

ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES

THE IMPACT OF WOMEN'S EDUCATION IN
THE FIGHT AGAINST POVERTY:
THE CASE OF JIJIGA ZONE

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AKNOWLEDGMENTS

At the outset, I would like to express my deepest gratitude to my advisor Ato Girma Lemma, for his unreserved and invaluable guidance, constructive and illuminating suggestions, which undeniably helped me to work delightly on my thesis. For sure, this study would not have been a reality in such a form, had it not been for his critical and constructive comments.

I am also greatly indebted to my beloved wife Meseret Eshetu and children Ruth Solomon and Yohanes Solomon who are fascinating my research and my life time. Finally, my heart deep thank goes to W/z Mekdes Zelelew , Louise O. W, as well as project staffs for their encouragement, willingness to share work loads and allow me to pursue my study.

I would like also to express my deepest gratitude to my father Eshetu Wondimu and sisters Yimenashu Asfaw, Tsehay Ayele, Mekdes Tena , Genete Merne , and others who provided me moral to go through the study and helped me in collecting data during my field work of the research.

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ABBREVIATIONS

ADB - Asian Development Bank

CSA – Central Statistical Authority

CEDAW – Convention on Elimination of All forms of Discriminations on
Women

DAC – Development Assistance Committee

FDRE – Federal Democratic Republic of Ethiopia

FDG – Focus Group Discussion

GAD – Gender and Development

GID – Gender in Development

MDGs – Millennium Development Goals

MOE – Ministry of Education

PASDEP – Plan for Accelerated and Sustained Development to End
Poverty

REB – Regional Education Bureau

SROP – Somali Regional Office of Population

TEG – Transitional Government of Ethiopia

UNDP – United Nation Development Program

UNESCO – United Nation

UNICEF – United Nation Children’s Fund

WAB – Women’s Affair Bureau

WID – Women in Development

Abstract

The aim of the study is to investigate the impact of women's education in the fight against poverty in Ethiopian context. The target population was literate and illiterate women born and living in Jijiga zone of the Somali Regional State. The first group includes those women who at least completed the first cycle of primary education given in formal schools and are living and working in the zone. However, the second group was those illiterate women born and living in the zone. Based on Lypse's power analysis of sample size table, a total of 200 women, 100 from each group with significance level of $p=0.05$, power criteria of about 0.95, and effect size of 0.5 was drawn from randomly selected two woredas of the zone. In addition, a total of 3 schools, that is, 2 from among 6 schools in Jijiga and 1 from 2 schools from Babile were also randomly selected as samples for school based data on drop out and repeater children in the zone. Data was interpreted using bivariate statistical analyses. The results show that literate and illiterate women differed to statistically significant extent in their level of participation in community groups and decision making positions, as well as in the extent of their control over house hold income in favor of the former. The number of school drop out and repeater children who have illiterate mothers are also reported to be greater than those who have literate mothers. Other than academic differences, the difference between literate and illiterate women was found to be a function of their differences in access to media/ information and their perception on the extent of effect of early marriage and circumcision on women and girls. Their perception on the extent of effect of early marriage and circumcision also significantly differ in favor of the literate women. However, no variation was found in perceiving higher reproductive and domestic work of women, and unequal gender relations between male and females within households as factors affecting women and girls in the society. Implications of the findings for planners, administrators and policy makers are discussed.

CHAPTER- ONE

INTRODUCTION

1.1. Background

Education and training is a crucial means by which the human resource of a nation can be developed. As a result of the education and training given in educational institutions, the learner acquires a productive capacity and can produce a relatively higher product than would have done in the absence of education (Sodhi, 1984).

In general, education has both direct and indirect effect on development of a country. Directly, the effect of education can be described in terms of improved productivity, employment, composition of labour force etc. whereas, indirectly; education affects savings, limitations in the number of children with in a family and in the formation of right kind of attitudes and skills (Ibid).

Education also empowers individuals by opening up avenues of communication, expanding personal choice and control over one's environment, as well as equips people to cope better with work and family responsibilities, and improves their self-confidence to participate in community affairs and influence political issues ("Education and Poverty," d.n.). Hence, educated human resource is one of the key factors for an overall economic growth, and socio-cultural development and the reduction of poverty.

Poverty is a concept having varied meanings and what it means depends on the social goals, which are being advocated by governments and development professionals. Explaining this fact, Chambers (2006: 3) stated that,

... the frequency with which reducing, alleviating or eliminating poverty is seen as a prime goal and measure of development- these factors make it matter more than ever to know what poverty is. What it is taken to mean depends on who asks the question, how it is understood, and who responds.

This description of Chambers indicates the emergence of multiple perspectives on the concept and a deviation in its understanding from mainly income focused to human focused.

Poverty is defined in terms of the deprivation side of human development-the denial of basic choices and opportunities to lead a long, healthy, creative and free life; to enjoy a decent standard of living; and to participate in the life of the community including political freedom and cultural choices (Ibid).

According to ADB (2006), it is defined as a deprivation of indispensable assets and opportunity to which every human is permitted.

If individuals and societies are not empowered to take part in making the decisions that affect their lives, they tend to remain in poverty. Poverty is, thus, better measured in terms of basic education, health care, nutrition, water and sanitation, as well as income, employment, and wages. Such measures must also serve as a proxy for other important intangibles such as feelings of powerlessness and lack of freedom to participate (Ibid).

Hence, a consensus among policy makers, development professionals and the public has been reached since 1980's, in order to shift the analysis of poverty in

terms of opportunities, empowerment, and vulnerability than mainly focusing on income and consumptions (Chambers, 2006).

Consequently, nations of the world agreed to adopt a number of Millennium Development Goals (MDG's) in the year 2000, one of which is promoting gender equality and empowering women.

However, anything that empowers women and improves their status in the society is likely to contribute significantly towards the fulfilment of the cluster of Millennium Development Goals (Osmani, 2000).

Ethiopia, having 50% of the total population constitutes women, is one of the priority countries selected by the Millennium project to prepare a scaled-up investment plan that would allow the country to meet the MDG targets in 2005. However, although the achievement of this plan was not sufficient enough to be praised, it gave the opportunity for the country to learn from lessons gained in the process (CSA, 2006).

Currently, the country is engaged in the implementation of the second poverty reduction strategy, which is also referred to as the "*Plan for Accelerated and Sustained Development to End Poverty (PASDEP)*." This plan is a five years plan that covers the period from year 2005/6 to 2009/10. It consists of eight strategic elements, some of which include: a massive push to accelerated growth, addressing the population challenges, unleashing the potential of Ethiopia's women, and creating – jobs (Ibid).

Accordingly, due to the fact that the country is suffering from numerous problems resulting from economic underdevelopment, it become necessary to focus on

education in general, and girls/women's primary education in particular, to bring about sustainable development and reduce poverty. Stressing the need for primary education and emphasis on supporting girls, in order to bring about development of the nation, MOE (2008:23-27) stated that,

Primary Education is absolutely critical to a nation's development, providing on average the highest public returns to investment for the State, and the critical underpinning for later education and economic growth...No nation has been able to achieve comprehensive basic education without programs that assist girls.

However, since the social position of girls and/or women within a society is a determinant factor that can affect their developmental roles, education has to be intended to reorient the attitudes and values of the society attached to women's contribution in the development endeavour of the country (TGE, 1994).

In most societies of developing countries like in Ethiopia, particularly, nomadic pastoral regions and societies have distinct cultural characteristics and are the most marginalized groups in the acquisition of education and other social services. Considering this fact, the government has been taking different actions and policy measures to address the access to and educational opportunity of, the underserved regions of the country, and brought about remarkable gains, in the past few years.

The Somali National Regional State is one of these regions, located at the eastern periphery of the country. The region borders Kenya to the south-west,

the Ethiopian regions of Oromia, Afar and Dire Dawa to the west, Djibouti to the north and Somalia to the north, east and south.

The total area of the region is 279,252 km² ("Somali Regional State", 13 September, 2009), with a total population of 4,439,147, of which, 2,468,784(55.6%) are men and 1,970,363(44.4%) are women. Moreover, 13.9% and 86.1% of the total population are respectively urban and rural residents (CSA, 2006).

There are a total of nine zonal and forty seven woreda administrations in the region. Jijiga is the highly populated zone of the nine zones, and is the capital city of the region, which consists of 6 woreda administrative units.

The total number of students enrolled in primary and secondary schools during the 2007/08 academic year in the region was 387,644. The equity indicator of the primary (1-8) gross enrolment rate (GER) increased to 32.7% in year 2007/08 compared to 23.3% in 2004/05(base year). The average annual growth rate at the primary (1-8) level is also reported to be the highest at Somali (27.7%) region compared to the national 12.6% average annual growth rate (MOE, 2008).

However, according to CSA (2006), only 11.4% out of 486 surveyed women in region were reported to be employed on regular basis. Of these women, 14.9% were engaged in the professional/managerial fields, 2.8% in clerical, 74.8% in sales and services, and 4% in agricultural and the rest were working in skilled and unskilled fields of occupation.

Thus, this study is therefore, intended to assess the impact of education of women in the fight against poverty in Jijiga zone of the Somali regional state of Ethiopia.

1.2. Statement of the Problem

At present, the development of education services to the underprivileged nomadic society in general, has attracted attention. The government has acknowledged the existence of inequalities and has made commitments towards remedy the imbalances. As a result, the achievement in creating the opportunity and access to education in the country in general, and in the pastoral areas, in particular has been remarkable over the last years.

However, as it is presumed in Todaro (1985), if income-earning opportunities are very unequally distributed, equality of educational opportunity can have little meaning.

Similarly, a study conducted by Jejeebhoy, (as cited in Razavi, 2000), which compares Tamil Nadu, one of the southern states of India, with Uttar Pradesh (UP), one of the northern states, on the factors conferring status on women, indicated that while women employment had significant and positive implications for most of the autonomy indicators (role in decision making, mobility, access to and control over income, etc) in UP, education had a far weaker and less significant impact. On the contrary, in Tamil Nadu, the effects of the traditional 'status'-related variables were far weaker, while women employment and even more strongly, women education were both more consistently related to women's autonomy.

Thus, this study is intended to examine the impact of education of women on their empowerment (as measured by the level of women's participation in making decisions, and their control over house hold income), as well as on educational gender parity (as measured by the number of drop out and repeater house hold member primary school students from educated and uneducated women), in Jijiga zone of the Somali Regional state of Ethiopia.

In general, the study will address the following basic research questions:

- 1) Does education of women in Jijiga zone enhance the extent of women's participation in making decisions that can affect their lives?
- 2) Does education of women in Jijiga zone improve the level and balance of women's control over household income?
- 3) Does the number of school dropout and repeater children from among educated and uneducated women's households of the zone significantly differ?
- 4) Do factors such as access to media/information and influence of cultural practices create differences among educated and uneducated women in relation to, the level of participation in decision makings; control over household income and number of school drop out and repeater household member children?
- 5) What is the contribution of education of women in the zone towards improving the gender parity at the primary level of education?

1.3. Objectives of the study:

1.3.1. General Objective

The general objective of this study is to assess the impact of women's education on empowerment as well as on gender parity at primary level of education in Jijiga zone.

1.3.2. Specific Objectives

The specific objectives of this study are to:-

- Assess the impact of education of women in Jijiga zone on empowerment, as measured by the level of women's participation in making decisions, and their control over household income.
- Examine the degree to which education of women in Jijiga zone creates difference in educational gender parity as measured by the number of school drop out and repeater children of the women.
- Examine impact of access to media/ information and influence of cultural practices in creating differences among women in their level of participation in decision makings, control over income, and proportion of school drop out and repeater children of the women in the zone.
- Explore whether education of women in the zone contributes to improve the gender parity at the primary level of education.

1.4. Significance of the Study

A study conducted by CSA (2006) indicated that only 3 out of 10 women in Ethiopia were literate and that the literacy status varied greatly by place of residence. Three-fourth of the women residing in urban areas were literate compared with only a fifth of their rural counterparts. Thus literacy was highest among women in predominantly urban Addis Ababa, (80 percent) and lowest in the predominantly rural Somali Region (10 percent).

According to this study, the percent distribution of women by the highest level of school completed shows that 90.6% of the women had no education, 3.3% had some primary education, 1.0% had completed primary education, and 2.4%, 2.2% and 0.6% of the women had some secondary, completed secondary and more than secondary educations respectively.

Moreover, there was also a marked difference in literacy levels by women's wealth status, ranging from a low of 10 percent among women in the lowest wealth quintile to a high of 63 percent among women in the highest wealth quintile.

However, this study didn't reflect the impact of the women's education on the reduction of poverty in the country, in general, and on empowerment of the women as well as their contribution in minimizing educational wastage, in the Somali regional state in particular.

Therefore, the significance of this study is that, it will create a base line of information from which actions for addressing the problem will be possible.

Although there are different practices and innovations employed to achieve the Millennium Development Goals in other developing countries, studying the impact of women's education will contribute to broaden the knowledge and understanding of policy makers, planners and administrators at the national and regional level to consider whether / or not, women's education is an appropriate strategy to meet the target.

The findings of this research can, therefore, be used for assessing the effectiveness of education in general, and education of women, in particular, as a policy measure to reduce poverty.

1.5 Delimitations

This study is delimited to Jijiga zone of the Somali Regional State of Ethiopia. The targets of the study are women, who are born and educated in and employed at different governmental, non-governmental and business organization offices in the region. Equal number of uneducated, housewife women were also the target populations of the study for survey and comparative purposes. Moreover, educated and uneducated men and other key informants were interviewed and two households were visited and observed to understand the setting.

1.6 Limitations

This study is intended to contribute to improve the general understanding of planners, administrators, and other professionals, on the impact of women's education on poverty alleviation and in the context of the Somali Regional

State of Ethiopia. However, it is limited to the description of only very few of the main variables, such as, control over household income, participation in making decisions, and educational gender parity dimensions of poverty. Moreover, although random selection of the sample is a necessary condition in the study, due to the fact that, the target populations, from which the sample were selected, are not found in one specific place or office, the participants of the study are selected based on their availability.

1.7 Definition of Terms

Literate women: are women, who have at least completed the formal primary 1st cycle (1-4) education.

Empowerment: is a measure of poverty which is defined in terms of the level of people's participation in making decisions, and their control over household income.

Impact: is defined as a powerful effect that something, especially, something new, has on a situation or person (Cambridge International Dictionary, 1996).

