

**ADDIS ABABA UNIVERSITY
SCHOOL OF GRADUATE STUDIES**

**GENDER DISPARITY IN HIGHER EDUCATION IN ETHIOPIA:
THE CASE OF ADDIS ABABA AND HARAMAYA UNIVERSITIES**

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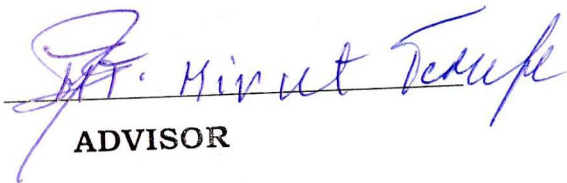
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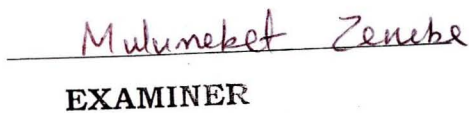
Gender Disparity in Higher Education in Ethiopia:
The Case of Addis Ababa and Haramaya Universities

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Apart from me you can do nothing. John 15:5

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Abbreviations Used in this Thesis

AAU: Addis Ababa University

CGPA: Cumulative Grade Point Average

DVV: Deutschen Volkshochschul-Verbandes (German Adult Education Association)

EFA: Education For All

EGSECE: Ethiopian General Secondary Education Certificate Examination

EHEECE: Ethiopian Higher Education Entrance Certificate Examination

ESDP I: Education Sector Development Program I (1997-2002)

ESDP II: Education Sector Development Program II (2002-2005)

FAWE: Forum For African Women Educationalists

FDRE: Federal Democratic Republic of Ethiopia

FGD: Focus Group Discussion

GPA: Grade Point Average

GPI: Gender Parity Index

HE: Higher Education

HU: Haramaya University

IIZ: Institut für Internationale Zusammenarbeit (Institute for International Cooperation)

MA: Master of Arts

MDG: Millennium Development Goal

MOE: Ministry of Education

PhD: Doctor of Philosophy

UN: United Nations

UNESCO: United Nations Educational, Scientific and Cultural Organization

UNFPA: United Nations Food Program Agency

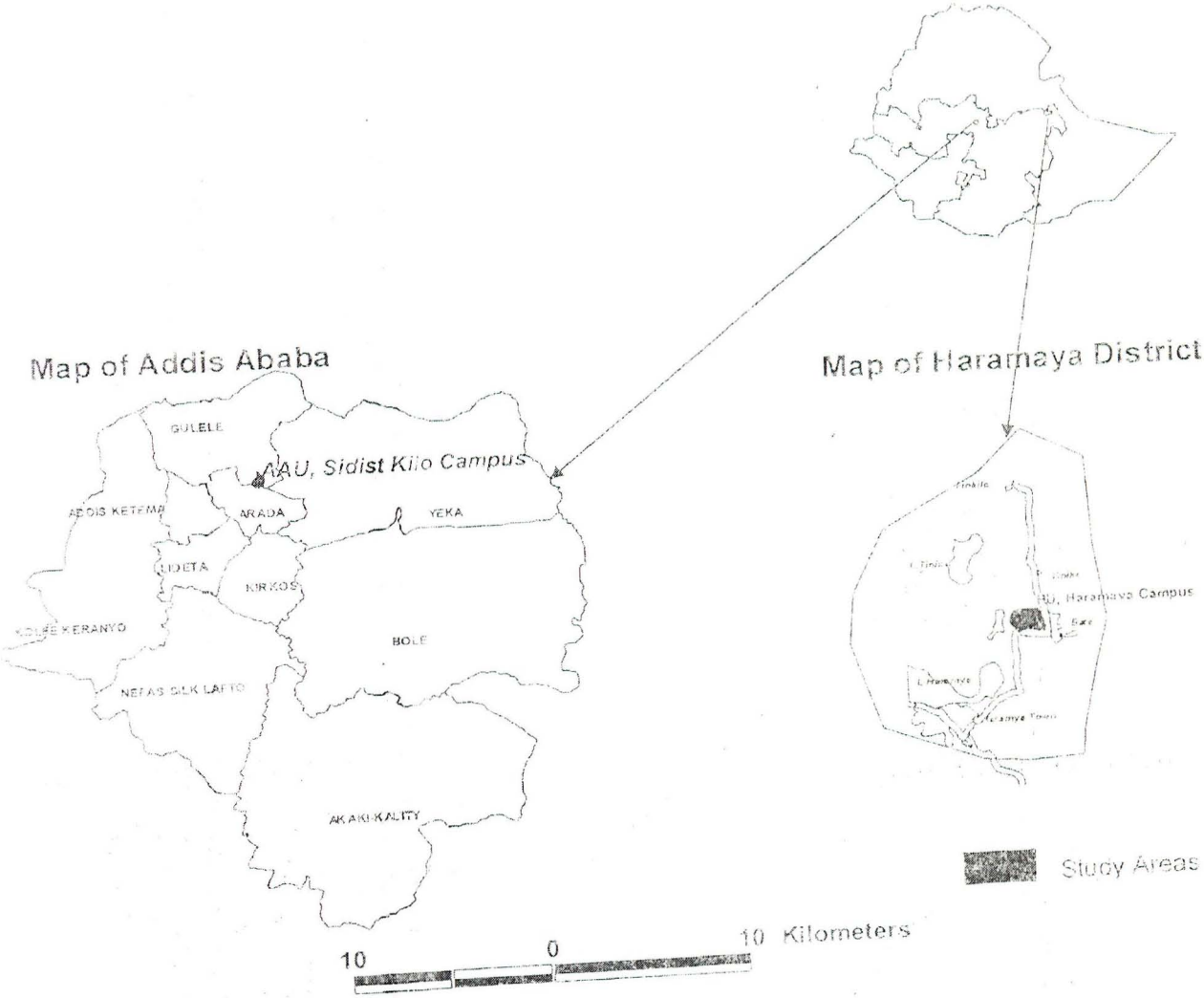
USA: United States of America

Abstract

The purpose of this study was to identify some forms and basis of gender disparity in higher education in Ethiopia by taking AAU and HU as case study areas. The study was a cross-sectional investigation which involves quantitative inquires through archival research and an investigation through qualitative study methods using interviews, focus group discussions and observations conducted on the universities' community (students and staff members in both sexes). The data are organized and analyzed using basic qualitative methods such as tabulations showing percentages and quoting field narrations. The result indicated that females as regular students were very under-represented in both study areas. Such under-representation goes from bad to worse as the level of education proceeds up the ladder.

The study has shown that female students suffer from deprived academic base, gender-specific problems, sexual harassment and affirmative action policy which are acting against females as university students. To ameliorate the existing situation the study suggested in a way of conclusion that both males and females should fairly involve in the cumbersome domestic chores, anti-sexual harassment policy should be adopted and strictly implemented in the universities and the affirmative action policy in use ought to be implemented appropriately so that the existing gender disparity in university education could be alleviated.

Map 1. Map of Study Areas



Source: Ethiopian Mapping Agency

CHAPTER ONE

INTRODUCTION

1.1 Background

There is a strong recursive relationship between economic development and education. The level of education in any country is determined by the level of economic growth and development. Education, in turn, contributes to economic growth, increases productivity of individual worker, contributes to the minimization in inequalities in economic distribution and alleviation of poverty, improves the health status of the society, and contributes to population reduction and toward a more “cultured” and politically aware society (Trufat, 1998). Thus, economic growth without improvement in human resource, which encompasses almost a similar proportion of males and females, is unthinkable. This is a global fact for renowned world figures hardly deny it, at least in principle, which can be evident from the ambitious statement made on March 3, 2005 by the former UN Secretary General, Kofi Annan. He states that with out achieving gender equality for girls in education, the world has no chance of achieving many of its ambitious health, social and development targets it has set for itself (Jellema, 2005).

When we come to the issue in Ethiopia, forget their educational status, women’s numerical and productive share is not less than that of males. According to Trufat (1998:141), women in Ethiopia constitute about 50% of the population and contribute about 50% to subsistence production. However, they are subject to gender discrimination in every aspect of their life. They do have less access to education and employment. They are subject to multifarious socio-cultural obstructions. They travel long distance to bring water and fuel wood; they cook in poorly ventilated houses which expose them to risks of contracting eye disease and blindness which, in turn, is extremely worse against their education.

Educating females, chiefly in the higher ladders, is an unparalleled substitute, at least I trust, to evade every socio-culturally rooted hurdle against females and contribute to considerable productivity and societal well being. Despite these facts, however, the current status of females' participation in higher education in Ethiopia is badly weak as compared to that of males. Worse still, the issue seems that it has attracted inadequate research and development attention. As to Bunyi (2004), for example, development agencies such as the World Bank held the view that basic education was sufficient for the development needs of developing nations of Africa and elsewhere. This followed economic analysis that had shown that investment in primary education yielded higher returns to society while investment in higher education yielded higher return to the individual (Bunyi 2004). Consequently, African higher education institutions, says Bunyi, gain little financial support from these agencies at a time when they were experiencing considerable expansion in student populations. I retain this because the situation with regard to the circumstances of Ethiopian higher educational institutions hardly escapes the facts about African higher educational institutions. With little resources and/or financial support, managers of higher education institutions did not give much thought to gender issues or gender disparity issues at best.

Gender disparity issues in developing nations' higher education, in which Ethiopia is absolutely a part, appears to hardly receive necessary international attention. United Nations' championed development goals such as Education for All (EFA) by 2020 lay emphasis on basic education and even articulated gender equity goals (IIZ/DVV, 2005). Consequently, while primary and to some extent even secondary education gender parity issues have received considerable analytical, research and programming attention in Ethiopia, the same cannot be said about higher education gender disparity issues. Yet, educational statistics in Ethiopia indicate that the higher up the educational ladder you go the wider the gender disparities in favor of males become.

In this study, I would provide a statistical data analysis of gender disparity in Ethiopian higher education as viewed from AAU and HU. I would also provide some discussion of the barriers to female students' participation and retention in higher education in the country.

The paper is organized in to six chapters. The first chapter treats the introductory parts of the study. These include background, statement of the problem, guiding questions, objectives, significance, scope and limitation of the study. The research methodology and fieldwork experience are also part of this chapter. Chapter two is all about the theoretical framework of the study and review of the related literatures. The third chapter presents brief description of the study areas. Chapters four and five concern the findings of the study. The fourth chapter deals with the statistical analysis of gender disparity. In line with this, its concerns are the enrolment, academic performance and graduation of regular undergraduate and postgraduate degree students of the universities under study. It also treats the situation of gender disparity found in the last few years' academic dismissal of regular undergraduate degree students of the universities in focus. The concern of chapter five is the causes of gender disparity in university education. This chapter deals with four major barriers to female students to equally compete with males in university education. These are deprived academic base of female students, gender socialization, sexual harassment and the paradox of affirmative action in university education. The former three factors are found to be resulted from deep-rooted socio-cultural conditions existed in many parts of the country. The latter factor, on the other hand, is found to be the result of inappropriate policy implementation pertaining to females' education. The last chapter treats summary of the paper and a conclusion that draws the treated findings to a close.

1.2 Statement of the Problem

Gender disparity in higher education has multifarious forms and sources which ought to be investigated with enthusiastic concern and vigor. A careful

review of available relevant literatures show that the disparity exists in application, admission, retention, dismissal, performance, field choice, graduation and staff composition among others. Although the prevalence of these disparities can be central questions to research and policy implementation, it seems that the issue has received insufficient research and policy attention. Even more problematic is that the disparity substantially mounts in favor of males as the level of education progresses up the ladder, which, in turn, can also easily lead to several questions. In this study, the following general questions constituted the focus of the investigation.

1. What forms of gender disparity prevail in the higher educational institutions in focus?
2. How does gender disparity get manifested as the level of education proceeds up the ladder?
3. What factors are responsible for the gender disparity found in these higher educational institutions?

1.3 Objectives of the Study

1.3.1 General Objective

The general objective of the study was to understand the forms and causes of gender disparity in higher education in Ethiopia based on the realities manifested in AAU and HU.

1.3.2 Specific Objectives

The specific objectives of the study were to:

1. find out whether there is gender disparity in enrolment in the universities under discussion,
2. uncover whether there is gender disparity in academic dismissal from the universities,
3. look at the trait of gender disparity in academic performance in the universities,
4. explore any gender gap portrayed at the completion of a program of study in these universities, and

1.6 Limitations of the Study

This study was a case study. As in any case studies, the study relies on descriptions. Although this case study required me to spend a length of time in the field in order to capture depths and details, I had only a limited time in some research settings. Except on two occasions, panel discussion and public lecture made on gender issues at HU during my fieldwork at the university, observations were mostly limited to modest forms and most information was obtained through interviews and focus group discussions. During focus group discussions local languages were used in accordance with my informants' wish. But this might not be the severe defect of the research as I had insisted to obtain reliable data on the topic by giving my informants as much freedom to express their ideas about the issue as possible.

Studying gender disparity cannot get over unless the effect of education on the life of females is understood. There are indications that equal level of educational attainment for females and males can not bring similar returns in terms of power, prestige and employment. This study did not look into this important area though I suggest that it needs to be studied quite exhaustively.

To wind up, I believe that it would have been more essential had this research encompassed all higher learning institutions in the country along with all the education programs they run. Nevertheless, my study was financially and temporally incapacitated to do so for which I was compelled to consider the regular undergraduate and postgraduate degree programs pertaining to some forms and causes of gender disparity in the universities in focus. The same is true with regard to the number of interviews and focus group discussions utilized, i.e. they were limited owing to financial and time constraints.

1.7 Research Methodology

This section presents the methodology followed to undertake the study. What distinguishes disciplines is not the issue they deal with but the way they deal with it. That is, methodological canons are largely discipline-specific and vary

widely even within some disciplines. Every discipline has its own ways for the purpose of investigation of a given problem. To this end, it seems well to give a description of the methods used in the collection of relevant data for this research, which I shall describe the most important ones turn by turn.

1.7.1 Picking the Area and the Topic

The choice of an area and a research topic can be made in several ways. One may be primarily interested in a particular geographic area and then develop a research topic appropriate to that area. In other cases one's primary interest may lie in a particular topic, say for example, gender disparity in higher education and the geographic area is chosen for its special relevance to the topical interest. In both these situations, however, the choice of one's first fieldwork project usually stems from reading and other work done in the course of undergraduate and graduate training.

In this connection, the choice of my research site and the topic resembles the latter case that I was primarily interested to do a research on gender disparity in higher education in Ethiopia and selected the two sites because of their special relevance to the topic. They were relevant because the research process entails digging the situation of gender disparity in education just by going through the undergraduate degree to the postgraduate PhD levels. To this end, there was no any other higher educational institution in Ethiopia which could suffice this purpose except for AAU and HU. HU itself was quite premature in its PhD program for it has got, for the first time in its history, only three male graduates from this program of study in February 2007.

The initial fact which instigated me to do a research on gender issue, of course, goes back to the inspiration I have got last year while I was doing a fieldwork for Research Methods in Social Anthropology. While then, I have done fieldwork on the role and status of women at Wasarbi Basi, southwestern Shawa zone, with my colleagues that the finding of the study told me that women were victims of socio-culturally rooted impediments in all corners of life, especially education. Recognizing this fact, I talked to my self saying, "What does the

situation of females look like, especially in higher education?" Based on this fact, I have investigated the hitherto produced theses in Social Anthropology. And I observed that gender issues in anthropological studies in Ethiopia are marginally addressed issues. According to Gebre (2006:9-10), only 11.7% (3 of the total 127) MA theses which have been produced on different thematic areas between July 1993 to December 2005 in anthropological studies were done on gender issues, but not on gender in relation to higher education. Thus, from this vantage point the issue seems unexplored, at least in relation to anthropological studies in Ethiopia. This would enable me to discover new findings of high academic and policy relevance and to avoid unnecessary research duplication. Briefly, thus, it was this situation which triggered me to frame the present topic which only the two research sites selected could suffice.

1.7.2 Design

The main concern of this study was to investigate the forms and causes of gender disparity in university education. A case study approach integrating the use of indicators and qualitative methods was utilized to undertake the study. Quantitative indicators on enrolment, dismissal, performance and graduation were used to obtain useful data to disclose the conditions under which gender disparity in the universities prevails. Nonetheless, it is recognized that the use of indicators may not illuminate why gender disparity exists in Ethiopian higher education since they merely focus on identifying whether or not gender disparity exists.

Thus, the study included qualitative methods of data collection to forge a clear understanding of the forms and sources of gender disparity as viewed from the reflection of those who have undergone the situation. The procedures followed to conduct the research include:-

- Review of related literature,
- Over all design of the study,
- Visits to relevant authorities in the universities to secure permission and select participants,

- Data collection and analysis, and
- Writing up of the final version of the thesis for verifications and the ultimate submission.

1.7.3 Data Collection

Anthropology is not a set of questionnaires which are handed over, filled out, and handed back to be analyzed. Most of anthropologists' time is spent sitting around waiting for informants, doing everyday jobs, attempting for sharing talks being within a given socio-cultural settings, and observing facts or baseline data which are culturally mediated, among others. The facts of anthropology, as to Rabinow (1984:150), are the materials which the anthropologist has gone to the field to find. These facts cannot be collected as if they were rocks, picked up and put in to cartons and shipped home to be analyzed in the laboratory. They are rather interpretations obtained through fieldwork or a process of inter-subjective construction of liminal modes of communication. Inter-subjective because the subjects are more than one who do not share a common set of assumptions, experiences, or traditions and their construction is a public process.

