio-cultural factors**

Among the elements of socio-cultural traditions and practices, the three influential factors related to girls dropping out are early marriage; believe in lower return of girl's education and demand of daughters labour. The other socio-cultural factors such as abduction, bride price, circumcision, sexual harassment and rape are found to have low influence on girls dropping out from schools in zone under study.

## **5.2. Conclusion**

Based on major findings of the study, it was concluded as follow. The study confirms that in secondary schools of Arsi zone there is a high magnitude of female drop out rate. There is no doubt that the presence of this problem significantly reflects not only the wastage in education systems of the zone, but also the benefits lost from educating females. The high drop out rate of female is a function of an interaction of various factors that originated from students experience in school and outside school. In short problems attributed to such a high drop out rates of female are found to be over agedness of age of enrollment, scarcity of secondary schools, grade repetition, lack of gender sensitive facilities and learning materials. As far as concerning teachers the

study found inadequacy of teachers in required quality and believe in gender stereotyped behaviors/roles.

It found that cost of instructional materials, parent's demand of their daughter for domestic works and cost of house rent are the three crucial economic problems of girls drop out. At last but not least, the study ascertain that among socio-cultural traditions and practices early marriage, low educational level of parents, serving parents at home and believe in lower return of female education are the most influential factors of girls dropping out

### **5.3. Recommendation**

Taking in to account the problems of female dropout of the zone under study, some practical intervention strategies were forwarded as follow.

- **Reducing Overage Enrollment:** The study found that the majority of females dropped out when they were overage of 16 years. During this period most parents designate their daughters for marriage rather than keeping them to stay in school. Besides, parents impose heavy responsibility on their daughters at home to be discharged during this period. These conditions directly or indirectly increase the probability of girls withdrawal from school before completing secondary education. So, it is advisable to enroll children before the official age of enrollment, at six years old. This could increase the chance of completing secondary school before marriage.
- **Legal Action:** strengthening the rights and status of women through regulatory process is essential. This legal action may help to increase the age of marriage above 18 years. As the same time it is important to avoid illegal actions such as sexual harassment, rape abduction etc that have negative impacts on female education.

- ***Reducing the Number of Female Students Repeating Class:*** Female student's poor performance can be attributed to their life style. The results of this study and other studies results witness that usually female students spent their large out side school hours on doing different activities for house holds. This could rob their study time, consequently, leads to failure in their academic subjects. Therefore, teaching parents to give valuable hours for their daughters to study at home and to use library outside school hours can mitigate the problems. Further more, schools should also play significant role in reducing the number of female repeating grades through providing tutorial and make up classes for low achiever female students.
- ***Increasing the Number of Secondary Schools in Zone Understudy:*** Secondary source data and dropped out females ascertained that a large number of female students after completing elementary schools are forced either to come to towns separated from their parents or travel distance roads to attend secondary school daily due to in availability of secondary schools to their residential areas. in order to alleviate the problem the concerning body both at zonal and regional levels have to construct additional number of schools at reasonable distances.
- ***Reducing the Problem of Gender Sensitive Facilities and Learning Materials:*** Many females become the victims of being dropout because of scarcity of gender sensitive facilities and learning materials such as separate toilets for female students, library, drinking water, health clinic etc. The absence of these at school discourage female persistence at school. Full filling these elements in each secondary school is recommended for improving girls retention at school.
- ***Improving Quality of Teachers Training:*** With out the required quality of teachers, the effort to improve girls education is not effective. So, improving teacher's qualification through in-service and pre-service training should be one of the priority areas for concerned body in zone

under study to increase girl's retention power at school. Furthermore, gender awareness training program has to be provided in order to avoid teacher's attitude of cultural and social influence on gender roles at school.