Poverty: is the reflection of lack of choices and opportunities in key areas of education, health, and command over income, as well as voice related to democratic process. It is the deprivation side of human development-the denial of basic choices and opportunities to lead a long, healthy, creative and free life; to enjoy a decent standard of living; and to participate in the life of the community including political freedom and cultural choices (Fukuda-Parr, 2006:7).

Educational Wastage: is defined as the combined result of grade repetition and dropping out of school before completing the education program for which one is enrolled (UNESCO, 1995:13).

1.8. Organization of the Study

The research report is organized in to five chapters. The first chapter discussed the introductory part. The second chapter presented the review of related literature. The third chapter is devoted for the discussion of the research methodology and design, where as; the fourth chapter is for the presentation and analysis of data, and the final chapter discussed about the summary, conclusion and recommendation of the study.

CHAPTER- TWO

REVIEW OF THE RELATED LITERATURE

2.1. The Concept of Gender in Development

The term gender refers to the social attributes that are learned or acquired during socialization as a member of a given community (UNDP, 2003). It is culturally determined and is the expectation of the society that there are differences in the roles of men and women (Almaz, 1995). Accordingly, the concept of gender distinguishes the biological- sexual differences between men and women from the cultural differences between them as well as the role given to or carried out by women and men in the society. This shows that gender difference between men and women vary across countries and regions and over time with in countries. However, the culturally determined roles of men and women can be influenced and changed through education, government policy, media images and opinion leaders (Kumar, 2005).

On the other hand, development is a concept that has varied and opposing definitions, which depends on the nature and type of social goals being advocated by development agencies, governments and/or experts. Hence, each group defines development in a way that benefits its own interest (Mchombu, 2004).

For instance, thinkers of the 1960s defined development as modernization and emphasized industrialization, urbanization, and increased use of technology and machinery to bring about economic growth (Ibid). Hence, "A country which is unable to develop the skills and knowledge of its people and to utilize them

effectively in the national economy will be unable to develop anything else." (Harbison, as cited in Todaro, 1985:325). However, development in the Third World countries refers to three core values. Namely: life- sustenance, which is the ability to provide basic needs such as food, shelter, health and protection; self-esteem, that is a sense of worth and self respect; and freedom from servitude, which is to be able to choose (Todaro, 1985).

Therefore, development is a multidimensional concept and should not always be equated with economic development. And hence, all development in the last analysis should be considered as human development (Sodhi, 1984), which recognizes the importance of the well-being of all the people. It also takes in to account, factors such as life expectancy and the health situation of the population; access to education and rates of literacy; and gender equality and the opportunity to participate in government structures (Mchombu, 2004).

The issue of gender and development has become a focus of many researchers, like Kumar, (2005); Almaz, (1995) and organizations like UNDP, (2003); VENA, (1995) for the last many years.

The Gender and Development (GAD), which also be used interchangeably with Gender in Development (GID), is a development perspective that emerged in the late 1980's, as an alternative approach to the prevailing Women in Development (WID) approach. The GID/ GAD approach focuses on the interdependence of men and women in society and on equal gender relations, so as to enable the women to participate on an equal basis with men in determining their common future. It considers women as an active agent of change. Whereas, the Women

in Development (WID) approach, has given emphasis on women only and called for their integration in to development mainly as receivers or beneficiaries (UNDP, 2003; VENA, 1995).

The United Nation agencies have also been mandated by their governing bodies to incorporate gender perspectives and gender responsible policies, and plans as a priority area in their programs since the 1970s(Almaz, 1995). Consequently, both Development Assistance Committee (DAC) and their partner countries made commitments to gender equality and women's empowerment at the UN Fourth World Conference for Women held in Beijing in year 1995.

The declaration adopted at this Conference builds on the perspectives and strategies outlined at the previous United Nations Conferences on education-Jomtien(1993), environment-Rio(1992), human rights-Vienna(1995), population-Cairo(1994) and social development- Copenhagen(1995), including the Convention on Elimination of all Forms of Discrimination on Women(CEDAW, 1979). It is based on the principles of human rights and social justice, which specifically considers that gender equality and women's empowerment are essential for addressing the central concerns of poverty (Kumar, 2005; UNDP, 2003; Almaz, 1995).

2.1.1 Women's Empowerment Approach to Development

Empowerment is a process as well as an outcome that enables an individual or a community to have the power of obtaining resources (material and internal), knowledge and know-how, builds individual lives and the beloved community (Lee, 1988). It is a process of gaining power, developing power, or facilitating or

enabling power (Staples, as cited in Lee, 1988). Therefore, empowerment, especially women's empowerment is to enable women to participate equally in the development process in order to achieve control over the factors of production on an equal basis with men (VENA, 1995; Oxfam, 1994).

Organizations like UNDP (2003), and Several writers like Woroniuk, Helen and Johanna (1997), Snyder and Mary (1995), have explained empowerment as an approach to development. For instance, Woroniuk, Helen and Johanna, (1997:4) stated the relation between empowerment and development as follows:

The central focus of this approach is a critique of the way power and development are interlinked and seeks to 'empower' women, not in the sense of reversing existing power hierarchies but rather in empowering women to make their own choices, to speak out on their own behalf and to control their own lives.

This approach comes in to existence starting from the mid 1980's with the purpose of empowering women through greater self-reliance. It gives emphasis on women's access to productive resources like credit, education and training. The productive, reproductive and socialization role of women is also considered and strived to meet the strategic gender needs. That is, it is intended to address women's disadvantaged position; lack of resources and education, vulnerability to poverty and violence, etc, indirectly through bottom-up mobilization of the practical gender needs that includes daily needs; such as food, housing, income, etc. (UNDP, 2003; Snyder & Mary, 1995).

Equality of control is more important for women's empowerment than equality of welfare. The higher levels of equality are automatically higher levels of

development. This is because; the higher levels are concerned with providing women with the means towards increased control over their own lives (Oxfam, 1994; UNDP.2003). The organizations also confirmed that there are five levels which can serve as criteria for measuring the extent of women's empowerment as:

- a) **Welfare:-** this is defined in terms of the levels of women's material welfare (income, food supply, health care) relative to men and is not concerned with whether women are themselves active creators and producers of their material needs, that would suggest a higher degree of empowerment.
- b) **Access:** - refers to women's equality of access with men to the factors of production such as training, labor, land, and all public services and benefits. This can be obtained by ensuring the principle of opportunity, which usually entails reform of the law and administrative practice to remove all forms of discrimination against women.
- c) **Conscientisation:** - refers to being aware of the difference between sex roles and gender roles, and that gender roles are cultural and can be changed. It also involves a belief that the sexual division of labor should be fair and agreeable to both women and men.
- d) **Participation:** - is defined as women's equal participation with men at all levels of decision making. Equality of participation also means involving the women of a community affected by the decisions taken,

and involving them in the same proportion in decision making as their proportion in the community at large.

e) Control: - this refers to not only participation of women in decision making process, but also in the utilization of this participation to achieve equality of control over the factors of production. However, transformation of the women from one level to the other can be reflected through changes in their behavior, attitude and practice in challenging the culturally accepted values of male dominance. One of the major means to make this change possible is by raising the women's consciousness through education (Amenu, 2007).

To sum up, the empowerment approach is the most recent approach to development than the other approaches such as the welfare, efficiency, etc., which gives emphasis to the Third World women and self-reliance. It values the triple roles, i.e, the productive, reproductive and societal roles of women and their access to productive resources like education, training and income. This approach also challenged the other development paradigms by questioning whether women are required to be integrated in societal systems that oppress both women and men.

However, an ethnographic study conducted by Tigist (2009) in rural Ethiopia has showed the opposite result. Her study that uses a mixed approach involving survey of 133 rural house holds, participant observation in a primary school, semi-structured interview with teachers and community members reveals that although it has some limitations, the welfare approach is important and worth

doing to achieve development goals such as promotion of education as a measure towards the eradication of poverty. The study indicated that although the desire to send a child to school by the part of the parent, and the government, also the desire to be in school by children is high, aspirations and expectation for education are often left unmet. "Most parents and children make sacrifices and long for education seeing it as a way to secure their future." Despite the fact that parental expectation in Ethiopia is high, most students are faced with limited opportunities before and after education. This unfulfilled ambition will affect the feelings of older children, which further discourages others to join schools. The study also found out that several destitute children are unable to go to school but they are aspiring to be doctors. This unrealistic view of education could bring a sense of failure and negatively affect the emotional wellbeing of children.

2.1.2. Women's Education and Empowerment

Education is a term that refers to a very wide range of meaning that resulted from the complex nature of human personality, complexity of human environment, different philosophies of life and educational theories and practices (Aggarwal, 1990).

Education, especially, formal education, is a consciously and deliberately planned process, to bring about specific and special influence on the learner, and is provided with in schools or colleges (Ibid). The influence or purpose of education, particularly women's education is addressed by Liberal Feminists like Wollstonecraft(1792) and Freidan(1963) that education is the most effective

means to bring about social-cultural, political and economic changes and transform a certain society. They emphasized that education is an instrument for women easily to be successful in their struggle for equality and personhood.

This emancipation power of education is also expressed by Indra Gandhi (cited in Kumar, 2005:1) as follows:

“Education is a liberating force and in our age, it is also a democratizing force, cutting across the barriers of cast and class, smoothing out inequalities imposed by birth and other circumstances.”

Similarly, several educators and researchers, such as Tigist (2009) Mishra (2005); Kumar (2005); Usmani (2004), and Toldaro (1985) have described the direct relationship between education and improved status of women.

Usmani, (2004:5) for example, stated among others the following points as the objectives of women's education. These are,

- Elimination of illiteracy, universalization of elementary education and minimization of the dropout and stagnation rate in the age group 6-14 years, to negligible proportions;
- Ensuring opportunities to all women for access to appropriate level, nature and quality of education and also the wherewithal for success comparable with men;
- Making education an effective means for women's equality by:

a) Addressing the constraints that prevent women from participating in the educational process

b) Eliminating the existing sexist bias in the system

- Providing non-formal and part-time courses to women to acquire knowledge and skills for their social, cultural and economic advancement.

Hence, education should be designed in a way that strengthens respect for human rights including those related to development (Mishra, 2005). And development agendas of the UN and the World Bank have given education a special place as a means to get out of poverty (Tigist, 2009). Particularly, the Dakar Framework for Action 2000, and the Millennium Development Goal declarations, has made education of girls and women a central part of the development agenda.

The education goal of girl's education has a significant effect on the other Millennium Development Goals. Accordingly, failure to achieve the goal of girl's education will set the nations up for almost certain failure on the other goals. This shows that women's education is an essential tool and has manifold benefits ranging from improving productivity, income and economic development in the national level to a better quality of life on the individual (Taye, 2004).

It has also an important role in raising awareness and self-reliance, and helps bridge the existing gender gap (UNDP, 2001). Hence, it is if and only if a women comes to have better consciousness that she would struggle to have control over resources, have own income and thus she will aspire to participate in decision making positions at all levels of structures of the society (Amanu, 2007).

Women can be enabled to have a better position and involvement in decision making process by empowering them through education.

Moreover, since a mother can have a relatively better influence than a father over her children, especially on female once, an educated woman can be a foot step for her daughter which can enable the child grow knowing her rights irrespective of gender (Freidam, 1963). At the same time, the woman not only realizes the value of education, she also has the tendency and interest to send her daughter to schools, so as to give the child the chance of a better life. Similarly, women who have been to school tend to marry later and have smaller families.

Accordingly, a national survey study conducted by Tirussew, Teka, Belay, and Demeke (2009), on the status of early child care and education in Ethiopia, that collected data from 222 parents of children who were attending preschools in the capitals of 11 regional states of the country, indicated that about 65% of the parents had post secondary education, of whom 30% were with educational level as high as a university degree, noted that the median grade for Ethiopia is grade 3. No respondent was found illiterate or even had an illiterate partner except two who reported that their partners were illiterate. The study also revealed that the mean number of children for the respondents was 2 compared to 5 children for the national population.

Therefore, women's education helps to acquire not only basic knowledge and skills to improve income and livelihoods, but it empowers women and girl children to take their rightful place in the society and contribute in the development

process. However, for education of women to bring about such an impact, the presence of a conducive policy environment is paramount important.

2.2. Policy Framework to Promote Education of Women in Ethiopia.

Considering the gender and regional educational disadvantaged status of women and girls, the current government of Ethiopia has developed and endorsed adequate policy statements to promote the education of women and girls. Some of the main policy statements are described as follow:

The Constitution of Federal Democratic Republic of Ethiopia (FDRE, 1995) states the following (Article 35: 3 and Article 41: 3 and 4):

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

Every Ethiopian national has the right to equal access to publicly funded social services. The state has the obligation to allocate ever increasing resources to provide to the public health, education and other social services.

Education and Training policy (TGE, 1994) article 3.7.7 states the following:

“Special attention will be given to women and to those students who did not get educational opportunities in the preparation, distribution and use of educational support input.”

Higher education proclamation (FDRE, 2003) article 33:1 states the following:

Entry assessment or admission procedures designed for any female, disabled student, a student who has completed high school education in a developing region and who is native of the nationality of such region or a student from the nationality whose participation in higher education is low shall be different from others. They shall, during their stay in the institution, get special support; particulars of such support shall be determined by the Ministry.

Article 6: 3 also states that “higher education shall have the objectives to ...provide equitable distribution of higher education institutions.”

These policy statements show that there has been a clear understanding of the gender and disadvantaged position of girls and women in general and in the educational opportunities of underserved regions in particular. Accordingly, the government has given a greater emphasis as well as efforts, to reverse this situation of educational disparities and hence, remarkable improvements have been gained in the past few years. For example, In the Somali region, the equity indicator of the primary (1-8) gross enrolment rate (GER) increased from 23% in year 2004/05 to 32.7% in year 2007/08. The average annual growth rate at this

level of education is also reported to be the highest at Somali (27.7%) region compared to the national 12.6% average annual growth rate (MOE, 2008). Whereas, according to the regional education bureau report for the year 2008/09, the GER of primary education in the Region was about 46%, which implies that about 53.3% of the school age population was out of the primary education system. Moreover, the report also revealed that the proportion of girl's participation at the primary level of education is 37%, indicating that the gender gap in the system is still wide and calls for a concerted effort of all concerned bodies.

2.3. Factors Affecting Education of Women and Girls in Pastoral Communities

The factors that affect education of children in general, and females, in particular, are multidimensional and are substantially differ from one setting to the other. However, the major impediments of females' primary education can be categorized in to macro level factors, supply side factors and demand side factors. The macro level factors are factors that include issues like national wealth, degree of industrialization, infrastructure, and level of economic development and so on. Generally, educational entities can't readily change these factors through policy or program intervention. Hence, improvement strategies conceptually focus on the supply side and demand side factors (Yesihareg, 2002).