In this connection, the methods of data collection used for this study were interviews, focus group discussions, and series of observations. Interviews were guided by some questions assumed important. Conversations via unstructured interviews were employed. This was done presuming that grasping essential data that couldn't otherwise be possible through other techniques would become at ease. The interviews and focus group discussions made at HU were very opportunistic because it was while the university was conducting series of panel discussions and public lectures on gender-specific and female students' problems. During observations, gender-specific thoughts and feelings aired by both female and male students, the services available for female students, the lecture and toilet room settings, offices established to ameliorate gender related problems, the nature of dormitory and cafeteria services, and the like were explored.

Five key informants, three being students and the other two were university officers, who were very knowledgeable in relation to the study, were selected and interviewed as sources of data. These key informants were the main sources of the qualitative data obtained during the fieldwork of the study. One of the mainstays of my fieldwork was the use of key informants as sources of information about what the fieldwork has not or cannot experience. Moreover, they were sources of explanation for issues that the fieldwork has actually witnessed. FGDs were arranged to understand the way students view gender disparity in education in the university they pursue their study. First year, second year, third year and postgraduate female students as well as third year male students were the primary participants in the FGDs. I believe, FGDs have advantages in that participants hear each other's response and get stimulated to voice important data. Thus, it is a highly efficient qualitative data collection technique as one can gather necessary information from a group of people in short period of time rather than conducting individual interviews. These all were done besides undertaking archival research to collect quantitative indicators of gender disparity pertaining to the universities regular degree programs. Generally, the fact that data were collected from different sources was meant to increase the creditability and validity of the information provided by the key informants. Such kind of approach could be claimed as methodological triangulation in qualitative study. For all, the techniques and participants utilized to collect relevant data are summarized below.

Data Collection Techniques	Total	Participants	
		M	F
Key informants' interview	5	2	3
Semi-structured interview	13	3	10
Unstructured interview	9	7	2
Focus group discussion	7	2 FGDs	5 FGDs

1.7.4 Data Management and Analysis

I did fieldwork at the universities and maintained detailed field notes, which were strengthened and reflected up on every day during the research. The

research questions outlined at the beginning of the fieldwork provided the general framework for data organization. Surprisingly, these questions were supplemented by questions generated during the process of my fieldwork. This was so in order to obtain further information about the study. As the study has two central themes, forms and causes of gender disparity, two separate files were created to enhance the progress of data collection. The collected data were analyzed using tables and percentages. The tables were used chiefly to show and clarify some trends in the enrolment, academic dismissal, academic performance and successful graduation of students.

1.8 Fieldwork Experience

Doing fieldwork is not merely necessary but a requirement in anthropological research (Barret, 1984). Being oriented with anthropological perspectives, I did essential fieldwork (lasted from December 2006 to May 2007) at the sites understudy to gather reliable data for the research. From this, extensive time was spent on investigating archival sources and doing qualitative inquires. It was my fieldwork which enabled me a lot to get five key informants (four of them from HU and the other one from AAU) who were assumed to have relevant knowledge in relation to my research. For all, the fieldwork situations carried out at the two sites are summarized below chronologically.

December 2006 to February 2007

During this period, I was collecting available gender disaggregated data on students' enrolment, academic dismissal and graduation from AAU's registrar office. Gender disaggregated data on administrative staff members of the university along with their level of education and type of occupation was also collected during this period. This was done after securing all the necessary permissions. During this period, data on academic performance and academic staff was not found because of its own reason. That is, in the former case, gender disaggregated data on students' academic performance was not found in the university's registrar office though I tolerated even for about three months. In the latter case, I felt that it was to the dismay of the concerned

office in the university to reciprocate my formal request for statistical data on the current academic staff members of the university. After heedlessly wasting series of quite intolerable appointments, the secretary of the concerned office eloquently said, "Academic staff list is by no means given to students". As a result, I opted to exclude the condition of gender composition of the staffs of the university from the study.

It was during this period that FGDs and interviews with AAU students were done. The FGD done was one each with undergraduate female and male students which sums up 16 participants. Interviews were made with 8 females and 12 males on AAU main campus.

March-April 7, 2007

This period was the fieldwork period at HU, on the Haramaya campus. On my first day entry to the campus, March 15, 2007, I faced severe temptation. It was on Sunday in the evening that I arrived at the campus routing from Addis Ababa, after traveling for about 510 kilometers. Unfortunately, university officers were not in office to let me get permission. The reason why I directly arrived on the campus rather than arriving at some nearby towns was, of course, owing to the fact that the campus is far away from the nearby towns: Harar (20 kilometers) and Dire Dawa (40 kilometers). Haramaya town, which is 5 kilometers away from the campus, has no suitable hotels or houses with bedrooms for guests. Because of these factors, I opted to directly go to the main campus to do my fieldwork being there instead of wasting my insufficient time for the study. However, proctors repulsed me. I have tried to convince them using all the mighty at my disposal. I told them, showing them a formal letter, that I was doing a research on gender disparity in higher education in Ethiopia by taking AAU and HU as case study areas. They kept quiet for a while but late in the night at 4:00 local time they automatically evicted me from the campus. Having no any option, I went to Haramaya town in that traumatic night and almost decided to return to AAU just early in the morning. But for a moment, I made short pray to my Creator and got asleep. Being I was asleep, I decided to go to the campus once as a last resort.

Early in the morning I went back to the campus and directly requested the concerned university officer to let me do the research, showing my formal letter from AAU, the Department of Sociology and Social Anthropology. The letter has shown them my intention that I was in a position to do a research on gender disparity in higher education in Ethiopia of which HU was a part. As a result, I was able to get all necessary permissions even to the extent of holding a dormitory to do the research. In that way I occupied a dormitory and peacefully collected and collated all necessary data within a relatively brief time. But what I should not want to forget was that my gender entirely negated me to observe some important circumstances found in female students' dormitories such as whether they were suitable for study or not. At the beginning of my entry into female students' dormitory at HU, a given female proctor completely repulsed me though necessary authority accompanied me. She repulsed me because she has not seen such kind of entry before, i.e. males' entry for the purpose of research. Nevertheless, we came in to terms gradually and she was facilitating my research henceforth whenever the need arises. In this regard, it is worth invoking Malinowski that ethnographer's life in the area of his study at first is a strange, sometimes unpleasant, sometimes intensely interesting adventure, soon adopts quite a natural course very much in harmony with his surroundings (1922:7).

Things in terms of gender sensitization are relatively good at HU as compared to the most giant university of Ethiopia, AAU. I have meticulously observed, even some times as a participant, that unlike AAU, the university has got separate girls' library, assistant dean of students for female students affair (where gender induced sufferer female students air their voice), big sisters' club (which has been courageously working to empower junior female students to successfully perform in their university's education), girls' club (which was being used as a place where discussions of series issues like sexual harassment, HIV/AIDS, methods of study and others are made), tutorial classes for female students by clever senior students to empower females in

mathematical and language skills so that they could gain suitable knowledge to perform well on different examinations in their university life, English Language Improvement Program (ELIP) only for female students by volunteer expatriate instructors, two beauty salons for females (located in the garden of females dormitory so that they can adjust their time and make use of it when the need arise being there rather than going to Harar or Dire Dawa for this purpose which may expose them to various kinds of risks), one super market located in front of female students' dormitory where they can easily purchase some needed variety of stationary materials and "cosmetics", and anti-sexual harassment policy (see Appendix 5) by which it passes relevant decisions on those who go against this policy on the campuses of the university.

Generally, the university offices including the presidents' office were more open to female students than its staffs. Such mandatory activities observed in the university were not yet found in AAU. Quite ceremonially, there was an office for girls club behind a place called OCR (Old Classroom) on the Sidist Kilo campus being guarded by a "loyal spider" during my fieldwork. I hope this was so not because female students were not vulnerable to different gender-specific problems in the university but because the university is still in the old story.

April 10-May 10, 2007

During this period, I was requesting the registrar office of AAU for statistical data on academic performance and managed to get only such data of the last year. My fieldwork came to a closure on May 10, 2007 when I was collecting gender disaggregated data on both the academic and administrative staff members of the university from the administrative office of the university.

CHAPTER TWO

THEORETICAL FRAMEWORK AND REVIEW OF LITERATURE

2.1. Theoretical Framework

This section contains some theories understood important to frame the study. It has three parts: three different but not mutually exclusive anthropological theories about the construction of gender, perspectives needed to be considered in dealing with gender disparity in education in Ethiopia and performance theory. I shall briefly describe each of these three parts of this section turn by turn as follows.

Feminist anthropologists expound that gender disparities in favor of males exist not only in public domain such as higher education but also in a multiplicity of institutions across cultures and societies. Their conclusive arguments fall at least into three set of ideas or theories used to explain women's subordinate position in different societies. These include theories about the symbolic construction of gender, the sociological construction of gender and the socio-cultural construction of gender.

2.1.1. Theory of the Symbolic Construction of Gender

It was Ortner (1981) who appears to pioneer in formulating the cultural theory of gender assuming that it is a universal theory of gender. However, it is hardly possible to formulate a workable uniform anthropological theory of gender which could fit every socio-cultural reality across the world. Ortner was of the opinion that the lower or weaker position of women in different societies is entirely the result of culture. She says that women everywhere are subjected to male subordination and their weaker position is due to symbolic construction. She was of the opinion that women are equal to nature as men are equal to culture. This means that culture has the capacity to create and manipulate a system that through its creative power it can easily control nature through science and technology. As careful review of relevant literatures show, Rosaldo (1974) seems to share Ortner's universal theory of gender as a symbolic

construct but she has gradually changed her assertion, which I shall explain later.

2.1.2. Sociological Theory of Gender

Leacock (1978) and Sacks (1979), on the other hand, argue that gender is entirely a sociological construction. Like that of Ortner, they attempt to forge a universal theory of gender assuming that women are sociological entities and their situation is uniform all over the world. Their assumption can be encapsulated that in every culture and society women are dominated and oppressed by male members of human society simply because of the fact that they are female social members.

2.1.3. Socio-cultural Theory of Gender

Still others such as Collier and Rosaldo (1981) and Moore (1986) have made an attempt to merge the two preceding theoretical frameworks to explain the issue of gender imbalances in a multiplicity of socio-cultural domains. For these anthropologists, gender is not entirely either a symbolic construct or a sociological construct. Rather it is the result of the action of society and its culture. These feminist anthropologists also argue that getting a single and the only acceptable gender related universal theory that would fit every socio-cultural explanation is hardly possible, because there are quite diverse societies and cultures in the world that need to be considered in their own specific reality.

In this regard, it seems wise to use the later argument theorized by Collier and Rosaldo in 1981. Moore's ethnography on the Marakwet of Kenya (1986) is also amicable with this theorizing about gender construction. Hence, a succinct glance at the central argument of these feminist anthropologists ensues.

Collier and Rosaldo have jointly made an attempt to merge the symbolic and the sociological assumptions about gender in their article, 'Politics and gender in simple societies' (1981). Their model claims that productive and political processes cannot be understood in isolation from the cultural perceptions. Besides, they confirm that any analysis must focus both on what people do and

the cultural understandings which underlie their actions. In this regard, they want to provide some way of linking cultural ideas about gender to the actual social relations in which gendered individuals live, think and act (Moore, 1988:36).

Moore's ethnography on the Marakwet people of Kenya (1986) also advocates the merging process. She demonstrates that gender relations in this people draw on the different social and economic situations of women and men in society, and use those differences as a symbolizing mechanism. Moore argues that cultural ideas about gender do not directly reflect the social and economic positions of men and women, although it is true that they originate within the context of those conditions. This is because gender stereotypes are developed and used in the strategies which individuals of both sexes employ to advance their interests in various social contexts. She concludes that the power of gender stereotypes is not just in the mind, for they have a perfect material reality, which helps to reinforce the social and economic conditions within which they have developed and employed.

2.1.4 Useful Perspectives to Deal with Gender Disparity in Education

I found that it was Teshome (2003:10) who has made an attempt to fabricate theoretical frame of analysis for the study of gender disparity in education in Ethiopia. He suggests that gender disparity in education is studied by adopting multiple perspectives which implies investigating the economic, cultural, and political-institutional and school factors that influence the educational outcomes in terms of gender disparity between boys and girls in Ethiopia. Educational outcomes in turn can influence the nature of performance each individual shows in the education system and vice versa. As to Teshome, the following perspectives are important for dealing with gender disparity in education (see figure 1).

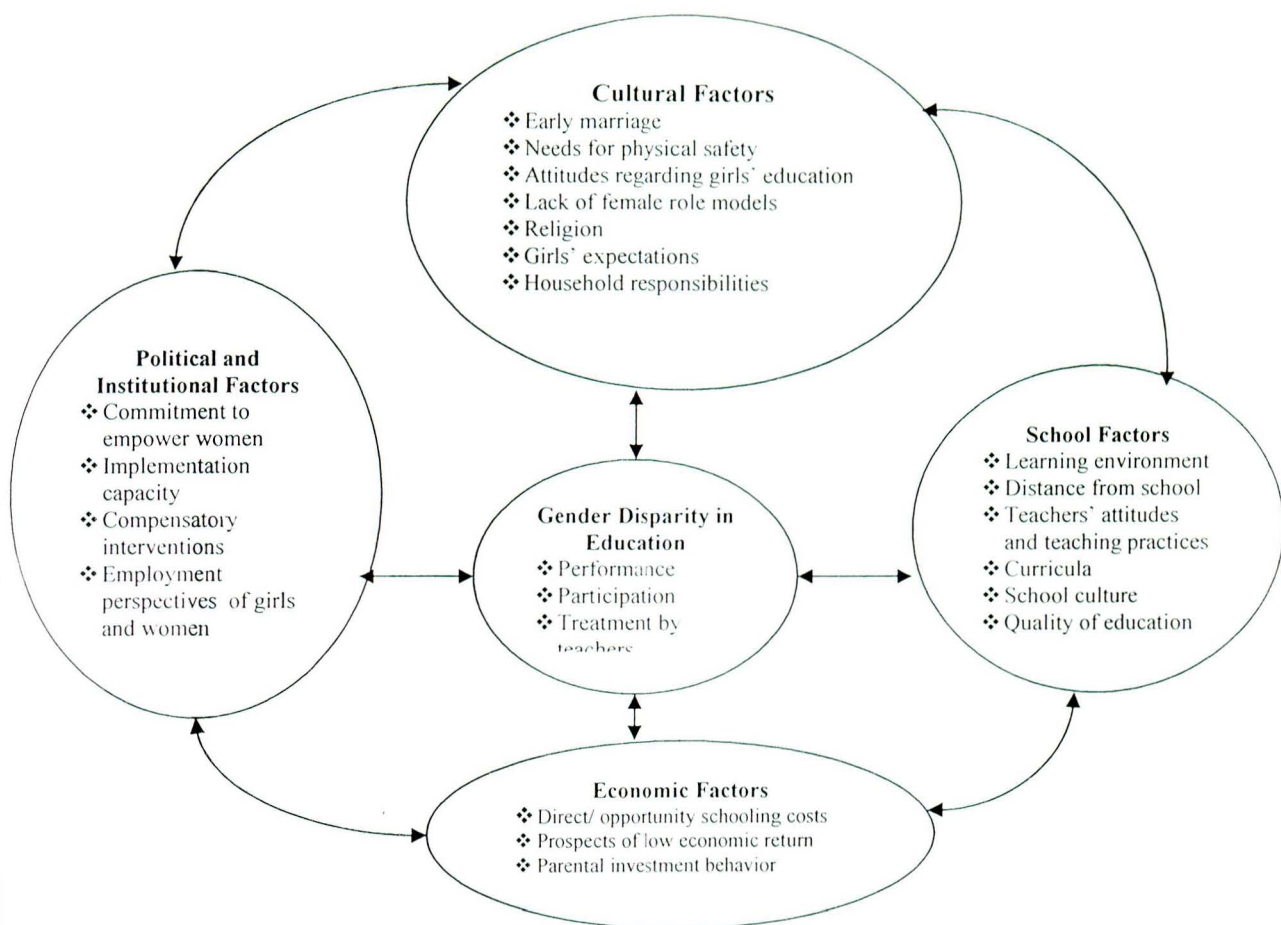


Figure 1. Conceptual model of studying gender disparity in education (Teshome, 2003:10)

2.1.5. Theory of Performance: A Brief Account

Performance theorists like Matthews et al. (2000:1) urge us to consider that human beings are born to perform. As to them, many integral parts of our culture such as education explicitly value successful performance. In a broader sense, we perform every time we engage in a goal-directed activity, from making a point in discussion with our friends to executing successfully the instructions and responses on examinations. For performance theorists, therefore, performance is influenced by various contextual factors. This is to mean that factors additional to the task itself, which may be features of the external environment, or internal qualities of the person, such as the emotional state.

On any task, some people perform better than others, even when the amount of practice is controlled. Individuals differ in their ability or basic aptitude for

performing the task concerned. Matthews et al. (2000: 241) argue that factors such as the intra-personal environment, nutrition and early childhood experiences may affect the brain. They claim that men and women may differ in cognitive function, because boys and girls are treated differently, exposed to different activities, and so may acquire different cognitive skills. For these theorists, explanation of this kind refers to social and cultural factors which may influence the performance of men and women differently on different activities (2000:253). According to these theorists, performance is the function of opportunity, capacity and willingness of an individual. Opportunity here refers to the physical and social environment provided by the organization in which individuals perform tasks. Capacity refers to all the basic characteristics that promote good performance such as intelligence. Willingness, on the other hand, refers to motivational and attitudinal factors which may allow the person to use his/her capacities to full advantage, or, alternatively, hinder him/her to use his/her potential (Matthews et al., 2000: 14).

2.2 Review of the Related Literature

2.2.1 Gender: Concepts and Definitions

Etymologically, gender comes from Latin genus; meaning “kind”, “sort”, or “type”.¹ According to this source, a wide variety of phenomena has gendered characteristics ascribed to them, by analogy to male and female bodies or due to social norms.