- ***Providing Assistance and Incentives for Poor Female Students:*** One of the major reasons of female dropping out in zone under study is economic problem, in ability to cover payment for purchasing school materials and house rent. Helping economically weak female students through providing school materials and finance both by government and NGO is essential to increase the probability of impoverished female students completing secondary school. Moreover, since the problems are parent's poverty, the government has to enhance poverty reduction strategies in prioritizing the poor families who could not educate their children.
- ***Improving Rural Community's Education:*** Adult education has to be provided for rural communities to have positive attitude to modern education in general and to that of female education in particular.
- ***Improving Schools System of Handling of Document:*** Some schools, the researcher observed through his visit while collecting data, lacks information regarding drop out rate, repetition rates etc. It is advisable to keep the records of students at school level to make decision on students progress educational.
- ***Sensitizing the Community:*** Information campaigns and permanent efforts to improve cultural and social traditions that affect girl's education have to be carried out. Committees and societies have to be established and supported to teach on harmful traditions and practices such as early marriage, division of labor based on sexes etc.
- ***Establishing Guidance and Counseling Club at Secondary School Level is Very Imperative for Female Students:*** Most of secondary schools of the study areas have no services of counseling. But its

presence at schools especially for female students is perceived to be essential since they undergo many personal, social and economic difficulties during this period. So, alleviating these female students' problems makes the presence of counseling services obligatory and urgent at secondary school level.

The study did not include females found in rural areas, did not readmit to school after interrupting their learning. So, the researcher recommends other study to be conducted that have large sample size, include dropout females who did not return to school, found in rural areas and large number of sample schools have to be included.

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# APPENDICES

## APPENDIX A

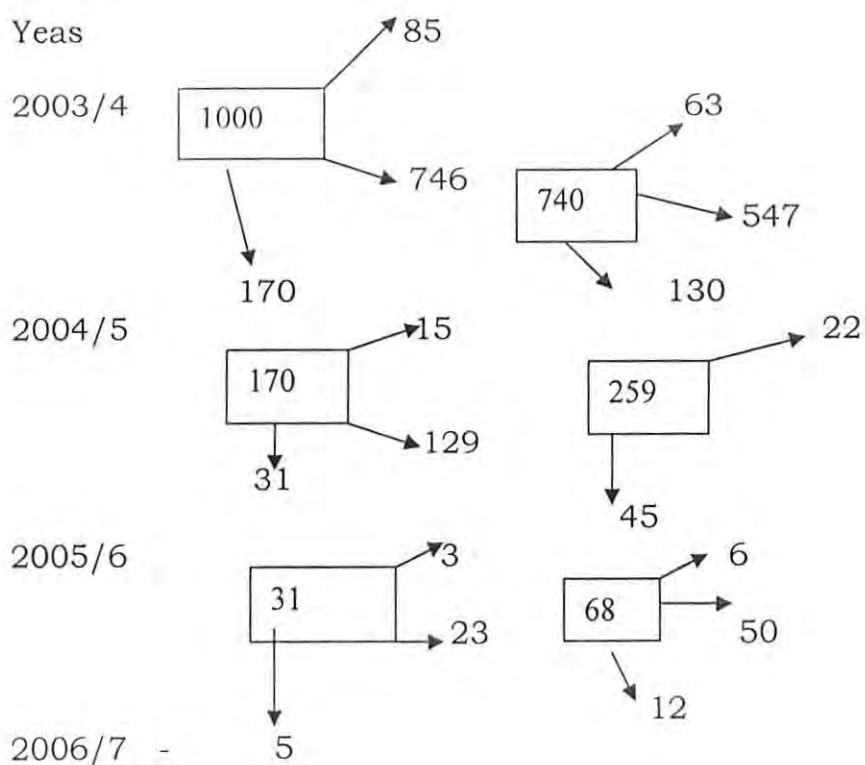
Diagram for Drop out Rates among the cohort Ethildren (females) in Arsi zone

2003/4-2006/7.

Diagram 1: The reconstructed History of 1000 female pupils year by year and grade by grade

Arsi zone (girls) 2003/4

Grades	9	10
Enr. 2003/4	- 8049	- 2859
Enr. 2004/5	- 8521	- 5263
Rep. 2003/4	- 1434	- 64
Prom.rate	0.525	0.675
Rep. rate	0.17	0.23
Drop out rate	0.085	0.095