On the other hand, the supply side factors are those factors which are related to provision of schools, total teaching and learning process, policy conditions etc.

These factors can further be classified into two: school level obstacles and institutional/ political obstacles. However, the demand side factors are home related, economic and socio cultural factors that determine parental decisions on the education of females. Among others, the home and economic related factors include issues such as parental education, income, occupation, residence, family size, direct cost of schooling, high opportunity cost of educating females, household responsibilities and labor market opportunities. Whereas, the socio-cultural factors are societal beliefs and practices that hamper the education of females, such as early marriage, dowry system, role of women, religious inhibition, sexual harassment and abduction, etc.

However, although the supply side and demand side factors reinforce one another, their degree of influence differs from one country to the other (Ibid).

Considering the fact that, nations of the world including Ethiopia have ratified the declaration on universal primary education, emphasis has been given by the government and substantial results have been registered in the past few years (MOE, 2008). However, in most pastoralist communities of the country, cultural practices and activities that include early marriage, female genital mutilation and livestock are factors that are likely affecting the education of girls than boys (Carr-Hill, 2005). Therefore, it is paramount important to look into these factors that affect the education of children and of women and girls of the society.

Many educational research works conducted by both Ethiopian and foreign researchers, like, Tirussew et al., (2009); Tigist (2009); Wossenu (2008); CSA (2006);

Awraris(2005);Habtamu(2006);Ziyn(2004);Habtamu(2004);Tilaye(2004);Belayneh(2004); Alemayehu(2004); Yeshihareg(2002); Mishra(2005); Usmani(2004); Car-Hill(2002); Todaro(1985); Solomo(2007); Reta(2007); in one way or another, have also confirmed the effects of home related, economic and socio-cultural factors that deter the education of children in general, and females in particular.

2.3.1. Home Related and Economic Factors

Lower educational participation of children in general and girls' and women's education in particular, is affected by the attitudes of parents. Even where schools are available within their locality, parents can either not send their children to school or are not willing the children to stay in the educational system (Ziyn, 2004). Usually, there is a strong economic and social rationale for the parents to invest in the education of their sons rather than daughters (Tilaye, 2004).

For example, in countries where formal employment in the modern sector used to be dominated by men, parents' attitude and decisions about whether to send daughters to school often considers costs and benefits to the whole of the family (Fields as cited in Wossenu, 2008; CSA, 2006; Todaro, 1985; Mishra, 2005,).

Moreover, in patriarchal societies, where husbands decide everything and a woman listens and accepts orders, it is often the boys who have the chance to go to school than girls (VENA, 1995). This is because, girls are expected to do more

domestic works than boys and the opportunity cost of education is also become much higher for girls than boys (Mishra, 2005).

2.3.1.1. Pastoral Way of Life

The way of life a society or community is something embedded in the society, valued by a given community and featured in broader form in many aspects of the day- to-day activities of the society.

Among others, the pastoral way of life is a mode of living being experienced by societies in many parts of the world.

Pastoralists are societies, which usually used to live in lowland areas. However, many researchers and organizations such as Carr-Hill, (2005) and UNESCO/ADB (as cited in Solomon,2007), have classified the pastoralist mode of life in to three major categories. Namely: nomadic pastoralist, agro-pastoralist and transhumance. The nomadic pastoralists are those pastoralists who have no permanent place of residence. They frequently move from place to place in search of water and pasture. Whereas, the agro-pastoralists are communities, that practice agricultural and animal husbandry activities and have semi-permanent residence. Only males move and women and children stay in their residence to look after sheep and goats. However, transhumances are pastoralists having permanent place of residence. They usually move on regular routs.

The high mobility and the scattered population of pastoralists, in general make the provision of educational services more difficult and costly (Solomon, 2007).

The increase in the frequency and varying places of movement causes

challenges to make decision about where to provide the formal education, particularly designed for urban residents. The lower densely population distribution of even those pastoralists having permanent residence, as well as the remoteness of such areas, create difficulty to organize and manage formal education near each and every community.

2.3.1.2. Cost of Schooling

The total costs of education can generally be categorized in to two as private costs and social/public costs. The private costs of education are the cost to individual students and their families. These costs can also further be subdivided in to three main types. The first one is that there are direct fee payments for school tuitions minus any scholarships and enters in to government accounts as educational expenditures. Whereas, the second type of private/ individual costs are any payments for books, uniforms, travels, sport equipment, which are necessary to enjoy education fully. These costs do not enter in to government accounts as educational expenditures. The third one is the indirect/ opportunity cost, which is the value of labor forgone when the children attend school instead of holding outside jobs or working at home (Fields, as cited in Wossenu, 2008).

In developing countries where there is accessible wage jobs, the opportunity costs of voluntarily attending schools is the wage a young person might have got. These costs increase with increasing the school levels from primary through higher educational levels. However, in developing countries such as Mozambique and Mali, the opportunity cost for a young child may be relatively higher in some communities than it is in a developed country. This is because,

the value of the young child's contribution to his family in activities like, fetching water, herding animals, and taking care of younger siblings is significant (Ibid). These opportunity costs of schooling are usually vary between boys and girls. According to Mishra(2005), study in the rural Egypt showed that girls do 85% of the household everyday jobs of children, whereas boys do only 15%. Therefore, the work load on the girls may usually result in lower school attendance, and achievement of the girls compared to boys in most communities of developing countries.

2.3.1.3. Employment Prospect

In addition to the system of financing education, the situation of the labor market is a factor that controls the demand for education (Fields, as cited in Wossenu, 2008). This is because; there is a direct relationship between education and the opportunity to secure a 'good job'. However, the demand for education is determined by a cumulative effect of four variables. These variables are (Todaro, 1985:337):

A) The Wage/ Income Differential

It relates to the income/wage differentials between the modern sector and traditional sector (family farming, rural and urban self-employment, etc.) employment. Employment opportunities in the modern sector usually depend on educational background of the prospective employee. However, employment and income earning opportunities in the traditional sector requires no fixed level of

education. Hence, the higher the modern sector- traditional sector income differential, the higher will be the demand for education.

B) The Probability of Success in Finding Modern Sector Employment

The one that successfully completed the required educational level has a higher chance of getting in to a well paid, urban modern sector job than one who didn't. However, it happens to occur if urban unemployment rates among the educated are not growing and / or provided that the supply of graduates doesn't continuously exceeds the number of new vacant positions, for which the graduate can qualify. This leads to modifying the "actual" income differential to "expected" income differential. Therefore, it is possible to conclude that the demand for education through a specific level of education is inversely related to unemployment rate among the graduates of that level of education.

C) The Direct Private Cost of Education

The demand for education would be inversely related to the direct private costs.

D) The Indirect / Opportunity Cost

Indirect cost is inversely related to the demand for education. That is, the greater are the opportunity costs, the smaller will be the demand for education.

2.3.2. Socio-Cultural Factors

The socio-cultural factors are the cultural and traditional beliefs and practices of a society that affect the education of female members of the community. Particularly, parental attitude and interest, which in most cases influenced by

cultural and traditional values plays a crucial role whether to send boys or girls to schools.

According to Mishra(2005), a survey study conducted by Gallup International indicated that out of the interviewed more than 50,000 people in 60 countries, 86% of the respondents have rejected the suggestion that education is more important for boys than girls.

Similarly, a recent World Bank comparative study of 23 countries conducted moving testimonies from parents in poor families struggling with the decision as to whether to invest in their children's education- and from others already making heartbreaking sacrifices in order to do so.

On the other hand, he described that an extensive survey study carried out by UNICEF in East Asia and the Pacific countries, that targeted children and adolescents who were not attending school for their reasons, revealed that only 19% of the respondents reported that they did not want to go to school or did not like school. Whereas, some 22% had stopped school so they could work to earn income. While, 43%, 22% and 4% of the children and adolescents respectively responded that they are out of school due to lack of money, the necessity of helping at home, and because there was no school available in their community.

Among others, some of the cultural and traditional practices that hamper the education of children are presented as follows.

2.3.2.1. Gender Based Division of Labor

Traditions are patterns of behavior that are shared by members of a community or society. They determine the lives of the people and have influence on the

moral formation of individuals over a period of time. This behavior becomes institutionalized and rationalized in to the way of life of the society which in turn influences the development of a country (Almaz: 1995). So, the attitude of a society towards women and girls has its own impact to assign tasks and roles for both male and female members of the community. Hence, the participation of women in the national development efforts can be affected if their role is limited mainly as house-keeping.

In most communities of developing countries, a girl child is also not welcomed at the time of birth as she is a victim of son's preference, and discriminated throughout her life. She will receive less nourishing food and is given less opportunity to education than her brothers. In addition, she is not given equal access to resources, and benefits; so, becomes victim of unequal division of labor (Ibid).

Traditions, therefore, made females to be expected to do more domestic work than men. It puts the women to play roles as mothers, housewives, and distributors of food. Girls have also often to travel long distances to fetch water and fire wood, as well as to look after their younger siblings. And even if they enrolled to school, they have little time to study and complete their homework and also are very tired to learn attentively in class (Asmaru, 2004; Usmani, 2004; Mishra, 2005).

2.3.2.2. Religion

The religious values, norms and culture of a society are also the other factors that determine the education of girls and women.

For example, in some Islamic region, parents relate formal education mainly with Christianity of Western countries. Therefore, in order to promote their age old values, norms and culture, parents used to prefer to send their children to Kuranic schools than formal schools (Odgan & Hemeveld, 1995).

On the other hand, scholars like Al-Hariri(as cited in Ziyn, 2004), confirmed the contribution of Islamic religion on the promotion of formal education for children in general and women and girls in particular. They support their arguments by referring the saying of Prophet Mohammed that "Every Muslim, male and female is required to seek for knowledge."

2.3.2.3. Early Marriage and Bride Price System

In many societies of developing countries, marriage and bride price system is a crucial factor affecting education of girls and women. Many researchers have indicated that the low value given to the education of girls result in early marriage, and dropping out of school. In some countries, like Somalia, traditionally early marriage is considered more important and highly valued than education (UNESCO: 1995).

The age at which children get married is also differs from one country to the other. For example, in the late 1990s, the median age of marriage in Malawi was 17.1, Mali 16.1, Nepal, 16.5 and Nigeria 17.2. Moreover, due to late entry and over age enrolment, girls are often in primary school during the time that they are expected to marry (Mishra, 2005).

On the other hand, however, where families receive dowry or bride price, marriage doesn't necessarily have negative effect on girl's education. For

instance, In Muslim countries such as Bangladesh, where most girls are attending school, being educated can help to get a husband from a higher social class. But in some areas like Punjab in Pakistan, the mandatory requirement of giving dowry hampered the educational opportunity of children. This is because; some families would either save money for their daughter's dowry or education (Ibid).

2.3.2.4. Teenage Pregnancy and Sexual Harassment

Teenage pregnancy, as well as verbal and physical harassment by various members of the society is some of the most common challenges for the education of girls and women (Belaynesh, 2004, Alemayehu, 2004; CSA, 2006).

Although parents understand the value of girl's education, failure to control these in or on the way to school socio-cultural problems often affects their interest of sending the girls to school (Mishra, 2005). However, the level of their effect can vary from one area to the other and /or from one level of education to the other.

For example, In Ethiopia, nearly three times as many teenagers living in the rural areas have begun childbearing. The level of teenage parenthood among teenagers with no education is nearly three times that among teenagers with primary education, while it is nearly ten times that of teenagers with secondary and higher education (CSA, 2006). Childbearing in turn would likely make a girl to take the burden and responsibility of looking after her child than attending school.

This implies and supports the argument that generally, the number of school drop outs at the rural areas is greater than that of the urban. The number of school dropouts has also significantly changed from one level of the educational system

to the other. Hence, the dropout rate at the primary level of education is greater than the secondary one.

On top of this, in many African countries, pregnant girl students as a result of unwanted encounters with teachers and male students are forced to dropout of school. According to Mishra(2005), pregnant girls are used to expel from school in countries like Liberia, Mali, Nigeria, Swaziland, Tanzania, Togo, Uganda, and Zambia. Whereas, this rule of driving out pregnant girls, has been changed in Bolivia, Botswana, Kenya and Malawi.

2.3.2.5. Child Labor

In most communities, children are not being born to serve their rights and interests. Rather they are supposed to serve the needs and interests of their families or communities. For example, the need for child labor for various household and/ or family related tasks and businesses is partly the reason for parents to give birth (Cummings and Doll, 1995).

According to Mishra(2005), a house hold survey that is recently conducted by UNICEF in 25 sub-Saharan countries indicated that 31% of children aged between 5 and 14 are engaged in worst forms of child labor such as slavery, trafficking, and forced recruitment for prostitution, armed conflict and pornography; and that 9% are engaged in hazardous work. That is, they are working more than 43 hours a week in labor that threatens their well-being.

Similarly, due to the labor intensive nature of herding cattle, in the lowland pastoral areas, children are the major contributors to the household income

through their labor. Hence, mostly parents are not willing to send their children to school (PHRD, as cited in Retta, 2007).

However, although this is generally viewed negatively, particularly in the developed nations, traditional families and children themselves may consider child labor and household work as a far more important as being benefiting from education (Kratail,2000).

Therefore, even if more schools are available near the community, parents tend to refuse the enrollment of their children for two main reasons. The first reason is that the schools did not prepare the children for their future role and active participation in the society or its development. Secondly, the schools compete with the parents for children's labor needed to herd animals (Nyerere, as cited in Ezeomah, 1995).

However, children particularly, girls who are in school are less likely to be exposed and involved in to threatening forms of work outside their home, and are also get relief from domestic works that may be excessive.

2.4. Strategies to Enhance Education of women and girls

The problems that create educational gender inequalities greatly differ from one country to another. However, a balanced package addressing the multiple economic, cultural and social aspects of educational gender inequalities is essential.

Retta(2007);Habtamu(2006);CSA(2006);Awrraris(2005);Mishra(2005);Alemayehu (2004);Tilaye(2004);Usmani(2004);Belaynesh(2004);Todaro(1985);Tirussew(2009)Tigist(2009); and Solomon(2007), in one way or another, have suggested different strategies that would help to redress the educational gender disparities. Some of these strategies include issues like free primary education, increased incentives, boarding schools, more accessible schools, tackling sexual harassment, and discrimination against pregnant pupils, bridging programs, and promoting early childhood education and care as well as affirmative action.