For McLeod (1998:332), however, gender is the product and process of a number of ‘social technologies’ such as feminists, institutionalized discourses, epistemologies, pedagogical and schooling practices, as well as practices of daily life. Feminists, says McLeod, are ‘technologies of gender’ and they could be understood as productive of ‘truths’ about gender identity. Gender is thus not an inherent presence waiting to be discovered; it is instead an evolving, multiply-determined ‘product and process’. McLeod is of the opinion that gender is resulted by ‘any discourse’, feminism or otherwise, that would discard it as ideological misrepresentation.

Generally speaking, however, there are two common understandings with regard to the concept of gender: that gender is the same as sex and gender is the equivalent of 'women'. It ought to be noted that such kind of understanding is quite dubious. Sex and gender are entirely two different and separate terms used to identify men from women and vice versa. While sex refers to the biological differences between men and women, gender refers to the socio-cultural meaning attributed to males and females, which is fundamentally derived from the division of labor by sex (Moore, 1999: 152; Almaz, 1991:1; and Tsehai, 1991: i). Briefly, thus, the concept of gender describes relations. The object of interest is not women or men in themselves. But rather the unequal power relationships between them or the differential roles and responsibilities expected of males and females which is entirely an unmitigated fabrication of society and its culture.

2.2.2 Gender Disparity in Education: An over view

What is endeavored to be discussed under this subtopic is an over view of the global gender disparity in education. The issue in Africa in this regard is also deemed. To begin with, gender disparity in the present context refers to the unfair treatment of females as compared to males in education which is sourced from the way society and its culture works. What feminists sought throughout the 1970s across their struggles for gender equality in a formal sense was a counter act against such unfair treatments. Girls and boys as a group were identical in intelligence and abilities, they argued. Thus, any difference interests were purely the result of social conditioning, not biology. They fought to make schools gender neutral. However, by the end of the decade, some feminist scholars and writers began to view sex differences through a new lens (Datnow and Hubbard, 2002: 50). For Datnow and Hubbard, the discussion turned to the different experiences of women and men, which have resulted in a different moral and psychological perspective.

Studies show that the problem with regard to females' education has attracted global heed in the more recent period; especially to achieve millennium development goals chiefly through education. One of the goals agreed at the UN

Millennium summit in September 2000 was "To eliminate gender disparity in primary and secondary education, preferably by 2005 and in all levels by 2015". This goal was an endorsement of the objectives of Education for All set at Dakar in April 2000.²

The problem with females' education seems not the problem of lack appropriate plan and policy. According to Jellema (2005:86), there was policy heed even at the global level to involve the world's females in education. But what was lacking is practical commitment to implement the policies. Jellema argues that the Beijing +10 review and the MDG+5 review are probably the last chance before 2015 to mobilize genuine political will and resources behind a robust plan and timetable to get every girl in school and learning. For Jellema, these are attempts to reverse failure as success which will get us no where. What is needed at Beijing +10, says Jellema, is a full and fearless accounting for why progress has fallen so far short of the goals and what more governments and international agencies can, must and will do, now to educate the world's girls.

UNESCO (2002: 68-79) in its part reports that at the global level, in all developing regions GPI is experiencing improvement in girls' enrolment at the primary level of education. As to UNESCO, gender parity is almost a reality in L. America and the Caribbean which is equal to 0.98 in 1999. Despite this trend, the report reveals that disparities in favor of boys are still a general rule in Southwest Asia, the Arab States and Sub-Saharan Africa with GPI of 0.84, 0.88 and 0.89 respectively in 1999. The report also shows that at the country level, progress towards gender parity in enrolment at primary level of education was widespread in 1990s. Disparities eased in Guinea, Benin, Chad, the Gambia and Mali. These were among the countries with the highest disparities in 1990. According to the report, in 1999, the GPI remained unchanged in twenty-five countries, most of them are in L. America and the Caribbean and in Southern and Eastern Africa, where the GPI was already close to 1, with the exception of Ethiopia, Mozambique and Cameroon, where this indicator is still quite low: 0.67, 0.75 and 0.85 respectively.

UNFPA (2005) in its part reports that in countries where resources and school facilities are lacking, and total enrollments are low, a choice must be made in families between sending a girl or a boy to school.³ It claims that because of some frequently observed perceptions that a girl inescapably leaves her parents for marriage, families are mostly reluctant to invest in their daughters' education and thus the sons aptly get the opportunity for they are assumed to linger on their parents' well-being in their garden or community. For UNFPA, besides poverty and marriage, the education of parents is linked to their children's educational attainment, and the mothers' education is usually more influential than the fathers, as educated mothers greater influence in household negotiations may allow her to secure more resources for her children. Educated mothers may be more aware of returns to schooling and can concentrate more attention on each child, besides averaging fewer children says UNFPA.

Studies around the world show that gender should be treated in public education using three alternative perspectives. According to Diller (1996:2), the first alternative offers a traditional form of education in which girls and boys are taught their own clearly differentiated, socially determined gender roles; the second alternative outlines an education that aims to free both sexes from externally imposed gender roles and from genderized expectations or restrictions by abolishing all gender differentiation from our schools and classroom; and the third alternative argues for the adoption of gender-sensitive form of education that undertakes to eliminate gender bias by developing a critical awareness of the meaning and value we attach to gender. But Houston (1996:76) refutes the notion of gender-free education. She says that efforts to abolish the whole concept of gender seem, at times, to be confused with efforts to reconstitute gender categories. She concludes that just which gender categories and how much attention to gender might best serve women remain unanswered questions. Houston discusses that we can rather learn to challenge the definitions that build subordination and domination into our gender categories. Houston was critical not only in relation to gender-free

perspective but also in relation to the issue of role modeling in education. She inquires into the condition under which attachment to role models might constitute serious jeopardy for one's autonomy. She explicates the role model paradox, which is found in the apparent contradiction between a student's identification with her feminist teacher as an ideal role model and the student's development of her own self-created autonomous identity (1996:144).

Studies also show that differential gender socialization could impinge on females' curiosity in education. For Diller and Houston (1996:179), for example, gender issues in physical education cannot be adequately addressed without asking what girls and women learn about themselves as physical beings from the powerful hidden curriculum, i.e. gender-specific upbringing. Morgan (1996:111), on the other hand, critically argues that women who have displayed their own curiosity and speak in their own voices have long been found dangerous or suspect. In the context of Western European symbolic imagery, says Morgan, women's curiosity has been indicated as responsible for the ills of the world. Morgan further claims that whether one looks at patriarchal constructions of Eve's search for the Tree of knowledge of Good and Evil or the probings of Pandora, the message is the same: a women's curiosity is a dangerous vice; it must be constrained and directed to the agendas of men in order to avoid generating evil.

For Morgan (1996:118), educational settings are often ones sexual terrorism as male monopolies are held in place through threat intimidation, coercion, and violence. The unusual experience of girls is that they will be sexually harassed by boys on the playground, in the corridors, and even in girls' washrooms. Girls were frequently verbally abused and "put down" by boys while being expected to provide services for them. The problem of harassment is, however, linked systematically to other patterns of discrimination and oppression. At the University of Toronto, says Morgan, the following sobering poster is displayed:

*Of the 30,943 women students at the University of Toronto
10,314 will be sexually assaulted, 8664 will know their attacker,
3868 will be raped by an acquaintance while they are at the
University of Toronto (Morgan, 1996:118).*

Morgan (1996:141) argues that in educational settings there exists asymmetry which not only flows from the institutional structures themselves (example, the role of the teacher as the constituted authority, the giver of grades, the arbiter of pass or fail) but also arises out of differing degrees of knowledge, expertise, command over the tools, ability of articulation, acquaintance with the relevant canons, and so on. Still lines of asymmetry are fluid and territorial, not absolute. Just as no one possesses the whole of truth, neither is anyone the bearer of absolute ignorance. Knowledge and ignorance are questions of degree, of territory, not matters of absoluteness.

Houston (1996:51-53) also argues that there is gender bias against females in education. As to this author, females have unequal access, unequal opportunity for participation, and there is genderized valuation in education. Of course, the fact that girls and women have unequal access to educational institutions is news to no one. Undoubtedly significant progress toward sex equality was made when it was decided that we should ignore gender, that is, no longer pay attention to it in deciding who should get an education, who should be admitted to schools, allowed to study certain subjects, have access to particular educational activities could be made and the like. With regard to genderized valuation, Houston claims that in teacher-student interactions within coeducational classrooms, teachers, regardless of sex interact more with boys, give boys more attention (both positive and negative), and that this patterns intensifies at the secondary and college levels. Houston argues that girls get less teacher attention and wait longer for it. When they do get attention, it is more likely that the teacher will respond to them neutrally or negatively. For Houston, the reinforcement girls get is likely to be for passivity and neatness, not for getting the right answer.

Student interactions with one another also show equally distressing indication that also appears to dampen participation in mixed-sex classes. Houston says that at the postsecondary level often the brightest women in the class remain silent; women students are in general likely to be less verbally assertive, they

are likely to be called on less often than men students, and those who do participate may find that their comments are disproportionately interrupted by teachers and male classmates and that teachers are less likely to develop their points than those made by men students. For Houston, men talk more than women, men talk for longer periods of time and takes more turns at speaking; men exert more control over the conversation; men interrupt women more than women interrupt men; what men say carries more weight.

Houston further argues that there are also linguistic styles of speech that can affect women's participation opportunities in the classroom. For example, there are certain features that occur more in women's speech than in men's, such as hesitations, false qualifiers that serve to weaken what is said, an extensive use of modals and forms of speech that are excessively polite and differential. As to this author, male patterns, in contrast, include highly assertive speech, an impersonal and abstract style, and "devil's advocate" exchanges. The problem is that in the school setting these "male" ways to talking are often "equated with intelligence and authority". If someone speaks, hesitantly or with numerous qualifiers, she is perceived by her teachers and classmates as unfocused and unsure of what she wants to say. It is also clear that an overly polite style more easily allows interruptions or inattention from both teachers and students. The same points, stated in polite ways, made in "masculine," assertive way are taken more seriously. This genderized valuation of classroom talk poses special problems for girls who seek to take on those ways of talking associated with "intelligence and authority."

If teachers fail to notice the gender of the student who is talking, if they pay no attention to who is interrupting whom, whose points are acknowledged and taken up, who is determining the topic of discussion, then they will by default perpetuate patterns that discourage women's participation in the educational process. To this end, Houston proposes a gender-sensitive perspective which she thought is a better approach to the elimination of gender bias in education. This strategy allows one to recognize that at different times and in different

circumstances one might be required to adopt opposing policies in order to eliminate gender bias. In this it offers greater hope for the elimination of all types of gender bias than does a gender-free strategy.

FAWE (2002) in its part reports that a number of reasons were put forward to explain the low participation of girls in tertiary education in Africa.⁴ These include a lack of role models, mentors, self-confidence, social impediments such as sexual harassment and gender-insensitive policies. FAWE (2002) focuses on five issues that are considered critical if women are to participate more fully at the university level. These are the availability of gender disaggregated quantitative and, especially, qualitative data; sexual harassment; gender sensitization and social mobilization in support of concerns for women at the university level; a lack of equal opportunities; and rigid structural, organizational and institutional practices.

With regard to sexual harassment, FAWE (2002) reports that the subtle ways in which sexual harassment manifests itself are not clearly addressed. For example, sexual harassment could include behaviors such as unwelcome and unwanted sexual conduct such as verbal comments, abuse, gestures or physical contact of a sexual nature by an individual or group which is judged by the recipient(s) to have resulted in mental, physical and social discomfort and even interference with her work and/or academic performance or more others. For FAWE (2002), this could result from the threatened downgrading of marks, demotion, withholding of privileges and/or dismissal as a result of the refusal of sexual advances or the promise of a reward for compliance. The problem also results in the creation of an intimidating hostile or offensive environment for her. There is of course a lack of consensus on what constitutes sexual harassment. As to FAWE (2002), this is rooted from the fact that sexual harassment in African universities has not been fully addressed due to various reasons. These include problems of definition of the concept, the sensitivity of the issues which makes it difficult for the victims to report cases and the society's failure to appreciate the impacts of such behavior, not only on the

victims but also on the work environment within such institutions. Besides, there is non-availability of policies and legal provisions for handling sexual harassment, inadequate data on different types and forms of sexual harassment, and a lack of supportive structures to deal with sexual harassment (preventive and rehabilitative)

FAWE (2002) further argues that majority of the universities have, in one or another, undertaken some gender sensitization and social mobilization activities in support of concerns for women in Africa. Unfortunately, a lot remains to be done because attitudes are difficult to change overnight. The point is that attitudes and perceptions towards women are still very negative and discriminative, the levels of awareness of gender concerns and issues amongst staff and students is still limited, and at the university level, gender issues are still perceived as issues of concern to women only. Many universities, says FAWE (2002), have made deliberate efforts to instill a series of equal opportunity and affirmative action programmes to increase the enrolment of females within universities. However, the observed facts, says FAWE (2002), show that there is a gender-imbalance in admissions – fewer girls are admitted overall but fewer in some science-related disciplines, non-existence or very limited affirmative action programmes in some universities, still some resistance to allow existing accommodation to be shared equally between men and women, resistance to expand boarding facilities to include women who have specific gender needs (a woman who gets a baby and cannot live in the dormitory).

For FAWE (2002), the traditional university structure and set up is very masculine and the organizational structure is also very rigid. Very few universities are engaged in the process of changing the existing structural, organizational and institutional practices to cater for females.

FAWE (2002) is of the opinion that there still exists gender-blind and discriminative policies, there is a non-existence of gender considerations in the university buildings (girls' hostels are far from libraries), the buildings within

universities do not take consideration of gender issues (e.g. libraries, computer laboratories exclude women at night), and there exists gender imbalance in the critical organs of the Universities, Faculty Boards, Council and the Senate.

This is regardless of the fact that increased women's participation in higher education is particularly important in the era of globalization that we live in. According to the International Labor Office (1998) cited in Bunyi (2004:3), globalization seems to offer positive opportunities for those with higher levels of 'useful' knowledge and skill, but to threaten the livelihoods of those who have the lowest skill and knowledge levels and those in traditional areas of skill that are devalued by technological changes.⁵ It is only through higher education that women can be sure to acquire the knowledge and skills that they need to earn competitive incomes and thus lead meaningful lives in a 'globalized' world. Basic education for women has been shown to have unequalled social and economic benefits at the family and community levels.

Higher education, on the other hand, enables women to participate in the social, political and economic lives of their communities and countries as leaders in business, in the professions and in politics. Thus there should be equal participation of males and females in higher education to attain such good-looking developments. But females still lag far behind males in various forms in higher education in Africa. For Bunyi (2004:2), for example, there are two main forms of gender disparities in higher education in Kenya: those that have to do with women representation and those that have to do with women's experiences in higher education institutions. Women in Kenya, says Bunyi, are underrepresented in higher education institutions as students and as workers. Bunyi argues that while gender disparities in students' enrollment exist at all levels of higher education, they are particularly wide at higher degree levels and in science, mathematics and technology oriented subjects. As to Bunyi, women in Kenya are also underrepresented in teaching and in the administration of these institutions. Further, women academics are concentrated in the lower ranks of the hierarchy and in the traditional 'female' social science and education disciplines while they are few as administrators.

2.2.3 Forms of Gender Disparity in Higher Education in Ethiopia

A careful review of available relevant literatures portray that there were and still are various forms of gender disparities in higher education in Ethiopia. This includes disparity in access, enrolment, performance, attrition, repetition, completion, selecting fields of study, and staff members, just only to mention a few. For instance, MOE (2007) reports the enrolment in and graduation from the country's higher educational institutions of the last six years that females were very far behind their male counterparts in both cases but severe in the latter case. This can be evident from Table 1 below. Table 1 shows that though the share of female students' enrolment went on rising from 7.8% in the 2000/01 academic year to 10.0% in the last academic year, females lag far behind males by 84.4% in the former year and by 80.0% in the latter year. The situation was even worse in graduation that females by far lag behind males by 84.6% and 80.4% in the 2000/01 and the last academic year respectively.

Table 1. Trends of Enrolment and Graduation of Degree Students in HE in Ethiopia by Year and Sex

Year	Enrolment			Graduation		
	F	T	%F	F	T	%F
2000/01	97	1236	7.8	30	390	7.7
2001/02	99	1347	7.3	33	444	7.4
2002/03	135	1949	6.9	42	474	8.9
2003/04	172	2560	6.7	52	736	7.1
2004/05	330	3604	9.2	101	1126	9.0
2005/06	639	6385	10.0	136	1388	9.8

Source: Compiled from Education Statistics Annual Abstract; MOE, 2007

The report of MOE (2007) also shows that there was gender disparity in favor of males in the teaching staffs of higher education institutions in Ethiopia. This can be evident from Table 2 below. Table 2 indicates that local female academicians in Ethiopian higher education constitute only 7.0% in 2000/01 and 9.1% in 2004/05. As Table 2 shows, it was the share of expatriate female academicians which a little bit helped the number of female academicians in

higher education in Ethiopia to rise from 7.0% to 7.7% in 2000/01 academic year. Table 2 also depicts that the total share of females as teaching staff members in Ethiopian higher education institutions slightly went on increasing from 7.7% in 2000/01 to 9.7% in 2004/05. Despite this fact, however, the gender gap in favor of males is quite big. For example, it is possible to understand from Table 2 that the gender gap in this teaching staff was 80.6% in 2004/05 while it was more than this figure for the preceding years.

