

**THE IMPACT OF CULTURAL BELIEFS AND PRACTICES IN  
THE EDUCATION OF FEMALE STUDENTS AT PRIMARY  
EDUCATION IN EASTERN GOJJAM ADMINISTRATIVE  
ZONE OF AMHARA REGION**

**BY**

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## **Abstract**

*The major purpose (objective) of this study was to examine the impacts of cultural beliefs and practices up on girls' education in primary schools of Eastern Gojjam zone of Amhara regional state. To that end, a descriptive survey research method was employed. The data were collected from 367 female students, 46 teachers, 19 principals and 12 parents. Besides, data were collected using instruments such as questionnaire and structured interview. The data obtained through questionnaire were tabulated analyzed, using simple statistical methods such as mean and percentage and discussed and interpreted. Interviews were analyzed using qualitative description and narration. The major cultural belief and practices affecting girls' education are found to be: early marriage, FGM, and excessive work load at home were largely practiced in the zone. There were also practices related to sexual harassments out of school and beating including snatching of personal properties. Some traditional beliefs like considering female students inferior to boys, perceiving girls born for household tasks and boys for education and leadership were major cultural constraints that affect girls' education in eastern Gojjam zone. It was recommended that Primary school principals should give emphasis for full fledged implementations of gender equality, creating awareness among parents about the harmful effects traditional practices, executing laws properly to reduce the expansion of violation of girls' rights. Primary schools should also arrange and supervise the participation of girls in extra curricular activities and class activities as well.*

# CHAPTER ONE

## 1. Introduction

### 1.1. Background of the Study

Culture is the way of life, thinking and believing. It includes the way we eat, the way we dress, the way we talk and others. Culture constitutes traditions, history, language, arts and methods of work and instruments of production, sets of habits, religions, politics, education, customs and beliefs of history (Yalew, 1997).

The culture of some countries may be highly influenced by their historical values and traditions, where as in others religion and belief system tend to be more significant. Some culture may emphasize on the dominant role of men that undermines role of females in the society.

Women and girls are discriminated against because of their sex, not because of their limitation and weakness. There is no scientific ground for the lower status of women so far recognized. Although open and intentional prejudice exists, discrimination may often be hidden and unintentional (united states commission of civil rights, 1992:10-11, cited in Mulualem, 1998).

The Ethiopian women, as many women in the world are in disadvantage position and vulnerable to various acts of discriminations and forms of violence.

Different studies show that even if Ethiopia is a place where multilingual and multicultural ethnic groups live together, in almost all these societies the custom or their way of living favors male sex than female, (Seyoum, 1986; and Genet, 1991).

In many social practices, among all the existence of harmful traditional practices like early marriage, abduction, female genital mutilation, stereotypic attitudes and male biased proverbs against the role of females, less economic strength, minimum access for education etc, are considered as hindrances for the fruitful participation of women in societal development.

Females live in a situation where the society have a firm belief that females have traditional obligation that they should marry, bear children and be house wives, and be strictly at home. This eventually led to a high proportion of the female population end up marrying at a very young age, bear lots of children that tremendously increase the population.

Education helps people in improving health, productivity, economic and social development. Education also helps people to alleviate poverty by encouraging lower fertility, better health and nutrition and by increasing the value and efficiency of labor.

Education becomes even more significant for economic transformations of nations through technological advances and new methods of production that depend on skilled labor force. For this reason educating children and youths at the primary level is believed to be the foundation of education irrespective of gender (Locheed, 1994).

But, gender disparities in educational opportunities between females and males existed in almost all societies because of cultural reasons (Coombs, 1985).

The degree of variation and disparity in educational opportunities for girls may be explained from different perspectives. For instance, unbalanced enrollment, with fewer number of girls attending school,

higher absentee, and dropout rates among girls, limited access of girls to certain subjects or fields of study, curricular disparities, and allocating greater financial resources to boys' education (Buvinic et al., cited in Befekadu 1998).

Women were not regarded as important as males furthermore, they were denied of opportunities for schooling. Women's denial of education had been a long experience, starting from the old (traditional) schooling system in Ethiopia.

The Orthodox Church and Mosque were the major institutions of traditional education in Ethiopia before the introduction of modern education.

The major function of church education for instance was to prepare young men for the service of the church as deacons, priests, scribes etc. The Islamic education also promotes Islamic dogma and practice, training of the clerical class and the spread of literacy (Wube, 2005).

However, these institutions had created a remarkable discrimination of female education since these institutions had given a priority for the active involvement of young male than female (Seyoum, 1987). For this reason in Ethiopia education was mainly granted for male as a right and female were subjugated.

The modern education began in Ethiopia in 1908 when Menelik II opened the first modern school in Addis Ababa. The provision of modern education for girls was, however neglected until the opening of the first girls' school in Addis Ababa in 1931 by Empress Menen. During this period, too, the participation of girls in education was said to be limited to a few well to do families in the capital (Befekadu, 1998).

The expansion of modern education that was continued by Emperor HaileSELLASSIE was able to open schools in different provinces. Evidences from different documents further indicated that the number of girls in these schools was very few compared to boys.

The socialist education system that was followed by Derg regime after 1974 Ethiopian revolution was not able to make girls to participate equally in education with their counter parts, even though at this current time different efforts being made by central and regional governments to make education accessible to rural areas, the participation of girls lags behind both in urban and rural areas. However, the condition is severe in the rural areas (Befekadu, 1998).

For instance, the Gross Enrollment Rate at national level for boys and girls was shown by the education Statistics Annual Abstract, MoE (2005) in terms of percentage reference. This data shows the levels of Gender Gap between the years 2000/01-2004/05. Trends of Gross Enrollment Rate (GER) and Gender Gap (GG) on primary school level grades (1-8) at a national level were stated as follows:

<u>Year</u>	<u>GER for boys</u>	<u>GER for girls</u>	<u>GG</u>
2000/01	67.3	47.0	20.3
2001/02	71.7	51.2	20.5
2002/03	74.6	53.8	20.8
2003/04	77.4	59.1	18.3
2004/05	88.0	71.5	16.5

From the above data it can be concluded that the participation of girls at primary school show increments between the years 2000/01-2004/05 but the Gender Gap came to be narrower from 20.3% in the years 2000/01 to 16.5% by 2004/05.

According to MoE (2007), the primary gross enrollment rate at national level has reached 85.8%, when disaggregated by gender; it is 78.5% for girls and 92.9% for boys in the year 2005/06. This shows that girls' enrollment has increased through time but it is still lower than that of boys. The combined gross enrollment ratio for Ethiopia is generally lower compared to that of developing countries (MoE et al, 2008). According to CSA (2007), the combined gross enrollment ratio for the primary, secondary and tertiary levels of education is 36% for Ethiopia, while the average for developing countries is 63%.

Although the low participation of girls in Ethiopian education is well documented, the efforts being made to identify the major barriers were not well investigated. In line with this, there are cultural influences that affect girls' education rather pronounced the spread of illiteracy. These cultural influences which undermine girls from education and other social sectors have brought a culture of under development and poverty. For this reason this study tried to scrutinize out cultural influences against girls education especially at primary level.

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

The daily activities of most women living in rural areas is grinding grains, fetching water, gathering firewood, prepare food and raise children. Their work load is estimated for about 13-17 hours per day, (Seyeum, 1986).

All these responsibilities are considered as cultural values in which the society accepted as a norm and values of life for a long period. This, in turn, hinders women, especially in rural area, to have education and other social life which in the end exclude them from participating in most decision making process.

Harmful traditional cultural practices are also accountable for the lower enrollment of girls in primary education. In most African countries including Ethiopia, enrollment and participation in education is characterized by gender disparities (Genet, 1992).

Educating women has a paramount significance in the society since female involvement in development will multiply social benefits. For instance, an educated mother raises a healthier family, has fewer but educated children, is more productive in work place and at home (King, 1990).

In line with this, for better development a country demands the maximum participation of females who are about half of worlds' population (Jabre, 1988). In order to maximize their participation in the social development, education is an inevitable factor which has a great role to create awareness.

Cultural practices have a tremendous effect on the attitude of the people in every walk of life. Females' lower priority, negligence, and inferiority are also one of the defects of the culture.

The low participation of females in schooling and other social activities are also a directly or indirectly influenced by customs, norms and at large cultural practices.

So, there are cultural practices which undermine the role of female and still are reproduced in the minds of the society as a social dogma without any rationality. For this reason, these cultural practices and their defect upon the society have to be studied. Without scrutinizing out these

traditional practices, it is impossible to provide solutions for these serious problems.

Besides to this, funneling out the different cultural practices, especially harmful traditional practices have to be clearly identified and be discouraged in order to promote social consciousness amidst the society towards girls' education.

Education is a social process, thus, these cultural practices more or less have an impact on the educational activities. As a result of this the inequalities between male and female students would be highly influenced by the cultural practices. Moreover, to achieve the millennium development goals at the national and international levels by 2015, bringing equalities of men and women is inevitable.

This study was conducted in the Eastern Gojjam zone Amharan national regional state where the impact of harmful traditional practices is severe and girls' enrollment in their education is minimal (Alemante: 2004).

These harmful traditional practices also created problem not only on the enrollment of girls to primary schools but also impacted up on the academic performance of girls usually expressed in terms of number of repeaters and passes in each grade every year.

According to the statistical data from Amhara Regional Educational Bureau the enrollment of girls is lower than boys (Mekasha, 2000). In Ethiopia recently, there become some important changes related to gender equality.

Especially female participation in education comes to be more or less fruitful since different policies have been enacted for the development of women in any social sector.

This includes the affirmative action measures advocated by the government, (FDRE constitution, 1995). However, still there is a considerable gender segregation and discrimination.

Thus, this study focused on the cultural beliefs and practices which have a discouraging effect on girls' education. In order to attain its purpose, this study tried to answer the following basic questions.

1. What are the cultural beliefs and practices that hinder girls' education?
2. To what extent cultural beliefs and practices affect girls' education?
3. What are the favored conditions for learning distributed for boys as compared to girls in primary schools?

### **1.3. Objectives of the Study**

The main objective of this study is to examine the impacts of cultural beliefs and practices in the education of girls in Amhara region with specific reference to Eastern Gojjam Administrative zone with a view to provide basis for enhancing girls' educational status. Besides, the study was focused on the following specific objectives:

- Identify and establish major types of cultural beliefs and practices that affect girls' education.
- Asses the perception of concerned bodies like teachers and parents about girls' education in relation to cultural beliefs and practice.

- To pinpoint violence due to cultural factors which negatively influenced the female students to enroll and actively participate in education.

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

The cultural expectations of girls and priorities given to their future roles as mothers and house wives have a strong negative influence on their schooling.

The socio-cultural customs and beliefs influence the decisions to enroll girls, to withdraw them from schools, low academic performance and least grade level attainment (Befekadu, 1998).

Even though various reports confirmed at different times that the enrollment rate of girls to primary education is gradually increased in the past few decades (Yelfign, 1999), unfortunately, the cultural influence is still served as a barrier to promote the education of girls.

Therefore, this study may be useful for designing strategies that may help to:

- i. Encourage the participation and persistence of school-age girls in primary education
- ii. Furthermore, the study gives much priority for the promotion of girls' education against effects of some cultural beliefs and practices that negatively affects their education.
- iii. Indicate to what extent cultural beliefs and practices those were accepted by members of the society in order to give more information for concerned bodies.

For this reason, the study would be useful for regional educational planners and authorities for further study. Besides, the study may provide direct beneficiaries who are female students to up grade their educational status. Parents, teachers, school principals and other concerned bodies might also be benefited from the information obtained through the study.

Further more, the study gave much priority for the promotion of girls' education irrespective of cultural barriers, so the study may help some non-governmental organizations and other funding agencies working both within schools Woreda, zonal and regional level to extend their effort in combating against harmful traditional practices which served as a barrier for female education.

### **1.5. Limitation of the study**

The study was intended to asses the impacts of cultural beliefs and practices in the primary schools(grades 1 -8) but students from (grades 1-4) were not matured enough to fill out the questionnaires. Due to this fact, first cycle primary school students did not participate in the study.

### **1.6. Delimitation of the Study**

The study attempted to treat cultural barriers on the education of girls' at second cycle primary school level. The study was therefore, delimited to the governmental second cycle primary schools (grades5-8), of Eastern Gojjam zone. This was done for the purpose of tackling the problem with some pattern of uniformity regarding the distribution of facilities and form of delivery of schools. Moreover, Second cycle primary school

students (grades 5-8), primary school teachers and principals participated in the study.

### **1.7. Definitions of important Terms**

Certain terms will be involved in the research with special emphasis. These include:

Culture: refers to the social heritage of people –the learned patterns of thinking, feeling and acting that characterize a population or a society, including the expression of these patterns in material aspects (Zanden, 1998).

Dropout: This refers to pupils who enrolled in primary schools for some time and who abandoned their schooling before its completion.

Enrollment: refers to being enrolled or registered in the school in order to acquire some theoretical and practical knowledge through teaching-learning process.

Gender Gap (GG): This refers to the differences between male and female students enrollment ratios in a given year.

Government schools: These are primary schools under the operation or management of the ministry of education.

Primary School: It is the level of education in educational system that covers grades 1-8.

Sex roles: are socially defined sets of perceptions for the behavior of peoples of a particular race.

Stereotypic proverbs: sayings, which are told by the society regarding men's and women's sex roles.

Second Cycle Primary Schools: It includes grades 5-8 where general education is a linear approach ( MoE, 1993:19)

Traditional: holding a belief that an individual is expected to act according to his/her own sex roles

## **CHAPTER TWO**

### **2. Review of Related Literature**

#### **2.1. The concept of Culture**

Culture refers to the whole way of life of the members of the society (Giddens 1989). Culture is also seen as a design for living which includes knowledge, belief, art, moral, law, custom and any other capabilities and habits acquired by the human being as a member of society. All members of the society possess culture. No culture could exist without a society and also no society could exist without culture. (Wanna, 2008). Besides, culture also comprises a people's technology, its manners and customs, its religious beliefs and organization, its system of valuation, whether expressed or implicit.

Human culture could be divided into material and non-material culture (Wanna, 2008).

- Non-material culture (spiritual), refers to covert messages which are transmitted through religion, music, poetry, attitudes, customs, traditions, education, politics, symbols, psychological make ups and other related prospects of a society. Non-material cultures are abstract ideas which can influence people's action and behavior.
- Material culture: includes those tangible objects made by human such as tools, house, farm implements and other physical objects produced. Material culture also can be manifested in the form of

buildings, relics, tools, objects, material heritages, technological achievements and others gained through long period of time.