CHAPTER- THREE

RESEARCH METHODOLOGY

3.1 Design of the Study

This study combines two types of research designs: **Triangulation Mixed-method** and **Comparative designs**.

Mixed method research design is a "legitimate inquiry approach" (Brewer & Hunter, in Creswell, 2005:510). And in triangulation mixed method, quantitative and qualitative data were collected simultaneously and combines the advantages of each form of data. That is, quantitative data provides for generalizability, whereas, qualitative data offers information about the context or setting (Ibid). On the other hand, through the comparative design, the group means and percentile of educated women and uneducated women, on the study variables were contrasted using chi-square analysis and the relations among the variables are analyzed using Spearman's Coefficient of Correlation. The findings from quantitative and qualitative data were also compared to determine if the two databases produce similar or dissimilar results.

3.2 Data Sources/ Participants

The data for the study was secured from primary and secondary sources. The primary sources of the data were literate/ educated and illiterate/uneducated women, who are born and are living in Jijiga zone of the Somali National Regional State of Ethiopia. Husbands, religious leaders, government officials and

elderly people were also the main sources of the primary data. Moreover, school data were collected from schools to analyse the differences in the number of drop outs and repeater children from among the two groups of women.

Whereas, the secondary sources of data for the study included: relevant reports, archival documents, journals, etc.

3.3. Sampling Techniques

This study applies a combination of stratified, purposive, random and convenience, sampling techniques.

The target population of the study is found in all the 9 zones of the region. However, being the capital of the region, the number of people living and getting the social services provided by private and public institutions such as educational, health and communication is believed to be higher in Jijiga Zone than in the rest of 8 Zones found in the region. For instance, according to the Population Census Commission,(2008), out of 4,439,147 (2,468,784 male and 1,970,363 female) total population of the region, more than 22%, that is 996, 213 of which 525,541 male and 440, 672 female residents were living in the zone. The 2008/2009 annual report of the Regional Education Bureau also indicated that out of the total 347, 403 that is, 216,257 male and 131,146 female, primary (1-8) school student population, 89, 238 of which, 51,940 males and 37,298 females were found and had been attending classes with in Jijiga zone. Moreover, the result of the 2005 national demographic and health survey

revealed that the educational attainment among women in the urban areas is much higher than those found in the rural areas of the country (CSA, 2006).

On the other hand, the demographic and socio-economic profile of the region indicated that from among the 9 zonal administration areas of the region, it was only Jijiga and Shinile zones, which have accessible telephone, post office and radio communication facilities (SROP, 2003). However, since the Shinile Zone is more adjacent to as well as its zonal administrative offices are found in Dire Dawa town of the Dire Dawa Administrative Region, there may a cultural influence of the residents from one over the other which could affect the result of the study. Therefore, by considering these demographic, infrastructural and socio-cultural issues, Jijiga Zone was purposively selected from among the 9 zones. The zone is classified in to 6 woreda administration units, from which, two woredas, namely, Babile woreda and Jijiga woredas, were randomly selected as the target areas from which sample respondents of the study were drawn. Finally, due to lack of adequate information on the exact number of employed women in the region in general and in the zone in particular, a rigorous, systematic approach of a power analysis table developed by Lipsey (as cited in Creswell, 2005) was used to determine the sample size of the study. A total of 200 women of which, 100 educated/literate and 100 uneducated/illiterate, were selected from the two woredas and depending on their availability, to serve as sample respondents of the study. According to the power analysis table, the sample size of 100 women for each of the two groups is significant at $p=0.05$, a power criterion of about 0.95 and effect size of 0.5.

In addition, a total of 3 schools, that is, 2 from among 6 schools in Jijiga and 1 from 2 schools from Babile were also randomly selected as sample schools for comparing the educational status of children who have literate and illiterate mothers in the zone.

Men community members for focus group discussions were selected and interviewed on convenience sampling technique. Whereas, key informants and cases of households, were purposefully selected for in-depth interviews as well as household observations.

3.4. Data Gathering Tools and Procedures

For the purpose of producing a complete set of data for analysis and achieve the research objectives, the student researcher employed four different data collection procedures.

First, a comprehensive household survey questionnaire and semi-structured interview questions were prepared by reviewing literatures and adapting from the household survey questionnaires that were used in the 2005 national demographic and health survey of Ethiopia by CSA .Then it was commented by relevant experts in the areas of education, gender and development fields. Moreover, the tools were presented to similar target groups for their comment. After incorporating the comments and making the tools ready to be administered, a two days training on the techniques and ways of collecting the data was given to 4 selected women teachers who filled in and collected data from illiterate women. These teachers had similar prior experience of data collection and are

born in and can very well communicate with the local language. The content of the tools included issues related to basic information about the women's attitude on cultural practices and education of boy and girl children, control over household income as well as issues related to the extent at which women participate in decision makings. The questionnaires for the literate women who are working in different offices were distributed and collected by the student researcher. Secondly, , in order to triangulate the quantitative data obtained from the household survey using questionnaires, key informants interviews were conducted with women affairs, and education officials, at different levels of the structure. Thirdly, Focus Group Discussions, (FGD), with available and willing men members of the community that included religious leaders were also conducted.

Moreover, observations were made to have some understanding about the general features of the settings of the study area.

3.5. Methods of Data Analysis

After the field work has been completed and the necessary data are gathered, the quantitative data were coded, entered into SPSS package. Then the data were processed and analyzed using bivariate statistical methods. To estimate the parameters in the analyses, the student researcher draws on frequencies, totals and percentiles.

3.6. Ethical Considerations

In order to make the study ethical, the student researcher ensured the following points both during the field work as well as the write-up phases of the research.

- Informed consent: prior to interview, the respondents were clearly informed about the objectives, planned activities, risks/benefits associated with their participation
- Confidentiality: maximum effort was made to protect the privacy of the respondents. Names, photos and other profiles of the respondents were not reported in the absence of their consent.
- Consequences: this study is aimed at providing findings in the area of education and development. Thus government officials and donors may use the research result for the purpose of decision making. I believe that this study would have a great value for the community and other concerned bodies. Therefore, I supposed there is no harm that outweighs the benefits of the study.

CHAPTER- FOUR

PRESENTATION and ANALYSIS of DATA

The results of the study are presented in this chapter in the following order:

1. Background characteristics of the respondents
- 2, Education of women and the extent of women's participation in making decisions,
- 3, Education of women and the balance of women's control over household income,
- 4, The difference in the number of school dropout and repeater children of educated and uneducated women
- 5, Access to media/ information and cultural factors that can create differences on the status of women and girls
- 6, Contribution of women's education in improving gender parity at the primary level of education.

4.1. Background Characteristics of Respondents

Table-1: Background Characteristics of Respondents

N	Characteristics of Respondents	Literate		Illiterate		Total	
		No	%	No	%	No	%
1	Age						
	30 and bellow	34	35.4%	25	25.0%	59	30.1%
	31-40	34	35.4%	44	44.0%	78	39.8%
	41-50	24	25.0%	16	16.0%	40	20.4%
	51 and above	4	4.2%	16	15.0%	19	9.7%
	Total	96	100%	100	100%	196	100%
2	Marital Status						
	Married	75	78.1%	96	96.0%	170	87.2%
	Not married	21	21.9%	4	4.0%	25	12.8%
	Total	96	100.0%	99	100.0%	195	100.0%
3	Age at first marriage						
	Below 18	8	10.6%	63	65.6%	71	41.5%
	19-24	52	69.3%	33	34.3%	85	49.7%
	25-30	13	17.3%	-	-	13	7.6%
	31-36	2	2.6%			2	1.1%
	Total	75	100.0%	96	100.0%	171	100.0%
4	Completed level of education						
	Primary first cycle (grade 1-4th)	5	5.2%	-	-	5	5.2%
	Primary second cycle (grade 5th-8th)	18	18.8%	-	--	18	18.8%
	Secondary (9th-10th)	8	8.3%	-	-	8	8.3%
	Preparatory (11th-12th)	10	10.4%	-	-	10	10.4%
	Tech./voc. certificate	14	14.6%	-	-	14	14.6%
	University/college diploma	34	35.4%	-	-	34	35.4%
	University/college degree or higher	7	7.3%	-	-	7	7.3%
	Total	96	100.0%	-	-	96	100.0%
5	Religion			-	-		
	Islam	82	85.4%	98	98.0%	180	91.8%
	Orthodox Christian	9	9.4%	1	1.0%	10	5.1%
	Protestant	1	1.0%	1	1.0%	2	1.0%
	Other (Specify	4	4.2%	0	0%	4	2%
	Total	96	100%	100	100%	196	100%
6	No of Children						
	1-3	48	50.0%	30	30.0%	78	39.8%
	4-6	36	37.5%	38	38.0%	74	37.8%
	7-9	1	1.0%	30	30.0%	31	15.8%
	none	11	11.5%	2	2.0%	13	6.6%
	Total	96	100%	100	100%	196	100%

Table-2 also shows that of those who voluntarily participating in the community groups, 64% of the literate women confirmed that they are playing the leadership role compared to 8% of the illiterate women. Hence, the Chi-square analysis shows that there is significant difference in holding leadership and decision making positions among literate and illiterate women ($\chi^2=25.871$, $df=3$, $p<0.01$).

The respondents also indicated the extent of their participation in the community groups. Table -2 on page 50, further shows that about 46% of the literate women and 9% of the illiterate women are participating to a greater and/ or very greater extent in the groups. Thus, the observed Chi-square value of 45.143 is more than the table value($\chi^2 =7.815$, $df=3$, $p=0.01$), which implies that there is statistically significant difference in the extent of participation between literate and illiterate women at

($\chi^2 =45.143$, $df=3$, $p<0.01$).

The result of the above quantitative data appears to be shared by the interviewed Women Affairs Bureau officials.

Since the government has given emphasis for the education of women and girls, the number of women and girls attending schools with in the region has been increasing from time to time. This in turn resulted in increasing the number of women who hold decision making positions in the different sector offices. That is why you found me at this position... (WAB, 8/3/2010).

Hence, both the Chi-square test and the response of the interview showed that the extent and level of participation of literate women was significantly differ from that of the illiterate once. That is, literate women appeared to participate in voluntary community groups at a greater extent, and assume leadership roles more than those of the illiterate women. This may be resulted from the empowering role of education by raising the consciousness of people. The present finding also supports the idea that if and only if a woman comes to have better consciousness that she would aspire to participate in decision making positions at all levels of structures of the society (Amanu, 2007).

Therefore, women's education helps to acquire not only basic knowledge and skills to improve income and livelihoods, but it empowers women to take their rightful place in the society and contribute in the development process.

4.3. Education of Women and Control over Household Income,

In this section, an attempt is made to answerer the specific research question of whether education improves the balance of women's control over household income as compared to those uneducated women.

Table-3 on page 53 depicts the responses of target respondents on their control over household income. Table 3 shows that there was major differences among the literate and illiterate women in their responses for the first three items (item no1, 2, and 3), which favors the literate women's control over of their household income. That is, 72% of the illiterate women said that their husbands alone decides on how the income that they earn would be used, while it is only about 41% of the husband's of the literate women that decides on how the income that the literate women earn. Similarly, 84%

and 53% of the illiterate and literate women respectively, responded that it is their husbands who decide on how the money that their husbands earn would be used irrespective of their wives. The table also revealed that, only about 19% of husbands of the literate women had decisions about major household purchase. However, 39% of husbands of illiterate women had the decision on major purchases.

On the other hand, the table showed that the difference in the responses among the women on the remaining two items (no. 4 and 5) favored the illiterate women. That is, 83% and 89% of the literate and illiterate women respectively usually make decisions about the purchase of daily household needs, and 43% of the literate women and 50% of the illiterate women are making decisions on the education of their children with out the presence of their husbands.

The contribution of education in enhancing women's control over household income and resources is also confirmed by interviewed officials of the Regional Education Bureau and focus group discussion participants of the study.

"ትምህርት ሴቶች በቤት ውስጥ ያለውን ሀብት ከባሎቻቸው እኩል የመቆጣጠር መብት እንዳላቸው ያላቸውን ግንዛቤ ያሳድጋል።" (REB, 4/3/2010) "Education improves the awareness of the women about their right of controlling the household resources on equal bases with their husbands." (REB, 4/3/2010).

Table -3: Education and Women's Control over Household Income

Item	Respondent Category	Response									
		The Women		The husband		Jointly		Someone else		Total	
		Count	% within category	Count	% within category	Count	% within category	Count	% within category	Count	% within category
1) Who decides how the money a woman earns will be used?	Literate	24	25%	39	40.6%	33	34.4%	0	0%	96	100
	Illiterate	18	18.0%	72	72%	10	10%	0	0%	100	100
	Total	42	21.4%	111	56.6%	43	21.9%	0	0%	196	100
2) who decides how the woman husband's/partner's earnings will be used?	Literate	10	10.5%	50	52.6%	35	36.8%	0	0%	95	100
	Illiterate	5	5%	84	84%	11	11%	0	0%	100	100
	Total	15	7.7%	134	68.7%	46	23.6%	0	0%	195	100
3) Who usually makes decisions about making major household purchases?	Literate	33	34.4%	18	18.8%	44	45.8%	1	1.0%	96	100
	Illiterate	6	6%	39	39%	55	55%	0	.0%	100	100
	Total	39	19.9%	57	29.1%	99	50.5%	1	.5%	196	100
4) Who usually makes decisions about making purchases for daily household needs?	Literate	80	83.3%	7	7.3%	8	8.3%	1	1%	96	100
	Illiterate	89	89%	7	7%	4	4%	0	.0%	100	100
	Total	169	86.2%	14	7.1%	12	6.1%	1	.5%	196	100
5) Who is usually deciding on the education of the children?	Literate	41	42.7%	19	19.8%	36	37.5%	0	.0%	96	100
	Illiterate	50	50%	37	37%	10	10%	3	3.0%	100	100
	Total	91	46.4%	56	28.6%	46	23.5%	3	1.5%	196	100

“ሴቶች በቤት ውስጥ ያሉትን ስራዎች፣ ምግብ ማዘጋጀት፣ ሕፃናትን መንከባከብ እንዲሁም ት/ቤት ማድረስ እንዲሰሩ ይጠበቃሉል። ባሎች የቤቱ አባወራ እንደመሆናቸው የቤቱን ሃብትና ገቢ መቆጣጠር እንዲሁም ውሳኔ መስጠት የነሱ ኃላፊነት ነው። ነገር ግን የተማሩ ሴቶች እራሳቸውን ዘመናዊ አድርገው ስለሚቆጥሩ፣ ባብዛኛው የመንግስት ሥራም ስላላቸው እና በመንግስት ኃላፊዎችን ስለሚያውቁ እንዲሁም በሕብረተሰብ ውስጥ ተሳትፎአቸው ካልተማሩት በተሻለ የተለያዩ ማህበራት ጋር ስለሆነ በውሳኔ እና የቤታቸውን ገቢና ሃብት በማድረግ ባሎቻቸውን በማሳመንና በማስገደድ የመቆጣጠር አዘማሚያ ያሳያሉ። (FGD, 5/3/2010)

Women are supposed to do all household works including preparing food, taking care of children and their schooling. As husbands are heads of the family, controlling and deciding on all the resources is their responsibility. However, since those educated women consider themselves as modern and since they are usually employed, have access to government officials, as well as they participate in community groups such as associations' more than those of uneducated women. So, they can challenge husbands in decisions and control over household resources (FGD, 5/3/2010).