## APPENDIX B

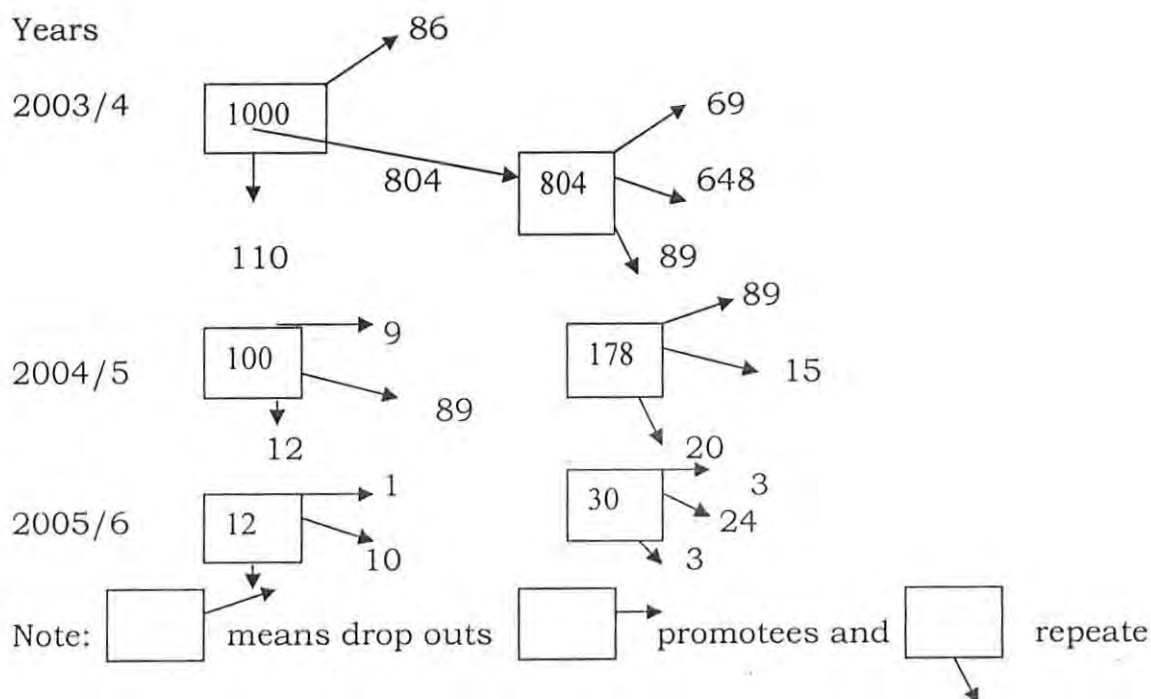
Diagram for drop out Rates Among the cohort children (males) in Arsi zone  
2003-2006/7

Diagram 2: Reconstructed History of 1000 male pupils year by gear and grade by grade.

Arsi zone (males) 7003/4

Grades	9	10
Enr. 7003/4	19231	7713
Enr. 7004/5	22256	12949
Rep. 7003/4	2148	134
- prom rate	- 0.80	0.886
- rep. rate	- 0.11	0.02
- drop outrate	- 0.086	0.094

Years



## Appendix C

**Addis Ababa University**  
**School of Graduate Study**  
**Department: Curriculum and Teacher's Professional**  
**Development Studies (CTPDS)**

### **Questionnaire to be Filled by Secondary School Dropouts**

The purpose of this questionnaires is to investigate the factors and element that exacerbate the dropping out of female students from schools and to pinpoint remedial solution that improve girl's education in study area.

You are one among those chosen to be data sources (participant) of the study. Thus, your willingness to provide information is highly appreciated. The findings of this study is used only for the purpose of the study.

Dear respondents, you are kindly requested to be honest, thoughtful and frank while filling each items of the questionnaires, since the value and the reliability of the finding of this study highly depend on your authentic responses to the questionnaire.