The categorization of culture in to material and spiritual is common to all communities and different societies have different cultural practices. Therefore, culture consists of values and members of a given group hold, the norms they follow and the material goods they create (Giddens, 1989).

Values are socially shared ideas about what is good, desirable or important. These shared ideas are usually the basis of a society's norms, rules that specifies how people should behave. Norms dictate the 'do's' and 'don'ts' of social life. The diversity of human culture is quite significant. Values and norms practiced in different cultures forming different traits of behavior, thus creating wide cultural differences which distinguish societies from one another (Thio, 1986; cited in Wanna, 2008).

## **2.2. The Concept of Gender in Education**

Gender is a social relation between men and women. It therefore refers not to men or women but the relationships between them, and it is, thus, socially constructed.

Gender is also an analytical term which helps to distinguish between the biological dimension sex and the cultural one's gender. The socially learned patterns of behavior that differentiate men from women in a given society are referred to as one's gender role (Almaz 1991).

Sex is something biological or natural, while gender is socially constructed. The increasing scale of social organizations and family development which resulted in the formation of a very diacritical system of rule (i.e. gender division of labor and patriarchy) helped the gender concept to become more apparent. This in turn, has resulted gender division of labor. It is an overall societal pattern where women are allotted one set of gender roles, and men allotted another set. In practice, discrimination against in terms of gender division of labor means that women are mostly contained to the more menial low-skilled, monotonous and low paid jobs, where as men have the jobs with the higher status and higher pay (Wanna :2008 ).

Therefore, this kind of division of labor is discriminatory because it ended up giving more access and control of resources to men on whom women have little access and no control over it. Thus, the invisible power relation determined the values and status of women's performance to be least than men's. For this reason, this kind of social construction led to another social system i.e. patriarchy which maintained gender discrimination.

### **Factors Related to Gender Differences in Education**

There are different factors which are indicated by scholars on factors that affect girls' education. For instance Eisenberg, Martin, and (Fabes: 1996, cited in Tamire :2008) include:

- a) Familial socialization influences on boys' and girls' achievement (parental beliefs, attitudes and expectations; familial interaction patterns and children's academic achievement and performance.
- b) School-related factors (teachers' beliefs and attitudes; differential access to mathematics, and science instructions (eg. Role models in the areas) and curriculum content.

c) Self-system processes and gender differences in academic achievement and performance (attribution of academic competence and ability; academic self concept).

d) Biological explanations (for example. Brain anatomy).

Another scholar Hyde (2005) also describes some of the factors which influence and affect girls' education or contributing factors for gender disparity: access, retention, attendance, performance and school experience in education as:

a) Political and institutional factors, i.e. commitment to finance education, commitment to equity-gender, regional, ethnic, capacity to implement and commitment to flexible model of educational provision.

b) Cultural factors such as early marriage, abdication, lack of educated female role models, discordance between religion and secular models of education, social and family gender role expectations, family and community commitment to children's education and large number of cultures, languages.

c) Economic factors: state resources for education, family and community resources for education, opportunity costs for girls and boys and quantity, quality and distribution of adult labor market opportunities.

d) School related factors: historical patterns of school establishment, in adequate resources schools, teachers, facilities, unfavorable gender ratio, inadequately trained teachers, unsupportive school culture, and poor curricula.

In general, various researches by different scholars pin pointed lots of factors that affect girls' education. These include; family related

problems, school related factors, self-esteem, some biological related factors, political and institutional factors, cultural factors, economic factors were identified as major impediments for girls' education.

### **2.3. Gender Related Cultural Practices Affecting Girls' Education in the Ethiopian context**

Traditions a word which is meant to deliver, transmit, and hand down through time. Traditional practices are identified as representing risks to physical, mental, health and involving suffering are harmful-some of the harmful traditional practices includes. There are several gender related cultural practices in the society. The major ones are discussed below:

#### **2.3.1. Female Genital Mutilation**

Most of the time female genital mutilation is done with the hope of controlling and shaping the growth of the daughter in the desirable and acceptable norm. But, the cutting is made on the important part of the body. Female genital mutilation (FGM) has different types and it is wide spread all over Ethiopia with the exception of few ethnic groups. NCTPE (2003) reported that there are four different types of FGM are still practiced in Ethiopia.

In Ethiopia, traditional birth attendants or other traditional practitioners who also happen to be mostly older women perform the mutilation under unhygienic condition involving the use of razor blade, a knife or other sharp objects.

Little seems have changed in the way and this is done over the years since travelers from the 16<sup>th</sup>c reported similar procedures and implements (Panchrust 1990a, cited in NCTPE, 2003).

The woman is paid a small token in cash or kind for her service. In many instances, the mutilation is done at the girl's home, but some times, if it entails a rituals where by many girls are involved (example in Afar), a separate place is allocated for the occasion (NCTPE, 2003:80).

The procedure varies depending on the type of FGM, the age of the girl, the experience of the circumciser who in many cases is an old man who often also serves as a traditional birth attendant. When the circumcision is done on an infant, as is the case in most Amhara and Tigray regions and parts of Oromia, the baby is held in the arms of an accompanying woman and returned by the mother soon afterwards.

Where FGM is practiced on infants the occasion is similar to that of the circumcision of a boy is not accompanied among rituals and is considered a family's private affairs. There are, however, variations among regions in the days of circumcision.

In Amhara, boys are circumcised on the eighth day or on any even day thereafter while girls are circumcised on the 7<sup>th</sup> day or any odd day there after. The reason is mostly mythological and traced to the Old Testament roots of the Ethiopian Orthodox religion (NCTPE 2003:83-84).

The Justifications (Reasons) for FGM are discussed by Hirut, (2004) as follows:

1. Establishing femaleness
2. Enhancing fertility of a woman
3. Maintaining purity or cleanliness
4. Securing marriage since a man will not marry a girl unless she is excised.

In this respect, cultural expectations encourage women to undergo FGM since it is often associated with positive attributes such as gaining respect with the village and becoming a woman.

Most importantly, girls who have not undergone FGM are considered more likely to be promiscuous and, therefore unworthy of marriage. In short, the socio-cultural justifications for practicing FGM are related to the law status of women in a society (Guday, 2004).

#### ❖ **Impacts of FGM on female students' education**

FGM has often caused several problems to girls-some of the major problems associated with FGM include physical pain and permanent damage, psychological disruption of social relationship, and vulnerability to HIV/AIDS, all of which are threaded to the public and negatively affect the development of society (Aklilu and Taffese, 2001; cited in MoE et al., 2008).

FGM as a rite of passage disrupts school girls' education leading to dropout even before they complete primary education. A number of studies have identified FGM as one of the leading factors affecting girls' education (FAWE, 2001, UNICEF, 2005; cited in Hungi, 2006:42).

Girls who undergo FGM are likely to group up with lower levels of education attainment. Experience from other countries also show negative impacts of FGM on girls' education. (UNESCO: 2005; cited in Hungi, 2006) found that Guinea, which has the highest FGM national prevalence rate (99%) also has one of the highest women illiteracy rate (70%) (Hung 2006:42).

Studies Hungi (2006) show that FGM makes school girls lose interest in education. The perception that once a girl undergoes the operation becomes a "woman" and is ready for wifely duties negatively affect girls' education in addition to living negative health implication (Oxfam : 2005). As such, FGM has negative effect on girls' enrolment as girls' dropout increases soon after initiation ( Hungi, 2006:42).

In Ethiopia successful campaign for the eradication of FGM requires an understanding of, and commitment to change perceptions and beliefs that cause its perpetuation. Regardless of where FGM has originated or where and how it is done, those who practice its share similar beliefs.

### **2.3.2. Early Marriage**

In rural areas of Ethiopia, girl children are married in the 8<sup>th</sup> or 9<sup>th</sup> years of age which is very early and also unlawful act. Besides getting married at a very early age, these children are married to a person who is very old for them. Moreover, these children will be pregnant and most of the time they will die or become handicap in giving birth to a child. This, in turn, has its own severe impact on the girls' involvement in the primary education.

MoE et al., (2008:18) stated that the acceptable age for marriage varies from country to country. According to the current family law of Ethiopia, the minimum age for marriage is 18 for both boys and girls. For this reason early marriage is taken as a marriage before 18 years of age.

According to NCTPE, (1997), the prevalence of early marriage at national level is 54%.The study in NCTPE,(1997) also indicated that among all regions under study, it was Amhara regional state which accounts (82%), Tigray (79%), Beniehangul-Gumuz and Gambella (64%) where most of girls married before the age of 15.

There are different justifications and arrangements by the society for the early marriage. According to MoE et al, (2008:19) there are at about five types of marriage arrangement in different regions of Ethiopia where the practice of early marriage is prevalent. These include:

1. Promissory marriage where family promises their new born (or not yet born), daughter to another family which formally proposes marriage;
2. Child marriage where children under the age of u ten are wedded in one of two ways;
  - i) The child bride is given to her in-laws immediately after wedding ceremony
  - ii) The girl's stays with her parents until such times as the two families agree that she is matured enough to get to live with her husband.
3. Early adolescent marriage which takes place between the ages of 10 and 15.
4. Marriage of young girl to an elderly man where the man is typically between the ages of 40 and 50, but can be even over 60. The main reason given for supporting this practice is fertility considerations, followed by the perceived better adaptability of young girls to married life, need for labor of a young girl and submissive wife to provide care in the husband's old age, desirability of a virgin and increased wealth.
5. Late adolescent marriage which takes place between the ages of 16 and 20

Furthermore, different studies had confirmed the presence of early marriage in Amhara region especially in the eastern Gojjam zone in a larger scope.

For instance (EWALA et al, 2002:2, cited in Guday 2001) indicated the presence of extreme form of early marriage in Amhara regional zone. Especially, it is in the eastern Gojjam administrative zone where presently the age at first marriage is going down from 12 to 9 years (Alemante: 2004).

NCTPE, (2003) also indicated that early marriage does not seem to decrease as in most parts of Ethiopia, for instance in Gojjam, 88% of girls were married before the age of 15 and 37% before they were 10.

The traditional outlook of parents and the entire society is responsible for the early marriage of child girls some of the justifications forwarded by the parents for the early marriage of their child girl includes: fear of loss of virginity which affects the girl to kind husband in her entire life, pre marital pregnancy and loss face or beauty (NTCTPE, 2003)

Besides to the previously mentioned factors, poverty is also another major problem. Since parents marrying off their daughters to wealthy men at early ages because of 'Tilosh' a bride price (Hungu, 2006).

According to MoE et al, (2008:20) the most common reasons for early marriage are poverty and parents' desire to protect the girl. In Ethiopia, researchers found that early marriage is related to underdevelopment poverty and the low status of women.

#### **❖ The Impact of Early Marriage on Girls' Education**

The harmful consequences of early marriage are: domestic violence, poor health, divorce or abandonment, early widowhood, psychological disadvantage, lower education and work skills, reinforced gender stereotypes and roles and a cycle of poverty and abuse in which children of young and illiterate mothers tend to face the same cycle of deprivation and abuse experienced by their mothers. In short, early child hood marriage has severe harmful effects on girls' well- being in particular and the well-being of the society at large (MoE et al 2008).

Early marriage affects the future life of girls' future life in various ways. Early marriage resulted in the frequent absenteeism since young girls are responsible for lots of house hold tasks before they are matured both physically and psychologically.

Early marriage is also the root cause for the low concentration of girls in class room activities. Moreover, early married girls are exposed to beating and insult by their husbands. Most school girls who married early drop out of school and become fulltime house-wives.

MoE et al, (2008) stated that, most female students couldn't continue their education after marriage. The study further indicated in Southern Wollo zone, the way of selecting the girl for marriage is abduction. In most areas of Oromia, parents and girls are obliged by cultural practices not to say no to the formal request for marriage irrespective of the age of the daughter.

In Metekel zone of Benishangul-Gumuz school girls are victims of exchange marriage and compensation 'kassa' for crimes and wrong doings committed boy's families. Girls are used as an exchange for the marriage of their brothers since a boy can marry a girl by giving his sister as an exchange for his wife's brother; otherwise a boy is required to give a lot of property (money or cattle) to her parents as a bride-price. Some times, girls can also be given in marriage when the father is unable to pay his debt.

In some areas girls can also be given as a compensation of blood-money for a person killed during the conflicts between two or more clans.

In general, early marriage not only disrupts girls' education it is also a violation of human rights. Girls' education is therefore, highly influenced by early marriage.

### **2.3.3. Abduction**

Abduction is the process of kidnapping a young girl without the slightest information known to her, her family, close relative or friends, for the purpose of forced marriage and/or sexual violence. In general, abduction is the taking away of woman for the purpose of marriage, detention or harboring of young girl under a certain age, usually 14 to 18 years old without her consent.

In many parts of Ethiopia, abduction is considered as one form of marriage. Marriage by abduction, also called marriage by kidnapping or by capture, occurs to a varying degree all over Ethiopia (NCTPE, 2003). According to the (NCTPE report of 1997, cited in NCTPE, 2003), there is abduction at a national level average of 69 percent.

There are different reasons or justifications for marriage by abduction are complex and intertwined (NCTPE, 2003:159). These include to ensure the girl of men's choice will not run away, avoid payment of bride price in anticipation of a rejection of their marriage proposal by a household with a relatively higher social status and to avoid expenses for wedding parties (Guday: 2004).

Generally marriage by abduction has serious harmful consequences for the girls. The mistreatment of the girl during abduction is very high. (MoE et al: 2008). A result of this girl's access to education will become very minimal.

#### ❖ **Impacts of Abduction on Girls' Education**

Abduction has its own negative implication on girls' life. Most of girls who have been victims of abduction were expected to marry the man who committed the abduction. To this end, marriage arrangements could be facilitated through the mediation of arbitrators or 'shimageliewoch' who were responsible to resolve conflicts among the kidnaper and members of the girls' families. After negotiations made between the girl's parents and arbitrators the girl could impose to marry the kidnaper without her interest. This is practiced in most rural parts of Ethiopia (NCTPE: 2004).

Apart from this, abduction has lots of consequences, some of these include the exposure of young girls to HIV/AIDS pandemic in Ethiopia, and the likely hood of spreading the disease through abduction is much higher. Moreover abduction accelerates early marriage practices this in turn, inhabits parents from sending girls to school. Abduction often entails physical coercion followed by rape. Above all, marriage through abduction denies the rights of girls to make choice of their own marriage. A serious harmful consequence of the girl during abduction is the mistreatment of the girl during the process of abduction is very high. She is often beaten and if not immediately intimidated suffers from severe punishment leading to bodily harm. She might be suffocated in attempts to quell her cries for help.