Thus one can conclude that although the household daily routines such as purchase of daily household needs and education of children were the responsibilities of both literate and illiterate women, husbands of the illiterate women had higher control over their household income than husbands of literate women did. Therefore, the balance

and control over household income of literate women is tended to be higher than that of illiterate women. Since both the literate and the illiterate women are living in the same context and the participants of the focus group discussions also includes both the literate and illiterate husbands, neither of these two factors, that is difference in the context or education of husbands were believed to have significant effect on the result. Hence, the difference in controlling over household income among the two groups of women may be resulted from being literate or illiterate.

This finding therefore, supports the theory of Feminists such as Wollstonecraft (1972) and Freidan (1963) that education is the most effective means to bring about socio-cultural and economic changes and transforms a certain society. They emphasized that education is an instrument for women easily to be successful in their struggle for equality and personhood.

Equality of control is also more important for women's empowerment than equality of welfare. The higher levels of equality are automatically higher levels of development. This is because; the higher levels are concerned with providing women with the means towards increased control over their own lives (Oxfam, 1994; UNDP,2003).

4.4. Women's Education and Number of School Dropout and Repeater Children.

There have been some studies that relate the education of mothers with children's schooling. However, studies generally indicate that education of mothers contribute for minimizing school drop out and repetition of children. Among others, women's education plays a significant role in the elimination of illiteracy, universalization of elementary education and minimization of the dropout and stagnation rate in the age group 6-14

years, to negligible proportions (Usmani, 2004). Moreover, since a mother can have a relatively better influence than a father over her children, especially on females, an educated woman can be a foot step for her daughter which can enable the child grow knowing her rights irrespective of gender (Freidan, 1963).

Accordingly, the research question to be handled in this section is whether there are differences in the number of repeater and dropout school children who have literate and illiterate mothers. The dependent variables are repeating and dropping out of school, and the independent variable is the educational/ literacy status of mothers of school aged children. The literacy status of mothers of the drop out and repeater children from the sample schools was identified from student records.

However, in order to understand the prevailed general trends in the dropout and repetition rate of primary (1-8) education, report of the Regional Education Bureau for the year 2008/2009 (2001 E.C) was reviewed. As can be seen from Table-4a , the largest number (2040) of class repeater children is observed at grade 3 of the primary school. Whereas, the smallest number (133) of repeater children is found at grade 8. The Table also shows that during the year, the highest promotion rates were 0.977(97%) at grade 8 and 0.930 (93%) at grade one, but the lowest promotion rate was 0.309 (30.9%) and registered at grade four. However, the highest and lowest school drop out rates in the reporting period were 0.682(68.2%) and 0.011(1.1%) registered at grade four and eight respectively. This implies that there is relationship between promotion of children from one grade level to the other and children's dropping out of school.

Table-4a: Primary (1-8) School Enrollment, Promotion, Repetition, and Dropout Status of the Region for the year 2008/2009(2001 E.C).

	<i>Grade</i>							
	1	2	3	4	5	6	7	8
Enrollment 2000 EC	66,983	60,833	63,213	84,092	34,572	26,696	20,872	11,122
Repeaters 2001 E.C.	1917	1532	2040	783	499	416	227	133
Promotion Rate	0.930	0.743	0.550	0.309	0.624	0.745	0.801	0.977
Repetition Rate	0.029	0.025	0.032	0.009	0.014	0.016	0.011	0.012
Dropout Rate	0.041	0.232	0.418	0.682	0.361	0.239	0.188	0.011

Source: REB, 2008/2009 Annual Report.

Similarly, the data from sample schools on the distribution of dropout students by grade level, shown in Table-4b revealed that the highest number of dropout children was recorded at grade four. However, Table 4c shows that the highest number of repeater students were seen at grade two.

Table-4b : Number of School Drop out Children by Grade Level and Literacy Status of mothers

Grade	<i>Number of Dropout Students who have Literate Mothers</i>			<i>Number of Dropout Students who have Illiterate Mothers</i>		
	Sex			Sex		
	Male	Female	Total	Male	Female	Total
1	16	12	28	8	6	14
2	5	5	10	7	9	16
3	7	5	12	17	21	38
4	4	2	6	24	36	60
5	7	3	10	20	24	44
6	3	5	8	15	20	35
7	11	4	15	23	24	47
8	5	5	10	12	13	25
Total	58	41	99	126	153	279

In addition, Table-4b shows that the total number of drop out children who have literate mothers was 99 of which 58 (59%) were males and 41(41%) were females. Whereas, the total number of drop out children who have illiterate mothers was 279 of which, 126(45%) were males and 153(55%) were females. This implies that the number of dropout children who have illiterate mothers is greater than those who have literate mothers. In addition, the proportion of female to male school drop out children, who have illiterate mothers, is greater than the proportion of those dropouts who have literate mothers. This may resulted from a relatively higher domestic work load of girls and lack of academic support for the girls who have illiterate mothers than girl children who have literate mothers.

Table-4c also shows the difference in the number of repeater children who have literate and illiterate mothers. Out of the total number of 609 drop out children, 454 (74.5%) had illiterate mothers, of which 247(54%) were males and 207(46%) were females. However, only 155(25.5%) of the total repeater children of which 83(53.5%) were males and 72(46.5%) were females. Therefore, it can be said that literacy or education of mothers has a considerable effect on the number of primary school drop out and repeater children.

Table-4c : Number of Repeater Students by Grade Level, Sex and Literacy Status of mothers

Grade	Number of Repeater Students who have Literate Mothers			Number of Repeater Students who have Illiterate Mothers		
	Sex			Sex		
	Male	Female	Total	Male	Female	Total
1	8	12	20	13	11	24
2	3	4	7	70	71	141
3	15	16	31	30	40	70
4	14	17	31	47	29	76
5	4	2	6	27	16	43
6	16	9	25	18	11	29
7	15	6	21	16	11	27
8	8	6	14	26	18	44
Total	83	72	155	247	207	454

This result of the study appears to be shared by the participants of the focus group discussions as well. They explained that:



Partial view of one of the FGDs participants, 5/3/2010

Since husbands are busy to earn income for the family and other social issues, it is the responsibility of women to follow the education of the child like other household tasks. So, a literate mother assists her child academically better than the illiterate mother(FGD, 5/3/2010).

However, experts from Women Affairs Bureau described that other than the cultural problems, socio-economic factors also deter education of girls. “አነስተኛ ገቢ ያላቸው ቤተሰቦች ሴት ልጆቻቸውን እንደ ወንድ ልጆቻቸው ትምህርት ቤት አይልኩም። ነገር ግን ሴት ልጆቻቸውን ቤት ውስጥ እንዲሰሩ ያደርጓቸዋል”(WAB, 8/3/2010).

“Poor income families don't send girls to school as boys, instead, they made the girls work at home.” (WAB, 8/3/2010). The different response of the experts may be attributed to the perspective of understanding education of women from the point of view of improving

employment and income earning opportunity which would in turn enable the women to send their children to school.

Therefore, the results obtained from participants revealed that there is a considerable difference in the number of repeater and drop out children from literate and illiterate women's households. That is, the number of school drop out and repeater children who have illiterate mothers is greater than those who have literate mothers.

On the other hand, an extensive survey study carried out by UNICEF in East Asia and the Pacific countries, that targeted children and adolescents who were not attending school for their reasons, revealed that only 19% of the respondents reported that they did not want to go to school or did not like school. Whereas, some 22% had stopped school so they could work to earn income. While, 43%, 22% and 4% of the children and adolescents respectively responded that they are out of school due to lack of money, the necessity of helping at home, and because there was no school available in their community(Mishra,2005).

This implies that the majority of the respondent children are out of school for the reason related to economic problems. Although more or less the setting differs, the result of this survey supports the response of focus group discussion participants indicated under section 4.4 of this study. However, as it was discussed in section 4.3 of this chapter, even if education of children is the responsibility of mothers, both the literate and illiterate mothers didn't have equal control over the household income to support the education of their children. So, despite the fact that there is favorable policy environment and sufficient schools near the community, the women can't send or help their children to stay in the education system.

Therefore, the number of drop out and repeater children from literate and illiterate women's households differ and this finding is reasonable and as expected.

4.5. Factors Affecting the Status and Role of Women in the Society

Cultural beliefs and traditional practices are determinants that can affect societal expectations, values and roles of male and female members of a community or society. In this study, these socio-cultural beliefs and practices, are considered to be influenced and changed through factors such as education, media image and/ or opinion of leaders.

Sample respondents involved in this study were asked to indicate the extent of effect of each of the items related to socio cultural problems on the status of women and girls in general and education of girls in particular in the questionnaire distributed during the survey. A total of ten socio cultural problems that were assumed to affect the education of women and girls in the zone were given for the respondents.

The Chi-Square test result on the extent of cultural and traditional practices that affect education of children shown in Table-5a, revealed that, there is statistically significant difference in the views between literate and illiterate women on pastoral way of life, fear of pregnancy and abduction, religious attitude towards women and girl's education, bride price system, parents low level of education, early Marriage, and circumcision at ($p < 0.01$). However, there is no statistically significant difference in views among the literate and illiterate women on the extent of influence of parents lower interest in formal education, higher reproductive and domestic work of females, as well as on unequal gender relations between males and females with in

households at ($\chi^2 = 3.880$, $p > 0.01$, $df = 3$; $\chi^2 = 3.034$, $p > 0.01$, $df = 3$ and $\chi^2 = 7.859$, $p > 0.01$, $df = 3$ respectively).

Table 5a: A Chi-Square test Result of Perception of Women on the Extent of Effect of Cultural/Traditional Practices on Women and Girls in the Society

Item	χ^2	df	Sig.(2-tailed)	Level of Significance
1. Pastoral way of life	47.375	3	0.000	$P < 0.01^*$
2. Parents low interest in formal education	3.880	3	0.275	$p > 0.01$
3. Fear of pregnancy and abduction	16.858	2	0.000	$P < 0.01^*$
4. Higher reproductive and Domestic Work of women and girls.	3.034	3	0.386	$p > 0.01$
5. Religious attitude towards women and girl's education	13.702	3	0.003	$P < 0.01^*$
6. Unequal gender relations between male and female with in households	7.859	3	0.049	$p > 0.01$
7. Bride Price system	15.521	3	0.001	$P < 0.01^*$
8. Parents low level of education	20.196	3	0.000	$P < 0.01^*$
9. Early Marriage	94.225	3	0.000	$P < 0.01^*$
10. Circumcision and its rituals	91.060	3	0.000	$P < 0.01^*$

* $p < 0.01$

For instance, as it is shown on **Appendix- 1**, more than 90% of both the literate and illiterate women said that, the extent of influence of higher reproductive and domestic work on the education of females is strong and/or very strong. However, 39% and 1% of both the literate and illiterate women perceived that the extent of effect of unequal gender relation on girl's education is very strong and has no effect respectively. The remaining 60% of the respondents said that the extent of influence is moderate and/or strong. This implies that there is a common understanding between the literate and

illiterate women on the effects of these cultural practices on the status of women in general and on the education of girls in particular. This common understanding on the extent of effect of these cultural practices may result from their practical daily life experiences with in their households and in the community. On the contrary, the difference in the views among the literate and illiterate women on the majority of the items indicated on Table-5a may resulted from their differences in the level of comprehending and analyzing the effects of the cultural practices from different perspectives.

Interviewed experts of Women Affairs Bureau also described that early marriage, female genital mutilation , higher house hold work of girls and gender inequality as the main socio- cultural problems of the society that hampered education of girls (WAB, 8/3/2010). In addition to these socio-cultural factors, officials of the Regional Education Bureau described that lack of awareness about the importance of girl's education hinders the girl's educational participation in the region. This implies that there was a difference in the opinion of literate and illiterate women about the effect of early marriage and circumcision. The majority of illiterate women believe that the effect of early marriage and circumcision on education of girls is not as much as the literate women do considered. This difference in the perception between the literate and illiterate women may be due to the difference in the awareness and understanding of the women on the effects of the stated cultural/traditional practices on an individual or on the community.

On the other hand, almost all of the respondent literate and illiterate women as well as interviewed experts and officials said that higher reproductive and domestic work of

women and girls, as well as unequal gender relations between male and females with in families are the main socio cultural practices that affect women and girls in the community.

However, the response of the focus group discussion participants seemed to deny the presence of cultural and traditional practices that affect women and girls with in their community. They said that,

“የሴቶችን ትምህርት ወደጎላ የሚያስቀር ምንም አይነት ባሕልም ሆነ ልምድ የለም። ይቅርና ኃይማኖታችን የሴቶችን ትምህርት ይደግፋል። ለምሳሌ ለመጥቀስ ቁርአን ትምህርት ቤት ወንድ እና ሴት ሕፃናትን ያካታል። ያለው ችግር ቤተሰብ ከትምህርት ቤቱ ጋር የተያያዙ ወጪዎችን፣ እንደ ተማሪዎች ደንብ ልብስ፣ መጽሐፍ ወዘተ መሸፈን/መግዛት ሳይችሉ ሲቀር ሕፃናት ቤት ይቀሩና እናቶቻቸውን ያገዛሉ። በቤት ውስጥ ያለው የሥራ ክፍፍል ለወንድ እና ለሴት ም ፍትሃዊ ነው። ወንዶች ከቤት ውጭ እና በሕብረተሰቡ ውስጥ ብዙ ኃላፊነት ስላላቸው በቤት ውስጥ ያለውን ስራ ሴቶች እንዲሰሩ ይጠበቃል። አላህ ሴትን የፈጠራት ባላጊ እና ቤተሰቧን እንድታገለግል ነው።” (FGD, 5/3/2010).