**Thank you for your co-operation!!**

I. Background of the respondents please, fill in the spaces provided or tick (✓) one of the given alternatives.

1. Name of your school \_\_\_\_\_ woreda \_\_\_\_\_

2. Age \_\_\_\_\_ Grade \_\_\_\_\_

3. Marital status: Married \_\_\_\_\_ Single \_\_\_\_\_  
Divorced \_\_\_\_\_

4. Education level of your family:

- None/uneducated \_\_\_\_\_
- Attended literacy program \_\_\_\_\_
- Completed primary school \_\_\_\_\_
- Completed secondary school \_\_\_\_\_
- Attended more than secondary school \_\_\_\_\_

5. Economic background of your family

- Occupation \_\_\_\_\_
- Number of cattle owned \_\_\_\_\_
- The estimation of the amount of yearly production or in come in cash or in kind \_\_\_\_\_

6. The kind of religion you and your family follow:

- Muslim/ Islam \_\_\_\_\_
- Orthodox \_\_\_\_\_ Protestant \_\_\_\_\_
- Others \_\_\_\_\_

## II. A School-Related Questionnaire

**Instruction: Mark a tick (✓) in space that corresponds to your response**

1. Where did you live while you have been attending your secondary school?  
Rural \_\_\_\_\_ Urban \_\_\_\_\_
2. If your answer for question number '1' is 'rural', how many hours. Do you travel from your home to arrive at school?
  - a. About half an hour
  - b. About one hour
  - c. About one and half hour
  - d. About two hours
  - e. About three hours
  - f. More than three hours

### Respondent's Levels of Agreement

No.	Teacher's Treatment of students	Strongly agree	Agree	Undecided	Disagree	Strongly disagree
1.	Most teachers pay more attention to boys than girls					
2.	Most teachers praise and reinforce more boys than girls even if their performance is similar					
3.	Most teachers give more chance to boys than girls in asking and answering question					
4.	Most teachers help boys more than girls while they confront with academic challenges					
5.	Teachers demoralize girls more than boys when they do not answer question correctly					
6.	Some teachers even insult and humiliating girls in front of student while they face cadmic problems					
7.	Most teachers don't help girls while they face natural problems such as pregnancy, menstruation etc.					

**IV. From you experience, decide the extent to which the following school factors contribute to the dropping out of females from school. Tick (✓) one from the given alternatives.**

No.	School Related Factors	Respondents answer		
		High	Average	Low
1.	Low expectation of teachers to ward's girl's education			
2.	Lack of gender sensitive facilities such as separate toilet, drinking water, health clinic, library			
3.	Unsafe long distance from home to school			
4.	Harassment and sexual violence made by school boys and teachers on girls			
5.	School manual labor			
6.	Absenteeism			
7.	Grade repetition			
8.	Lack of guidance and counseling			
9.	Gender bias in curriculum material			

**V. Questionnaire Related to out-school Factors/constraints**

**A. Questions Related to Economic Constraints**

1. To what extent you associate the dropping out of girls from school with the following all, direct costs together (payment for registration and admission, purchasing school materials, transportation cost and accommodation cost) of schooling in your experience? High \_\_\_\_\_ Average \_\_\_\_\_ Low \_\_\_\_\_. Tick (✓) one from the given alternatives.
2. Please, rank the contribution of each costs of schooling for withdrawal of girls from school in relation to your situation. Thick (✓) one from the given options.

No.	Direct Costs of School	High	Average	Low	Not at all
1.	Payment for registration and admission of school				
2.	Payment for purchasing of school materials				
3.	Payment for transportation				
4.	Payment for accommodation cost				

3. The following questions are prepared to survey parents' need for labor of their daughters. Please tick (✓) one from the given options in space provided.

3.1. Are your parents interested more in educating girls than engaging them in different labor activities?

Agree \_\_\_\_\_ disagree \_\_\_\_\_ not sure \_\_\_\_\_

- Have you been engaged in different labor activities outside school time?

Yes \_\_\_\_\_ No \_\_\_\_\_

3.2. If your answer for question number '3' is 'yes', do you carryout these different labor work all days in a week after or before your school time?

Yes \_\_\_\_\_ No \_\_\_\_\_

3.3. If your answer yes for question no. '4' what is the average hour you perform different labor works per a day? From one to two hours \_\_ from two to three hours \_\_\_ from three to four hours \_\_\_\_\_ from four to five or six hours.

3.4. From your experiences, what is the role of the following labor activities in influencing your quitting from school. Tick (√) one among the given options in space provided.