The whole process some times leads to disability and even death. If she survives the torments of kidnapping process, she has to face the ordeal of the first intercourse although inevitably rape.

#### **2.3.4. Excessive work load at home**

One of the major problems of girls' education at a primary level is excessive work load at home. In Ethiopia children as young as 7 are required to perform various tasks related to domestic and farm activities.

Especially, in the rural areas there is an excessive burden over young girls at home; MoE et al (2008) stated that in rural areas school children who have to work on farms before and after school and also during weekends.

The situation of school girls in particular is worrying because of the double role they assumed as helps in the domestic unit and as a source of labor for the family farm. Excessive work load both at home and on the farm is a detrimental to their physical, emotional and intellectual development. It is from this stand point of view that excessive work is considered as an abuse.

#### **❖ The Impact of Excessive Work Load on Girls' Education**

Girls in most developing countries are expected to assist and even substitute the role of their mothers in the house hold chores. Excessive work load for girls, mainly in their homes has also been identified as abuse of the school girls.

In most parts of Ethiopia school girls are mistreated by step-fathers or mothers tend to quit school and run away from home. They also noted that most rural school girls who are over burdened with excessive work load at home tend to run away from home to the nearby towns or urban centers . Most of those who run away end up being bar attendants or commercial sex workers (Hirut: 2004). The presence of excessive workload at home often leads to late arrival in school and consequently

school girls may be forced to miss one or two subjects or whole school day because of closed school gates. Excessive workload, which consumes lots of girls' studying time and energy due to this girls are unable to complete their homework which in turn, affects girls' successful participation in their education.

### **2.3.5. Snatching of personal property and Sexual Harassments:**

Snatching of personal belongings includes learning materials such as exercise books and other materials. Snatching of personal belongings of school girls appears to be a very common incident in the school. Snatching of personal property may include beating as well as sexual harassment even rape. Physical attack and beating is also part of properties. In line with this psychological violence is also the most common violence together with snatching of personal belongings such as verbal insult, degrading/humiliating, threatening and name calling were identified and described (Dereje and Derese, 1997).

On the way and from the school, the perpetrators of the psychological violence are reported to be older school boys, boys out of school as well as other members of the community. Some findings of MoE, et al (2008) indicated that the verbal abuse by the teacher is even worse with beautiful or attractive girls. If the school girl is beautiful, some teachers may not have a positive feeling towards her.

Violence related to snatching of personal properties, sexual harassment including rape and beating of school girls have severe impact on girls' education. This includes reduced class activity in which the findings of MoE et al (2008) indicated that school attendance of girls reduced as a

result of sexual assault on the way to and from school. Besides, this major violence is root causes of low concentration of girls for their class activities and they were not able to complete their homework on time as a result of violence against girls.

## **2.4. Some Traditional Beliefs that affect Girls' Education**

There are some traditional attitudes shared among the society that discourages the active participation of girls in any social affairs. Factors related to cultural norms, traditional beliefs could have a strong influence on girls' enrollment persistence and performance in school (coombs, 1985).Some traditional attitudes and beliefs are discussed below as follows:

### **2.4.1 Parents' Negative Attitude towards Girls' Education**

According to the findings of MoE, (2008:56), indicated that educated parents who are aware of the importance of education are in favor of sending their girls to school. Parents who have some knowledge and understanding of "modern" protection system of their girls are more willing to send their girls to school than those parents who have no enough knowledge about the importance of educating girls.

Parents' educational background is a decisive factor for girls' education as well as academic performance. (Kings and Hills: 1991) stated that if parents are highly educated their children are likely to receive some encouragement, guidance and even help in academic work. Almost all educated parents wish and expected better performance of their daughters.

The negative perceptions to educational value of girls and their role in the society make parents reluctant to invest on girl's education (Hyde: 1993). The wish to protect daughters from undesirable influence becomes dominant in areas where traditional outlooks prevail.

Girls' education is the direct result of how much resource and priority parents and families attach to teach their children. Families tend to judge the value of education by the returns from the labor market (Odaga and Heneveld, 1995, 19-21).

The decision to go to school is directly related to girls' employment opportunities once they re educated. When employment is not open to women, girls' education tends to be depressed, while, when employment opens up, the demand for women's education is much grater on the part of parents. Evidence from Malaysia shows that, girls' school attendance increased, when the government announced an action that favored the employment of both sexes. In Chile, too, women stay longer than men because education is a prerequisite to gain reasonable wage. In contrast, girls' enrollments decreased in Tunisia, when the employment opportunities for women had been closed (Kelly, 1987:100).

In a house hold model of schooling of schooling choice, gender can be introduced in several ways-one is to assume that parents do not necessarily have the same preferences for their sons' and daughters' education. Although the majority of parents tend to favor the education of their sons more than their daughters, studies conducted in Peru by King and Bellow (1991:228), show that fathers' education favor the education of their sons' while mothers' education is associated with their daughters' education. Societal attitudes towards girls' education vary from community to community. Some communities and parents hold a negative view of educated girls. Parents also apply psychological violence

and abuse when they become angry at the behavior of their daughters that failed to meet their expectations. Some parents believed that humiliating, degrading and threatening their daughters is a way of protecting them against pre-marital relationships with boys and men.

Finally snatching of personal properties, beating and sexual harassments have negative impact on girls' education since it costs girls to lose their attention in their education.

### **2.4.2 Teachers' Attitude about Girls' Education**

Teachers' perception towards girls' education can be manifested in a number of ways. In most conditions instructional method of teaching as well as student interaction method of teaching favors boys than girls (Kane, 1996). In most developing countries in Africa teachers called up on boys than girls in most subjects for the sake of assistance.

The findings of Odaga and Henveld (1995) in Kenya, Malawi and Rwanda, also indicate that teachers identify, encourage and pay more attention to boys. In line with this argument, Kane (1996) in most developing countries boys were rewarded more often to get correct answers and when they give correct answers and when they gave incorrect answers were helped more often to get the correct answers. Almaz (1991) indicated the influence of teachers on girls' education as follows:

*....teachers unobtrusively push children in to traditional gender roles by promptly reinforcing independent and assertive behaviors and roles for boys and dependent and passive behaviors for girls. The traditional beliefs still transmitted by teachers through different activities in the schools such as assigning leadership roles to boys.*

In general, teachers' traditional perception towards girls' role in their education and other school activities has negative impact on girls' education. This shows that teachers got minimum training about the negative impacts sex role stereotyping beliefs and attitudes. Therefore, in order to bring education free from gender biasness teacher education has to include the negative impacts of traditional beliefs against girls' education.

## **2.5. Trends of Female Education at Primary Level in Ethiopia: An Overview**

The history of modern education goes back to 1908 when the first school set up along the modern lines which was Menelik II School (Bahru, 2002). Even though the school was opened in order to serve both boys and girls very few parents were willing to send their daughters and expose them to a new kind of culture. During this period those who got the chance to go to school were mainly the daughters of the nobility. After the beginning of modern education twenty three years were counted for girls' school to be opened.

The name of the school was Empress Menen Girls' school which was a boarding school that catered scholarship from the provinces that passed grade eight examination with good grades. Even though girls' school had not yet been expanded the achievement and progress of girls in their education was commendable because it showed the attention given to girls' education (Yelfign, 2002).

The opening of girls school on one hand has its own advantage for girls since it promotes positive competition among girls for success, it also creates free atmosphere for them to discuss, participate play sports and express themselves in clubs and other co-curricular activities (Ibid).

During the Derg regime (1974-1991) there was an increment of girls enrollment compared to boys because of the Derg war policy had discouraged boys to stay at schools. However after the down fall of the Derg regime 1991, the Gender Gap remains wider (MoE, 1997).

In current situations the enrollment rate of girls is increasing from time to time even with the presence of hindering factors affecting girls' education. The Gross Enrolment Rate (GER) increased from 57.4 to 79.8 percent. On the other hand the gender gap (GG) reduced in the first cycle from primary education from 25.1 to 14.3 where as in the second cycle primary education the gender gap (GG) widened in the second cycle from 15.4 percent to 19.4 percent ( MoE :2005).

# CHAPTER THREE

## 3. Research Design and Methodology

This part of the thesis deals with: methodology of the study, the study area, the main items of the data collecting instruments, the proceeding of the study and the data analysis techniques.

### 3.1 Research Method

The major purpose of this study was to examine the impacts of cultural beliefs and practices on the education of female primary school students in the Eastern Gojjam Administrative zone of Amhara Regional state

Thus, to attain this purpose a descriptive survey method was designed since this design was suitable to obtain information following technique and procedures in the field work and this method is relevant when the study aims at examining the samples taken out of large population ( Best and Khan, 2005)-

### 3.2 Source of Data

To investigate the impacts of cultural beliefs and practices that affect female education, second-cycle primary school female students, teachers, principals and parents of female students were selected.

### 3.3 The Study Area and Sampling procedures

Eastern Gojjam administrative zone which is located in Amhara National Regional State was the selected Zone for study. In the Eastern Gojjam Administrative zone there are 17 woredas out of these 5 woredas which consist 30% of the total woredas were selected using the simple random

technique. For each woreda depending on the number of schools, proportional chance was given to select representative schools. Therefore, 30% of schools were selected proportionally to represent schools from each woreda.

The sampling procedure of female students and teachers were Summarized under table 1.

**Table 1: the summary of sampling procedure of second-cycle primary schools, female students and teachers**

No	Woreda	School name	Total no of teachers			Sample teachers			Total no of female students	Sample female students
			M	F	Total	M	F	Total		
1	Basoliben	Kork primary school	11	2	13	4	-	4	255	51
		Yejube primary school	9	6	15	3	2	5	281	56
2	Debremarkos town	Teklehaymanot primary school	27	8	35	7	3	10	369	74
		Edtibe primary school	8	10	18	4	2	6	215	50
3	Awobal	Lumame primary school	15	8	23	6	2	7	255	51
4	Gozamen	Wonka primary school	9	2	11	2	-	3	143	29
5	Sinan	Rebu Gebeya primary school	17	14	31	7	2	9	252	50
		Yeted primary school	7	4	11	2	1	3	119	24
	Total	8 primary schools	103	54	157	35	12	47	1886	381

In general a total number of 8 second-cycle primary schools were selected using random sampling technique which is 30% of the total number of schools. Classes from grades 5 to 8 were selected using cluster sampling and proportional chance was given for each grade for equal participation of female respondents in the study.

As indicated in table 1, each school contributed subjects for the study. In line with this, from a total population of 1886, second cycle primary school female students 381 who were 20% of the total population were selected using simple random sampling technique from the clustered classes. The researcher decided 20% of the total population of female students because of homogenous distribution of cultural features across the selected Woredas.

Teachers were also selected using random sampling technique, and equal chance was given for each school, to represent the population proportionally. For this reason from the total number of 157 teachers, 47 (30%) selected.

School principals were selected using availability sampling technique since all of the school principals were required in the study. For this reason out of 24 principals and unit leaders 19 about 79.2% of them were participated in the study. The rest of them were not available when the study was conducted due to personal problems.

Purposive sampling technique was employed to select parents for interview. This was due to the researchers' interest to study parents' of female students especially pinpointed by the school principals' record that cultural related problems affected their daughters. For this reason, having discussion with school principals, 12 parents were selected.

### **3.4. Instruments of Data Collection**

The main Data collection instruments used in the study were questionnaire, interview and document inspection because; these instruments were helpful to gather information about the study.

#### **3.4.1 Questionnaire**

The questionnaires were prepared for second cycle primary school female students, teachers and school principals. The questionnaires were prepared in English language and to minimize the language difficulties the items were translated to “Amharic” language which is the local language of the study area. Moreover, the researcher translated the ‘Amharic’ version once in English language by the help of English language teachers in order to clarify ambiguities in the translation.

The questionnaires for female students, teachers and school principals have two parts. The first part of the questionnaire was intended to gather background information of respondents. The second part of the questionnaire consisted of items which were intended to examine the extent to which cultural beliefs and practices affected girls’ education due to this Likert scale was used to measure the attitude of female respondents and teacher participants towards girls’ education in the study.

#### **3.4.2 Interview**

Interview gives the needed information really and face to face. Interview has an immense significance to obtain the intended information (Best and Kahn, 2005).

Structured interviews were prepared to gather information from parents’ of female students. Thus, interview were developed in order to gather

information regarding the effects of cultural beliefs and practices up on girls' education parents were also expected to share their experience depending on the stated questionnaire about their daughters' education and the effect of cultural beliefs and practices up on their daughters.

### **3.4.3 Data Collection Procedures**

After the sample population was identified the questionnaire was administered for respondents in their respective schools during the regular class periods. Oral orientations were given for respondents and then they fill out questionnaires. Oral orientation was given for respondents in order to clarify the general purpose of the study.

The questionnaires were administered by the researcher himself and assistants. All of the questionnaires for teachers' (47) and for school principals' (19) were properly filled out and no questionnaire was discarded. However, out of 381 questionnaires distributed for female respondents 14 questionnaires were not properly filled out therefore they were discarded.

Interviews were held face to face and the researcher was accountable to conduct all interviews. When interviews were conducted field notes were used to jot down parents' interview.

### **3.5 Methods of Data Analysis**

The data collected from the sample schools through the questionnaire were tallied and systematically organized through tabulation to facilitate analysis. Interviews were qualitatively narrated and discussed.

Frequency distributions percentages and mean were applied in order to get more reliable analysis and a series tables were also used to

summarize and clarify research data. Further more, Likert scale was used in the questionnaire to measure perceptions. Due to this, Likert scale of standard (Best and Kahn: 2005) was used in the analysis. Two similar categories in the Likert scale can be grouped as one category (Best and Khan: 2005) thus, two similar categories were categorized as one group when interpretation was held.

### **3.6. Pilot study**

In order to identify the clarity and appropriate delivery of questionnaires pilot study was conducted in one primary school at Debremarkos town which was Abma primary school. Hence in some selected classes of primary second cycle schools grade 5 to 8 and 5 teachers were selected using simple random sampling technique. Available principals were also participated in the pilot study to improve the quality of questionnaires. To this end, some modifications were made on the language clarity and item rearrangements.

## **CHAPTER FOUR**

### **4. Presentation, Analysis and Discussion**

This chapter of the study presents analysis and discussion of the study. The first part of the study deals with the characteristics of respondents then analysis and discussion of the data related to impacts of cultural beliefs practices up on female education follows.