“There is no any cultural and traditional practice that hinders the education of girls. Even our religion supports the education of girls. The ‘Kuran’ school for example, includes both boys and girls. The only problem is if the family can’t afford school related expenses, such as uniform, books, etc. the children stay at home and support mothers. The division of household work between male and female is also fair and the females are supposed to work at home since the men have lots of duties outside home and in the community. A woman is also created by ‘Allah’ to serve her husband and the family” (FGD, 5/3/2010).

Furthermore, they also described the lower status of women and girls in such a way that, if there are a boy and a girl children in a family, the boy is entitled to get two-third ($\frac{2}{3}$) and the girl will take only one-third ($\frac{1}{3}$) of the inheritance up on the death of their parents. The assumption behind this distribution of wealth is that the girl will take the resource to other tribal group if she marries a man from a tribe different from her father's.

Similarly, the number of camel that will be given to families as compensation by the other party or a killer, for the death of a man is greater than that of a woman. It is 100 camels for the man and 50 camels for the woman (FGD, 5/6/2010). This implies the gender inequality and differences in the value given to male and female members of the community.

This difference in opinion between the focus group discussion participants and the rest of the respondents may be attributed to the difference in gender based sampling of respondents. That is, since all the participants of the focus group discussions were males, their response can be affected by either that they may not actually recognized the problems; had interest to maintain their dominating role, felt guilty and ashamed, and/or other related reasons. However, it is possible to understand that the response of the focus group participants implies the existence of cultural problem of gender inequality of values given as well as division of household tasks among men and female members of the community.

Their idea of religious encouragement of girls education is supported by scholars like Al-Hariri(as cited in Ziyn, 2004), that confirmed the contribution of Islamic religion on the promotion of formal education for children in general and women and girls in

particular. They support their arguments by referring the saying of Prophet Mohammed that "Every Muslim, male and female is required to seek for knowledge."

On the other hand, observation of two households revealed a different extent of division of domestic work between male and female household members with in literate and illiterate women families.

Observation of two families:-

My informal observation of two households, one of which is a literate woman's and the other is illiterate woman's family, also confirms that early marriage; higher reproductive and domestic work of women; and unequal gender relations between male and female within the households found to be the main socio-cultural problems that affect women and girls in the zone. From the physical appearance of the two women whom I visited, I could able to guess that they may have about similar age. However, the literate one has two children (one male and one female) and the illiterate woman has five children of whom two are female and three males. As it was lunch time, I had the chance to have lunch in both houses in each of the two visit days. Two of the girl children of the illiterate women are the third and fourth born children of the family and are about 14 and 12 years of old. The older girl had been cleaning the house and the two older boys were playing foot ball within their house compound, while we reached home. The father ordered the younger girl child to bring water to wash hands before and after we had the lunch. The boys also were called and entered for the lunch. The older girl child gave them water to wash their hands for the lunch. However, the mother distributed the food in an orderly manner. The food was first

served for the husband, then to me, thirdly for the boys, followed by the girls and after ensuring that the husband and the rest of the family have got his/her fill, the woman lastly took the leftover for herself. I could also able to observe that whether both or one of the husband and wife are literate or not, a wife and husband don't sit together and have a common meal around a table. The order of food distribution among family members is also the same within both the literate and illiterate woman's household. Although there were differences in the size and quality of their houses as well as household materials and equipment, I could also see a radio and television in both of the two houses that were visited. (9-10/3/2010)

Therefore, one can safely argue that early marriage, circumcision and its rituals, higher reproductive and domestic work of women and girls, as well as unequal gender relations between male and female members of the community are the main socio-cultural problems that affected women and girls in general and education of girls in particular. However, the perception on the extent of effect of these cultural practices, especially, early marriage, and circumcision and its ritual, on women and girls, significantly differed between literate and illiterate women. The literate women perceived the effect of these practices to be strong. Whereas, these cultural practices are perceived by illiterate women as if they have a moderate or no effect on women and girl children. This difference in perception may be resulted from differences in awareness and understanding of the effects of the traditional practices on an individual or the community. Although the division of domestic work between male and female children is fair and comparable with in the household of literate women, both the literate and illiterate women perceived that the effect of higher reproductive and

domestic work of women as well as unequal gender relations between male and female within households in the community to be strong. This result of fair division of work between boys and girls in rural communities appeared to be inconsistent with many other studies conducted both in our country and other developing countries. A study in the rural Egypt showed that girls do 85% of the household everyday jobs of children, whereas boys do only 15%. Therefore, the work load on the girls may usually result in lower school attendance, and achievement of the girls compared to boys in most communities of developing countries (Mishra, 2005). Girls have also often to travel long distances to fetch water and fire wood, as well as to look after their younger siblings. And even if they enrolled to school, they have little time to study and complete their homework and also are very tired to learn attentively in class (Asmaru, 2004; Usmani, 2004). This implies that the opportunity cost of schooling of girls with illiterate women's households is greater than those of the girls with in literate women's families. This is because, the value of the young child's contribution to his family in activities like, fetching water, herding animals, and taking care of younger siblings is significant in most of the developing countries like Mozambique and Mali(Fields, as cited in Wossenu, 2008). However, economic reason alone can't affect the education of children. This is because, a recent World Bank comparative study of 23 countries conducted by considering evidences from parents in poor families struggling with the decision as to whether to invest in their children's education- and from others already making heartbreaking sacrifices in order to do so (Mishra,2005).

On the other hand, many researchers have indicated that the low value given to the education of girls result in early marriage, and dropping out of school. In some

countries, like Somalia, traditionally early marriage is considered more important and highly valued than education (UNESCO, 1995). Therefore, this supports the present study of the perception of illiterate women.

On the other hand, increased awareness of women about gender equality and education of girls is believed to contribute for empowerment of a society and development of a nation. This fact is also pointed out by an official of the Regional Education Bureau as follows. “ በክልሉ የሴቶችን የትምህርት ተሳትፎ ለማሳደግ ለወላጆች እና ለሕዝቡ የግንዛቤ መስጨባጭ ኘሮግራሞችን መቀየስ አስፈላጊ ነው”(REB, 4/3/2010).

“Awareness raising programs for parents and the general public is an important strategy to enhance girl’s educational participation in the region.” (REB, 4/3/2010).

However, one of the mechanisms by which the awareness of a society can be enhanced is through media. “የሴቶችን አቅም ለማጎልበት ሚዲያ ወሳኝ ሚና ይጫወታል:: “(WAB, 8/3/2010). (Media plays a central role to empower women and girls) (WAB, 8/3/2010). Accordingly, the respondents of the study were asked about the frequency with which they get access to media and information sources.

Table-5b: Women's Access to Media and Information(%)

			Respondents' category		
			Literate	Illiterate	Total
How frequently do you listen to the radio	Almost every day	Count	59	28	87
		% within Respondents' category	62.1%	28.0%	44.6%
	At least once a week	Count	18	5	23
		% within Respondents' category	18.9%	5.0%	11.8%
	Less than once a week	Count	9	10	19
		% within Respondents' category	9.5%	10.0%	9.7%
	Not at all	Count	9	57	66
		% within Respondents' category	9.5%	57.0%	33.8%
	Total	Count	95	100	195
		% within Respondents' category	100.0%	100.0%	100.0%
How frequently do you watch television	Almost every day	Count	76	37	113
		% within Respondents' category	80.0%	37.0%	57.9%
	At least once a week	Count	12	24	36
		% within Respondents' category	12.6%	24.0%	18.5%
	Less than once a week	Count	2	5	7
		% within Respondents' category	2.1%	5.0%	3.6%
	Not at all	Count	5	34	39
		% within Respondents' category	5.3%	34.0%	20.0%
	Total	Count	95	100	195
		% within Respondents' category	100.0%	100.0%	100.0%

As can be seen from the Table-5b also on **Appendix-2**, 77(81%) literate women and 33 (33%) illiterate women do listen to radio programs almost in every day and/or at least once a week. Whereas, 9(9.5%) of literate women and 57 %(57) illiterate women not at all listen to radio programs with in a week. However, 76(80%) and 37 (37%) of literate and illiterate women respectively are reported to

watch TV almost every day. The table also shows that only 5(5.3%) of the literate and 34(34%) of the illiterate women do not at all watch TV in a week. However, the number of literate women who have access to magazines and news letter is reported to be very low. This may be due to lack of sufficient number and types of print information source media compared to radio and TV in the zone. Table-5c also indicates that there was significant difference on access to media and information between literate and illiterate women in the zone.

Therefore, one can argue that there is significant difference in access to media and information between literate and illiterate women in the zone. That is, literate women have more exposure and access to radio and TV media information than the illiterate ones.

Table 5c: Chi-square test Result of Women’s Access to Media and Information

Item	X ²	df	Sig.(2-tailed)	Level of Significance
How frequently do you listen to the radio	53.262(a)	3	0.000	. P<0.01
How frequently do you watch television	40.208(a)	3	0.000	. P<0.01

*p<0.01

Table-5d: Inter -Correlation Matrix of Access to Media and Extent of Influence of Cultural Practices

Spearman's rho		listening to radio	watching television	Early Marriage	Circumcision
How frequently do you listen to the radio	R	1.000	.220(**)	.276(**)	.279(**)
	Sig. (2-tailed)	.	.002	.000	.000
	N	195	195	195	195
How frequently do you watch television	R	.220(**)	1.000	.318(**)	.293(**)
	Sig. (2-tailed)	.002	.	.000	.000
	N	195	195	195	195
Early Marriage	R	.276(**)	.318(**)	1.000	.562(**)
	Sig. (2-tailed)	.000	.000	.	.000
	N	195	195	196	196
Circumcision and its rituals	R	.279(**)	.293(**)	.562(**)	1.000
	Sig. (2-tailed)	.000	.000	.000	.
	N	195	195	196	196

** Correlation is significant at the 0.01 level (2-tailed).

As it was indicated in Table-5a on page 61, the extent of influence of cultural/traditional practices significantly differ among educated and uneducated women. On the other hand, although it was observed during the home visits that there exists TVs and radios in the houses of both the literate and illiterate women, Table 5b on page 71, revealed that there is statistically significant difference in access to media/information among the two groups of women in favor of the literate ones. Among others, this may resulted from lack of time to give attention and follow up

the TV and radio broad casting programs due to the higher burden of taking care of a relatively larger number of children as shown in Table-1 on page 48 of this study. Therefore, it appears that education of women is a reasonable causal bond to correlate access to media/information and extent of influence of cultural practices on girl's education. Hence, in order to find a bivariate relationship between access to media / information and socio-cultural practice, access to media/ information through radio and through TV as well as early marriage and circumcision, which have relatively higher calculated Chi-square values, were respectively considered as the levels of analysis of the two variables, i.e., access to media/ information and cultural practices.

Accordingly, a Spearman's Rank Correlation examination was performed as shown in Table-5d on page 72. The table reveals that there are significant correlations between access to radio and TV information as well as between early marriage and circumcision. On the other hand, the table also indicates that access to radio and TV are significantly correlated with early marriage and circumcision. However, this correlations between early marriage and access to information through radio and TV at ($r = -.276$, $p < 0.01$) and ($r = -.318$, $p < 0.01$) respectively are weak and negative. Similarly, the correlations between circumcision and access to information through radio and TV at ($r = -.279$, $p < 0.01$) and ($r = -.293$, $p < 0.01$) respectively are weak and negative. Moreover, the Table indicated that the correlation between access to information through radio and TV at ($r = .220$, $p < 0.01$), and that exists between early marriage and circumcision at ($r = .562$, $p < 0.01$) are positive. This implies that access to media and information was found

out to be a significant predictor of the extent of effect of early marriage and circumcision. That is, higher access to media/information corresponded to lower extent of influence of early marriage and circumcision on women and girls. Although relationship does not necessarily imply causation of one over another, the women's access to media/ information had something to do with the extent of effect of early marriage and circumcision. A thorough effort is required to improve the women's access to media/ information. Table-5d also shows that the existence of one cultural practice can be a significant predictor for the existence of the other. Hence, early marriage predicts the existence of circumcision or vice versa. Therefore, why early marriage and circumcision correlated with access to media/ information could be an area of interest in future research in the zone.

4.6. Education of women and gender parity at the primary level of Education

Table -6a shows that there is a statistically significant difference of view between literate and illiterate women's families towards boys and girls as well as their preference in giving the children the chance of attending primary schools. However, both the literate and illiterate women perceived that the education being given in the primary schools helps to solve local problems (Please also refer to ***Appendix-3***).

Table-6a: A Chi-Square test Result of Women's Perception towards Education of Children

Item	χ^2	df	Sig.(2-tailed)	Level of Significance
Do you think that the education being given in primary schools helps the children to solve local problems?	3.529	2	0.171	$p>0.01$
In your opinion, for which of school aged children, should the chance of attending primary schools usually be given?	40.897	3	0.000	* $P<0.01$
Do you think that there is equal and fair division of household labor between male and female members of families in your community?	13.584	2	0.001	* $P<0.01$
Do you think that both boy and girl children have time to study and do their assignments after school hours?	4.569	2	0.102	$p>0.01$
In your opinion, which of the children are considered as intelligent, confident and competent by family members?	18.598	3	0.000	* $P<0.01$

* $p<0.01$

The Table also shows that there is no statistically significant difference in views between the respondents for the item related to household's gender division of labor as well as on giving after school spare time for the children to study and do their assignments with in the community. This similarity in the views of the respondents may result from a common understanding of the general cultural problem of gender based division of labor within the community.

However, Table-6b indicates differences in views between literate and illiterate women about their gender preferences of sending children to school. The table revealed that the majority (72%) of the literate women said that the chance of attending primary schools should be given to both boys and girls. Whereas, 65% of the illiterate women responded that the chance of attending primary schools should be given to the boys. This result obtained from illiterate women is inconsistent with previous studies carried out in different contexts. A survey study conducted by Gallup International indicated that out of the 50,000 interviewed people in 60

countries, 86% of the respondents have rejected the suggestion that education is more important for boys than girls (Mishra, 2005). Considering this survey study conducted in varied contexts, the result of this study is surprising and unexpected. On the other hand, 53% of the literate and 81% of the illiterate women respectively said that boys are considered more intelligent, confident and competent than girls by family members of the community. However, the large majority of both the literate 97% and illiterate 90% women believed that both the boys and girl children of the community don't have time to study and do their assignments after school hours. This result also confirms the Chi-Square result shown in Table 4a that there is gender inequality of division of labour and men's dominating status with in the society, which may be resulted from a higher influence of socio-cultural, believes and practices of the community. This implies that even if both the literate and illiterate women understood the value education of children, the influence of cultural values and practices over the attitude of literate women towards the education of girls is positive. However, the influence of cultural values and practices over the illiterate women is negative.