	<b>High</b>	<b>Average</b>	<b>Low</b>
- Domestic activities	_____	_____	_____
- Fetching water	_____	_____	_____
- Collecting wood	_____	_____	_____
- Caring sibling	_____	_____	_____
- Agricultural activities	_____	_____	_____
- Marketing/trading activities	_____	_____	_____
- Looking after animals	_____	_____	_____

**B. Questions Related to Socio-Cultural Constraints Write Tick (✓) on the Space Provided One from Options**

1. Are there cultural traditions and practices that obstruct you from continuing your learning either from parents or the society?

Yes \_\_\_\_\_ No \_\_\_\_\_

2. If your answer for the question number '1' is 'yes' which of these cultural tradition are responsible for your dropping out from school?

- Early marriage \_\_\_\_\_ bride prices \_\_\_\_\_
- Risk of abduction \_\_\_\_\_ religion \_\_\_\_\_
- Sexual Harassment and rage \_\_\_\_\_ Any other \_\_\_\_\_
- Attending religious holiday \_\_\_\_\_
- Fear of pregnancy \_\_\_\_\_
- Circumcision \_\_\_\_\_
- Parents need of labor \_\_\_\_\_
- Believe in low return of girls education \_\_\_\_\_

3. From your experience, to what level these cultural traditions and practice increase the possibility of dropping out of girls from school? Rate each of these cultural elements by ticking (✓) one among the given options against each elements.

	<b>High</b>	<b>Average</b>	<b>Low</b>
- Early marriage	_____	_____	_____
- Religion	_____	_____	_____
- Abduction	_____	_____	_____
- Pregnancy	_____	_____	_____
- Pride price	_____	_____	_____
- Fear of pregnancy	_____	_____	_____
- Circumcision	_____	_____	_____
- Harassment and rape	_____	_____	_____
- Parents need of labor	_____	_____	_____
- Believe in low return of girls education	_____	_____	_____

4. The Following Questions are Designed to Evaluate female's attitude towards modern education, please, write your position by ticking one from the given alternatives in space give in front of them.
- 4.1. Education has no value for girls since they marry before completion of their education.  
 Agree, \_\_\_\_\_ disagree \_\_\_\_\_ not certain \_\_\_\_\_
- 4.2. How is the chance of employment opportunities for girls after completion of schooling/education?  
 Encouraging, \_\_\_\_\_ Discourage \_\_\_\_\_  
 Not exactly known \_\_\_\_\_
- 4.3. Do you think that the existing curriculum has positive influence on your career development and future competence?  
 Yes \_\_\_\_\_ No \_\_\_\_\_
- 4.4. Do you agree that girls have the intellectual ability to use their education effectively in life?  
 Yes \_\_\_\_\_ No \_\_\_\_\_
- 4.5. Have you ever seen any successful educated girls in your village?  
 Yes \_\_\_\_\_ No \_\_\_\_\_
- 4.6. Do you think that, in education, girls could perform as good as boys?  
 Yes \_\_\_\_\_ No \_\_\_\_\_
- 4.7. Do you agree that educated girls are as important as educated boys?  
 Yes \_\_\_\_\_ No \_\_\_\_\_

## Questionnaires to be filled by Teachers

### I. (Background) Please, Fill in Space Provided or Tick (✓) One Among The Given Alternatives

Name of school \_\_\_\_\_ Woreda \_\_\_\_\_

Sex: Male \_\_\_\_\_ Female \_\_\_\_\_

Service years \_\_\_\_\_

Subject you have been teaching \_\_\_\_\_

Education level attended

Second Degree \_\_\_\_\_ First Degree \_\_\_\_\_

Diploma \_\_\_\_\_ Certificate \_\_\_\_\_

1. Is the current secondary school curriculum relevant to the learning needs of female students?

Yes \_\_\_\_\_ No \_\_\_\_\_

2. According to your judgment, what is the difficulty level of the subject you have been teaching to female's level of understanding?