The data were presented in tables and analyzed using percentage, mean and qualitative descriptive statement.

#### **4.1 Respondents' Background Information**

Primary school female students, teachers, principal and parents were asked to indicate background information. The following tables and discussions focused on the background information of respondents in the study.

##### **4.1.1 Characteristics of female students**

The following table gives the background information of female students

**Table 2: Background information of female students**

No	Characteristics	Female students	
		Number (n)	Percent (%)
1	Age		
	9-12	125	34
	13-16	153	42
	17-20	89	24
	Total	367	100
2	Grade level		
	5	81	22
	6	88	24
	7	96	26
	8	102	28
	Total	367	100
3	Religion		
	Christian	308	84
	Muslim	59	16
	Total	367	100

Table 2 indicated that 34% of female students were between the ages 9-12, 42% of them were between the ages 13-16. Normally, the age of students in grades 1-8 have to be in the range of 7-14 and the starting age at grade 1 is seven (MoE, 2007). Therefore, there were 24% female students who were over aged.

The participant female students were from different grade levels. The percentage shows, 22% of female students were learning in grade 5, 24%, grade 6, 26%, grade 7 and 28% of these female students were grade 8 students. Most of the respondents, i.e., 84% were Christians and 16% of respondent female students were Muslims.

#### **4.1.2 Summary of Teachers' Background Information**

It was important to investigate the background information of teachers in the study therefore; table-3 below presented the summary of background information of teachers.

**Table 3: Background information of primary school teachers**

No	Characteristics	Teachers	
		Number (n)	Percent (%)
1	Sex		
	Male	35	74.5
	Female	12	25.5
	Total	47	100
2	Age		
	18-24	4	8.5
	25-28	16	34
	Above 29	27	57.5
	Total	47	100
3	Qualification		
	Uncertified	-	
	TTI certified	8	17
	Diploma	39	83
	Degree	-	
	Total	47	100
4	Teaching experience		
	1-5	7	15
	6-10	9	19
	Above 10	31	66
	Total	47	100

Table 3 stated that 74.5% of the respondents were male teachers and 25.5 respondents were female teachers. This shows there was male teachers' domination in schools since equal chance was given both for male and female teachers.

Most teacher respondents 57.5% were found above the age of 29 years old. The remaining 34% and 8.5% were between the age group of 25 to 28 and 18 to 24 years respectively. In terms of qualification the majority of respondent teachers 83% were Diploma holders and the remaining 17% were with TTI certificate.

The data also accounts the teaching experience of teacher respondents. Thus, 66% of teacher respondents were having more than 10 years of teaching experience. The rest of teacher respondents, i.e., 15% and 19% have between 1 to 5 years and 6 to 10 years of experience respectively.

#### 4.1.3 Background Information of principals

The study tried to obtain principals' background information thus, table 4 below principals' background information of parents.

**Table 4: Background information of principals**

No	Characteristics	Female students	
		Number (n)	Percent (%)
1	Sex		
	Male	12	63
	Female	7	37
	Total	19	100
2	Age		
	18-24	2	11
	25-28	8	42
	Above 29	11	57
	Total	19	100
3	Educational level		
	Uncertified	-	-
	TTI certified	5	26
	Diploma	14	74
	Degree	-	-
	Total	19	100
4	Teaching experience		
	1-5	4	21
	6-10	7	37
	Above 10	8	42
	Total	19	100

Table 4 indicated that 63% of the respondent principals were male and 37% of respondents were female principals. Majority of the respondent principal 57% were in the age group above 29 years, the remaining 42% and 11% were in the age group 25 to 28 years and 18 to 28 years respectively. Majority of principals 74% were Diploma holders but the rest of them, i.e. 26% were TTI certified. Majority of respondent 42%

principals' teaching experience is above 10 years, the remaining, 37% and 21% were between 1 to 5 years and 6 to 10 years teaching experience.

#### 4.1.4 Background Information of Parents

The background information of parents was analyzed in the following table.

**Table 5: Background information of parents**

No	Characteristics	Number (n)	Percent (%)
1	Sex		
	Male	9	75
	Female	3	25
	Total	12	100
2	Age		
	20-30	3	25
	30-40	5	41.7
	Above 40	4	33.3
	Total	12	100
3	Major occupation		
	Agriculture	8	66.7
	Non-agriculture	4	33.3
	Total	12	100
4	Educational level		
	Unable to read and write	3	25
	Able to read and write	5	41.7
	Primary school complete (1-8)	3	25
	Secondary school complete (9-12)	1	8.3
	Above secondary school		
	Total	12	100
5	Religion		
	Christian	10	83.3
	Muslim	2	16.7
	Total	12	100

Table 5 shows the data on the background information of respondent parents of female students. Majority of the respondents 75%, were male and 25% of them were female respondents. As indicated in table 5 majority of parents' age group was between ages 30 to 40 which

consisted of 41.7% and the rest 25% and 33.3% were in the age group 20-30, and above age of 40 respectively.

In their occupation, majority of parents 66.7% were engaged in agricultural occupation and the rest of parents 33.3% were engaged in non-agricultural activities. The analysis also presented the educational status of parents thus, 41.7% of respondents were able to read and write where as 25% of respondents were not able to read and write. More over 25% of respondent completed their primary education. The rest 8.3% of respondents have secondary school educational status.

#### **4.1.5. The Educational Status of Parents of Female Students.**

The educational background of parents of female student is one of the determining factors that affect girls' education. Several studies also confirmed that there is a strong relationship between parents' level of education and participation of their daughters in education (Wanna, 2008).

This study further confirmed that girls from well educated families are more likely to enroll and remain in school longer than those from poorly educated families. The educational background of parents also determines their perceptions to the educational value of girls and their role in the society and even to invest on girls' education. Thus, primary school respondent female students' parents level of education was summarized under table 6 below.

**Table 6: Summary of the Educational Background of Parents of Female Respondent students**

No	Parents' Educational level	Female students' response	
		Number (n)	Percent (%)
1	Mothers' educational level		
	Not able to read and write	143	39
	Able to read and write	91	25
	Primary education (1-8)	79	21
	Secondary education (9-12)	37	10
	Above secondary	-	-
	Mother not a live	17	5
	Total	367	100
2	Fathers' Education level		
	Not able to read and write	57	16
	Able to read and write	120	33
	Primary education (1-8)	93	25
	Secondary education (9-12)	64	17
	Above secondary education	12	3
	Father not alive	21	6
	Total	367	100

As it was presented on table 6, 85% of mothers' of female respondent students were below secondary education that shows mothers' of most of female respondent students were with low educational background. Hyde (1993) indicated that mothers' education is an important factor to provide encouragement to their daughters attending schools. It is also obvious that uneducated mothers' are unable to help their daughters in their academic carrier.

The data in table 6 indicated that 25%, 21% and 10% of mothers' of female respondents were able to read and write, have primary educational status and secondary educational status respectively. None of mothers' of female respondents were above secondary education. But 5% of mothers of female respondents were not alive.

Table 6 also presented the educational background of fathers' of female respondent students. Therefore, depending on summary of the data 16% of fathers' were not able to read and write. But, 33%, 25%, and 17% of fathers of respondent female, students were able to read and write, have primary education, and secondary educational status respectively. Only 3% of parents' of respondent female students have above secondary education but 6% of fathers' of female respondent students were not alive.

Even though, the educational status of fathers' of female respondents was not highly qualified and they have better educational status when compared to mothers' level of education.

## **4.2. The Impact of Cultural Beliefs and Practices up on Girls' Education**

Female students were asked about the impact of cultural beliefs and practices up on girls' education. . Table 7 presents the response of female students about the impact of some cultural beliefs and practices in their education.

### **4.2.1. Female Students' View about Girls' Education.**

The study focused on the effects of some cultural beliefs and practices up on girls' education. Furthermore other additional information related to girls' education was included in table 7 below.

**Table 7: Female students' response about girls' education.**

No	Items	Alternatives	Response	
			No	%
1	Do you have school age sisters who don't go to school at this time?	A. Yes	43	11.7
		B. No	197	53.7
		C. Have no sisters	127	34.6
		Total	367	100
2	Do you have school age brothers who don't go to school at this time?	A. Yes	73	20
		B. No	223	60.7
		C. Have no brothers	71	19.3
		Total	367	100
3	Do you think all school age girls in your locality go to school?	A. Yes	209	57
		B. No	158	43
		Total	367	100
4	Do your parents support your education?	A. Yes	225	61.3
		B. No	142	38.7
		Total	367	100
		A. Yes	173	47.1
5	Do you think the society in your locality have a positive attitude towards your education?	B. No	194	52.9
		Total	367	100
		A. Yes	288	78.5
6	Do cultural beliefs and practices affect girls' education negatively?	B. No	79	21.5
		Total	367	100
		A. Yes	105	28.6
7	Do you have equal chance as boys to participate in the classroom?	B. No	262	71.4
		Total	367	100
		A. Yes	63	17.2
8	Do teachers give special assistance for the education of female students?	B. No	304	88.8
		Total	367	100
		A. Yes	94	25.6
9	Do you think female students participate in the extra-curricular activities in the school as equal as boys?	B. No	273	74.4
		Total	367	100
		A. Yes	348	94.8
10	Do you think there are stereotypic proverbs in your locality that discourage female students' education?	B. No	19	5.2
		Total	367	100
		A. Yes	348	94.8

As indicated in table 7, the majority of 57% female respondents stated that school age girls in their locality got an access of school in the current days. Majority of female respondents 61.3% responded that their parents supported their education. On the other hand 52% of respondent female students indicated that the society didn't support their education. Rather the societies wanted female students to be home servants. The societies still consider girls born to marry and bear children.

Majority of respondent female students 71.4% indicated that they didn't have equal chance as boys in school activities that including class participation. The majority of female students 82.8% indicated that teachers' special assistance towards the improvement of their education was minimal. Apart from this; female students' participation in extracurricular activities was not significant. Among the respondents 74.4% indicated that extra curricular activities were still dominated by male students. Moreover, 94.8% of female respondents indicated that there are stereotypic proverbs that affect girls' education.

From this we can conclude that access of education for female students and parental support was encouraging however, societal perception and support for girls' education was minimal. Female students were not assisted by their teachers and their participation in extra curricular activities was limited. The study also found out that extra curricular activities were also dominated by boys.

#### **4.2.2. The Effects of Cultural Beliefs and Practices up on Girls' Education**

Some cultural practices affected girls' education and their empowerment. Kane (1996) indicated effect of cultural practices as follows:

*Some cultures seen education as a right for boys which is some times denied; for girls, it is privilege to be earned. If funds are available after the girl's brothers are educated, if parents' fears about her security and maintenance of traditional values can be met, if the school is not too distant, if she can continue to carryout her domestic tasks, if she doesn't have to marry early, if she doesn't become pregnant, if she does well her exams despite having little time to study- then she may get an education.*

In order to know to what extent cultural practices affected girls' education Likert scale of measurement was used. Table 8; below, analyzed impacts of cultural practices up on girls' education. A Likert scale and percentage were used to determine the degree of agreement. The Likert scale technique assigns a scale value to each of the five responses (Best and Kahn: 2005) stated as follows:

- 1= Very low                      4= high  
 2= low                              5= Very high  
 3= moderate

**Table 8: Female students' response on the impact of cultural practices on primary school girls**

No	Cultural practices that affect girls' education	Response										Mean
		5		4		3		2		1		
		No.	%	No.	%	No.	%	No.	%	No.	%	
1	Beating and physical attack in the school and out of school	218	59.3	93	25.3	-	-	27	7.4	29	8	4.5
2	Snatching of personal belongings by perpetrators	159	43.3	82	22.4	-	-	47	12.8	79	21.5	3.7
3	Early marriage	246	67	33	9	-	-	72	19.6	16	4.4	4.1
4	Abduction	47	12.8	53	14.4	29	8	102	27.8	136	37.1	2.4
5	Excessive work load at home	264	67	90	24.5	13	3.5	-	-	-	-	4.9
6	Female Genital mutilation	195	53.1	73	19	56	14.7	19	5.2	24	6.5	4.07
7	Sexual harassment in the school	61	16.6	53	14.4	41	11.2	119	32.4	93	25.3	2.31
8	Sexual harassment out of school	158	43.1	104	28.3	52	14.2	48	13.1	5	1.5	3.98

The data in table 8 suggested that 84.6% of respondent female students agree the presence of beating and physical attack against girls with a calculated mean 4.5 value. Majority of female respondents 65.5% shows

an agreement in the presence of snatching of personal properties with a calculated mean value of 3.7.

The presence of early marriage was indicated by 76% of respondent and with a calculated mean value of 4.1 scales. Majority of female respondents (64.9%) shows their disagreement regarding the presence of abduction that affects girls' education with a calculated mean value of 2.4 scales. Early marriage was widely practiced in eastern Gojjam Zone thus, early marriage exposed girls to domestic violence poor health, abandonment, early widow hood and psychological disadvantage. Early marriage therefore resulted in frequent absenteeism, early age pregnancy finally they would be exposed to drop out of school and become fulltime house-wives.

Majority of female respondents 91.5%, 72.1% and 57.7% of female respondents shows their agreement in the presence excessive work load at home, FGM and sexual harassment out of school with a calculated mean value of 4.9, 4.07 and 3.98 scale respectively. On the other hand 57.7% of female respondents show their disagreement in the presence of sexual harassment in the school compound with a calculated mean value of 2.31 scales.

Excessive work load at home negatively affected girls' education since it consumed their time and energy. Thus, girls might have little or no time to study and to do assignments as well. Like other harmful practices, sexual harassment including rape affected girls' concentration in their education. Apart from this, FGM has a serious implication on girls' health which indirectly affected their education negatively.

From this female students' response, we can conclude that there is a wide spread of beating and physical attack, snatching of personal

properties, early marriage, excessive work load at home and sexual harassment out of school. But sexual harassment in the school and abduction were not found extensively.

Some cultural beliefs have serious implication in the education of female students because they were accepted by most of the society as a set of standard right behavior. Some traditional beliefs directly affected the life of the girl. The way girls respond to particular events is related to their specific life experiences as well as socio economic class, gender ethnicity and religion (MoE et al: 2005).

Furthermore, traditional beliefs have negative impact on girls' education. Table 9 below indicated the response of female students in the impact of cultural beliefs that affect girls' education.