Table -6b: Attitude of women towards the Education of Children(%)

Item	Respondent Category	Response							
		Boys		Girls		Both		None	
		Count	%	Count	%	Count	%	Count	%
In your opinion, for which of school aged children, should the chance of attending primary schools usually be given?	Literate	22	22.9%	5	5.2%	69	71.9%	0	.0%
	Illiterate	65	65%	7	7%	27	27%	1	.1%
	Total	87	44.4%	12	6.1%	96	49%	1	.5%
In your opinion, which of the children are considered as intelligent, confident and competent by family members?	Literate	51	53.1%	7	7.3%	37	38.5%	1	1%
	Illiterate	81	81%	5	5%	13	13%	1	1%
	Total	132	67.3%	12	6.1%	50	25.5%	2	1%

The negative attitude of the community towards the education of girls is also described during interview of an education official as “ሴቶች ተወዳዳሪ እንዳልሆኑና እንደ ወንዶቹ ማጥናት እንደማይችሉ ይታመናል”(REB, 4/5/2010). (Girls are believed to be incompetent and that they can't study as boys) (REB, 4/5/2010).

This confirms that although both the literate and illiterate women positively perceived and valued the education given in the primary schools, the cultural and traditional values attached to male and female members of the community tends to influence the attitude of parents and education of children in favor of boys. However, literate women tend to send both school aged boy and girl children to school than illiterate women.

This result supports the argument that education is a major socio-economic factor that influences the behavior and attitude of an individual. In general, the higher the level of education of a woman, the more knowledgeable she is about the use of health facilities, family planning methods and the health of her children (CSA, 2006). Accordingly, it was indicated on Table-1 page 46, that the number of children that illiterate women have is much higher than those of the literate ones. That is, 87.5% of the literate mothers have 6 and less children, whereas, 68% of the illiterate women have 6 to 9 children. This may result from their difference in the educational/ literacy status of the women.

This result of the study is also supported by the 2005 national demographic and health survey of the country. That is, the level of fertility is inversely related to women's educational attainment. The number of children decreases rapidly from 6.1 children among women with no education to 2.0 children among women who have at least some secondary education.

On the other hand, the same study revealed that the women's fertility is also associated with wealth quintile as defined in terms of equality of control of resources. Women in the lowest wealth quintile have a total fertility rate of 6.6 children, which is twice as high as that of women in the highest quintile (3.2) (CSA,2006).

As it was indicated in this study that there are significant differences among the educated and uneducated women in their control over household income and resources, favoring the formers, the lower number of children of the target literate women population may also resulted from this factor.

However, there is a strong relationship between the economic status of the households and schooling of male and female children. For example, the net school attendance ratio(NAR) increases from 25% among students from poorer households(lower wealth quintile) in primary schools to 68% among students from richer households(highest wealth quintile)(Ibid). This may be resulted from the lower opportunity cost of the child's contribution to his family in activities such as fetching water, herding animals and taking care of younger siblings. The lower number of children within households also gives the chance of improved share of available food and nutritional condition, which determines the learning ability of the child. This in turn reduces the household work load of girl's and improves both their attendance as well as achievement status.

The findings of the present study generally support the suggestions that the education goal of girl's education has a significant effect on the other Millennium Development Goals. Accordingly, failure to achieve the goal of girl's education will set the nations up for almost certain failure on the other goals. This shows that women's education is an

essential tool and has manifold benefits ranging from improving productivity, income and economic development in the national level to a better quality of life on the individual (Taye, 2004). The result of the present study also proves the empowerment approach as important as that of ethnographic study conducted by Tigist(2009) in rural Ethiopia that uses a mixed approach involving survey of 133 rural house holds, participant observation in a primary school, semi-structured interview with teachers and community members that revealed, the welfare approach is important and worth doing to achieve development goals such as promotion of education as a measure towards the eradication of poverty.

CHAPTER- FIVE

SUMMARY, CONCLUSION and RECOMMENDATIONS

5.1. Summary

The major objective of this study was to assess the impact of women's education on empowerment as well as on gender parity at primary level of education in Jijiga zone.

Specifically, the study was intended to achieve the following objectives. These are to:-

- Assess the impact of education of women in Jijiga zone on empowerment, as measured by the level of women's participation in making decisions, and their control over household income.
- Examine the degree to which education of women in Jijiga zone creates difference in educational gender parity as measured by the number of school drop out and repeater children of the women.
- Examine impact of access to media/ information and influence of cultural practices in creating differences among women in their level of participation in decision makings, control over income, and proportion of school drop out and repeater children of the women in the zone.
- Explore whether education of women in the zone contributes to improve the gender parity at the primary level of education.

Accordingly, the following specific questions were formulated for investigation.

In general, the study addressed the following basic research questions:

- 1) Does education of women in Jijiga zone enhance the extent of women's participation in making decisions that can affect their lives?
- 2) Does education of women in Jijiga zone improve the level and balance of women's control over household income?
- 3) Does the number of school dropout and repeater children from among educated and uneducated women's households of the zone significantly differ?
- 4) Do factors such as access to media/information and influence of cultural practices create differences among educated and uneducated women in relation to, the level of participation in decision makings; control over household income and number of school drop out and repeater household member children?
- 5) What is the contribution of education of women in the zone towards improving the gender parity at the primary level of education?

There were 9 zonal administrative structures in Somali regional state. Out of these, Jijiga zone was purposively selected due to demographic, infrastructural and socio-cultural reasons. The zone is classified in to 6 woreda administration units, from which, two woredas, namely, Babile woreda and Jijiga woredas, were randomly selected.

The sample was drawn from the randomly selected two woredas of the zone. The target population was women who are born and living in the zone. The first group includes women who were educated/literate, i.e., at least completed first cycle primary education. The second category includes those women who are illiterate/ uneducated i.e., who never been to formal schools or dropped out before completing first cycle primary education.

In step one, Babile and Jijiga woredas were selected from among 6 woredas of the zone using a simple random sampling technique. In step two, depending on their availability, a total of 200 women that is, 100 literate and 100 illiterate women were selected randomly to participate in the survey. However, relatively high non-response rate was seen among participants of the literate/educated women than the illiterate once. Finally, 196 respondents returned a usable questionnaire. The response rate was 98 % .

Moreover educated/literate and uneducated/illiterate men for focus group discussions were selected and interviewed on convenience sampling technique. However, three experts from Women Affairs Bureau, and two officials from Education Bureau were purposefully selected for in-depth interviews. Informal observation of two households, i.e., a literate woman's and an illiterate woman's, homes was observed in order to better understand the context.

Questionnaire and semi structured interview questions were used to collect data. Some of the items in the questionnaire are adapted from instruments prepared by CSA (2005) for Demographic and Health Survey and the remaining are prepared by the student researcher by consulting related literatures. The questionnaires were field tested and commented by experts before they are used to collect data from the field.

To analyze the data, comparisons of frequencies, spearman's Correlation Coefficients were employed.

The analyses revealed that education of women enhances the extent of women's participation in decision makings. The participation of literate women in voluntary community groups is higher than that of the illiterate women. It also revealed that from

among those literate and illiterate women who participated in voluntary community groups, the tendency of assuming leadership positions is greater for literate women than that of the illiterate once.

On the other hand, the analyses of controlling over family income showed that husbands of the illiterate women had higher control over their household income than husbands of literate women. This implies that the balance and control over of household income of illiterate women tended to be lower than that of literate women. Therefore it was possible to infer from the analysis that education of women improves the balance and their control over of household income. However, it was found that both literate and illiterate women had equal and higher control over of managing the daily needs of households, despite the fact that equality of control over income and resources is more important for women's empowerment than equality of welfare. This is because; the higher levels are concerned with providing women with the means towards increased control over their own lives (Oxfam, 1994; UNDP.2003).

The result of the t-test analysis also revealed that there is statistically significant difference in the number of school drop out and repeater children who have literate and illiterate mothers. It showed that the number of school drop out and repeater children who have illiterate mothers is greater than those who have literate mothers. This may be resulted from the fact that the literate women provide more academic support to their children than illiterate women can do.

Among others, cultural believes and traditional practices are the major determinants that can affect the value and roles given to male and female members of a community or society. However, these culturally determined roles of men and women can be

influenced and changed through education, government policy, media images and opinion leaders (Kumar, 2005). Accordingly, the result of the Chi-square analysis on the perception of the respondents on the extent of influence of cultural and traditional practices on women and girls indicated that early marriage, circumcision and its rituals, higher reproductive and domestic work of women and girls, as well as unequal gender relations between male and females within households, are the major cultural and traditional problems that affect women and girls in general, and education of girls in particular. However, it was revealed that there is significant difference in the perception of literate and illiterate women on the extent at which some of these cultural and traditional practices affect women and girls of the community. Specially, the perception of literate and illiterate women on the extent of the effect of early marriage and circumcision and its rituals was significantly different. The literate women considered that the effect of these two cultural/traditional practices on women and girls is stronger. Whereas, for the illiterate women, their effect is moderate or have no effect at all on the women and girl children. This difference in perception may be resulted from differences in awareness and understanding of the effects of the traditional practices on an individual or the community. On the other hand, the result of the analyses showed that both the literate and illiterate women have similar perception on the division of household work between male and female, unequal gender relations between male and female household members, and parent's lower interest in formal education. They perceived that the effect of higher reproductive and domestic work of women and girls, and unequal gender relations between male and female within families are stronger. However, although it is not a sufficient evidence to generalize, it

was observed that the division of household work between boys and girls is fair and equal within literate woman's household than the illiterate woman's.

The analysis of the Chi-square on women's access to media and information also indicated that there is significant difference in access to media and information between literate and illiterate women in the zone. That is, literate women have more exposure and access to radio and TV media information than the illiterate once. However, the number of literate women who have access to print media such as magazines and news letter is reported to be very small. This may be due to lack of sufficient number and types of print information source media compared to radio and TV in the zone.

On top of this, Spearman's Rank Correlation Coefficient was computed to identify the existence, of relationships between variables of access to media/ information and extent of effect of cultural/traditional practices. The analysis revealed that there were statistically significant relation between access to media/ information and extent of influence of cultural/ traditional practices. Particularly, access to radio and TV media/ information significantly and negatively correlated with early marriage and circumcision. However, there were positive and statistically significant correlations between access to radio and access to TV media information; between early marriage and circumcision; as well as between that of higher reproductive and domestic work of women and girls, and unequal gender relations between male and females within households. The analyses also showed that there was no relation between access to media/ information and higher reproductive and domestic work of women/girls, as well as between access to media/ information and unequal gender relations of male and

female within families. The result of the correlation also revealed that, other than education, extent of influence of cultural/traditional practices and access to media/information are determinants that can affect the role of women and education of girls.

Finally, it was found out that although both the literate and illiterate women valued the education being given in the primary schools, their value for and preference to send boys and girl children differ significantly. That is, illiterate women tend to give a higher social value for boys and prefer the schooling of boys than either both or girl children alone. However, the literate women tend to give equal social value, and prefer the education of both boy and girl children.

On the other hand, since the literate women have more control over household income and resources as well as less number of children than the illiterate ones, the opportunity cost of household work of the children, specially the girl's tend to decrease. The share of available food among boys and girls improve, which in turn enhances the school attendance and achievement of the children.

This tendency and attitude of providing equal value and educational opportunity can play a significant role for the achievement of the Millennium Development Goals.

5.2. Conclusion

From the findings of the study, the following conclusions can be drawn:

- Women's education enhances the extent of women's participation in organized community groups and their tendency of holding decision making positions.
- Women's education also improves the balance and control of the women over their household income.

- Equality of control over income is more important for women's empowerment than equality of welfare.
- There are significant differences in the number of school drop out and repeater primary school children who have literate and illiterate mothers. That is, the number of school drop out and repeater children who have illiterate mothers are greater than those who have literate mothers.
- Higher reproductive and domestic work of women/ girls, unequal gender relations between male and female, early marriage as well as circumcision and its rituals are the main cultural and traditional practices that affect the status of women and girls in the zone.
- There is significant difference in access to media and information between literate and illiterate women in favor of the literate ones.
- Access to radio and TV media/information significantly correlates with extent of influence of early marriage and circumcision. Whereas, unequal gender relation between male and female household members is related with higher reproductive and domestic work of women and girls.
- Other than education, the difference in the status of literate and illiterate women can be a function of the differences in their perception on the extent of influence of cultural/ traditional practices and in their access to media/ information.
- Women's education contributes in improving gender parity at the primary level of the education system by developing an equal and positive attitude towards boys and girl children as well as equal opportunity for their schooling. It enables women

to give less number of births and provide them with better welfare and academic support for their children.

5.2. Recommendations

- In addition to the regular (day and evening) education programs, various alternative adult literacy programs for the community in general and for women in particular have to be established and encourage the participation of women in the programs so as to improve their literacy rate with in the zone.
- Identify illiterate women who have school aged children and having relatively lower household income, and support the women to work on income generating activities to improve their income. At the same time, arrange tutorial classes for their children to improve their academic achievement.
- Initiate, organize and strength both with in and out of school community groups that includes both male and female members of the community to create awareness and stand against harmful cultural and traditional practices affecting women and girls in the zone
- Strengthen local and traditional information dissemination mechanisms such as coffee ceremonies as well as establish community information centers in order to improve the women's access to media and information.
- Conduct further research to examine the cause- effect relationship between access to media and extent of influence of early marriage and circumcision on girl's education with in the zone.

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APPENDICIES

Appendix-1A-G Raw Data on Perception of Women on Cultural
Practices

Appendix- 2 Raw Data on Women's Access to Media/Information

Appendix-3 Raw Data Perception of Women on Education of Children

ppendix- 5 Questionnaire for Educated and Uneducated Women

Appendix-6 Interview Questions

**Addis Ababa University
School of Graduate Studies
Institute of Educational Research**

Questionnaire to be answered by literate and educated women working in different governmental, and private organizations with in Jijiga and Babile woredas of the Somali National Regional State of Ethiopia.