Very difficult \_\_\_\_\_ difficult \_\_\_\_\_ medium \_\_\_\_\_

Easy \_\_\_\_\_ Very easy \_\_\_\_\_

3. Do you think that the learning materials of the subject you teach represent gender issue in biased manner?

Yes \_\_\_\_\_ No \_\_\_\_\_

4. In your subject most of the time who achieves or performs lower?

Boys \_\_\_\_\_ Girls \_\_\_\_\_

5. In your class who repeatedly quits the class?

Boys \_\_\_\_\_ Girls \_\_\_\_\_

6. If your asked to choose between boys and girls for teaching, whom do you prefer? Boys \_\_\_\_\_ Girls \_\_\_\_\_

7. Do you think that teachers understand the educational difference between boys and girls in your school? Yes \_\_\_\_\_ No \_\_\_\_\_
8. What is the opportunity or probability of getting parents, on occasion when you want your students to make contact their parents with you in order to discuss students' issue with them?  
Very difficult \_\_\_\_\_ difficult \_\_\_\_\_ easy \_\_\_\_\_  
Very easy \_\_\_\_\_ not sure \_\_\_\_\_
9. To what extent do you rate your capacity to understand gender issue in education? High \_ Average \_\_\_\_\_ Low \_\_\_\_\_
10. Do you agree that special guidance and counseling is required more for secondary school girls than boys?  
Yes \_\_\_\_\_ No \_\_\_\_\_
11. How do you rate school environment conduciveness for learning of female students? Very suitable \_\_\_\_\_ suitable \_\_\_\_\_  
Not at all \_\_\_\_\_
12. What is your level of agreement to the idea that female students requires more assistance than boys when they confront with new academic challenges?  
High \_\_\_\_\_ Medium \_\_\_\_\_ low \_\_\_\_\_ null \_\_\_\_\_
13. To what extent do you understand that female students face various problems in side and outside school than boys.  
High \_\_\_\_\_ Medium \_\_\_\_\_ low \_\_\_\_\_ null \_\_\_\_\_
14. To what extent do teachers or other learning materials reflect (through their language and presentation) bias to wards females?  
High \_\_\_\_\_ Medium \_\_\_\_\_ low \_\_\_\_\_ null \_\_\_\_\_
15. To what level do the following facilities and services impede students' academic success in your school. Please tick (√) one of the options.

	<b>High</b>	<b>Average</b>	<b>Low</b>
- Text books	_____	_____	_____
- Teaching aids/resource center	_____	_____	_____
- Drinking water	_____	_____	_____
- Healthy clinic	_____	_____	_____
- Class room	_____	_____	_____
- Library	_____	_____	_____
- Separate toilets	_____	_____	_____

16. To what extent do you think that the listed facilities in availability contribute for dropping out of female students in your school?

High \_\_\_\_\_ Medium \_\_\_\_\_ low \_\_\_\_\_

17. The following are opinions of girls students learning capacity; indicate the extent to which you accept/agree by marking tick (√) one among the given alternatives.

No.		Strongl y agree	Agree	Undecided	Dis- agree	Strongly disagree
1.	Academically girls achieve less					
2.	Academically girls are independent					
3.	Girls ask and answer question as quickly as boys					
4.	Girls have less confidence in academic performance					
5.	Boys are more interactive than girls in the classroom					
6.	Girls don't like learning as boys					
7.	Girls make more effort than boys in school					
8.	Boys are better than girls subjects like maths and science					
9.	Girls are better than boys in subjects like language and home economic					

18. Do you agree that girls show less interest in school subjects than boys?

Yes \_\_\_\_\_ No \_\_\_\_\_

19. If your answer for question number '18' is 'yes' what efforts have to be made in order to increase the interest of girls towards school subjects?

Please write your own opinion here \_\_\_\_\_.

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

20. How do you treat in your class students with disciplinary problems?

- Giving personal advice \_\_\_\_\_
- Sending to office \_\_\_\_\_
- Ordering him/her to bring parents \_\_\_\_\_
- Make him/her to kneel down \_\_\_\_\_
- Expelling from class
- Write if any others \_\_\_\_\_ .