**Table 9 female students' perception about the impact of cultural beliefs up on girls' education**

No	Beliefs and perceptions	5		4		3		2		1		Mean
		No.	%	No.	%	No.	%	No.	%	No.	%	
1	Most of the society has no a good culture of support for female education.	96	26.1	105	28.6	44	12	69	18.8	53	14.4	3.3
2	Most of the society believed that girls achieve less than boys in their academic achievement	227	61.9	92	25.1	3	0.8	24	6.5	21	5.7	4.31
3	Most parents wanted their daughters to stay at home than let them to school	126	34.3	103	28.1	19	5.2	73	19.9	46	12.5	3.3
4	Most of the society believed in the marriage arrangement of girls with older boys in early ages	193	52.6	95	25.9	23	6.3	42	11.4	14	3.8	4-1
5	Poor educational background of parents affected girls' education negatively	253	68.9	92	25.1	15	4.1	7	1.9	-	-	4-61
6	Poor educational background of the society affected girls' education negatively	195	53.1	85	23.2	43	11.7	66		8		4.07
7	Religious beliefs and perceptions affect girls' education negatively	13	3.5	49	13.4	41	11.5	185	50.4	79	21.5	2.26

As shown on table 9, majority 54% of female students with a calculated mean value of 3.3 show their agreement that there was no a good supportive culture of female education by the society furthermore, 87% of female respondents show their agreement with a calculated mean value of 4.31 scale, that the society in their locality undermine girls' academic performance as compared to boys. Girls' were perceived by the society that girls achieve less than boys.

The analysis of table 9 indicated that majority of female respondents with a calculated mean value of 3.3 shows their agreement that parents over burdened female students with excessive work load.

The percentage of majority of female respondent students 78.5%, 94% and 76.3% with a calculated mean of 4.1, 4.61 and 4.07 show their agreement that the society demanded for girls to be house wives, the negative influence of poor educational background of parents and the society respectively. The summary of table 9 also indicated 71.9% response of female student shows their disagreements in the presence of religious beliefs that affect girls' education.

From this we can conclude that societal perception to support girls' education was minimal. Moreover the analysis shows parents' demanded their daughters to stay at home to help them in the household activities. Rubbo, (1975) indicated that parents treated their daughters and sons in accordance to the culturally set gender rules. Thus, they encouraged their daughters to be docile and complaints so that girls are expected to play as wife and mother in the future life.

The finding also indicated that the society demanded girls to be house wives. In line with this frequent marriage arrangement held between young girls and older boys or old aged people.

This seriously affects girls' education since early marriage is a marriage before the girl emotionally and physically matured. Therefore, girls' education would face an obstacle. Due to this girls' remain at home to carry out household tasks.

There was also poor educational background of parents and the society that affects their education negatively. King and Hills, (1991:228) stated that parents who are educated might have a positive attitude about female education or provide a more stimulating environment for education than uneducated parents.

### 4.3. Teachers' perception up on Girls' Education

Table 10 below discusses teachers' response concerning the participation of girls' education.

**Table 10 Teachers' response concerning the participation of girls' education**

No	Item	Alternatives	Response	
			No	%
1	Do you think female students achieve better or equal as boys?	A. Yes	12	25.6
		B. No	35	74.4
		Total	47	100
2	Do you think all school age girl attend school?	A. Yes	29	61.7
		B. No	18	38.3
		Total	47	100
3	Do you think cultural beliefs and practices affect girls' education?	A. Yes	29	61.7
		B. No	18	38.7
		Total	47	100
4	Do you treat boys and girls equally in the classroom	A. Yes	47	100
		B. No	-	-
		Total	47	100
5	Do you think there are many female students who dropped out of school?	A. Yes	13	27.7
		B. No	34	72.3
		Total	47	100
6	Do you think female students have interest to participate equally as boys?	A. Yes	11	23.4
		B. No	36	76.6
		Total	47	100

The above table presented the response of teachers about the education of female students. Most of the respondent as it has been indicated in the data majority of teachers (74.4%) indicated female students achieve less than male students. Most of teacher respondents (61.7%) stated that all school age girls attended school. Majority teacher respondents (61.7%) also indicated that cultural practices have negative influence on girls' schooling.

On the other hand, all teacher respondents concluded that they treat boys and girls equally without discrimination. As indicated by 72% of teacher respondents, there is minimum attrition rate of female students from schools.

The reduction of drop outs from the school might be due to some measures which have been recently taken by the government, this included affirmative action which was indorsed by article 35 of FDRE constitution (FDRE constitution, 1995). About three-fourth of teacher respondents indicated that; female students have less participation in the classroom where as, male students out shine in the classroom participation.

In general, the findings of teacher respondents show that female students were considered as poor in their academic performance when compared to boys.

Teachers have also similar response like female respondents that there was negative impact of cultural practices up on girls' education. Even though majority teacher respondents indicated that there was support from teachers, female respondents stated there was minimal support of teachers for girls' education.

### 4.3.1 Teachers' View about the Impact of Cultural Practices up on Girls' Education

In order to know to what extent some cultural practices affect girls' education Likert scale was used to measure teachers' perception in the following table 11. The Likert scale technique assigns a scale value to each of the five responses (Best and Kahn: 2005) stated as follows:

- 1= Very low                      4= high  
 2= low                              5= Very high  
 3= moderate

**Table 11- Teachers' response on the impact of cultural practices on primary school girls**

No	Cultural practices that affect girls' education	Response										Mean
		5		4		3		2		1		
		No	%	No	%	No	%	No	%	No	%	
1	Beating and physical attach out of the school	19	40.4	13	27.7	4	8.5	11	23.4	-	-	3.9
2	Snatching of personal belongings by perpetrators	22	47	8	17	5	10.6	7	14.2	5	10.6	3.55
3	Early marriage	37	78.7	4	8.5	-	-	6	12.8	-	-	4.53
4	Abduction	4	8.5	12	25.5	-	-	25	53.2	6	12.8	2.63
5	Excessive workload at home	43	91.5	4	8.5	-	-	-	-	-	-	4.91
6	Female Genital mutilation	32	68.1	11	23.4	4	8.5	-	-	-	-	4.59
7	Sexual harassment in the school	-	-	5	10.6	-	-	26	55.3	16	34	1.87
8	Sexual harassment out of the school	38	80.9	5	10.6	-	-	4	8.5	-	-	4.63

According to the summary of table 11, majority of teachers' (68.5%) and (64%) in table 11 stated that beating and physical attack out of school, and snatching of personal belongings by perpetrators have negative implication on girls' education with a calculated mean value of (3.9), and (3.55) scale respectively. In line with this, beating and snatching of personal properties reduced girls' ability to concentrate on their lessons. Teachers also indicated that female students who were exposed to violence were most of the time absent minded in class and they did not follow lessons properly. However, abduction and sexual harassment in the school have little effect in the education of primary school female students with a calculated mean value of (2.63), and (1.87) respectively which was indicated by teacher respondents.

#### **4.3.2 Teachers' Perception on the Impact of Cultural Beliefs in Girls' Education**

Table 12 indicated the perception of teachers' towards the effects of cultural beliefs in the education of female students.

**Table 12: Teachers' perception on the effects of cultural beliefs in the education female students**

No	Cultural beliefs and perceptions	Response										Mean
		5		4		3		2		1		
		No.	%	No.	%	No.	%	No.	%	No.	%	
1	Most of the society has no a good culture of support for female education.	7	15	22	46.8	-	-	9	19.1	9	19.1	3.18
2	Most of the society believed that girls achieve less than boys in their academic achievement	33	70.2	14	29.8	-	-	-	-	-	-	4.7
3	Most parents wanted their daughters to stay at home than sending them to school	23	49	11	23.4	-	-	10	21.3	3	6.4	3.8
4	Most of the society believe in the marriage arrangement of girls with older boys in their early ages	15	31.3	19	40.4	-	-	13	27.7	-	-	3.76
5	Poor educational background of parents affected girls' education negatively	36	76.6	7	15	4	8.5	-	-	-	-	4.68
6	Poor educational background of the society affected girls' education negatively	28	59.6	13	27.7	2	4.3	4	8.5	-	-	4.38
7	Religious beliefs and perceptions affected girls' education negatively	2	4.3	9	19.1	5	10.6	16	34	15	31.9	2.29

As it was presented in table 12, almost all teachers with a calculated mean value 4.7 indicated that most of the society perceived girls as low achievers when compared to boys which in turn, have a negative impact on girls' education.

Majority of Teacher respondents stated that poor educational background of parents of female students and the society have very high negative implications and severe consequences in the education of female students with a calculated mean value of (4.68) and (4.38) respectively.

In line with this, the demand of parents towards their daughters to stay at home and society's ambition in the marriage arrangement of young girls' was high with a calculated mean value of (3.8) and (3.76) respectively. Similarly, majority of teachers' response (61.8%) revealed that the society's poor supportive culture towards the education of girls was significantly affected girls' education with a calculated mean value of 3.1 scales. Moreover, the analysis shows that society's perception of supporting culture to educate female primary school students was low which negatively affected girls' education (2.8).

Majority of teacher respondents also indicated that parental demand of girls' labor and poor supportive culture of the society towards girls' education forced school girls in frequent absenteeism and feeling of inferiority since girls' education could not be highly encouraged and supported.

Further more, teacher respondents indicated that the impact of religious beliefs were not a significant factor to impede girls' education with a mean value of (2.29) scale because two major religions were dominant in the Zone with large number of Christians and few Muslims therefore both religions didn't violate girls' education.

To sum up, there are similarities between the responses of teachers and female students on the impact of some cultural beliefs on girls' education. Both the findings of teachers and female students indicated that society's support for girls' education was low and there was high

societal demanded of girls to be house wives. The poor educational background of parents and the society severely affected girls' education. The society did not build a good culture of support to girls' education in order to improve their academic performance and active school participation. Therefore, from this it can be concluded that there is a more favoring atmosphere for boys' education than girls' education.

#### 4.4 Principals' Perception in the Education of Female Students

It was important to examine principals' response about the impact of some cultural practices in relation to girls' education thus table 13 below summarize the response of principals about female students' education.

**Table 13 Response of primary school principals**

No	Item	Alternatives	Response	
			No	%
1	Do you think female students are treated equally as boys in the school?	A. Yes	12	63.2
		B. No	7	36.8
		Total	19	100
2	Do you think all school age girls in our locality go to school at this time	A. Yes	10	52.6
		B. No	9	47.4
		Total	19	100
3	Do you think cultural beliefs and practices negatively affect girls' education?	A. Yes	19	100
		B. No	-	-
		Total	19	100
4	Do you think most of the society in our locality believed in the importance of girls' education?	A. All	7	36.8
		A. Some	12	63.2
		B. None	0	-
		Total	19	100
5	Do you think primary school female students are highly affected by excessive workload	A. Yes	19	100
		B. No	-	-
		Total	19	100
6	Do you think there is sexual harassment on female students in the school?	A. Yes	5	26.3
		B. No	14	73.7
		Total	19	100
7	Do you think there is sexual harassment out of school that affect girls' education	A. Yes	13	68.4
		B. No	6	31.6
		Total	19	100
8	Do you think parents sent their daughters voluntarily to school?	A. Yes	12	63.2
		B. No	7	36.8
		Total	19	100
9	Do you think there was an effort made by teachers to bring back primary school female students to return back to school when they drop out of school?	A. Yes	15	78.9
		B. No	4	26.1
		Total	19	100

The data on table 13 revealed that (63%) of respondent principals believed that boys and girls are equally treated in the school. (52.6%) of principals also indicated that school age girls in their localities have an access for education. Though majority of female students indicated there was minimal support for female education, majority of principal and teacher respondents indicated the presence of particular support for female students.

All of principal respondents stated that cultural beliefs and practices affected girls' education. Some of these cultural practices include early marriage, excessive work load at home, FGM. Among these majority of teachers and female respondent students show the presence of excessive work load and its negative implication up on girls' education. In line with this, all of respondent principals indicated that excessive workload has a severe repercussion on girls' education since the household chores and activities were at most covered by female members of the society.

Most principals (52.6%), believed at present school age girls in their locality have an access school. In relation to this, in recent times the enrollment rate of female students increased in primary schools (Genet, 1992), (MoE, 2005), (MoE et al, 2008). (63.3%) of respondent principals indicated that most of the society in their locality have a good understanding about the importance of girls' education.

Moreover, (52%) of principals stated that almost all school age girls got an access for education, (63.2%) of principals indicated that some part of the society believed in the importance of education for female students but majority of female respondent students indicated that most of the society didn't have a good supportive culture for girls' education.

But, (68.4%) and (63.2%) of respondent principals indicated that there was sexual harassment out of school, and most parents voluntarily sent their children to school but (36.8%) didn't believe parents' good will to send their children to school. Majority of respondent principals (78.9%) indicated that teachers played a prominent role when female primary schools students dropped out of school in order to return them back to school.

In general, the findings from female students teachers and principals show the wide spread practices of early marriage, FGM, sexual harassment out of school, beating and snatching of personal properties from girls that severely affects primary female students' education since these harmful practices

#### **4.5. Parents' perception of Girls' Education**

In this part of the study the researcher has employed personal interviews to collect relevant data from parents' about their daughters' education and the impact of cultural beliefs and practices. The qualitative data collected from parents' interview indicated that, majority of parent respondents wanted to send their daughter to school but they were afraid of perpetrators' attack on the way to school or from school to home because some primary schools were far from the residential places of female students. Due to this, female students were exposed to several problems especially perpetrators attacked them in the form of physical as well as psychological violence. Thus, one form of violence on female students was rape which is the worst form of sexual violence against school girls. Rape would appear when school streets are not safe for the school girls. This implied that school girls are more vulnerable to rape and sexual assault on the way to school and from school.

A certain parent Geremew (pseudo name) was asked by the researcher, do you think there is sexual harassment out of school up on your daughter. Geremew said:

*My daughter was a 10 years-old teen age girl who was attending in grade 2. My daughter all the time went to school with village girls who were learning in the same school. The distance of the school from my home was estimated between 12 to 13 kilometers. One day my daughter was assigned to clean the classroom at the end of the last period in the afternoon. Mean while, most of her village- friends returned back to home. Her friends told to me that she was cleaning the class but until 6:00 pm she didn't come back to home. I worried too much and I decided searching for my daughter. I was accompanied by some village residents unfortunately I found my daughter being raped and the perpetrator escaped. My daughter after two years ago, rape was committed; she is in a psychological problem. Most of the time, she might put herself in a deep stress and she has not a good inter-personal relation with her friends.(10, April 2009).*

This shows that sexual harassment has a serious repercussion on girls' life as well as in their education. Sexual harassment exposed girls to HIV/AIDS and it also causes girls to lose their concentration in their education.