Table 2. Trend of Teaching Staff in Regular Programmes of Public HE and Percentage of Females

Year	Ethiopian			Expatriate			Total		
	T	F	%F	T	F	%F	T	F	%F
2000/01	2755	194	7.0	202	33	16.3	2957	227	7.7
2001/02	2742	199	7.3	150	18	12.0	2892	217	7.5
2002/03	3097	176	5.7	397	41	10.3	3494	217	6.2
2003/04	3447	275	8.0	561	79	14.1	4008	354	8.8
2004/05	3723	340	9.1	533	71	13.3	4256	411	9.7

Source: *Compiled from Education Statistics Annual Abstract; MOE, 2007*

Seyoum (1991: 103) has also dealt with the situation of women’s education in Ethiopia in terms of issues like enrolment, attrition, participation, achievement, field choice and completion. He noted that females fields of interest to specialize their higher education more tilts towards sanitary science, nursing, commerce, accounting and library science rather than fields of science and technology. He claims that this preference corresponds to the traditional stereotype of women’s choice of specialization which is linked to their subsequent employment in the so-called female oriented occupations. He is of the opinion that not all students, particularly female students, who enroll in higher education are fit enough to successfully graduate from universities as such rite of passage needs series of hurdles to be overcome. Although he did not explicitly state the nature of female students’ successful completion of their programme of study his study conspicuously portrays the under-representation of female students in various fields of study in Ethiopian higher education in the 1986/87 academic year. In that academic year females

constituted 166 (7.7%) and 194 (8%) out of the total 2166 degree and 243 diploma recipients respectively (1991: 106). As to him, to join higher learning institutions is one thing and to complete successfully is another. Seyoum concludes that female participation in higher education declines as they move from the lower education ladder to the higher and their under-representation in education achievement is not a result of chance but it is a product of innumerable cultural and economic factors.

2.2.4 Bases of Gender Disparity in Education in Ethiopia

Many empirical studies have been carried out in a number of developing countries to determine the reasons for the often under-representation of females at all levels of education. For instance, Rose et al. (1997:6), Teshome (2003:10) and MOE (2004: xiv) claim that the factors responsible for low participation of females in education could be drawn into four general areas: school related, socio-cultural, socio-economic, and politico-institutional factors. Distance to school, teachers attitude and the nature of learning environment are encapsulated in the school related factors that hamper gender parity in education. The issue of distance becomes a glaring problem to girls particularly when they have to go to distant educational institutions to pursue their higher education because parents are reluctant to allow them to live away from home to attend learning. Thus, their under-representation at higher education level is hardly surprising for one who sees their situation through this lens.

Rose et al. (1997: 7) argue that teachers encourage and pay more attention to boys in classroom discussions, which may be attributed to their belief that boys are more intelligent and able than girls. Such attitudes and practices contribute to female's low achievement. For Rose et al., parental attitudes, initiation ceremonies, fear of pregnancy (chiefly due to sexual harassment), early marriage and bride price systems, and religion are among the socio-cultural impediments that hinder females to equally participate in the education system. Parents are less attracted to invest in girls' education which is because of the deeply entrenched attitude in different parts of Ethiopian

patriarchal societies that daughters will, foreseeable, leave their parents for their husband's lineage, while the sons endure their parent's lineage (Rose et al., 1997:4 and Genet, 1991:96-97). Thus, depending on analysis of such cost-benefit ratio parents assume that they would gain considerable advantage from educating their sons at the expense of their daughters.

Females also suffer from initiation ceremonies in different parts of Ethiopia. This is because accompanying this rite of passage they give more attention towards preparing themselves for marriage and the familial roles and responsibilities of wives and mothers than indubitably studying in education (Rose et al, 1997: 8). Loss of virginity and unwanted pregnancy are shameful acts in different parts of Ethiopian society. For Rose et al., girls are prone to such acts either due to sexual harassment by male teachers, their male counterparts or gangs on the way to and from school or as they live away from their parents' home to pursue higher education. Education in some Ethiopian societies, say Rose et al., is assumed by parents not only as a tool that exposes girls to modern ways of thinking which could force them not to defend traditional practices such as early marriage and bride price system but also assumed to expose daughters to husband which parents may not favor.

Moreover, socio-economic impediments such as direct and opportunity costs of education and employment prospects could serve as hurdles to parents to enhance the education of their children in general and that of their daughters in particular. Parents need their daughters more for household chores than to educate them. For Rose et al. (1997: 9), this is particularly powerful in low income households as they choose to invest in their sons' education.

Politically and institutionally viewed, female's education in Ethiopia did not receive the desirable commitment. As to Rose et al., this seems because of the lingering low status of women in the country. Females suffer perils not only as non-participants in education but also when they are in the education system. For instance, they mostly perform lower than their male counterpart at different levels of education. Rose et al (1997: xvii) attribute this situation to

the heavier work burden females shoulder in the household. Males do have the opportunity to study in the field while looking after animals but females involve in the quite unrecognized and invisible laborious household chores, which force them to be absent from school and miss study time. As they have no convenient time to go through their text and exercise books, say Rose et al., female students never feel confidence to actively participate in classroom discussions. Their lack of confidence and low self-esteem was a contributing factor to their lower performance, which reinforce teachers to claim that females are less intelligent than boys.

A careful review of relevant literatures show that females repeat more and perform less than males at different levels of education owing to various socio-cultural and economic reasons (Genet, 1991 and Rose et al., 1997). The reasons these studies attribute for such lower performance and higher repetition of females include lack of follow-up by parents and schools, lack of convenient place to study at home, instructional household duties and the like (Rose et al., 1997: 94). For example, Genet attributes the factors for gender disparity in education in Ethiopia to the fact that there are inequitable educational opportunities, sex stereotyped education (such as girls join the home economics and commercial streams), and parental discouragement and early marriage which are directly linked with social values and attitudes. For Genet, the highly reprehensible cause in Ethiopia for females' underrepresentation in education is the socialization process. She argues that due to the patriarchal view regarding women parents train their sons and daughters for different roles, aspirations and expectations (1991: 96). Such socialization corresponds to the roles each sex is expected to assume in society. Boys are encouraged to achieve, compete and win while girls are discouraged to develop these traits because these traits are believed to be unnecessary for the stereotyped roles of house wives and mothers. Genet also traces such factors as teachers discouraging attitudes towards females' classroom discussion, textbooks and women's perception of their capacities and potentials in participating in education. She says that many women have developed a

withdrawn view about their capacities and potentials because of their socialization through patriarchal thinking (1991: 97). She further notes that an individual has to actively participate in a learning process to acquire desirable knowledge since knowledge is not merely bestowed upon someone. But female students do not seem to do that due to the upbringing process that many of them have had in their background (Genet, 1991:97 and Almaz, 1991: 2).

Studies also associate the disadvantaged position of girls' education with the influence of some religions. Rose et al. (1997: 4) confirm that there is the influence of Islam in Jimma and Orthodox Christianity in East Gojjam on girls' education. They have quoted the narration of a given priest in East Gojjam to show the cultural influence of Orthodox Christianity on women's education.

The Bible says that God created man (Adam) first. Next he created woman (Eve) from the rib of Adam. The woman is obliged to serve the man. As a result we give due care to our male children and we wish them the best. We send the boys to school. We want the girls to marry at an early age (1997: 74).

Rose et al. further argue that women in Ethiopia spent at least 15 hours a day on activities such as working on the farm, fetching water and collecting firewood and preparing meals which are essential for family up keeping but mainly a burden left to the women. As this study points out, the heavier burden borne by women arises out of social conditioning based on traditional values, socio-economic status, and limited employment opportunities for females in the formal sector. Besides, the study shows that women are given low status in the society which in turn influences not only whether they attend school in the first place, but also whether they are able to continue schooling to higher levels or whether they drop out of school at an early stage.

Studies also show that role modeling plays a pivotal role in one's educational direction. In role modeling parents seem to instill the necessary behavior in children. But the acts of people have got no precise position on whether role model is indispensable to adhere to or not. For Junge and Mekelich (1998:165), modeling is an important part of social learning, the process in which individuals pattern their behavior after that of another significant person.

Junge and Mekelich argue that parents are the most powerful agents in child's life; hence the child is likely to model much of his or her behavior on that of the same-sex parent. In gender role modeling, which comes after birth, boys and girls tend to follow whatever sex roles their culture promotes. At birth, thus, the human mind is an "empty cabinet", to use Harris's (2001:11-12) term. Being based on Locke's (1690) idea, Harris argues that the human mind at birth was an "empty cabinet". The knowledge or the ideas with which the mind later comes to be filled are all acquired during the process of what we would call today enculturation. Harris is of the opinion that the family is an unprecedented social institution in providing economics and educational (enculturative) functions for children, over against sexual passions and romantic love (2001:31). He states Locke's idea as follows:

Let us suppose the mind to be a white paper, void of all characters, without any ideas: - How comes it to be furnished? Whence comes that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the materials of reason and knowledge? To this I answer, in one word, from EXPERIENCE. In that all our knowledge is found; and from that it ultimately derives itself (Locke, 1690:122; cited in Harris, 2001:12).

As to Harris, the inescapable consequence of this doctrine is that different experiences, or in modern terms, different environmental exposure, will produce both individual and national differences in behavior. Harris concludes that no social order is based up on innate truths; a change in the environment results in a change in behavior. Therefore, as to this assertion, the inequality of minds is the effect of a known cause, not the effect of our hereditary temperaments but the different education we receive, and the circumstances and situations in which opportunity has placed us.

Even if parents recognize that traditional gender roles are too restrictive, they may hesitate to treat their daughters and sons in the same way because they worry that their girls might become too "masculine" or their boys too "feminine". In Ethiopian society, says Junge and Mekelich (1998: 165), to be feminine means to be weak and cowardly, submissive, shy, dependent, more flexible and to prefer housework. In contrast, to be masculine means to be

brave, physically and physiologically strong, independent, aggressive, competitive and the bread winner. In this regard, women who are strong in their society made to feel guilty and can be source of series conflicts because of the disparities that arise between the expectations and the realities of their behavior. But it should be noted that there are androgynous men and women who share many of the same personality characteristics, instead of traditional gender role patterns. A person, either female or male, who is aggressive, competitive and active but also gentle, kind, emotionally warm and nurturing would be androgynous. According to Junge and Mekelich, androgynous people are generally more competent and have a higher sense of self-esteem than people who follow traditional models. In Ethiopian society, argue Junge and Mekelich, there are some androgynous women and men who share responsibilities equally, but their behavior is not positively understood because of the power of gender stereotypes.

The concept of androgyny, of course, seems to be not well understood. Androgynous women can be seen as masculine and not suitable wives and if men are not androgynous, they can be seen as feminine and not respected in the society. As a result, women were limited to submissive roles in history. In this connection, the limited participation of girls in the Ethiopian education system is linked to the historical development of education system in the country.

Alemu (2003:100) states that until the beginning of the 20th century, Ethiopian society saw education as an exclusive male preserve. As to him, all the government schools established between 1908 and 1930 were for males only. An important mission of these schools was to provide the foreign languages and related skills necessary for conducting international affairs, considered males preserve. Alemu says that the first girls' school established in 1931 by Empress Mennen in Addis Ababa was soon closed because of the Italian occupation of Ethiopia (1935-41). A little less than a decade of Ethiopian liberation, higher education institution was opened. In 1974 the proportion of female student enrolment was 8 percent in higher education, says Alemu.

Alemu says that in Ethiopia there is a close relationship between educational policy as well as content and the development models adopted by successive national political elites: modernization (imperial regime), Marxist-Leninist (Military regime), and mixed economy (federal regime). For Alemu, all these three models have failed to bring about fundamental changes in women's access to higher education. All were supervised upon traditional patriarchal structures and ideologies (Alemu, 2003:101). He notes that female enrolment at all types of tertiary education was less than 10% during the imperial regime of Haile Sellassie (1930-74), crept up to 14% during the military regime of Mengistu Haile Mariam (1974-91) and moved up to 18% since the government of Meles Zenawi (1991-present).

Alemu is of the opinion that females' education in Ethiopia also suffer from the standard pass marks set at the national level to join university education. It is compulsory for students to score good grades in English and Maths to join university education. In other words, since high scores in English and Maths are prerequisites for university admissions, female students' weak instruction and preparation in Maths further diminish their chances of university acceptance. Alemu says that in primary and secondary schools, female students were not encouraged to do well in Maths. This attitude partially explains their low performance in Maths at the ESLCE. The Ethiopian situation is consistent with international findings that girls Maths achievement is less than that of boys (Alemu, 2003:110). Although the history of education in Ethiopia dates as far back as the introduction of Christianity to the country in 330 A.D it was the exclusive domain of men for a long period of time. Towards the end of the 19th century, however, political factors triggered Emperor Menelik to introduce the first education policy in Ethiopia. MOE (2004:13) reports that the Emperor proclaimed the first education proclamation in 1906, part of which reads: "... as of today all six year old boys and girls should attend school." Despite this proclamation, the report says that due to the influence of the clergy and parents suspicion that modern education would spoil the accepted behavior of girls much was not achieved during that period. As to the

report, Empress Zewditu also made an education proclamation in 1929 which forces parents to send their children to school. As to this report, thus, the concept of Education for All (EFA) existed in Ethiopia since 1906.

The report states that, recognizing the importance of education, the forgoing regimes have formulated the following policies at different historical periods. In 1944, the Memorandum of Education was adopted to create access to mass education, address gender equity and spread literacy. In 1956 and 1964, Public Announcements were introduced to promote basic education for all, and create access to children of 7-16 years of age. In 1994, the New Education and Training Policy was implemented with the objective of educating citizens through both formal and informal education. ESDP I (1997-2002), being directly derived from the New Education and Training Policy, adopted the objective of mainly raising the share of females participation in primary education from 36.8% to 45%. ESDP II (2003-2005), developed from the technical and organizational experience gained from the implementation of ESDP I, aimed at improving gender equity through improving intake of girls in primary schools, primary teachers education programs and curriculum development.

It seems important to note that there was no lack of policies pertaining to females' education but practical commitment to implement them. For example, Alemu (2003) says that the current government of Ethiopia instituted Affirmative Action policy in 1982 to enhance females' opportunity to join university education. Nevertheless, such action does not persist along with female students in their university education which could imply that female students of such quota origin would suffer a lot from academic competitions in the university. Unless there is relevant affirmative action in relation to their university education such as in field choice and grading systems, it is dubitable that female students of quota origin could succeed in their university education. In general, reasons for gender disparities in university education can be complex and vary from country to country, but they are often due to a range of economic, social, and cultural factors.

CHAPTER THREE

DESCRIPTION OF THE STUDY AREAS

3.1 Addis Ababa University

3.1.1 Origin and Development

The very idea of establishing a college education in Ethiopia started in March 1950, following the plans put forward by the then Ministry of Education of Ethiopia in December 1949.⁶ As to this source, the first College classes in the country commenced on December 11, 1950 in the then University College of Addis Ababa, which initially intended to offer a two-year program, but gradually developed into a full-fledged four-year college in July 1954. The source also shows that today's AAU was founded in 1950 at the request of Haile Sellassie by a Canadian Jesuit, Dr Lucien Matte as a two-year college, and began operations the next year; and over the following two years an affiliation with the University of London was developed.

According to Pankhurst (2002:1-2), the geographic womb of AAU is the land on which the present building of the Institute of Ethiopian Studies stands. The building was erected in 1934 by the Emperor as a palace. The palace was built in time for the visit of the then crown prince of Sweden, who resided in it for a few weeks in the Spring of 1935 up until the Italian Fascist invasion of the same year. After the Fascist invasion of 1935, says Pankhurst, the building was occupied by the Emperor. During the subsequent Italian occupation the premises were used by the occupying forces and it was in the palace steps that an attempt was made on the life of the Italian viceroy Rodolfo Graziani in February 1937.

Beginning from 1962 onwards, the university had shown both horizontal and vertical expansion. Horizontally, various colleges, faculties, institutes and schools had been beginning to expand along with different buildings. For instance, the College of Education, the School of Social Work, the College of

Business Administration, the School of Law, the Faculty of Medicine and the Division of Continuing Education were established in 1963. As of 1974, many of the programs in the above colleges and schools were restructured following the revision of curriculum designed to reflect the principle of socialism. More recently, the university incorporated Commercial College, Centralized School of Nursing, School of Fine Arts and Design and School of Journalism and Communications. At present, the university included about 19 different colleges/faculties (AAU Student Handbook, 2006:5).

Later in 1979, the various faculties registered vertical growth by incorporating higher level studies such as masters and specialty certificates as well as PhD degrees. Vertically, thus, it has expanded its programs of study from the initial diploma programs in 1950s to the recent PhD programs which commenced since 1987. The university currently runs undergraduate degree programs such as Bachelor of Arts, Bachelor of Sciences, Medical Director, and Doctor of Veterinary Medicine. It also runs postgraduate degree programs such as Master of Arts, Master of Sciences, Master of Philosophy, Specialty Certificate and Specialty Diploma, and PhD degrees. It has launched Diploma programs in 1950, Bachelor degree programs in 1951, Masters Degree programs in 1979 and its PhD degree programs in 1987. To sum up, this veteran higher learning institution was started with its initial name the University College of Addis Ababa in 1950, then renamed Haile Sellassie I University in 1962 and finally became AAU in 1975 (AAU Student Handbook, 2006:5).

3.1.2 Physical Setup

AAU is the hugest and the oldest university in Ethiopia. It is located in the capital city of the country, Addis Ababa, from which it bore the name almost three decades ago. The city of Addis Ababa is home to AAU which in turn houses numerous colleges/faculties/institutes that spread throughout different parts of the city plus the faculty of veterinary medicine in Bishoftu. The university also maintains branches in many cities throughout Ethiopia, leading to the claim of being "the largest university in Africa."