Purpose:

The purpose of this questionnaire is to collect first hand information on the impact of women's education on empowerment as well as on educational wastage in Jijiga zone. The potential contributions of education of women to the MDGs, particularly to improving educational gender parity will also be identified. Specifically, the questionnaire is intended to gather pertinent information to achieve the following objectives:

- Assess the impact of education of women on empowerment, as measured by the level of women's participation in making decisions, and their control over household income in the zone.
- Examine the degree to which educational background of women creates difference in educational wastage as measured by the number of school drop out and repeater children of the women.
- Examine impact of women's education and other possible factors that can create differences in the level of participation in decision makings, control over income, and proportion of school drop out and repeater children of the women in the zone.
- Explore whether education of women contributes to improve educational gender parity.

Your cooperation in providing relevant and candid information is very essential to the subject under investigation. Hence, you are kindly requested to give complete and accurate response to all questions.

Directions:-

- There is no need of writing your name.
- Use “√” mark to indicate your answer to questions in the scales
- Be brief (concise) and direct in responding to open ended questions.
- For questions with alternatives circle the letters of your choice.

3.1. General Information

1) Age

- A) 30 and below B) 31-40
C) 41-50 D) 51 and above

2) What is the highest educational level you completed?

- A) Primary first cycle (grade 1-4th)
B) Primary second cycle (grade 5th-8th)
C) Secondary (9th-10th)
D) Preparatory (11th-12th)
E) Tech./voc. certificate
F) University/college diploma
G) University/college degree or higher

3) Are you currently married?

- A) Yes B) No

4) How old were you when you first started living with him?

- A) Below 18 B) 19-24 C) 25-30 D) 31-36 E) 37 and above

5) What is your religion?

- A) Islam B) Orthodox Christian C) Protestant D) Other (Specify)-----

6) How many children do you have?

- A) 1-3 B) 4-6 C) 7-9 D) none

3.2. Women's Perception on Local Cultural and Traditional Practices and Educational Participation of Children

1) Do you think that the education being given in primary schools helps the children to solve local problems?

- A) Yes B) No C) Not Known

2) In your opinion, for which of school aged children, should the chance of attending primary schools usually be given?

- A) Boys B) Girls C) For Both boys and girls D) None

3) Do you think that there is equal and fair division of household labor between male and female members of families in your community?

- A) Yes B) No C) Not known

4) Do you think that both boy and girl children have time to study and do their assignments after school hours?

- A) Yes B) No C) Not known

5) In your opinion, which of the children are considered as intelligent, confident and competent by family members?

- A) Boys B) Girls C) Both boys and girls D) None of them

6) Socio-Cultural factors affecting education of children in the community.

Indicate your opinion on the extent of influence of each of the cultural and traditional practices on education of children by putting "√" mark in the column bellow.

Items	Very Strongly	Strongly	Moderately	Not at all	Not known
Pastoral way of life					
Parents low interest in formal education					
Fear of pregnancy and abduction					
Higher reproductive and Domestic Work of women and girls.					
Religious attitude towards women and girl's education					
Unequal gender relations between male and female with in households					
Bride Price system					
Parents low level of education					
Early Marriage					
Circumcision and its rituals					

7) What other cultural and traditional practices of the community do you think that affect education of children in general and girls in particular?-----

3.3. Participation in Decision Makings and Control over Household Income

1) Do you think that most of the educated women in your community usually work away from home?

- A) Yes B) No C) Not Known

2) In what form are you paid?

- A) cash only
B) cash and kind
C) in kind only
D) not paid

3) Are you voluntarily participating in community groups such as clubs, and/or associations?

- A) Yes B) No C) Not Know

4) If your answer to the above question is "Yes", Are you playing a leadership role like chair person, secretary, etc.?

- A) Yes B) No C) Not Sure

5) How do you rate the extent of your participation in the groups?

- A) At a small extent
B) At a great extent
C) At a very great extent
D) Not at all

	Mainly the woman=1 Mainly husband/partner=2 Woman and husband/partner jointly=3 Someone else=4
6) In your opinion, who decides how the money an educated woman earns will be used?	1 2 3 4
7) In your opinion, who decides how the woman husband's/partner's earnings will be used?	1 2 3 4
8) In your opinion who usually makes decisions about making major household purchases?	1 2 3 4
9) In your opinion, who usually makes decisions about making purchases for daily household needs?	1 2 3 4
10) In your opinion, who is usually deciding on the education of the children?	1 2 3 4

3.4. Access to Media and Information

No	Type of media	Almost every day = 1 At least once a week= 2 Less than once a week= 3 Not at all= 4
1	How frequently do you read newspapers or magazines	1 2 3 4
2	How frequently do you listen to the radio	1 2 3 4
3	How frequently do you watch television	1 2 3 4

4) Have you ever attended training or workshop on the issues of gender and the importance of educating girl children?

A) Yes B) No C) Not know

5) If your response to the above question is "Yes", who organized the workshop/training?

A) Women Affairs office B) Education offices C) Religious institutions
D) Others (Please specify) -----

**Addis Ababa University
School of Graduate Studies
Institute of Educational Research**

Interview questions prepared for Educated and uneducated men, religious leaders, and education and women affairs officials.

I) Questions for focus group discussions with religious leaders, and husbands

Name of the Woreda:-----

Number of Participants:-----

Date of the Interview:-----

Time the Interview Started:-----

- 1) Is there any traditional practice in your community that prevents education of children in general and girls in particular?
- 2) Do you think that children whose mothers are educated (have at least completed primary schools) have better school enrolment and achievement status than those from uneducated once?
- 3) What other factors do you think are affecting education of the children?
- 4) In your opinion, is there equal and fair division of household work between male and female family members in your community?
- 5) In your opinion, are there traditional practices that hinder the participation of women in decision makings about major household as well as community issues on equal basis with men? Do both educated and uneducated women equally participate in decision makings at all levels and control over household income?
- 6) What roles have local institutions, such as Mosques, Churches and Idlers, been playing to promote gender issues and education of the children?
- 7) What factors other than traditional practices, do you think have an effect on women's participation in household and community affairs and control over household income?

II) Interview questions for regional, zonal and Woreda Education Officials

Number of Participants:-----

Date of the Interview:-----

Time the Interview Started:-----

- 1) What is the status of primary education in the region in general and in Jijiga zone particular?
- 2) What are the main socio-economic, cultural and / or political factors that have enhanced or hindered the education of children, especially girls in the zone?
- 3) What has the role of the government and / or other stakeholders been to improve schooling of children and educational gender parity in the zone for the past three years?
- 4) What efforts have been carried out by your office to encourage and create model female teachers?

III) Interview questions for regional and Woreda Women's Affair Bureau Officials

- 1) Do you think that the economic, social and political status of women in the region have shown improvement in the past few years?
- 2) Are there equal educational and employment opportunities between male and female inhabitants of the zone/woredas?
- 3) What are the main cultural and traditional constraints that affected the education of girls in the zone/ woredas?
- 4) What local and regional factors contribute for unequal social status of male and female members of the community?
- 5) What do you think about the contribution of education in improving the participation of women in decision makings and their control over household income?
- 6) What roles has your office been playing to empower women for the past three years?
- 7) What do you think are other sources or means that enabled women in the zone to be empowered?

Literature Review Outline

2.1. The Concept of Gender in Development

2.1.1 Women's Empowerment Approach to Development

2.1.2. The Purpose of Women's Education

2.1.3. Women's Education and Empowerment

2.2. Policy Frameworks to Enhance Education of Women and Girls in Ethiopia.

2.3. Socio-Cultural Factors Affecting Education of Women and Girls in Pastoral Communities of Ethiopia

2.3.1. Parental Attitude to Girls Education

2.3.1.1. Pastoral Way of Life

2.3.1.2. Religion

2.3.1.3. Cost of Schooling

2.3.1.4. Employment Prospect

2.3.2. Harmful Traditional Practices

2.3.2.1. Early Marriage and Bride Price System

2.3.2.2. Teenage Pregnancy and Sexual Harassment

2.3.2.3. Child Labor

2.4. Strategies to Enhance Education of women and girls

**Addis Ababa University
School of Graduate Studies
Institute of Educational Research**

Questionnaire to be answered by illiterate women who are living in Jijiga and Babile woredas, of the Somali National Regional State of Ethiopia.

Purpose:

The purpose of this questionnaire is to collect first hand information on the impact of women's education on empowerment as well as on educational wastage in Jijiga zone. The potential contributions of education of women to the MDGs, particularly to improving educational gender parity will also be identified. Specifically, the questionnaire is intended to gather pertinent information to achieve the following objectives:

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C) 41-50 D) 51 and above

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- A) Yes, B) No

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4) What is your religion?

- A) Islam B) Orthodox Christian C) Protestant D) Other(Specify)-----

5) How many children do you have?

- A) 1-3 B) 4-6 C) 7-9 D) none

3.2. Women's Perception on Cultural and Traditional Practices and Educational Participation of Children

1) Do you believe that the education being given in primary schools helps the children to solve local problems?

- A) Yes B) No C) Not Known

2) In your opinion, for which of school aged children, should the chance of attending primary schools usually be given?

- A) Boys B) Girls C) For Both boys and girls D) None

3) Do you think that there is equal and fair division of household labor between male and female members of families in your community?

- A) Yes B) No C) Not known

4) Do you think that both boy and girl children should have given time to study and do their assignments after school hours?

- A) Yes B) No C) Not known

5) In your opinion, which of the children are considered as intelligent, confident and competent by family members?

- A) Boys B) Girls C) Both boys and girls D) None of them

6) Socio-Cultural factors affecting the education of children in the society.
 Indicate your opinion on the extent of influence of each of the cultural and traditional practices on education of children by putting “√” mark in the column below.

	Items	Very Strongly	Strongly	Moderately	Not at all	Not known
1	Pastoral way of life					
2	Parents low interest in formal education					
3	Fear of pregnancy and abduction					
4	Higher reproductive and Domestic Work of women and girls.					
5	Religious attitude towards women and girl's education					
6	Unequal gender relations between male and female with in households					
7	Bride Price system					
8	Parents low level of education					
9	Early Marriage					
10	Circumcision and its rituals					

7) What other cultural and traditional practices of the community do you think that affect education of children in general and girls in particular?-----

3.3. Participation in Decision Makings and Control over Household Income

- 1) Do you think that most of the uneducated women in your community usually work at home?
A) Yes B) No C) Not Known

- 2) In what form are you paid?
A) cash only
B) cash and kind
C) in kind only
D) not paid

- 3) Are you voluntarily participating in community groups such as clubs, and/or associations?
A) Yes B) No C) Not Sure

- 4) If your answer to the above question is "Yes", are you playing a leadership role like chair person, secretary, etc.?
A) Yes B) No C) Not Sure

- 5) How do you rate the extent of your participation in the groups?
A) At a small extent
B) At a great extent
C) At a very great extent
D) Not at all
D) Not at all

	Mainly the woman=1 Mainly husband =2 Woman and husband jointly=3 Someone else=4
6) If an uneducated woman earns income, who do you think decides how the money she earns will be used?	1 2 3 4
7) In your opinion, who decides how the woman husband's earnings will be used?	1 2 3 4
8) In your opinion who usually makes decisions about making major household purchases?	1 2 3 4
9) In your opinion, who usually makes decisions about making purchases for daily household needs?	1 2 3 4
10) In your opinion, who is usually deciding on the education of the children?	1 2 3 4

3.4. Access to Media and Information

No	Type of media	Almost every day = 1 At least once a week= 2 Less than once a week= 3 Not at all= 4
1	How frequently do you listen to the radio	1 2 3 4
2	How frequently do you watch television	1 2 3 4

3) Have you ever attended training or workshop on the issues of gender and the importance of educating girl children?

A) Yes B) No C) Not know

4) If your response to the above question is "Yes", who organized the workshop/training?

A) Women Affairs office B) Education offices C) Religious institutions
D) Others (Please specify) -----

Annex- Perception of Women on Education of Children

Items	Respondent's Category				Total		
	Literate		Illiterate				
	Count	% within Respondents' category	Count	% within Respondents' category	Count	% within Respondents' category	
Do you think that the education being given in primary schools helps the children to solve local problems?	Yes	87	90.6%	82	82.0%	169	86.2%
	No	9	9.4%	17	17.0%	26	13.3%
	Not known	0	0.0%	1	1.0%	1	0.5%
	Total	96	100.0%	100	100.0%	196	100.0%
In your opinion, for which of school aged children, should the chance of attending primary schools usually be given?	Boys	22	22.9%	65	65.0%	87	44.4%
	Girls	5	5.2%	7	7.0%	12	6.1%
	For Both boys and girls	69	71.9%	27	27.0%	96	49.0%
	None	0	0.0%	1	1.0%	1	0.5%
Total	96	100.0%	100	100.0%	196	100.0%	
In your opinion, which of the children are considered as intelligent, confident and competent by family members?	Boys	51	53.1%	81	81.0%	132	67.3%
	Girls	7	7.3%	5	5.0%	12	6.1%
	For Both boys and girls	37	38.5%	13	13.0%	50	25.5%
	None	1	1.0%	1	1.0%	2	1.0%
Total	96	100.0%	100	100.0%	196	100.0%	

Appendix-2 *Row Data on Women's Access to Media/ Information*

		Respondent Category				Total	
		Literate		Illiterate			
		Count	% within Respondents' category	Count	% within Respondents' category	Count	% within Respondents' category
How frequently do you watch television	Almost every day	76	80.0%	37	37.0%	113	57.9%
	At least once a week	12	12.6%	24	24.0%	36	18.5%
	Less than once a week	2	2.1%	5	5.0%	7	3.6%
	Not at all	5	5.3%	34	34.0%	39	20.0%
Total		95	100.0%	100	100.0%	195	100.0%
How frequently do you watch television	Almost every day	76	80.0%	37	37.0%	113	57.9%
	At least once a week	12	12.6%	24	24.0%	36	18.5%
	Less than once a week	2	2.1%	5	5.0%	7	3.6%
	Not at all	5	5.3%	34	34.0%	39	20.0%
Total		95	100.0%	100	100.0%	195	100.0%
How frequently do you read newspapers or magazines	Almost every day	5	5.3%	-	-	5	5.3%
	At least once a week	18	18.9%	-	-	18	18.9%
	Less than once a week	28	29.5%	-	-	28	29.5%
	Not at all	44	46.3%	-	-	44	46.3%
Total		95	100.0%	-	-	95	100.0%

Declaration

I, the undersigned candidate, declare that is my original work and has not been presented for degree in any other university , and that all sources of materials used for the thesis have been duly acknowledged.

Name: Solomon Bekele

Signature: _____



Date of submission: _____

5/7/20