Majority of most parents also indicated that household tasks most of the time was left for their wives and daughters have a good relationship with their mother. Thus, girls would help their mother and when they became matured enough girls were expected to be skillful in cooking. Cooking at home was one of the main tasks expected from school age girls. The study revealed in (Wana, 2008) indicated that excessive workload at home has a serious effect on primary school female students- since, not

rural girls who are over burdened with excessive workload at home tend to run away or escape from home to the near by towns or urban centers.

Most of those who run away end up being bar attendants, commercial sex workers or daily laborers. Most parents also informed that increase in number of children in their home requires support for the mother, and then the older girl who learned at a primary school might share the child learning responsibility from her mother. Starting from the last dates of pregnancy to the last recovery time of mother to the normal condition, female students over burdened due to excessive workload due to this female students with many days of absenteeism were forced to dropout of school.

Almost all parents admitted the presence of female genital mutilation. Most interviewed parents stated that they have the awareness about the negative impacts of female genital mutilation on the girls' life but, they accepted as inheritance from their ancestors. A certain parent Adamu (pseudo name) was asked by the researcher why he supported FGM practice, he reported that:

*FGM is our good tradition since FGM could make girls silent and innocent. It also helps the girl to keep her hygiene and virginity. If a girl is not genitally mutilated she will never be innocent. (14, April 2009)*

As it was understood from this interview, parents still accept FGM as a good cultural value and this practice is scientifically proved that it has a harmful effect on girls' life.

Another parent (pseudo name) Alemu was also interviewed why he supported FGM. He reported that:

*It is our tradition to mutilate the genital organ of the girl to keep the fertility of the girl when she became matured and the girl will be faithful to her partner only if her genital organ is mutilated.( 14, April, 2009)*

From this it can be concluded that FGM was taken as one of the culturally accepted value. This accepted value has a negative implication on girls' life as well as their education.

Most parents supported the practice of early marriage. Some of justifications forwarded by parents for the early marriage of their daughters are "yelej abeba mayet," to see the grand son of their daughter, and "yelej wogmareg mayet" or to celebrate best weeding ceremony of their daughter. This in turn, has its own negative impact on girls' education, since it discourages girls' participation in education.

One of respondent parent Abebaw was asked why he supported early marriage. He reported that:

*I supported early marriage in order to select a good husband who must be innocent and has a good acceptance by the society. The girl is also unable to select good husband for this reason we parents selected a good husband for our daughter. (18, April 2009)*

From this we can conclude that parents wanted their daughter to marry in their early age in order to get good husband by their parents.

Most parents didn't believe in the presence of sexual harassment in the school rather parents indicated the way from the school and to the school was not safe. Therefore sexual coercion and harassment would happen in the streets of the school.

All most all parents indicated that female students were more vulnerable to insult and intimidation. Female students were most of the time were cursed for being female. A certain parent (pseudo name) Abera, reported that:

*many proverbs degrade female students' active involvement in their education some of these proverbs include: ሴት ልጅ በግድት ወንድ ልጅ በችሎት፣ translation: a woman place is in the kitchen, while that of a man is in the court of law, የሞት ሞት ሴት ዳኛ የሆነች እለት፣ translation: a day when a woman becomes a judge is the indication of worst time of life, ከሴት የመከራ በሳረ ያሳረ፣ translation: a counsel with a woman is like knotting a grass loose. (20, April 2009).*

Majority of female respondents have also stated that there were stereotypic proverbs that undermine the role of girls compared to boys. These and other traditional proverbs have discouraging impact on the moral values of female students, in their education as well as social interactions. These stereotypic proverbs imposed female students to feel sense of inferiority and to loose their winning motivation in the educational competitions.

In general the response of female students, principals, teachers and parents show there was a wide spread practice of early marriage', FGM, excessive work load at home and sexual harassment. These practices were also major causes of limited participation of girls in the class and in extra curricular activities. Further more these practices were found as major factors for the increased dropout rate, increased repetition, less academic performance of girls when compared to boys, frequent absenteeism and low level of concentration of girls in their education.

## **CHAPTER FIVE**

### **5. SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.**

#### **5.1. SUMMARY**

The central purpose of this study was to investigate the impacts of cultural beliefs and practices in the education of primary school female students in the Eastern Gojjam Administrative zone of Amhara national regional state.

In order to attain its purpose the following research questions were prepared:

1. What are the major cultural beliefs and practices that hinder girls' education in primary schools?
2. To what extent do cultural beliefs and practices affect primary school female students?
3. What are the major favored conditions for learning distributed for boys as compared to girls in the primary schools?

In order to answer these questions a descriptive survey method was employed. This study was conducted in 5 selected woredas in Eastern Gojjam zone. From these woredas, using random sampling technique 8 primary schools were selected.

The main participants of the study were primary school female students, primary school teachers and principals as well as parents of female students.

The data which were relevant to the study were gathered through questionnaires (were prepared for female students, teachers and principals) and structured interviews (for the parents of female students).

The data were analyzed using quantitative methods such as frequency, percentage and mean these data were interpreted and discussed. Besides, the qualitative data gathered through interview were qualitatively discussed.

The major findings of the study were summarized as follows:

Parents' of most female students were below secondary education .85% of mothers and 74% of fathers of respondent sample female students were below secondary education.

The finding of the study indicated majority of respondent (57%) female students, 61.7% teachers and 52.6% principals indicated that school age girls have an access to school. The qualitative data gathered from parents also indicated that most parents were volunteers to send their daughters to school.

In terms of equality of education delivery; for boys and girls, all teacher respondents and 63.2% principals indicated both boys and girls have equal opportunities for learning in any educational activity in the school. To the contrary 74.4% female respondent students stated that there was no equal chance granted for girls compared to boys. Moreover 74% of female respondents indicated that female students didn't participate actively in the extra-curricular activities .Female students also indicated that there was little or no special assistance or affirmative actions by teachers to up grade their education.

Majority of teachers 73.3% indicated that primary school female students' attrition rate was reduced. In line with this 78.9% of school principals stated that in current time's most teachers were exerting their effort to bring back female students when they dropped out of the school.

Results in the analysis also revealed that some cultural beliefs and practices affected girls' education negatively. 61.7% of teachers, all principals and 78.5% of female students indicated that some cultural beliefs and practices have a negative impact on girls' education.

The data in this study also indicated that early marriage, excessive work load at home, female genital mutilation, sexual harassments out of school, beating and physical attack have severe impacts on girls' education since female respondent students strongly agreed in the presence of these cultural practices and teachers also stated that these practices have negative impacts on girls' education such as poor class attendance, higher rate of grade repetition, drop out from school, loose concentration of girls in their education and exposed school girls to HIV/AIDS.

Apart from this most principals and the qualitative data obtained from parents indicated that excessive work load and sexual harassments out of school including rape have severe impacts on girls' education. Moreover, the qualitative data obtained from parents shown that early marriage was regarded as a good cultural heritage similarly most parents have the information about the negative effects of FGM up on the health of their daughters but still there are parents who supported FGM.

Abduction and sexual harassments in school were not major impeding factors that affect girls' education since female students disagreed in the presence of these practices. Similar to female students' response teachers, majority of principals (73.3%) and most of parents indicated that abduction and sexual harassments in the school were not widely practiced.

Majority of sample respondent female students agreed that most members of the society in their locality didn't support female students' education and society's conception towards girls' education was lower when compared to boys. In line with this teachers also believed that the perception of the society for girls' education was low that girls' could not be successful as boys which in turn negatively affected girls' education. If girls were considered as passive and docile they might be less motivated to succeed in their academic achievements.

The findings obtained from the data revealed that most parents demanded their daughters' to be engaged in laborious works, similarly, sample respondent female students indicated that their parents forced them to do house hold tasks when formal classes were conducted. Teachers also stated that parental demand of their daughters' labor has a negative implication on girls' education since it consumed their time for study and it was also a major cause of frequent absenteeism to school. Female students also believed that the society had enthusiasm towards the early marriage of girls before they reached 18 years which is the legal age of marriage in Ethiopia.

The data in this study also revealed that poor educational background of parents of female students affected girls' education. Majority of female respondents and teachers indicated that poor educational background of parents had a serious negative implication on girls' education since uneducated parents might not help their daughters to be successful in their education.

## **5.2. CONCLUSIONS:**

Based on the findings the following conclusions were made:

1. Primary school female students had less class and extra-curricular participations.
2. Some cultural practices severely affected girls' education in eastern Gojjam Administrative zone.
3. Early marriage, female genital mutilation, excessive work load at home and physical attack were major constraints related to traditional practices that affect girls' education.
4. Early marriage and FGM were widely accepted as well as widely practiced among the society.
5. Excessive work load was also the most widely practiced activity which tends to consume girls' time and energy. Due to this they might have little or no time for study and for doing assignments.
6. Snatching of personal properties and sexual harassment including rape were still practiced widely that led girls to loose concentration in their education.
7. Society's perception to wards girls' education was not supportive rather most of the society believed that boys are more successful than girls therefore this traditional attitude was commonly supportive for boys' education in the zone.
8. Among other things poor educational background of parents and the society have negative implications up on girls' education.
9. Girls were not advantageous when compared to boys since most cultural practices were established against girls' education.

### **5.3 Recommendations:**

Based on the conclusions the following recommendations were made:

1. Primary schools should give focus for the realization of gender equality. This might be achieved through the delivery of equal opportunity for girls in any educational activity in the classroom. School clubs are also suggested to give equal chance for boys and girls. To this end, providing in service training both for teachers and principals about gender equality might be helpful to promote gender equality in the primary schools.
2. Create awareness for parents through parent- teacher associations about the harmful effects of traditional practices in the education of female students.
3. Primary schools should inform for parents that early marriage, FGM, and excessive work load at home are violations of human rights against girls.
4. Zonal and Woreda education Bureaus should apply system for follow up, reporting and ensuring action is taken to enforce the implementation of school rules and regulations to protect girls from any form of violence that hinder girls' education.
5. Women's affair office of the zone and Woreda should effectively supervise the implementations of rules, regulations and policies concerning harmful cultural practices against school girls.
6. Primary school principals should supervise the effectiveness of affirmative actions to promote girls' active participation in extra curricular activities and their progress in academic performances.

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4. Your teaching experience in years \_\_\_\_\_
5. Your teaching qualification:
- 5.1. 12<sup>th</sup> grade complete
- 5.2. TTC certificate
- 5.3. College diploma
- 5.4. If there is any other, please state \_\_\_\_\_
6. What subject (s) do you teach? \_\_\_\_\_
7. When compared to girls with boys, do you think girls score better than or as equal as boys?
- Yes  No
8. If your response to the item number 7 is "No", what are major reasons? Please explain \_\_\_\_\_
- \_\_\_\_\_
9. Do you think all school-age girls attend school?
- Yes  No
10. If your response to the item number 9 is "No" then please indicate the major reasons \_\_\_\_\_
- \_\_\_\_\_
- \_\_\_\_\_
11. Do you think at this time cultural beliefs and practices such as (early marriage, female genital mutilation, excessive work load, etc) have negative impaction girl's education?
- Yes  No



No	Beliefs and perceptions	5	4	3	2	1
13.1	Most of the society believed that educating female students has no value					
13.2	Most of the society believed that girls achieve less than boys in their academic achievement					
13.3	Most parents wanted their daughters to stay at home than let them to school					
13.4	Most of the society believed in the marriage arrangement of girls with older boys in early ages					
13.5	Poor educational background of parents affected girls' education negatively					
13.6	Poor educational background of the society affected girls' education negatively					
13.7	Religious beliefs and perceptions affect girls' education negatively					

14. Do you treat boys and girls equally in the class?

Yes  No

15. If your response to the item number 14 is 'no' then please state the way you treat boys and girls in class differently \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

16. Do you think there are many female students who dropout of school?  
Yes  No

17. If your response to the item number 16 is "yes", did you contribute for the better education of female students to return back to school? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

18. How do you perceive parents' attitude towards their daughters' education? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

19. What are major reasons that parents give much emphasis for boys' education? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

20. Do you think female students participate equally as boys in the school?

Yes  No

21. If your response to the item number "20" is no please justify the reason? \_\_\_\_\_  
\_\_\_\_\_

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22. If you have any additional information, please, state freely your comment in relation to the influence of culture up on female education with out any reservation

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**Appendix-B**  
**Addis Ababa University**  
**Faculty of Education**  
**Department of Curriculum and Teachers**  
**Professional Development Studies**  
**Addis Ababa**

**Primary School Female Student's Questionnaire**

The main aim of this questionnaire is to gather information on the impact of cultural beliefs and practices in the education of female students in the primary schools of Eastern Gojjam zone. Thus, the information to be obtained is for academic purpose for this reason, you are kindly requested to provide honest and accurate responses to each of the items that follow.

***Thank you in advance for your co-operation***

**Instruction**

- For items with alternatives, please show your response by (putting " ✓ " mark) in the box given.
- For items that ask for your view or suggestion, please respond by writing on the space provided.

**I. Background information about the respondent**

1. Woreda \_\_\_\_\_
2. Name of the school \_\_\_\_\_
3. Grade level \_\_\_\_\_
4. Sex:            Male                       Female
5. Age \_\_\_\_\_

6. What work does your mother do currently \_\_\_\_\_

7. What work does your father do currently \_\_\_\_\_

8. Indicates your parent's educational level (both fathers' and mothers') educational status? (Put "✓" mark) on the right place.

No	Level of education	Mother	Father
8.1	No schooling of any kind		
8.2	Can read and write		
8.3	Primary school (1-8)		
8.4	Secondary school (9-10)		
8.5	Beyond secondary (above 10)		
8.6	I don't know		

9. Do you have school age sisters and brothers?

Yes  No

10. Do you have sisters who don't go to school at this time?

Yes  No

11. Do you have brothers who don't go to school at this time?

Yes  No

12. Do you think all school age students in your locality go to school?

All  Some  No one

13. Do you think most society in your locality have a good perception for your education?

Yes  No

• x 6/5/03

14. If your response for the item 13 is 'no', then please give your justification? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

15. In your locality, are there cultural beliefs affect female educations, if so please rate to what extent these beliefs affected girls' education?