According to Pankhurst (2002:1-2), the land on which the oldest campus of the university that holds the highest administrative body is located was formerly the estate of Ras Mekonnen W/Michael (the would be Emperor, after Emperor Menelik). For Pankhurst, since 1906, the year in which Ras Mekonnen was died, Teferi Mekonnen (the later Emperor Haile Sellassie I) inherited his father's estate and erected his palace on the ground in 1934. The area is now called the Sidist kilo campus of the university. As the data obtained from Addis Ababa City Administration on April 24, 2007 indicates, the total area of this campus is 317031m².

The Sidist kilo campus is located at the immediate northwestern edge of Yekatit 12 Square or Sidist kilo from which it bore the name. Yekatit 12 Square is the area immediately found at the southeastern edge of the Sidist kilo campus where six asphalted roads make a confluence. The Sidist kilo campus holds the over all registrar system and the highest executive organ of the university. As to AAU Student Handbook (2006:5), the university's registrar system which was commenced about 57 years ago, in 1950 when the University College of Addis Ababa took off with the first batch of 71 students, is responsible for managing the academic records of students. Important to note here is that only 11 students were graduated in 1952 of the total 71 students enrolled in 1950. The Student Handbook of the university (2006) shows that the number of students enrolled in the university went on increasing each year such that those registered during the 2005/06 academic year added up to 47,000 and the graduates were above 8000. Generally, the university admits thousands of students each year especially since 1960s but graduates disproportionately fewer numbers of them. The archives of the registrar show that close to 200,000 students have been enrolled over the years in the university's academic program. It has also shown a significant increase in the number of graduates since the last decade. Currently, the university admits students for its programs of both undergraduate and postgraduate degrees.

3.1.3 Social Setup

At least to my cognizance, AAU has two separate but interwoven spheres of social environment. The largest population of the university is made up of a population of students (both local and foreign) and academic staff members (both local and expatriate). On the other hand, there is administrative staff population which existed as a separate sphere of the social environment of the university but highly interlinked with the aforesaid population. They are supportive staffs for the academic staffs in various forms being involved mainly in finance and administration of the university.

According to the data obtained on December 14, 2006 from the university's registrar office, currently there are a total of 47641 students in the university. Of this figure, 46 or 0.096 percent (10 females and 36 males) are foreign students. Local students are 47595 in number, which is equal to 99.9 percent of the total. From the local students, 14016 (29.4%) are females and 33579 (70.6%) are males. Of the total 47641 students currently attending their study in the university, 41938 (88.0%) are undergraduate and 5703 (22.0%) are postgraduate degree students. From the total undergraduate degree students, 20878 (43.8%) attend in the day program while the rest 21060 (56.2%) follow their study in the evening program of the university. Female students in the day program are 6287 (13.2%) of the total students of the university while those in the evening program exceed this figure by 861 (1.8%) students.

With regard to the postgraduate program, female students constitute 591 (10.4%) of the total figure (5703) of postgraduate students currently attending their study in the university. Though there are various PhD Programs in the university such as Linguistics, Literature, Teaching English as a Foreign Language, Physics, Microbiology, Public Health, Social Work, Special Needs Education, Biology, Chemistry and History, it was only the latter three disciplines which have got pre-2004/05 entrants being devoid of female students. That is, there are only 17 male students, 10 in Biology, 4 in Chemistry and 3 in History in the pre-2004/05 PhD entrants to the university.

Generally, the university has only two female PhD students, one being an entrant of this academic year specializing in Physics and the other one being an entrant of the last academic year specializing in Literature. Of the total figure of PhD students, 2004/05 entrants are 42 in number (1 male each in Chemistry and Linguistics, 4 males in Physics, 12 males in Literature, and 17 males in Teaching English as a Foreign Language). Thus, there is no female entrant in to the university as PhD student in the 2004/05 academic year. Of the entrants of the 2005/06 academic year for PhD program there are 4 males in History, 9 males in Physics, 5 males and 1 female in Literature, and 9 males in Teaching English as a Foreign Language. The PhD entrants of this academic year (2006/07) constitute 2 males in Biology, 10 males and 1 female in Physics, and 3 males in Linguistics.

With regard to the current academic staff population of the university, it is good to see Tables 3 and 4 below.

Table 3. Current Academic Staff of AAU by qualification and sex, May 2007

Qualification	Sex			Percentage		
	M	F	T	M	F	GG*
PhD Degree	328	22	350	93.7	6.3	87.4
Masters Degree	459	57	516	89.0	11.0	78.0
Bachelor Degree	195	21	216	90.3	9.7	80.6
Diploma	72	39	111	64.9	35.1	29.8
Certificate	2	0	2	10	0	100
Total	1056	139	1195	88.4	11.6	76.8

*GG indicates gender gap

Source: Human Resource Management Quarterly Bulletin of AAU, May 2007

As Table 3 shows, the share of female PhD Degree holders in the university's academic staff is only 6.3 percent as compared to that of males which constitute 93.7 percent in this case. The gender gap in favor of male PhD holders is 87.4% while it was 78.0% in the Masters Degree holders in the academic staff of the university. The table also shows that female academicians constitute only 11.0 percent of the Masters Degree and 9.7 percent of the

Bachelor Degree holder academicians of the university. The over all female academicians comprise 11.6% while males make up 88.4% of the university's academic staff, the gender gap being 76.8 percent. This gap even rises to 77.0 percent in favor of males when we see the academic staff by rank and gender (see Table 4 below).

Table 4 shows that the rank of professor is absolutely embraced by male academicians of the university. As the table indicates top ranked female academicians are found in the rank of Associate professor comprising only 4.3% (6) while males are 132 (95.7%) in this category. The gender gap in favor of male academicians is 100%, 91%, 85.4%, 76.0% and 79.0% in the rank of professor, Associate professor, Assistant professor, Lecturer and Assistant Lecturer respectively. The gender gap in relation to rank is somewhat better in Pesis (31.0%), Technical Assistant (42.8%) and Others (10.0%).

Table 4. Current Academic Staff of AAU by Rank and Sex, May 2007

Rank	Sex			Percentage		
	M	F	T	M	F	GG
Professor	30	0	30	100	0	100
Assoc. Prof	132	6	138	95.7	4.3	91.4
Asst. Prof	254	20	274	92.7	7.3	85.4
Lecturer	388	53	441	88.0	12.0	76.0
Asst. Lecturer	77	9	86	89.5	10.5	79.0
Pesis*	19	10	29	65.5	34.5	31.0
G. Asst.	52	7	59	88.1	11.9	76.2
Lib. Asst.	27	3	30	90.0	10.0	80.0
T. Asst.	65	26	91	71.4	28.6	42.8
Others **	11	9	20	55.0	45.0	10.0
Total	1056	137	1193	88.5	11.5	77.0

*Pesis indicates Sport Profession; ** Others indicates Tutor, Research Assistant, Health Profession and Special Assistant to President

Source: Human Resource Management Quarterly Bulletin of AAU, May 2007

When we come to the population in the administrative staff of the university the females out number the males (AAU Human Resource Management Quarterly Bulletin, 2006:4). Generally, the source shows that the university has currently a total of 1958 administrative staff members of which 1068 (54.5%) are females and 890 (45.5%) are males. With regard to their level of education only 24 (1.2%) males and 12 (0.6%) females have completed undergraduate degree studies. Excepting three Masters Degree holders, the rest 1919 (98.0%) are diploma holders and below with 52 (2.7%) females and 40 (2.0%) males being only having “*meserete timhirt*”, an Amharic term which literally means base or adult education. As far as their job classification is deemed they serve as professionals, semi-professionals, clerical and finance workers, custodial and manual workers, administrators, and trade and craft workers (AAU Human Resource Management Quarterly Bulletin, 2006:168).

3.2 Haramaya University

3.2.3 Origin and Development

The noble idea of developing high level manpower in agricultural sciences and technology was felt to be of utmost urgency for the dominantly agrarian Ethiopian society mainly a little more than half a century ago. In this connection, the then Imperial Ethiopian Board of Education decided early in 1952 to start a four-year degree program in agricultural education. To this effect, a College of Agriculture was founded, bearing the name Alemaya (forged by the Emperor), with the help of Oklahoma State University, accepting its first students in 1954 (HU website).⁷

According to the website, in 1950 Oklahoma Agriculture and Mechanical College's president, Dr. Henry G. Bennett, visited Ethiopia upon Emperor Haile Sellassie's invitation to explore the possibility of establishing an agricultural college. After assessing the then educational programs, he proposed the dire need for an agricultural college which was enthusiastically accepted by the Emperor. In fact, Dr. Bennett was appointed in December 1950 to preside over the process of establishing the would be agricultural college; unfortunately, he

passed away in an airplane crash on a similar mission in the Middle East in the following year. As to the source, on June 16, 1951 Ethiopia signed an agreement with Point Four Technical Cooperation and on May 16, 1952 an agreement with the Technical Cooperation Administration (both from USA), and Oklahoma Agricultural and Mechanical College was assigned to carry out the foundation of an agricultural college in Ethiopia on behalf of the USA Government.

On August 17, 1952 an advance group of six senior staff members of Oklahoma State University arrived in Addis Ababa to set in motion the program. First the Jimma Agricultural and Technical School was opened with eight students on October 15, 1952 to serve mainly as a source of the future college enrollees and as an interim site for the would be Imperial Ethiopian College of Agriculture and Mechanical Arts, later called Alemaya College of Agriculture in 1954. Both high school and college education in agricultural sciences started in Jimma premises. Then the first college classes began in September 1953 with an intake of fourteen freshman students from those who had completed high school courses in agriculture from Jimma. After the first batch attended their college classes in Jimma as well as in Addis Ababa premises, they were transferred to Alemaya Campus in 1956, and eleven students (entirely males) completed their studies in the summer of 1957, and were granted BSc degrees in general agriculture at a convocation ceremony held on the new premises, Alemaya Campus, in January 1958. In fact, Alemaya campus was inaugurated in the same month, January 1958, by Emperor Haile Sellassie I.

Interestingly enough, the website reveals that the site selection for the would be agricultural college had been carried out by a team of Oklahoma staff, and after assessing the different sites, like Jimma, Bishoftu and Harar, based on criteria, such as proximity to the capital, facilities like transport and communication, and geographical and soil factors, the team strongly recommended Bishoftu, which fulfilled many of the requirements for establishing an agricultural

college. However, the Emperor preferred a site somewhere around Harar, most likely because of his strong attachment to the region, his birthplace. Accordingly, the team selected the present site, Haramaya campus, with 440 hectares.

From the formative stage up to the early 1960s the Alemaya Agricultural College activities, both administrative and academic, had been virtually dependent on the Oklahoma staff; nevertheless, since 1963 Ethiopians were in place to take over the college operations. The college administration came under the umbrella of Haile Selassie I University in 1963. The roles of the Americans had been advisory and technical in nature from 1963 to 1967. Indeed, a former graduate from the first batch, Dr. Mekonnen Kibret, was appointed as the first Ethiopian dean in 1967, and the Oklahoma State University contract expired in the same year. Since 1963, the Ethiopian University Board of Admissions assumed the responsibility for admitting students. Until 1968/69 the enrollment of the college did not exceed 200, but since then the enrollment began to rise up.

Another major development in the history of the college was the Ethiopian University Service, which started in 1964/65 academic year. Under this program, all university students who completed their third year college studies were required to serve for one academic year throughout the country in their respective fields; unfortunately, the program was discontinued after the outbreak of the Ethiopian Revolution in 1974.

The outbreak of the revolution in 1974, says the website, created many ups and downs in the overall activities of the college. For example, following the nationalization of rural lands in 1975, all academic programs and facilities were temporarily suspended and reopened in the summer of 1976. Following the revolution, almost all University/College staff and students as well as senior high school students (grades 11 and 12) participated in the "Development Through Cooperation Campaign" from February 15, 1975 up to

the summer of 1976, for almost two academic years. Only a skeletal staff was left behind to maintain and oversee research and other activities.

At the same time, says the website, the political climate with Somalia was deteriorating and the security situation at Alemaya became so bad that academic programmes, students and staff members were moved to Awassa and Addis Ababa. Thus all college activities at Alemaya were brought to a standstill until the end of 1976 when regular activities were resumed after the security situation was normalized. During the period college facilities, dormitories, laboratories, classroom buildings and equipment were mishandled and rampaged. As a result of these and other related factors, the College of Agriculture that had been rapidly moving towards efficiency and self-sufficiency in the early 1970s was weakened considerably. When the college resumed normal functioning in 1979 the first measures taken were the repair and maintenance of dormitories, classrooms, laboratories, staff residents, and other facilities that had been heavily damaged during the war. The college also suffered a great loss of staff members after the revolution due to the departure of expatriate staff, the resignation of Ethiopian staff because of their appointments to government service, several others simply disappeared and those who were on training abroad were also very reluctant to return.

When the college resumed its activities in the aftermath of the revolution, a three-year program of Bachelor of Science Degree in Agriculture was introduced. As to the website, unlike previous practices, a trimester system, each consisting of 14 weeks, was adopted. The three-year trimester system was, however, abandoned and the four-year semester was re-introduced in 1980/81.

The Alemaya College of Agriculture functioned as a chartered member of the AAU until May 27, 1985 when it was upgraded to University status (Haramaya University, 2006:2). Then, after a little more than a decade of rich experience, it was further upgraded to a multi-disciplinary university in 1996, and it was

renamed as Alemaya University in the same year. Currently, the university bears the name of the district in which it is located and is known as Haramaya University, which is functioning since the last academic year. To wind up, this veteran higher learning institution, especially of Agricultural sciences, was started with its initial name the Imperial Ethiopia College of Agriculture and Mechanical Arts in 1952/53, then renamed Alemaya College of Agriculture in 1967, and again renamed Alemaya University of Agriculture in 1985, and still renamed Alemaya University in 1995/96 and finally became Haramaya University in 2005 (Haramaya University, 2005: 2). The university has inaugurated its four year college program in 1954/55 academic year and its graduate study programs in 1979/80 academic year. As to Haramaya University (2006:2), at present, the university has fourteen masters and five PhD programs in its College of Agriculture. The PhD program is quite young which has graduated only three males in the current academic year.

3.2.2 Physical Setup

HU is one of the oldest universities in Ethiopia. It is entirely located in the rural area of Haramaya district of East Hararge zone of the Oromiya Regional State government at 2000 meters above mean sea level. It is about 5 kilometers northeast of Haramaya town. Haramaya town in turn is found at about 510 kilometers to the east from Addis Ababa, 20 kilometers to the west from Harar town and 40 kilometers to the southeast from Dire Dawa town at 42° 0' East and 9° 24' North (HU website, 10 July, 2004).

Haramaya town is beside the utterly dried up Lake Alemaya, called by the local Oromo people as Hara Maayaa, which literally means Maya's Lake. According to the oral data I gathered from some Oromo elders of the area during my fieldwork at HU in March 2007, Maya is the name of the person who had possessed the Lake and the surrounding areas once upon a time. As a result, the Oromo ancestors of that area used to call the area as Hara Maayaa, which was later changed to 'Alem Maya' (an Amharic term which literally means by which a world can be seen) by Emperor Haile Sellassie. The Emperor was forced to give such name after getting automatic rescue from his sudden sunk

deep in to the Lake while recreating by a locally made boat. The Lake stretches adjacent to the university along its western direction.

Hence, the main campus of the university overlooks the already dried up Lake Alemaya from which it derives its former name, against the background of Gara Mulata peak (the highest peak in East Hararge zone with elevation of 2500m) and its chain of mountains. The 2000 meters altitude of the campus ensures that it enjoys relatively moderate and pleasant climate throughout the year. The various species of flowers and trees of indigenous and exotic origin make the campus a colorful and an attractive site.

The University was and still is the largest centre for training personnel in agricultural sciences in Ethiopia. The main campus of the university (the Haramaya campus) encompasses the college of agriculture and two faculties called the Faculty of Education and the Faculty of Business and Economics. This campus also holds the highest executive body of the university, the overall registrar system of the university, school of graduate studies, research and extension office and the Faculty of Continuing and Distance Education. Two faculties known as the Faculty of Technology and the Faculty of Law are located in the Dire Dawa campus. One faculty being the Faculty of Health Sciences is located in Harar town. The Jijiga campus is the fourth campus of the university and holds the Faculty of Veterinary Medicine. The main campus with its physical infrastructure facilities and increasing student as well as staff population has now grown in to a self contained university village over a campus of 440 hectares. The university is entirely residential with dormitory facilities for regular students of both undergraduate and graduate degree programs and a number of villas and apartments for academic staff and their families. About half of the total area of the university (half of the 440 hectares) is arable and the remaining is used for buildings, meadows, pastures and the like (Haramaya University, 2006: 2).

As to my observations made on the main campus in March 2007, the university possesses a huge research station which encompasses the following major research sites: sorghum, maize, pluses, wheat, Irish potato, sweet

potato, vegetables, fruits, mushroom, crop protection, soil and water, forestry, dairy cattle, dairy goat, beef sheep, beef cattle, poultry, apiculture and pig farm. Besides, there are sites for nursery and green house flowers of different species. A zoo that consists of a variety of animal species such as apes, fox, hyena, monkey, lions, leopard, vulture, eagle, ducks, and tortoise is also found on the premises of the main campus.