21. From your experience, what do you think are the main causes for girls is dropout in your school?

- a. \_\_\_\_\_ b. \_\_\_\_\_ c. \_\_\_\_\_  
d. \_\_\_\_\_ e. \_\_\_\_\_ f. \_\_\_\_\_  
g. \_\_\_\_\_

22. According to your opinion what measures are needed to reduce dropout rate in your school?

- a. \_\_\_\_\_ b. \_\_\_\_\_ c. \_\_\_\_\_  
d. \_\_\_\_\_ e. \_\_\_\_\_ f. \_\_\_\_\_

23. From your experience, what do you think is the trend of dropout rate of female students currently in your school?

- Increasing \_\_\_\_\_ Decreasing \_\_\_\_\_  
No change \_\_\_\_\_ Unknown \_\_\_\_\_

24. If your answer for question number '23' is "increasing" or "decreasing" what are the reasons for this to happens?

For increasing

- a. \_\_\_\_\_ b. \_\_\_\_\_  
c. \_\_\_\_\_ d. \_\_\_\_\_

For decreasing

- a. \_\_\_\_\_ b. \_\_\_\_\_  
c. \_\_\_\_\_ d. \_\_\_\_\_

# Interview Questions

## A. Interview Questions for School Administrators

Name of school \_\_\_\_\_ Woreda \_\_\_\_\_

- high level education attended \_\_\_\_\_
- year of service in school administration \_\_\_\_\_
- Position/status of administration \_\_\_\_\_

1. What is the total number of teachers in 2000 E.C.?

M \_\_\_\_\_ F \_\_\_\_\_ Total \_\_\_\_\_

2. Please, would you tell me the number of teachers according to their qualification level?

2<sup>nd</sup> Degree: Male \_\_\_\_\_ Female \_\_\_\_\_

1<sup>st</sup> Degree: Male \_\_\_\_\_ Female \_\_\_\_\_

Diploma: Male \_\_\_\_\_ Female \_\_\_\_\_

Certificate: Male \_\_\_\_\_ Female \_\_\_\_\_

3. What is the number of students enrolled, dropped and repeated from 1995\_ \_\_\_\_\_ 1999 E.C.

Years	No. of enrolled students		No. of students dropped out		No. students repeated	
	M	F	M	F	M	F
1995 E.C.						
1996 E.C.						
1997 E.C.						
1998 E.C.						
1999 E.C.						

4. What does the availability of school facilities like classrooms, library, laboratory, sport facilities, pedagogical center, separate toilets, etc. look like in your school?
5. What are the reasons for girls dropping out from school in this area?
6. What does the trend of female student dropout rate in this school seem? Is it increasing or decreasing? If it inclines towards decreasing direction, what were the reasons?
7. What measures were taken to promote the successful completion of schooling among female students?
8. What should be done in the future to promote girls' education in your area?

## **B. Interview Questions for Parents of Dropouts**

### **I. Interview questions pertaining to background of the family (parents)**

1. What is the name of your Kebele, woreda, etc.?
2. Would you tell me the number of your children: male and female?
3. Please, can you tell me the level of education you attended?
4. What is your occupation?
5. Please, would you tell me the number of cattle you own, and the estimation of your yearly production or income both in cash and kind?

## II. Questions Pertaining to Female Dropout Issue

1. According to you believe, what are the main reasons that has hindered your daughter from completing her secondary schools?
2. From your experience, what is the degree/extent of association between direct costs of schooling and dropping out of girls? Is it high, average or low?
3. Please would you mention some of the direct costs of school that had adverse effect on continuation of your daughter's education?
4. Do you daughters work at home outside school hours?
5. Please would you tell us the type of labor activities your daughters perform/work outside school time?
6. What is the average time/hour she perform different works per day after or before her school time?
7. In your belief/opinion what are the major socio-cultural traditions and practices that influence girls to discontinue their schooling?
8. From you experience, what is the level of influence of the following cultural practices on girls dropout?
  - early marriage
  - abduction
  - religion
  - pregnancy before marriage
  - harassment and rape
  - dowry
9. Do you agree that girls that to be provided as much resources as boys for their education? Why?
10. Do you believe that girls have similar intelligence as boys and can perform similar to boys?

## **Interview Questions for Women's Affairs Organization and Education Office's Representatives**

1. What do girls' education in your woreda look like?
2. What are the contributing factors for low participation of girls' secondary education in your area?
3. What efforts were done to improve female secondary education in your area?
4. What measures are needed in the future to promote females secondary education in your area?

## DECLARATION

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


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**Signature:** 

**Place:** Faculty of Education Addis Ababa University Addis Ababa

**Date of Submission:** June, 2008

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Signature: 

Date: 27/06/08