- 1= strongly disagree      4= agree  
2= disagree                      5= strongly agree  
3= undecided

No	Beliefs and perceptions	5	4	3	2	1
15.1	Most of the society believed that educating female students has no value					
15.2	Most of the society believed that girls achieve less than boys in their academic achievement					
15.3	Most parents wanted their daughters to stay at home than let them to school					
15.4	Most of the society believed in the marriage arrangement of girls with older boys in early ages					
15.5	Poor educational background of parents affected girls' education negatively					
15.6	Poor educational background of the society affected girls' education negatively					
15.7	Religious beliefs and perceptions affect girls' education negatively					

16. Do you think your parents support your education?

Yes  No

17. If your response to item 16 is "No" please state the reasons \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

18. From the following practices, which traditional practice affect girls schooling Compare and rate depending on their impact on girls education and give your response and Put "✓" mark in the provided space.

1= strongly disagree      4= agree  
2= disagree                      5= strongly agree  
3= undecided

No	Cultural practices that affect girls' education					
		5	4	3	2	1
18.1	Beating and physical attack in the school and out of school					
18.2	Snatching of personal belongings by perpetrators					
18.3	Early marriage					
18.4	Abduction					
18.5	Excessive work load at home					
18.6	Female Genital mutilation					
18.7	Sexual harassment in the school					
18.8	Sexual harassment out of school					

19. Do you have equal chance to participate in the classroom?

Yes  No

20. If your response to item 19 is 'no' please state the reason

\_\_\_\_\_

\_\_\_\_\_

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21. Do teachers give special assistance for female students?

Yes  No

22. If your response to the item 21 is 'No', please state the reason:

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23. In your locality do you think girls participate in extra curricular activities in the school like boys? Yes  No

24. If your response for item 30 is 'No' what is the reason that affect girls' participation \_\_\_\_\_

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25. In your locality are there stereotypic proverbs that degrade girls' education?

Yes  No

26. If your response to item 25 is 'yes' then please state the impact of these proverbs that degrade females' education? \_\_\_\_\_

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27.If you have any comment about girls' education, please state

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**Appendix C**  
**Addis Ababa University**  
**Faculty of Education**  
**Department of Curriculum and Teachers**  
**Professional Development Studies**  
**Addis Ababa**

**Questionnaire for primary school principals**

**I. Background information about the respondent**

1. Woreda \_\_\_\_\_
2. Name of the school \_\_\_\_\_
3. Sex,                      Male       Female
4. Experience in years \_\_\_\_\_
5. Educational level
  - 5.1. 12 completed
  - 5.2. T.T.I certified
  - 5.3. College diploma
  - 5.4. University degree
  - 5.5. If there is any other, please indicate \_\_\_\_\_

**II. Concerning primary school female students education**

6. Do you think in your school female students are equally treated as boys?  
A. Yes               B. No
7. If your response to the item number 6 is 'No' what is the main reason that hindered girls' participation in education?
8. Do you think all school age girls' go to school in your locality?  
A. Yes               B. No
9. If your response to the item 8 is 'No' then what are the major factors that obscured girls not to register in the school? \_\_\_\_\_

- 
10. When compared boys' result to girls' whose result shows higher scores in your school at this time? \_\_\_\_\_
11. Do you think some cultural practices (early marriage, female genital mutilation, excessive workload, abduction, etc.). affected girls' education negatively  
A. Yes       B. No
12. Do you think most of the society in your locality believed in the importance of girls' education? \_\_\_\_\_  
A. Yes       B. No       C. Some of them
13. Do you think primary school female students affected by excessive workload?      A. Yes       B. No
14. If your response for item number 18 is 'yes', please indicate the impact of excessive workload on girls' education? \_\_\_\_\_
15. Do you think there is sexual harassment on female students in the school?      A. Yes       B. No
16. Do you think sexual harassment out of school affected girls' education?  
A. Yes       B. No
17. Do you think parents voluntarily sent their daughters to the school?  
A. Yes       B. No
18. Do you think there was an effort exerted by teachers to bring back female students when they dropout of school?  
A. Yes       B. No
19. Is there any effort which was made by the school to improve girls' in their education?  
A. Yes       B. No
20. If you have any additional information, please, state freely your comment in relation to the influence of cultural beliefs and practices on female education with no any reservation? \_\_\_\_\_

## **Appendix D**

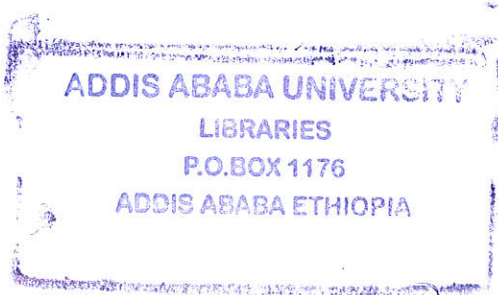
**Addis Ababa University**  
**Faculty of Education**  
**Department of Curriculum and Teachers**  
**Professional Development Studies**  
**Addis Ababa**

### **Interview Guidelines for Parents**

1. Woreda \_\_\_\_\_
2. Sex \_\_\_\_\_
3. Age \_\_\_\_\_
4. Religion \_\_\_\_\_
5. Educational level \_\_\_\_\_
6. Major occupation \_\_\_\_\_

### **II. Concerning your daughters' education**

7. Do you voluntarily send your daughter/s to school?
8. Who do you prefer to send to school? Your daughter or your son? Why  
\_\_\_\_\_
9. Do you think your daughter is responsible for excessive workload?  
Why?
10. Do you support female genital mutilation? Why?
11. Do you support early marriage why?
12. Do you believe there is sexual harassment in the school
13. Do you think there is sexual harassment out of school?
14. Do you believe female students faced intimidation and insult and  
reputation against their personality?
15. IF there is any other factor that impade girls' education?



በአዲስ አበባ ዩኒቨርሲቲ  
ሥነ-ትምህርት ኮሌጅ  
የካሪኩለም እና የመምህራን ሙያ ማሻሻያ ትምህርት ክፍል  
አዲስ አበባ

በመምህራን የሚሞላ የመጠይቅ ቅጽ

የዚህ መጠይቅ ዋና ዋና ዓላማ በምስራቅ ጎጃም ዞን በአንደኛ ደረጃ ትምህርት ቤቶች የሚገኙ ሴት ተማሪዎች ላይ ባህላዊ ድርጊቶች እና አመለካከቶች በትምህርታቸው ላይ ያለውን አጋዥ ወይም አደናቃፊ ምክንያቶች ለመለየት፣ መረጃ ለማሰባሰብ እንዲሁም መፍትሔ ለመጠቀም ታስቦ የተዘጋጀ መጠይቅ ነው። ከዚህ በተጨማሪም ይህ መጠይቅ ለትምህርታዊ ጉዳይ ብቻ ታስቦ የተዘጋጀ ስለሆነ ግልጽ በሆነ ሀቅ ላይ በተመሰረተ እና ትክክለኛ ምላሾችን በመስጠት አስፈላጊውን ተብብር እንድታደርጉልኝ እጠይቃለሁ።

ስለሚደረግልኝ ተብብር በቅድሚያ አመሰግናለሁ።

የአሞላል መመሪያ

28. በምርጫ መልክ ለቀረቡ ጥያቄዎች/ነጥቦች ምላሽዎን በተቀመጠው ሳፕን ውስጥ («✓» ምልክት በማድረግ መልስ ይስጡ)

29. አስተያየትዎን ለሚጠይቁት ደግሞ በተሰጠው ባዶ መስመር ላይ ሐሳብዎን ያስፍሩ

1. ወረዳ \_\_\_\_\_
2. የትምህርት ቤት ስም \_\_\_\_\_
3. የታ ወንድ  ሴት
4. የማስተማር ልምድዎ /በአመታት \_\_\_\_\_
5. የትምህርት ደረጃዎ
  - 5.1. 12ኛ ክፍል ያጠናቀቀ
  - 5.2. የመምህራን ማሰልጠኛ የምስክር ወረቀት
  - 5.3. የኮሌጅ ዲፕሎማ
  - 5.4. ሌላ ካለ ይገለፅ \_\_\_\_\_
6. በማስተማር ላይ ያሉት የትምህርት አይነት \_\_\_\_\_
7. ሴቶች ተማሪዎች እርስዎ በሚያስተምሯቸው የትምህርት አይነቶች በጥቅሉ የሚያሳዩት ውጤት ከወንዶች ጋር ሲነፃፀር የተሻለ ነው?

ሀ. አዎ  ለ. አይደለም

8. ለ7ኛው ጥያቄ መልስዎ «አይደለም» ከሆነ ምክንያቶቹ ምንድን ናቸው? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

9. በአካባቢዎ ዕድሜያቸው ለትምህርት የደረሱ ሴት ልጆች ሁሉ ትምህርት ቤት ገብተዋል ብለው ይገምታሉ?

ሀ. አዎ  ለ. የለም  ሐ. አላውቅም

10. በተራ ቁጥር 10 ለቀረበው ጥያቄ «የለም» ወይም አልገቡም ከሆነ ምክንያቶቹ ምን ምን ይመስልዎታል?

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11. በሚያስተምሩበት ትምህርት ቤት ባህላዊ ድርጊቶችና አመለካከቶች (ያለዕድሜ ጋብቻ፣ የሴት ልጅ ግርዛት፣ ከፍተኛ የስራ ጫና፣ ጠለፋ እና የመሳሰሉት) በሴት ልጆች ትምህርት ላይ ተፅዕኖ አለው?

ሀ. አለው  ለ. የለውም

12. ከሚከተሉት ባህላዊ ድርጊቶችና አመለካከቶች ውስጥ እርስዎ በሚያስተምሩበት አካባቢ በሴቶች ትምህርት ላይ እንቅፋት በመሆን ያለውን ከፍተኛ አስተዋፅኦ በማነጻጸር ከተሰጡት አማራጮች ውስጥ «✓» ምልክት በማድረግ ምላሽዎን ይስጡ ::

- |             |            |
|-------------|------------|
| 1. በጣም ዝቅተኛ | 4. ከፍተኛ    |
| 2. ዝቅተኛ     |            |
| 3. መካከለኛ    |            |
|             | 5. በጣም ከፍተ |

ተ.ቁ	ዋና ዋና ምክንያቶች	በትምህርት ላይ ያለው ተፅዕኖ				
		በጣም ከፍተኛ	ከፍተኛ	መካከለኛ	ዝቅተኛ	በጣም ዝቅተኛ
12.1	በመንገድ ላይ በህገ ወጦች የሚደርስ ድብደባ					
12.2	የትምህርት ቁሳቁሶችን እና ንብረቶችን መነጠቅ					
12.3	ያለዕድሜ ጋብቻ					
12.4	ጠለፋ					
12.5	ከትምህርት ቤት ወጪ የሚፈጸም ወሲባዊ ጥቃት					
12.6	በሴት ውስጥ ከፍተኛ የስራ ጫና መኖር					
12.7	የሴት ልጆች ግርዛት					
12.8	በትምህርት ቤት ውስጥ የሚፈጸም ወሲባዊ ጥቃት					

13. ከሚከተሉት አመለካከቶች ውስጥ ሴት ልጆች ወደ ትምህርት ቤት እንዳይሄዱ ከፍተኛ አስተዋፅኦ የሚያደርጉትን በማነፃፀር «✓» ምልክት በማድረግ ምላሽዎን ይስጡ።

- 1. በጣም ዝቅተኛ
- 2. ዝቅተኛ
- 3. መካከለኛ
- 4. ከፍተኛ
- 5. በጣም ከፍተኛ

ተ.ቁ	አመለካከቶች	በሴት ተማሪዎች ላይ ያለው ተፅዕኖ				
		እጅግ በጣም ከፍተኛ	ከፍተኛ	መካከለኛ	ዝቅተኛ	በጣም ዝቅተኛ
13.1	ሴትን ማስተማር ጥቅም የለውም ተብሎ ስለሚታሰብ					
13.2	ሴቶች ከወንዶች እኩል በትምህርት ጥሩ ውጤት ስለማያስመዘገቡ					
13.3	ወላጆች ሴት ልጆች ቤት ውስጥ ያለ ስራን ብቻ መስራት አለባቸው ብለው ስለሚያምኑ					
13.4	የአካባቢውን ማህበረሰብ ሴት ልጆች ከወንድ ልጆች ጋር በመጋባት ወንዶቹን መርዳት አለባቸው ብለው ስለሚያምኑ					
13.5	ወላጆች ባለመማራቸው ምክንያት ለሴት ልጆቻቸው ትምህርት የሚሰጡት ትኩረት አነስተኛ መሆን					
13.6	በአካባቢ ያለው ማህበረሰብ የትምህርት ደረጃ አነስተኛ በመሆኑ ምክንያት ለሴት ተማሪዎች ያለው አመለካከት ዝቅተኛ በመሆኑ					
13.7	የተለያዩ እምነቶች በልጃገረዶች ትምህርት ላይ ተጽእኖ ስለሚያሳድሩ					

14. በክፍል ውስጥ ለሴትና ለወንድ ተማሪዎች የሚኖርዎ አቀራረብ የተለያየ ነው?

ሀ. አዎ  ለ. አይሉም

15. ለ14ኛው ጥያቄ የሰጡት መልስ «አዎን» ከሆነ ለሴቶችና ለወንድ ተማሪዎች ያሉት አያያዥ እና አቀራረብ ምን ይመስላል?

16. ትምህርታቸው የሚያቋርጡ ብዙ ሴት ተማሪዎች አሉ?