3.2.3 Social Setup

Like that of AAU, HU's community is made up two social settings: the student and staff population. The staff population has two parts: the administrative and academic staff. According to the first semester enrolment statistics of the 2006/07 academic year, the university has 14914 students. Of this figure, 11401 (76.4%) are enrolled as regular students from which 387 (3.4%) are in the postgraduate degree programs and the rest 11014 (96.6%) are in the undergraduate degree programs. Of the total 14914 students enrolled in the indicated semester, 3513 (23.6%) are found in the extension programs or the Faculty of Continuing and Distance Education programs at Harar, Dire Dawa and Jijiga towns. Of such figure, 591 (16.8%) and 120 (3.4%) females are undergraduate degree and diploma students respectively. The rest 2802 (79.8%) students are males of which 2092 (74.7%) and 535 (19.1%) follow undergraduate degree and diploma programs respectively while the rest 175 (6.2%) follow Masters Program in agricultural economics. Female students enrolled in the regular undergraduate degree programs are 2220 (19.5%) and those in the regular postgraduate programs are 48 (0.4%), one being a PhD student. There is no a single foreign student currently enrolled in the university.

The current statistical data of the administrative staff of the university reveals that there are a total of 773 workers in this staff. Of this figure, females are 299 (38.7%) while males are 474 (61.3%) in number. As far as their job classification is concerned 13 (1.7%) males and 1 (0.1%) female work in the administrative service while 10 (1.3%) males and 7 (0.9%) females work in the professional service of the university. The number of males in the sub-

professional service is 84 (10.9%) while females in this service are 33 (4.3%) in number. In the clerical and financial service of the university males are 62 (8.0%) while females are 100 (12.9%) in number. Still the two remaining job classes namely trade and craft service and custodial and manual service comprises of 122 (15.8%) and 183 (23.7%) males and 63 (8.2%) and 95 (12.3%) females respectively. The full-time academic staff of the university, on the other hand, currently consists of a total of 443 academic workers of which females are only 30 (6.8%) in number. This is regardless of the expatriate staff which makes up a total of 66 (13 or 19.7% are females).

CHAPTER FOUR

FORMS OF GENDER DISPARITY IN UNIVERSITY EDUCATION

Gender disparity in university education might have got so many forms. But in this part of the study I have tried to present some statistical analyses of the disparity on four major types: students' enrolment, dismissal, performance and graduation. The temporal scope of the statistical analyses on each of the above four concerns of study was demarcated in accordance with the available relevant data at the two universities. Thus, the enrolment trends of both the regular undergraduate and postgraduate degree students encompass the available gender disaggregated data of the last seven years, since the 2000/01 academic year up until the fieldwork period of the present study for AAU and the last five years for HU. Gender disaggregated data on academic dismissal for the years before the last two academic years was not available at the registrar office of AAU. Thus, I was compelled to present such data of the last two years alone in this case. The case of HU, on the other hand, includes such available gender disaggregated data of the last five years. The analysis of the trends in performance and graduation of regular undergraduate and postgraduate degree students deems the available data for the last academic year alone for AAU. But such data for the case of HU is different for it also entails the graduates of postgraduate studies in the current academic year.

4.1 Gender Disparity in Enrolment

Since the last few years, there was considerable change in the numerical participation of students yearly enrolled in the universities under investigation. But gender disparity still lingers on behaving in favor of males. This could easily be realized from the ensuing statistical facts obtained from the universities. As the following tabulated descriptions depict, the disparity reflects its ugliest face in the postgraduate programs of the universities.

4.1.1 Addis Ababa University

Table 5. Regular Undergraduate Degree Students' Enrolment by Academic Year, Sex and Percentage at AAU.

S.No	A.Year	Sex			Percentage		
		M	F	T	M	F	GG
1	2000/01	7249	1529	8778	82.6	17.4	65.2
2	2001/02	3426	866	4292	79.8	20.2	59.6
3	2002/03	8315	1664	9979	83.3	16.7	66.6
4	2003/04	11067	2548	13615	81.3	18.7	62.6
5	2004/05	12872	4000	16872	76.3	23.7	52.6
6	2005/06	14832	5573	20405	72.7	27.3	45.4
7	2006/07	14591	6287	20878	69.9	30.1	39.8
Grand Total		72352	22467	94819	76.3	23.7	52.6

Source: Compiled from AAU's Registrar Office, December 2006

Table 5 shows that between the 2000/01 to 2006/07 academic year only 23.7 percent of the total 94819 regular undergraduate degree students enrolled in AAU were females. As the table displays, female enrolment in the program of the university rose fast during the 2000/01-2006/07 academic year when the number of females increased by 4758 from 1529 in 2000/01 to 6287 in 2006/07 representing a rise of 39.3 percent. But it was still less than males' for the male enrolment rose by 7342 from 7249 to 14591 representing a 60.7 percent increase. Thus, wider gender gaps in enrolment in the university persist. The table also illustrates that the gender gap in favor of male students in the university went on declining from 65.2 percent in 2000/01 to 39.8 percent in the current academic year showing a reduction of 25.4 percent. Substantiating Table 5, Appendix 1 shows that the narrowest and the widest gender gaps in favor of male students were found in the School of Law (25.6% of the total 2435) and Faculty of Veterinary Medicine (76.0% of the total 1852) respectively. Refer Appendix 1 for more understanding about the nature of

gender disparity in the enrolment of regular undergraduate degree students across faculties/colleges in the university.

Table 6. Regular Postgraduate Degree Students' Enrolment by Academic Year, Sex and Percentage at AAU.

A.Year	Program									
	Masters Degree					PhD Degree				
	M	F	T	%F	%G G	M	F	T	%F	%GG
2000/01	784	70	854	8.2	83.6	1	0	1	0	100
2001/02	1010	93	1103	8.4	83.3	2	0	2	0	100
2002/03	1402	112	1514	7.4	85.2	24	3	27	11.1	77.8
2003/04	2071	157	2228	7.0	86.0	20	0	20	0	100
2004/05	2754	284	3038	9.3	81.4	44	3	47	6.4	87.2
2005/06	4905	572	5477	10.4	79.2	84	3	87	3.4	93.2
2006/07	5009	564	5573	10.1	79.8	94	2	96	2.1	95.8
Grand Total	17935	1852	19787	9.4	81.2	271	11	282	3.9	92.2

Source: Compiled from AAU's Registrar Office, December 2006

Table 6 indicates that the gender gap in the enrolment of postgraduate programs at AAU was extremely big. As the table depicts the gap moves from bad to worse in favor of male students as the level of education goes from Masters to PhD degree programs. From the table, it is clear that the over all female students' enrolment in the regular postgraduate programs of AAU since the last seven years constitute only 9.4% of the total 19787 and 3.9% of the total 282 students enrolled in Masters and PhD degrees respectively. The over all gender gap in these programs, as Table 6 portrays, 81.2 percent in the Masters and 92.2 percent in the PhD programs. For further understanding about the nature of students' enrolment in these programs refer Appendix 2. Generally, the number of female students yearly enrolled in the postgraduate

programs of the university was extremely insignificant as compared to their male counterparts, especially in the PhD degree programs which some times appears to be the exclusive domain of males. For instance, the PhD program in the College of Social Sciences, History, is invariably happened to be the exceptional domain of specialization for males.

4.1.2 Haramaya University

Table 7. Regular Undergraduate Degree Students’ Enrolment by Academic Year, Sex and Percentage at HU.

S.No	A.Year	Sex			Percentage		
		M	F	T	M	F	GG
1	2002/03	2899	604	3503	82.8	17.2	65.6
2	2003/04	4812	1485	6297	76.4	23.6	52.8
3	2004/05	7142	2185	9327	76.6	23.4	53.2
4	2005/06	9333	2530	11863	78.7	21.3	57.4
5	2006/07	8792	2220	11012	79.8	20.2	59.6
Grand Total		32978	9024	42002	78.5	21.5	57.0

Source: Compiled from HU’s Registrar Office, March 2007

Table 7 depicts that between the 2002/03 to 2006/07 academic year only 21.5 percent of the total 42002 regular undergraduate degree students enrolled in the university were females. As the table displays, though female enrolment in the program of the university steadily rose during the 2002/03-2006/07 academic year when the number of females increased by 1616 from 604 in 2002/03 to 2220 in 2006/07 representing a rise of 21.5 percent it was badly less than males’ for the males’ enrolment rose by 5893 from 2899 to 8792 representing a 78.5 percent increase. Thus, wider gender gaps in enrolment in the university persist. The table also illustrates that the wide gender gap in favor of male students in the university a little bit went on declining from 65.6 percent in 2002/03 to 59.6 percent in the current academic year showing a reduction of only 6.0 percent. For more understanding about the feature of gender disparity in the enrolment of regular undergraduate degree students across faculties, refer Appendix 3. In this connection, a relatively narrower and wider gender gaps in favor of male students were found in the Faculty of Law (47.0% of the total 2828) and Faculty of Education (61.2% of the total 10233)

respectively. Moreover, it is clear from Appendix 3 that all Faculties have a gender gap of more than 50 percent in enrolment within the program of the university except the Faculty of Law mentioned above.

Generally, though some research findings, for instance, Bunyi's (2004) claim, argue that Education and Language-related professions are the traditional female dominated fields of specialization, the reality in HU and AAU doesn't reflect this assertion. Refer Appendix 1 for the case of AAU. Thus it is not Education or Teaching and Language related professions which attract relatively large number of female students but, as Seyoum (1991) noted, some Medicine and Commerce-related professions which the statistical data of students' enrolment demonstrates (see Tables 5 and 7). For example, as Table 7 shows, it is only in this profession that females were found to be exceeded by males by 61.2 percent in the regular undergraduate degree enrolment at HU since the last five academic years. The Faculties of Veterinary Medicine and Technology also show 66.8% of the total 1162 and 59.2% of the total 1130 students enrolled since the 2003/04 and the 2004/05 academic years in this program of HU. In the postgraduate studies, especially of the HU, the gender gap in favor of male students shows its ugliest existence. The university has got relatively small programs of specialization for the postgraduate studies. It has inaugurated masters program in Education and PhD program in Agricultural sciences in the near past. This can be easily observed from Table 8 below.

Table 8. Enrolment of Regular Postgraduate Degree Students by Faculty, Academic Year, Sex and Percentage at HU.

Faculty/ College	A.Year	Program							
		Masters Degree				PhD Degree			
		F	T	%F	%GG	F	T	%F	%GG
Agriculture	2002/03	4	206	1.9	96.2	0	4	0	100
	2003/04	10	213	4.7	90.6	0	8	0	100
	2004/05	12	83	14.5	71.0	1	16	6.2	87.6
	2005/06	37	304	12.2	75.6	1	18	5.6	88.8
	2006/07	44	356	12.4	75.2	1	28	3.6	92.8
	Total	107	1162	9.2	81.6	1	72	1.4	97.2
Education	2004/05	0	4	0	100	0	0	0	0
	2005/06	0	7	0	100	0	0	0	0
	2006/07	2	3	66.7	33.4	0	0	0	0
	Total	2	14	14.3	71.4	0	0	0	0
Grand Total		109	1176	9.3	81.4	1	72	1.4	97.2

Source: Compiled from HU's Postgraduate Enrolment Archive, March 2007

Note: The university had both Masters and PhD programs only in the field of agricultural sciences but not yet commenced the latter program in the fields of Education in which it inaugurated even the former program only in the fields of Biology and Chemistry since the 2004/05 academic year.

From Table 8, it is clear that the gender gap in the enrolment of postgraduate programs at HU was to some extent worse. As Table 8 depicts, the gap moves from worse to the worst in favor of male students as the level of education goes from Masters to PhD degree programs. From the table, it is clear that the over all female students' enrolment in the regular postgraduate programs of the university since the last five years constitute only 9.3% of the total 1176 and 1.4% (only one female) of the total 72 students enrolled in Masters and PhD degrees respectively. According to Table 8, the over all gender gap in these programs was 81.4 percent in the Masters and 97.2 percent in the PhD programs. For further understanding about the nature of students' enrolment in these programs refer Appendix 4. Generally, the number of female students

yearly enrolled in the postgraduate programs of the university went on increasing from 4 in 2002/03 to 46 in 2006/07 indicating a rise of 25.6% while the number of males increased from 202 to 324 reflecting a rise of 74.4%. Nevertheless, the PhD programs appears to be the exclusive domain of males for it is only one female student who was being enrolled in this program of the university since the last three academic years.

Generally speaking, female students' enrolment in the regular undergraduate degree studies of the universities under study went on increasing since the last few years mainly because of the affirmative action strategy given on the EHEECE at grade 12 for females by the MOE. However, there was still considerable gender gap in favor of male students. The gender gap in enrolment against females at the postgraduate levels is quite worse especially at the PhD level.

4.2 Gender Disparity in Academic Dismissal

As compared to males, an appreciably less number of female students were being enrolled in regular undergraduate degree programs of the universities under study, which Tables 5 and 7 confirm. Quite amazing, however, a relatively more number of them were being compelled to leave the universities because of academic dismissal. Thus the numerical fact of gender disparity in this case is not in favor of males but female students though it is a catastrophic problem against their opportunity to survive their study in the universities. Tables 9 and 10 let us understand the situation for that matter.

4.2.1 Addis Ababa University

Table 9. Academic Dismissal of Regular Undergraduate Degree Students of AAU by Academic Year, Sex and Percentage.

S.No	A.Year	Sex			Percentage		
		M	F	T	M	F	T
1	2004/05	172	194	366	47.0	53.0	6.0
2	2005/06	225	242	467	48.2	51.8	3.6
Grand Total		397	436	833	47.7	53.3	5.6

Source: Compiled from AAU's Registrar Office, December 2006

As Table 9 indicates, a relatively larger number (53.3% of the total 833) of female students were academically dismissed from Addis Ababa University within the last two academic years. It is only in academic dismissals that female students averagely out number their male counterparts in the university's academic issues. Thus, the gender disparity in this case is problematic not for males' numerical superiority instead it is owing to the fact that less number of females get enrolled but more number of them get dismissed as compared to their male counterparts.

4.2.2 Haramaya University

Table 10. Academic Dismissal of Regular Undergraduate Degree Students of HU by Academic Year, Sex and Percentage.

S.No	A.Year	Sex			Percentage		
		M	F	T	M	F	GG
1	2002/03	190	94	284	66.9	33.1	33.8
2	2003/04	69	42	111	62.2	37.8	24.4
3	2004/05	200	440	640	31.2	68.8	37.6
4	2005/06	386	610	996	38.8	61.2	22.4
5	2006/07	542	633	1175	46.1	53.9	7.8
Grand Total		1387	1819	3206	43.3	56.7	13.4

Source: Compiled from HU's Registrar Office, March 2007

Table 10 portrays that a relatively larger number (56.7% of the total 3206) of female students were academically dismissed from HU within the last five academic years. Similar to the situation in AAU it is only in academic dismissals that female students averagely out number their male counterparts in the university's academic issues. Hence, as already stated, the gender disparity in this case is problematic not for males' more number instead it is owing to the fact that less number of females get enrolled but more number of them get dismissed as compared to their male counterparts.

Generally, the gender direction of considerable academic dismissals from the two universities was reversed since the last few years. That is, female students began to embrace the greater percentage, unlike the situation before the last few years when males outnumber females in academic dismissals. This was especially because of the affirmative action strategy which favors female students to join almost gender blind universities even with free promotion. Besides their deprived academic base and their evolution from gender insecure socialization, female students are often victims of sexual harassment in universities by male community members of universities. The cumulative effect of these factors are highly responsible for the larger number of female students' academic dismissal from university education. For all, the reasons for gender disparity against females in university education in general and in academic dismissal in particular can be complex, but are often due to a range of socio-cultural, economic and political factors, which the fifth chapter of this paper deems.

4.3 Gender Disparity in Academic Performance

It should be noted that the parameter utilized in this study to describe the academic performance of male/female students was their CGPA within the range of honorable achievements at the moment of graduation (a CGPA of 3.25 and above for Bachelor Degree and 3.75 and above for Masters and PhD Degrees).

4.3.1 Addis Ababa University

Table 11. Academic Performance of Regular Undergraduate (3.25 at graduation) and Postgraduate (3.75 at graduation) Degree Students of AAU by Faculty, Sex and Percentage, July 2006.

Program	Faculty/ College	Sex			Percentage		
		M	F	T	M	F	GG
Bachelor Degree	Social Sciences	40	3	43	93.0	7.0	86.0
	Business and Economics	17	8	25	68.0	32.0	36.0
	Science	9	1	10	90.0	10.0	80.0
	Technology	41	0	41	100	0	100
	Education	105	6	111	94.6	5.4	89.2
	Law	5	2	7	71.4	28.6	42.8
	Medicine	9	1	10	90.0	10.0	80.0
	Total	226	21	247	91.5	8.5	83.0
Masters Degree	Social Science	9	0	9	100	0	100
	Business and Economics	6	5	11	54.5	45.5	9.0
	Development Studies	9	2	11	81.8	18.2	63.6
	Science	44	4	48	91.7	8.3	83.4
	Technology	7	0	7	100	0	100
	Education	47	11	58	81.0	19.0	62.0
	Information	3	0	3	100	0	100
	Law	12	1	13	92.3	7.7	84.6
	Medicine	6	0	6	100	0	100
	Pharmacy	2	0	2	100	0	100
	Language Studies	25	4	29	86.2	13.8	72.4
	Veterinary Medicine	4	0	4	100	0	100
	Total	174	27	201	86.6	13.4	73.2

Source: Compiled from AAU's Registrar Office, April 2007

Note: There was no female PhD graduate(s) in the 2005/06 A.Year, thus I opted to forsake to look at the gender gap in performance in the PhD degree programs for this specific instance.

From Table 11, it is clear that the number of female students found in the honorable academic achievements during the moment of graduation at AAU in the last year were very insignificant. This is, of course, not to mean that they were not entirely good in their academic work. Instead it is to mean that the honorable lists seem to be the reserved prerogative of male students. As Table 11 indicates, in both of the degree programs, they appear to perform better in the fields of Business and Economics, 68% of the total 25 honorable Bachelor degree and 54.5% of the total 11 honorable Masters degree graduates of the last academic year in the field from AAU. On the whole, females account for only 8.5% of the total 247 Bachelor degree and 13.4% of the total 201 Masters degree honorable graduates from the university in the last academic year.

4.3.2 Haramaya University

Table 12. Academic Performance of Regular Undergraduate (3.25 at graduation) and Postgraduate (3.75 at graduation) Degree Students of HU by Faculty, Sex and Percentage, June 2006 and February 2007

Program	Faculty/ College	Sex			Percentage		
		M	F	T	M	F	GG
Bachelor Degree	Agriculture	155	9	164	94.5	5.5	89.0
	Education	117	2	119	98.3	1.7	96.6
	Business & Economics	83	14	97	85.6	14.4	71.2
	Total	355	25	380	93.4	6.6	86.7
Masters Degree	Agriculture	55	3	58	94.8	5.2	89.6
	Total	55	3	58	94.8	5.2	89.6
PhD Degree	Agriculture	2	0	2	100	0	100
	Total	2	0	2	100	0	100

Source: Compiled from HU's 2005/06 and 2006/07 Graduation Archive, March 2007

Table 12 clearly depicts that only a diminutive proportion of female students, 6.6% of the total 380 regular undergraduate degree students, were within the

range of distinction and above. As Table 12 shows, female students were doing relatively well in the fields of Business and Economics as compared to the fields of Agriculture and Education for which they constitute 14.4%, 5.5% and 1.7% of the total 97, 164, and 119 honorable undergraduate degree graduates in the fields respectively. In general, the gender gap in both the Bachelor and Masters Degree programs was 86.7% of the total 380 and 89.6 of the total 58 honorable graduates in the programs respectively. With regard to the PhD graduates, the university has got only two honorable male graduates for the first time in its history so that it was not just gender disparity which was found but an exclusive privilege of males in this respect.

Generally, talking about the reasons why female students perform less than that of males and why they out number their male counterparts in academic dismissal pertaining to university education is almost similar to talking about two sides of the same coin. Especially, in the undergraduate degree studies they were competing with their male counterparts in university education with relatively poor academic base which has a detrimental impact on their academic performance and/or academic dismissal. It is perhaps logical and persuasive that as the level of their academic performance decreases the level of their academic dismissal increases and vice versa, which in turn do have strong implication on the representation of female students in the postgraduate studies.

4.4 Gender Disparity in Graduation

This section presents the state of gender disparity appeared in the successful graduation of regular students of both the undergraduate and postgraduate degree studies from the universities in center of attention since the last academic year. For trustworthy, I found it persuasive to present this part along with the respective Faculties of students as it appears to me indispensable to expose the situation across Faculties. For all, Tables 13, 14, 15 and 16 below present the status of female students' graduation (as compared to male students) from the regular undergraduate and postgraduate degree programs of the two universities in the last academic year.

4.4.1 Addis Ababa University

Table 13. Regular Undergraduate Degree Graduates of AAU by Faculty, Sex and Percentage, August 2006.

Faculty/ College	Sex			Percentage		
	M	F	T	M	F	T
Social Sciences	371	90	461	80.5	19.5	61.0
Business and Economics	185	68	253	73.1	26.9	46.2
Science	401	59	460	87.2	12.8	74.4
Technology	292	33	325	89.8	10.2	79.6
Education	909	76	985	92.3	7.7	84.6
Law	80	33	113	70.8	29.2	41.6
Medicine	225	66	291	77.3	22.7	54.6
Pharmacy	56	23	79	70.9	29.1	41.8
Language Studies	189	90	279	67.7	32.3	35.4
Informatics	104	18	122	85.2	14.8	70.4
Veterinary Medicine	46	0	46	100	0	100
Fine Arts & Design	16	1	17	94.1	5.9	88.2
Yared Music School	16	6	22	72.7	27.3	45.4
Commerce	621	117	738	84.1	15.9	68.2
Grand Total	3511	680	4191	83.8	16.2	67.6

Source: Compiled from AAU's Registrar Office, December 2006

Table 13 shows that only 16.2 %(680) of the total 4191 regular undergraduate degree graduates of the last academic year from AAU were females. Table 13 also depicts that the average gender gap in favor of males was 67.6%, that of course was seem to be exacerbated for the lacking of even a single female graduate from the Faculty of Veterinary Medicine and only one female graduate from the School of Fine Arts and Design followed by their horribly meager presence in the graduates from the College of Education, 7.7%(76) of the total 985 graduates from the College.

Table 14. Regular Postgraduate Degree Graduates of AAU by Program, Faculty, Sex and Percentage, August 2006.

Program	Faculty/ College	Sex			Percentage		
		M	F	T	M	F	GG
Masters Degree	Social Sciences	88	10	98	89.8	10.2	79.6
	Business & Economics	97	12	109	89.0	11.0	78.0
	Science	241	10	251	96.0	4.0	92.0
	Technology	57	3	60	95.0	5.0	90.0
	Education	192	27	219	87.7	12.3	75.4
	Law	32	1	33	97.0	3.0	94.0
	Medicine	135	16	151	89.4	10.6	78.8
	Pharmacy	16	1	17	94.1	5.9	88.2
	Language Studies	105	14	119	88.2	11.8	76.4
	Informatics	10	3	13	76.9	23.1	53.8
	Veterinary Medicine	19	1	20	95.0	5.0	90.0
	RLDS *	46	3	49	93.9	6.1	87.8
	Development Research	55	13	68	80.9	19.1	61.8
	Journalism & Communications	18	5	23	78.3	21.7	56.6
	Social Work	31	8	39	79.5	20.5	59.0
	Pathology	8	2	10	80.0	20.0	60.0
	Total	1150	129	1279	89.9	10.1	79.8
PhD Degree	Science	3	0	3	100	0	100
	Language Studies	4	0	4	100	0	100
	Total	7	0	7	100	0	100

*RLDS indicates Regional and Local Development Studies

Source: Compiled from AAU's Registrar Office, December 2006

Table 14 depicts an eye-catching of the status of male/female graduates in the last academic year postgraduate successful graduates from AAU that only 10.1% of the total 1279 Masters Degree students were females while the PhD

program was unfortunately devoid of them. In this connection, the over all gender gap in favor of males was 79.8% in the Masters program and 100% in the PhD program. Table 14 also depicts an attention-grabbing that when distinguished crosswise Faculties of the Masters program the number of female graduates relatively looks better in the Faculties of Informatics (23.1% of the total 13), Journalism and Communications (21.7% of the total 23), Social Work (20.5% of the total 39), and Pathology (20.0% of the total 10) while it relatively looks worse in the School of Law (3.0% of the total 33) and the Faculties of Science (4.0% of the total 251), where their presence was less than 5%.

Therefore, it is possible to claim, as Seyoum (1991), Alemu (2003) and Genet (1991) noted, that some science related fields of study are more dominated by males than females. This is because female students were not developing the desirable academic skills and knowledge while in the pre-university education levels, especially primary education. As one can easily understand from the next chapter of this paper, female students were being deprived of their opportunity to develop the necessary academic skills, mainly mathematical and language skills, for equal competition with males in university education. Their opportunity in this case was being deprived by the cumbersome household chores, which society and its culture require from them as opposed to males. Particularly, mathematical skills need considerable time for exercising different formula and calculations starting from the lower grades but female students were doing the laborious domestic chores while they were in the lower grades. Academic successes chiefly in a university is not merely bestowed up on some one rather it is the cumulative effect of various factors of which essential academic base is an unparalleled substitute. Based on the preceding statistical data, I can say that although it was sometimes argued that Science and Technology related fields of specialization were traditionally male dominated while Education or Teaching related fields were traditionally females' domain of specialization the fact observed from Table 13 renounces such arguments for female students in this respect represents 12.8%, 10.2% and 7.7% respectively as compared that of males.

4.4.2 Haramaya University

Table 15. Regular Undergraduate Degree Graduates of HU by Faculty, Academic Year, Sex and Percentage, July 2006.

Faculty /College	A.Year	Sex			Percentage		
		M	F	T	M	F	GG
Agriculture	2005/06	779	85	864	90.2	9.8	80.4
Education	2005/06	952	92	1044	91.2	8.8	82.4
Business and Economics	2005/06	521	130	651	80.0	20.0	60.0
Grand Total		2252	307	2559	88.0	12.0	76.0

Source: Compiled from HU's Registrar Office, March 2007

From Table 15, it is plain that only 12.0 % (307) of the total 2559 regular undergraduate degree graduates of the last academic year from HU were females. Table 15 also shows that the average gender gap in favor of males in relation to the regular undergraduate degree graduates from the university was 76.0%. Table 15 further depicts that it was the Faculty of Business and Economics (20.0% of the total 651) which come into view to constitute more number of female graduates relative to their meager presence in the Faculty of Education (8.8% of the total 1044) and College of Agriculture (9.8% of the total 864). Thus, although it was sometimes argued that Education or Teaching related fields of specialization were traditionally females' domain of specialization the reality observed from Table 15 relinquishes such arguments. As to this table, female graduates in these fields of specialization were only 8.8% of the total 1044 graduates from Education or Teaching profession in the last academic year.

Table 16. Regular Postgraduate Degree Graduates of HU by Faculty, Sex and Percentage, July 2006 and February 2007.

Program	Faculty/college	Sex			Percentage		
		M	F	T	M	F	GG
Masters Degree	Agriculture	123	18	141	87.2	12.8	74.4
	Education	3	0	3	100	0	100
	Total	126	18	144	87.5	12.5	75.0
PhD Degree	Agriculture	3	0	3	100	0	100
	Total	3	0	3	100	0	100

Source: Compiled from HU's Registrar Office, March 2007

From Table 16, it is clear that only 12.5% of the total 144 Masters degree graduates in July 2006 and February 2007 from HU were females while the PhD program was unfortunately devoid of them. Therefore, the over all gender gap in favor of males was 75.0% in the Masters program and 100% in the PhD program. Table 16 also shows that the number of female graduates in the Masters degree of the university relatively gives the impression of being better in the College of Agriculture (12.8% of the total 141) while it has got no female graduate(s) in the Faculty of Education of this program.

Generally, this chapter described the statistical facts of gender disparity found in enrolment, academic dismissal, academic performance and graduation of the regular degree students of AAU and HU. It can be encapsulated that the statistical reality of gender disparity in these four forms (enrolment, dismissal, performance and graduation) entirely behaves against female students in the universities under study. This is not mainly because of the lack in policy in favor of females' education as there is affirmative action policy implemented for females' opportunity to join university education. Rather it is because of culture in the most generalized term. In most parts of Ethiopian society the ways of life, in which patriarchy, differential gender socialization and marriage are parts, highly impedes females' equal public activities (example, education in general and higher education in particular) with males. Especially, at the

level of postgraduate studies it was marriage and the resultant family responsibilities that obscure females' equal representation with males. Based on the qualitative data obtained during my fieldwork (see the next chapter), I can say that after getting graduated from their undergraduate studies most females prefer marriage to their opportunity to pursue graduate studies. Once getting married, however, their probability to pursue postgraduate studies could be very less. This is mainly because their husbands could show little or no willingness to encourage them for postgraduate studies. For all, as Alemu (2003) found, gender disparity in university education is the cumulative effect of socio-cultural constraints (such as marriage, religion, patriarchy, differential gender socialization) against females' opportunity to equally involve in different education levels with males which the next chapter attempted to treat in detail.

CHAPTER FIVE

CAUSES OF GENDER DISPARITY IN UNIVERSITY EDUCATION

In this part of the study I have endeavored to explicate some of the factors that female students undergo and consequently lag behind their male counterparts in their university education. My analyses entail both my informants' views and my own reflection. The former let me know the situations through which students, chiefly females, came across in their educational life and their problems as students in the university. The latter shades light on the former, i.e. my informants' views about the sources of gender disparity in favor of male students in university education. Through the route of explaining the arguments my own reflection either repudiated or made consent with some related literatures. It also made an attempt to either castigate or admit some anthropological theories about the construction of gender and the consequential socio-cultural role and status of females in human society.

5.1. Deprived Academic Base of Female Students

Female students are usually deprived of their opportunity to equally participate in university education with that of male students. They miss the opportunity to establish every indispensable academic base because of some baseline constraints against their education. As to my informants, the fundamental constraints with regard to female students' relatively lower status in enrolment and less successful retention in university education as compared to that of males lie in their pre-university academic backgrounds. The factors are quite complex and are, almost entirely, externally imposed up on females against their successful prospects in educational life. According to this study, these factors encompass the attitude of society (mainly rural society of Ethiopia) and its culture against females' education, household chores, the impact of large family size, and peer influence among others.

All the FGDs and interviews done at the universities affirm that majority of the students in the universities were rural in origin and came from rural-based

public schools that lack the necessary teaching-learning resources found in other urban based schools. They enumerated some decisive teaching-learning resources such as qualified and experienced teachers, indispensable teaching and reading rooms and materials which are lacking in rural and rural based schools.

Moreover, almost all rural based schools in the country use local languages as medium of interactions that, above all the aforementioned restraints, impede female students more. Although the aforesaid factors appear to be common problems for both male and female students of such origin, the FGDs made with female students reveal that some of the constraints are gender-specific which behave in opposition to female students' opportunity to develop the desirable academic bases. These FGDs disclose that the factors which impede female students' opportunity to establish the necessary academic base so that they could equally compete with their male counterparts in any field of study at any level of education were embedded in the socio-cultural ambiances or settings in which they were socialized.

Female students in the discussions claim that they were products of a highly conservative society dedicated to maintain its traditions and customs. Adversely, however, the current global trends especially in education less tolerate the kind of society and tradition in which they were brought up. They learn modern education according to the modern standard set by developed nations though the country in which they live habitually design and implement curricular materials mainly based on "the reality of " the life lived by the people of the country. To this end, the females in the discussions claim that they have to some extent lived both the modern (alien culture) and traditional ways of life in their educational career and thus they are "sandwiched" products. I can say here that although the latter kind of way of life (their background) insists them to retain females' subordination in all corners of life the former one could not let them to tolerate. In other words, though modern education urges to build equally competent successive successful generation regardless of gender discrimination the reality of the ways of life of the society in which majority of

Ethiopian female students were brought up does not reflect and consent to this. Seen from the vantage point of modern society, some marriage, religion and domestic work related factors found in our society and its culture appear to be socio-culturally rooted impediments against female students' successful academic performance as a whole and their equal representation in all areas of academic work with their male counterparts in specific.

For instance, one male student in the male students FGDs affirmed that it was mainly the influence of religion and culture that could create and exacerbate gender disparity in university education. The student says that, in his area in western Gojjam, some proverbs rooted from religious conviction behave in favor of male members of the society so that they infringe females' right to equally participate in public activities with males. Especially, the doctrine of the Orthodox religion, says the student, never allow male subordination to females in the public activities; and thus, the tradition goes that “ሴቱን ወደ ማጀት ወንዱን ወደ ችሎት”, literally, female for the household chores while male for public activities such as court decisions. This is supplemented by another proverb which the student battles and states that “ሴት ብታውቅ በወንድ ይለቅ”, literally, the wise action made by females should be accomplished by males. This point fits Morgan's (1996, see page 23 of this paper) claim. From the narration of this student, it is possible for me to claim that females' wise recognitions were diachronically and synchronically needed to remain in the domestic arenas despite whatever wise they might be. Further, as Morgan stated, women's curiosity is a dangerous vice, it must be constrained and directed to the agendas of men in order to avoid generating evil. In some Ethiopian society women were being known as having no knowledge. For example, another male student in the FGD who was from Oromiya narrates the ideas found in his society about the knowledge of females, “*Dubartiin dheertuu malee beektuu hinqabdu*”, which literally means a female has no knowledgeable but physical length. From these culturally constructed proverbs one may easily understand that females as members of society undergo short of autonomy to accomplish important public activities by using their own potential. In this high opinion

they also dwell under relentless subordination to males' supremacy. Therefore, as Moore (1988) argues, gender is not simply an entire sociological or cultural construction but the cumulative result of these two phenomena, at least in line with the above narrations. The above narrations especially the latter could match Moore's finding in the Marakwet of Kenya who claims females as children as they say that women are like children, they speak before they think.

Moreover, male students in the discussion accord that the male members of our rural society were and still are not willing to see females' superior public work such as court decisions and outstanding academic records. They eloquently state that females, who already see this as some thing the norm to be obeyed, uncritically recognize their inferior position to males at the expense of their natural capacity. This can be evident from the rampant hear sayings in the universities that male students get disappointed whenever female students shine out in academic performance. For example, one female student during the interview with her says that most male students are shoddily jealous against females' superior academic work. She narrates that males usually say, "እንዴት ሴት ትበልጠኛለች? እንዴት ሴት የበዛችበት የትምህርት ዓይነት እግራለሁ?" I have also frequently observed that male students say such kind of narrations whenever they were exceeded by female students in academic achievement. Implicit in this narration is that male students are extremely reluctant to be subordinated to female students in academic activities for the ways of life, or culture in a very generalized term, they had already lived did not abide such trend.