ሀ. አሉ  ለ. የሉም

17. ለ16ኛው ጥያቄ የሰጡት መልስ «አሉ» ከሆነ ምክንያቱ ምንድነው? \_\_\_\_\_

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18. ወላጆች ለሴት ተማሪዎች ትምህርት ያላቸው አመለካከት ምንድነው? \_\_\_\_\_

19. ወላጆች ለወንድ ተማሪዎች ከሴት ተማሪዎች የበለጠ ለትምህርት ትኩረት የሚሰጡ ከሆነ ምክንያቱ ምንድነው? \_\_\_\_\_

20. ሴት ተማሪዎች ከወንድ ተማሪዎች እኩል የትምህርት ተሳትፎ ያደርጋሉ?  
ሀ. አዎ       ለ. አይደለም

21. ለጥያቄ ቁጥር 20 መልስዎ «አይደለም» ከሆነ የሴት ተማሪዎች ከወንዶች እኩል ለትምህርት ተሳትፎ አለማድረጋቸው ምክንያቱን ይግለጹ \_\_\_\_\_

22. ማንኛውንም አይነት በሴት ተማሪዎች ትምህርት ላይ እና ከባህላዊ ድርጊቶችና አመለካከቶች ጋር የተያያዘ አስተያየት ካለዎት ሳይቆጥቡ ይግለጹ \_\_\_\_\_

**በአዲስ አበባ ዩኒቨርሲቲ**  
**ሥነ-ትምህርት ኮሌጅ**  
**የካሪኩለም እና የመምህራን ሙያ ማሻሻያ ትምህርት ክፍል**  
**በአዲስ አበባ**

**ለ1ኛ ደረጃ ሴት ተማሪዎች የቀረበ የመጠይቅ ቅጽ**

የዚህ መጠይቅ ዋነኛ ዓላማ በምስራቅ ጎጃም ዞን በአንደኛ ደረጃ ትምህርት ቤቶች የሚገኙ ሴት ተማሪዎች ላይ ባህላዊ ድርጊቶች እና አመለካከቶች በትምህርታቸው ላይ ያለውን አደናቃፊ ምክንያቶች ለመለየት፣ መረጃ ለማሰባሰብ እንዲሁም መፍትሔ ለመጠቀም ታስቦ የተዘጋጀ መጠይቅ ነው። ከዚህ በተጨማሪም ይህ መጠይቅ ለትምህርታዊ ጉዳይ ብቻ ታስቦ የተዘጋጀ ስለሆነ ግልጽ በሆነ ሀቅ ላይ በተመሰረተ እና ትክክለኛ ምላሾችን በመስጠት አስፈላጊውን ትብብር እንድታደርጉልኝ እጠይቃለሁ።

**ስለሚደረግልኝ ትብብር በቅድሚያ አመሰግናለሁ።**

**የአምላል መመሪያ**

- 30. በምርጫ መልክ ለቀረቡ ጥያቄዎች/ነጥቦች ምላሽዎን በተቀመጠው ሳጥን ውስጥ («✓» ምልክት በማድረግ መልስ ይስጡ)
- 31. አስተያየትዎን ለሚጠይቁት ደግሞ በተሰጠው ባዶ መስመር ላይ ሐሳብዎን ያስፍሩ

**ሀ. የመላሹን የግል መረጃ በተመለከተ**

- 1. ወረዳ \_\_\_\_\_
- 2. የት/ቤት ስም \_\_\_\_\_
- 3. የክፍል ደረጃ \_\_\_\_\_
- 4. ጾታ                      ወንድ       ሴት
- 5. ዕድሜ \_\_\_\_\_
- 6. የእናት ስራ/ዋነኛ መተዳደሪያ \_\_\_\_\_
- 7. የአባት ስራ/ ዋነኛ መተዳደሪያ \_\_\_\_\_

**8. የእናትና የአባት የት/ት ደረጃ («✓» ምልክት በአስፈላጊው ቦታ ይቀመጥ)**

ተ.ቁ	የትምህርት ደረጃ	እናት	አባት
8.1	ምንም አይነት ትምህርት የሌላቸው		
8.2	መፃፍ፣ ማንበብ ወይም ሁለቱንም የሚችሉ		
8.3	አንደኛ ደረጃ ትምህርት ያላቸው		
8.4	የሁለተኛ ደረጃ ትምህርት ያላቸው		
8.5	ከሁለተኛ ደረጃ በላይ ትምህርት ያላቸው		
8.6	አላውሳቦ		

9. በአሁኑ ጊዜ ዕድሜያቸው ለትምህርት የደረሰ ወይም ከሰባት አመት በላይ የሆኑ ወንድሞችና እህቶች አሉሽ?

ሀ. አዎ  ለ. የሉኝም

10. በአሁኑ ጊዜ ትምህርታቸውን የማይማሩ ወይም ያቋረጡ እህቶች አሉሽ?

ሀ. አዎ  ለ. የለኝም

11. በአሁኑ ጊዜ ትምህርታቸውን የማይማሩ /ያቋረጡ ወንድሞች አሉሽ?

ሀ. አዎ  ለ. የለኝም

12. በምትኖረበት አካባቢ ዕድሜያቸው ለትምህርት የደረሱ /ከሰባት አመት በላይ የሆኑ/ ሴት ልጆች የትምህርት እድል አግኝተዋል?

ሀ. ሁሉም  ለ. ጥቂቶቹ  ሐ. የሚሄድ የለም

13. የምትኖረበት አካባቢ ማህበረሰብ ለሴት ተማሪዎች ትምህርት ያለው አመለካከት ጥሩ ነው ብለሽ ትገምቻለሽ?

ሀ. አዎ  ለ. አይደለም  ሐ. አላውቅም

14. ለ13ኛው ጥያቄ መልስሽ «አይደለም» ከሆነ ምክንያቶቹ ምንድን ናቸው? \_\_\_\_\_

15. ከሚከተሉት አመለካከቶች ውስጥ ሴት ልጆች ወደ ትምህርት ቤት እንዳይሄዱ ከፍተኛ አስተዋፅኦ የሚያደርጉትን ምክንያቶች በማነፃፀር በማለት «✓» ምልክት በማድረግ መልስ ስጧል::

- 1. በጣም አስማማም
- 2. አስማማም
- 3. መውሰን አልቻልኩም

- 4. አስማማለሁ
- 5. በጣም አስማማለሁ

ተ.ቁ	አመለካከቶች	በሴት ተማሪዎች ላይ ያለው ተፅዕኖ				
		5	4	3	2	1
15.1	ሴትን ማስተማር ጥቅም የለውም ተብሎ ስለሚታሰብ					
15.2	ሴቶች ከወንዶች እኩል በትምህርት ጥሩ ውጤት ስለማያስመዘግቡ					
15.3	ወላጆች ሴት ልጆች ቤት ውስጥ ያለ ስራን ብቻ መስራት አለባቸው ብለው ስለሚያምኑ					
15.4	የአካባቢውን ማህበረሰብ ሴት ልጆች ከወንድ ልጆች ጋር በመጋባት ወንዶቹን መርዳት አለባቸው ብለው ስለሚያምኑ					
15.5	ወላጆች ባለመማራቸው ምክንያት ለሴት ልጆቻቸው ትምህርት የሚሰጡት ትኩረት አነስተኛ መሆን					
15.6	በአካባቢ ያለው ማህበረሰብ የትምህርት ደረጃ አነስተኛ በመሆኑ ምክንያት ለሴት ተማሪዎች ያለው አመለካከት ዝቅተኛ በመሆኑ					
15.7	የተለያዩ እምነቶች በልጃገረዶች ትምህርት ላይ ተጽዕኖ ስለሚያሳድሩ					

16. ወላጆችሽ ላንቺ ትምህርት ያላቸው አጠቃላይ አመለካከት ምንድን ነው?  
 ሀ. ይደግፋሉ  ለ. አይደግፉም

17. ለ16ኛው ጥያቄ መልስሽ «አይደግፉም» ከሆነ ምክንያቱ ምንድን ነው?  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

18. ከሚከተሉት ባህላዊ ድርጊቶችና ጥቃቶች በልጃገረዶች ትምህርት ላይ ተጽዕኖ ማሳደራቸውን በማነፃፀር መስማማሽን «✓» ምልክት በማድረግ መልስ ስጪ።

- 1. በጣም አስገዳጅ
- 2. አስገዳጅ
- 3. መካከል
- 4. አስገዳጅ
- 5. በጣም አስገዳጅ

ተ.ቁ	ዋና ዋና ምክንያቶች	በትምህርት ላይ ያለው ተፅዕኖ				
		5	4	3	2	1
18.1	በመንገድ ላይ በሀገ ወጦች የሚደርስ ድብደባ					
18.2	የትምህርት ቁሳቁሶችን እና ንብረቶችን መነጠቅ					
18.3	ያለዕድሜ ጋብቻ					
18.4	ጠለፋ					
18.5	ከትምህርት ቤት ወጪ የሚፈጸም ወሲባዊ ጥቃት					
18.6	በቤት ውስጥ ከፍተኛ የስራ ጫና መኖር					
18.7	የሴት ልጆች ግርዛት					
18.8	በትምህርት ቤት ውስጥ የሚፈጸም ወሲባዊ ጥቃት					

19. በተለያዩ ትምህርቶች ውስጥ ከወንዶች እኩል የመሳተፍ እድል አለሽ?  
 ሀ. አዎ  ለ. የለም

20. ለ19ኛው ጥያቄ መልስሽ «የለም» ከሆነ ምክንያቱ ምንድን ነው?  
 \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_



በአዲስ አበባ ዩኒቨርሲቲ

ሥነ-ትምህርት ኮሌጅ

የካሪክለም እና የመምህራን ሙያ ማሻሻያ ትምህርት ክፍል

አዲስ አበባ

የመላሹን የግል መረጃ ለሚመለከት

1. ወረዳ
2. የሚሰሩበት ትምህርት ቤት ስም \_\_\_\_\_
3. የታ ወንድ  ሴት
4. የስራ ልምድዎ በአመታት \_\_\_\_\_
5. የትምህርት ደረጃዎ
  - 5.1 12ኛ ክፍልን ያጠናቀቀ
  - 5.2 የመምህራን ማሰልጠኛ የምስጥር ወረቀት
  - 5.3 የኮሌጅ ዲግሎማ
  - 5.4 የዩኒቨርሲቲ ዲግሪ
  - 5.5 ሌላ ካለ እባክዎን ይግለጹ \_\_\_\_\_

II. የሴት ልጆችን ትምህርት በሚመለከት

6. እርስዎ በሚሰሩበት ትምህርት ቤት ውስጥ ወንድ እና ሴት ልጆች እኩል ይታያሉ?
 

አዎ  አይታዩም
7. ለ6ኛው ጥያቄ መልስዎ «አይታይም» ከሆነ ምክንያቱ ምንድን ነው? \_\_\_\_\_
8. በሚሰሩበት ትምህርት ቤት አካባቢ ያሉ እድሜያቸው ለትምህርት የደረሱ ሴት ልጆች ሁሉ የትምህርት ዕድል አግኝተዋል ብለው ያስባሉ?
 

አዎ  የለም
9. ለ8ኛው ጥያቄ መልስዎ አይደለም ከሆነ ምክንያቱ ምንድን ነው? እባክዎን ይግለጹ?
10. ከወንዶች እና ከሴት ተማሪዎች ወጤት በአጠቃላይ ንፅፅር የቱ የተሻለ ነው?
 

የወንዶች  የሴቶች
11. ----- ድርጊቶችና አመለካቶች የሴት ልጆችን ትምህርት ያደናቅፋሉ ብለው ያስባሉ?
 

አዎ  አይደለም
12. በአካባቢዎ ያለው ህብረተሰብ /ነዋሪ/ ትምህርት ለሴት ልጅ ጥቅም አለው ብሎ ያምናል?
 

አዎ  አይደለም
13. ከፍተኛ የስራ ጫና በሴት ልጆች ትምህርት ላይ ተፅዕኖ አለው?

አዎ  የለውም

14. ለ13ኛው ጥያቄ መልስዎ «አዎ» ከሆነ ከፍተኛ የስራ ጫና በሴት ተማሪዎች ላይ የሚያሳድረውን ችግር እባክዎን ይግለጹ? \_\_\_\_\_

15. በትምህርት ቤት ውስጥ በሴት ተማሪዎች ላይ የሚደርስ የወሲብ ጥቃት አለ ብለው ያምናሉ?

አዎ  የለም

16. ከትምህርት ቤት ውጭ በሴት ተማሪዎች ላይ የሚፈጸም ወሲባዊ ጥቃት አለ ብለው ያምናሉ?

አዎ  የለም

17. ወላጆች ፈቃደኛ ሆነው ሴት ተማሪዎችን ወደ ትምህርት ቤት ይልካሉ?

አዎ  የለም

18. ሴት ተማሪዎች ከትምህርት ቤት በሚያቋርጡበት ጊዜ እነሱን ወደ መደበኛ ትምህርት ለመመለስ መምህራን የሚያደርጉት ጥረት አለ?

19. ትምህርት ቤቱ የሴት ልጆች ትምህርትን ለማሻሻል ያደረገው ጥረት አለ?

አዎ  የለም

20. ማንኛውንም አይነት በሴት ተማሪዎች ትምህርት ላይ እኛ ከባህላዊ ድርጊቶች እና አመለካከቶች ጋር የተያያዘ አስተያየት ካለዎት ሳይቆጥቡ ይግለጹ? \_\_\_\_\_

በአዲስ አበባ ዩኒቨርሲቲ  
ሥነ-ትምህርት ኮሌጅ  
የካሪክለም እና የመምህራን ሙያ ማሻሻያ ትምህርት ክፍል  
አዲስ አበባ

ለወላጆች የቀረበ የቃለ መጠይቅ የማቅረቢያ ቅጽ

I. የመላሹን የግል መረጃ በሚመለከት

1. ወረዳ \_\_\_\_\_
2. የታ \_\_\_\_\_
3. እድሜ \_\_\_\_\_
4. የስራ ሁኔታ \_\_\_\_\_
5. ሐይማኖት \_\_\_\_\_
6. የትምህርት ደረጃ \_\_\_\_\_

II. /የሴት ልጆችን ትምህርት በሚመለከት

1. ሴት ልጆችዎን በመሉ ትምህርት ለማስተማር ፈቃደኛ ነዎት? ካልሆኑ እብክዎትን ምክንያታዎን ይግለጹ \_\_\_\_\_
2. ከሴትና ከወንድ ልጆችዎ ለየትኛው የታ ቅድሚያ የትምህርት ዕድል ይሰጣሉ? እባክዎን ምክንያታዎን ይግለጹ? \_\_\_\_\_
3. ሴት ልጅዎ የቤት ውስጥ ስራዎችን በመሉ እንድትሰራ የምትሰራ ከሆነ ትምህርቷን በትክክል እንዳትከታተል ጫና ያሳድርባታል? \_\_\_\_\_
4. የሴት ልጅ ግርዛትን ይደግፋሉ? \_\_\_\_\_
5. ያለ ዕድሜ ጋብቻን ይደግፋሉ? \_\_\_\_\_
6. ወሲባዊ ትንኮሳ ትምህርት ቤት ውስጥ ይፈጸማል ብለው ያስባሉ? \_\_\_\_\_
7. ወሲባዊ ትንኮሳ ከትምህርት ቤት ውጭ ይፈጸማል ብለው ያስባሉ? \_\_\_\_\_
8. ሴት ልጆች ክብርን በሚያዋርድ ስድብ እና ዛቻ ጥቃት ይደርስባቸዋል ብለው ያስባሉ \_\_\_\_\_