The female student (see plate 9) who battles the preceding narration was truly exceptional in her academic performance. She was scoring 4.0 for three consecutive semesters since the last academic year, just top of all the current regular undergraduate degree students of HU. But she was being discouraged by the voices running against her from both female and male students, especially the males. She narrates that male students who do not want to be defeated by females in academic world invariably call her as *tenquay*, an

Amharic term which literally means witchcraft. The males anoint her with such quite demoralizing terms that she was severely suffering from great psychological pain in the university. I say that had she been with a male gender as the way it has been recognized in our society and its culture, she might have not been suffering from her academic successes. Instead, she might have been receiving the necessary honor because of this for that matter. This outstanding female student further narrates, “መምህራኖችና አንዳንድ ተማሪዎች ‘እሷ እንደ ወንድ ትሰራለች’ ይሉኛል”, literally, instructors and some students call me, ‘she does like a male’. From this narration, it is possible to understand that males’ gender in our society is often associated with a dominating power while that of females’ is traditionally recognized in all subordinate spheres of life not only in academic issues. From the narration, it is also possible to understand that our society, including the educated classes, is still unwilling to forsake gender discrimination or to recognize gender equality.

Female students also suffer from the practices of marriage in their society. Marriage and the related practices incapacitate female students’ academic development in that parents were generally not interested to invest in their daughters’ education unlike that of their sons. Females in the FGDs clash that their parents presume that whether married or not the sons carry on the parents’ genealogy through direct inheritance. The parents also assume that it is their sons not their daughters that would hold up them through necessary financial, technical, material and moral support even being at a distant place from parents’ home as government employees. Thus, female students were and still are not perceived by their parents to back them with the necessary support they trust to get from their sons. This is due to the fact that, they contend, parents suppose that in the long run females would inevitably remain under the subordination of their husbands’ and his parents’ will at the expense of sticking on their own parents’ desire. Just as stated on page 32 of this paper, this situation admits the findings of Rose et al. (1997) and Genet (1991).

Female students' academic base also gets incapacitated by some of the socio-culturally fabricated divisions of labor in our society. Based on the following views of my informants, I can say that in most parts of Ethiopian society, the household laborious and unrecognizable chores (considerable time and energy consumers) are traditionally known as females' domain of activity. On the other hand, the non-household or the public activities (creators and instillers of the necessary awareness and life experiences of public issues in the minds of a given individual) are recognized as males' domain of activity. The FGDs made with female students in the universities echoes that household chores are quite laborious i.e. time and energy consuming so that females who are perceived to be responsible to discharge the duties are always prone to loose the physical, mental and time opportunity to study their lessons while they were in the lower educational levels (pre-university education) unlike males. As a result, even the numerical representation of female students in education go on getting declined as the level and complexity of education increases which becomes worse at the level of university education. This is because females are deprived of the opportunity to develop the necessary academic base to equally compete with males on different pre-university education examinations. This is because females students spend 'their would be time for study' on cumbersome domestic chores.

As to these FGDs, household activities such as cooking, baking, winnowing, fetching water, sweeping floor, bringing fire wood, making fire, laundry, making bed, making coffee and the like are extremely laborious and never allow the practitioners to simultaneously carryout studying their exercise books, text books, and to do home works, group works and assignments. One female student in the FGDs contends that making coffee alone is more than enough to let females remain in the lower education ladder in general and to appear insignificantly in university education in particular. This is because making coffee, forget the other laborious household chores which are to some extent considered as time and energy consuming, consumes considerable study time for it needs its own sufficient time just from the time of clearing and clearing

processes up until the time when drinking the coffee gets over. Note that it is hardly possible for females to study textbooks or other learning materials while they carry out these domestic everyday jobs. In this connection, I would like to note that a given male student (her brother) has the opportunity to study his note books while waiting for and drinking the coffee as he may well be not responsible to make and present the coffee for the household members and neighbors for that matter.

It seems indispensable to reiterate that while male students do have the opportunity to develop the essential preconditions for successful academic work in university education female students, on the contrary, do not have the same chance. It is females not males that our society and its culture highly require to involve in the cumbersome household chores such as baking and preparation of daily meals, fetching water and laundry, collecting fire wood and making fire and other domestic chores. For this reason their study time to acquaint themselves with some necessary bases such as good command of *mathematical* and *language* skills would have been spent on discharging household duties. This can be evident from the information obtained from both male and female informants, especially in the FGDs, which authenticate that the main constraints that negate female students to cope up with male students in university academic activities is their lack of the required academic base that males did establish while they were in pre-university education. This was the time when females were busy packing numerous domestic chores mainly beside their mothers in the household. To my cognizance, in this case the consequence could be that male students' opportunity to outnumber and outperform female students in the university education is quite considerable. Especially on academic performance, deep understanding of course materials and lecture notes is an unprecedented alternative. But this fact unavoidably presupposes at least one important and fundamental prerequisite i.e. having essential academic base in *mathematical* and *language* skills from the pre-university educational levels which were the already lost opportunities for female students. This is because female students were occupied with

undertaking tedious domestic labors and frequent requests for marriage that could have hampered their optimistic academic hope and mental well-being. As a result, they get crippled to build the necessary experience to vigorously manipulate the necessary language and mathematical skills.

Female students approached through FGDs and interviews made it certain that because of instructional language difficulty females are more observed to perform less than their male counterparts on different examinations. Examinations often require students at least to reflect their ideas by using their own words, phrases, sentences, paragraphs or arguments in English language. The problem in this respect got its ugly face because students, especially from rural areas, were learning in English language as a medium of instruction only after the commencement of their secondary education. Prior to that, they were learning in their respective local languages.

According to the current education structure of the FDRE government, secondary education lasts only for four years, being carried out in English language as the national medium of instruction. But primary education, which is carried out in local languages in larger parts of the country, lasts for two-fold of the time for secondary education. Of course, the current education structure is 4-4-2-2 (grades 1-4 are the first cycle and 5-8 are the second cycle of primary education, and grades 9-10 are the first cycle and 11-12 are the second cycle of secondary education). But when we see from the vantage point of the medium of instruction utilized in larger areas of Ethiopia it is possible to describe it as eight years local language based primary education and four years foreign language based secondary education. The point is that which instructional language is less commanded by students that they might face difficulties in understanding course materials and perform their academic work less than the requirement for each and every stage of promotion in the university?

Interviews done with some university officers and instructors open out that students of early these few years as a whole and female students in specific

were observed that they face serious instructional language difficulty to respond examination questions with understanding. Instructors were complaining that it is mainly the female students who were not able to construct even their names properly just by using appropriate capitalizations and punctuations. One female instructor says that she has been facing difficulties to read and understand the words and statements written by almost all female and some few male students in the first year batch of the department of Plant Science in HU. Her examination question, as she narrates, requires the students to give arguments about some few essay questions that carry the largest percentage towards the final grade in the course. She says that preparing essay questions which require critical arguments for students, especially those who are originated from the current education structure, is a problem not for the students as such but the instructor per se. This is because, she goes on to argue, majority of such students (chiefly females) were scrutinized that they could not be able to construct even a single readable sentence but fill the gap required for answers simply with misleading and even some times strange words with series of erase after erasing. For instance, another female instructor narrates that they write “since” in an attempt to write “science”.

Consequently, the university has been facing unprecedented academic dismissal of students in general and female students in particular since the last few academic years. As the statistical analysis on academic dismissal (see chapter 4 of this study) reflects students academic dismissal, especially that of female students, began to rise since the last three academic years which was largely because of students’ poor academic base in the medium of instruction used in the university. Unless they effectively understand what they attend during lecture classes and read with understanding their course materials and examination questions, they could hardly perform the different examinations they were required to do in the university.

HU, which has already recognized this instructional language difficulty and female student’s lack of the necessary mathematical skills, has designed and

implemented some indispensable strategies for female students to reduce the considerably high female students' attrition rate. It has got tutorial classes and ELIP exclusively for female students in the university and the result was encouraging, as the investigation I have done through FGDs with female students and interviews with some relevant university officers and instructors prove.

Family size, almost entirely a sociological issue, is also appeared to operate as a detrimental factor against female students' opportunity to develop indispensable academic base and so that they could not equally compete with their male counterparts. As the FGDs and interviews made with both female and male students reveal, the larger the family size is the less the opportunity that female children in the family would get to successfully pursue across academic life. Based on the information obtained from these sources, I can say that the attitude of parents and society towards females' education is quite discouraging and the situation becomes worse when the number of children in the family gets larger and larger. This is because large family size puts parents in the verge of looking for opportunity costs of investment in their children's education. As a result, female children, who are often presumed to inevitably leave their parents through marriage, get little or no encouragement to pursue education. Rose et al. (1997, see page on 34 of this paper) have found that large family size was appeared to be detrimental to the opportunity of females to get educated. I can claim here that large family size can act as one of the major factors which unpleasantly dwindles the quality and quantity of female students in higher education. It can diminish the quantity and quality of female student in higher education in that it hinders them from successively and successfully proceeding in the pre-university education settings. Unless female students' academic eminence appear in the pre-university educational levels just equally with males they would not equally involve in university education with male students in all academic matters. This is because it is mainly their situation in the pre-university educational levels which could easily determine female students' likely situation in the university education.

5.2 Gender-specific Problems of Female Students

Another main factor that harms female students' opportunity to equally compete with their male counterparts in university education is gender itself. Because of the deeply rooted gender-specific stereotypes existed in the universities under study female students were perceived usually as academically weak and lacking the natural capacity to equally compete with male students. Female students in their FGDs battle that some university instructors make label that females never equally perform with, let alone to outperform, male students in university education. This situation fits Houston's (1996, see on page 24 of this paper) argument. Female students in the discussion expressed their deepest distress about the injurious influences arising from their gender socialization against their opportunity to receive equal academic recognition with their male counterparts on academic performances. They aired their voice that male students were mostly seen doing from "*axerera*", literally, short note or a piece of paper which students use as a folder of the gist points of their lecture and other relevant notes.

As to Females' FGDs, the consequence is that male students often score good grades, especially in mathematical courses, with out being subjected to any scrutiny. This is because of their gender which has been never perceived in history as inferior or weak in all circumstances of life not only in university education. But female students, on the other hand, go through recurring and ruthless investigations about the source of their interesting achievements especially in the examinations of mathematical and the related courses. These informants say that both male students and their instructors tirelessly investigate the source of female students' interesting academic performance, even when they were known doing their best without any means of cheating on examinations. As to female students' FGDs at HU, for example, a given female student scored the highest point on the first Chemistry test of the first semester of the first year in the university (i.e.2006/07) and a given male student accompanied her. The instructor forced the class to applaud hands for the male student alone and kept silent on the turn of the female top scorer.

This is because of her gender that the instructor, who is one of the products of our society and its culture that favors males superiority, stereotypically perceived that she has by no means done by herself. The problem did not stop there. It became worse as the instructor and other male students began to investigate the source of her superior academic work in the Chemistry test. Finally, it was concluded that she has cheated from two clever male students so that the average let her succeeded the class as a whole. But the truth was repeated on another examination in the same subject being she was evaluated under thorough supervision by the same instructor. As a result, the instructor made absolute remorse about his stereotype and begged for the pardon of the student in question. Female students in the group discussion give emphasis against such stereotypes that instructors should not forget the existence of males better than females and females worse than males as well in academic performance. Their narration goes, “ወንድ ወንድ ሴቶች እና ሴታ ሴት ወንዶች እንዳሉ መምህራኖች መዘንጋት የለባቸውም” :: Based these FGDs, I can say that from the vantage point of the shattering and deep rooted socio-cultural stereotypes against females it may not be surprising for the instructor to perceive in that way.

Besides the above treated factors which are almost externally imposed factors against female students' fate in educational life, there are some self-inflicted feel of hopelessness on the part of female students themselves in opposition to their would be successful and competent academic activity. Both female and male students in their respective FGDs say that female students of the forgoing generations laid down some demoralizing proverbs against the optimistic opportunities of females in education. They created demoralizing proverbs against their potential and opportunity to equally compete with males in academic activities which still linger on mostly in rural based pre-university education settings. The saying goes that “ዲግሪ ቢጠፋ ባለ ዲግሪ አይጠፋም”, literally, if I fail to get a bachelor degree, I will not fail to get the holder of bachelor degree. I can put my own reflection here that this kind of proverbs could indicate giving an idea about hopelessness to succeed; proverbs of such

a spirit are indictors of self-inflicted academic depression on the part of female students. Again, such kinds of proverbs not only instill inferiority in female students but also maintain their inability for self-reliance in academic work. In line with this proverb, thus, it is possible to argue that female students' opportunistic time in their pre-university educational life could have been spent not on establishing essential academic base but on recognitions and ways of ascertaining their reliance on academically successful male students.

5.3 Sexual Harassment

The connotations and denotations behind sexual harassment perhaps seem more of elusive. Nonetheless, I relied on FAWE's definition (see page 26 of this paper) of sexual harassment to present it as a factor for gender disparity in university education. It is this factor, besides the affirmative action policy in use for females' opportunity to join university education, which highly contributes to the larger academic dismissal of female students from university study. Sexual harassment as a factor is quite an embedded factor and is mainly the exclusive problem of female students in university education. This is because both undergraduate and postgraduate female students in their respective FGDs asserted that male students are never requested for sexual purpose either by their male instructors or their male peers. Female students, on the other hand, were being requested which could thus easily leads them to get an "F" for not reciprocating the romantic requests. Of course, sexual harassment of female students in the universities under study was underpinned by so many factors. This mainly includes peer pressure, pornography, and sexually arousing expressions and emotions.

Peer pressure is one of the sources of sexual harassment of female students. This is in a sense that special relationship between "fresh" female and senior male students was often built for sexual advance in the university. It is the incoming female students who were being 'deceived' easily especially by the prospective graduates and those who have outstanding academic record and involve in unnecessary sexual contact with them. As far as HU is concerned,

the area called “በግ ተራ”, an Amharic term which literally means sheep sphere, serves as a suitable scene for making conversations centered in the order of sexual advances. In reality, one can hardly find sheep at the area of “በግ ተራ”, which is rather almost the middle ground of the sphere of students’ accommodation or dormitory. The university has separate space for its sheep breeding and research just on its main campus at the southwestern side of the space for students’ dormitory but this has nothing to do with the area called “በግ ተራ”. Male students were simply calling the area as “በግ ተራ”, to connote that it is a swarming sphere of female students.

I have observed that the area, locally named “በግ ተራ”, is located just in front of the gateway of female students’ dormitory on the Haramaya campus being invariably infested with paired students of opposite sex. It some times gets overcrowded every time from early in the evening up until late in the night. At this place, the main activities carried out were conversations centered on the subject of sexual advances though academic issues were discussed. Consequently, the place serves as an important and opportunistic site of exchanging sexual feelings between males and females, the ultimate doom of which is, for the most part, detrimental to females. I have also observed that in case of AAU it is the area found at the womb of the Sidist Kilo campus, which students call as “*kissing pool*” but originally called as swimming pool, which mainly serves for sexual entertainments between students of opposite sex.

I can elucidate the results of the FGDs and interviews made with students, instructors as well as officers on the Haramaya campus that it was chiefly to those first year females that the university environment in general and the socio-cultural interactions made at “በግ ተራ”, in particular appeared to be harsh and traumatic. It is at the moment they come to join the university that female students begin to involve completely in a new socio-cultural world as it is their first time when they start to get rid of the strict rules and management of the family from where they evolved. They sense the environment as insecure and awful for their sexual safety for they have no any more family protection in

the university. Thus, they are vulnerable to risks of pregnancy and contracting HIV/AIDS because of sexual harassment. Besides, it is the stage of their life (mostly late puberty and early adulthood) which exposes them for unnecessary sexual advance. In these stages of life, their feeling for sexual venture reaches its apogee so that they accept no advice and fear no hazards as well.

Male students' FGDs made it explicit that few female students may decide not to involve in sexual venture but never endure to the end. For example, one student in this FGDs puts his narration which reads, “እዚህ ግቢ እስከ ሲሚስተር የሚባል ነገር አለ”, literally, there is saying on the campus that she may withstand requests for sexual bet only for a semester. As to my informants in this category, female students hardly bear their determination of not to do any undesirable sexual act with male students or male instructors in the university to the end in their university study. This is because they were often seen while they slowly come in to terms with the person in need of their sexual reciprocation. The FGDs also reveal that if a given female student is truly identified that she is a highly determined person to involve only in academic issues but not in any sexual issues in the university, she unwillingly bears some demoralizing and pejorative names and will easily be controlled after suffering from series of nick-naming and hear sayings. For example, she is called as “ቅድስት ማርያም”, literally to mean Saint Mary; “ሸምዳጅ”, literally to mean a student who recites; and “**Mobil**”, literally to mean a student who reads for 24 hours just as Mobil companies used to say that they give 24 hours service. In line with the above narrations thus sexual harassment of female students while they were pursuing university study is the result of peer interactions. Peer interactions in the universities under study focus not only on academic issues but emotions and expressions of sexual orientation that pull female students towards unnecessary sexual activity.

FGDs made with both female and male students further clarify that though the interaction of most female students with male students as well as male instructors some times seems unfavorable to prepare them for successful academic work; it is the nature of their self-determination which may provoke

the opposite sex against them for sexual advance. The discussion discloses that female students who were serious and self-respected were hardly asked for sexual venture by any males: instructors, students, guards, technicians, and the like in the university. Thus, as to this discussion, the most promising option to redress or evade female students' academic deficiencies that may arise due to sexual harassment is female students' strong and genuine self-determination rendered to their academic purposes. But it is only in rare cases that female students opt to adhere to this kind of promising behavior. So, interpersonal interaction can easily lead female students to involve in undesirable sexual act being in university study.

Once they get involved in unnecessary sexual gamble problems emerge in opposite to their academic well-being. The problems are terrible and unnoticeable mental frustrations which get manifested as they began to worry about risks of pregnancy, the genuineness of the "love" in question, risks of HIV/AIDS and the like problems. At this juncture, it seems crucial to invoke Matthews et al. (2000) that performance is largely affected by the context in which the performer is situated. Besides capacity and willingness of the performer, the opportunity she/he has either impedes or enhances the success of performance.

I can reflect, the source of female students' sexual harassment is really quite ambiguous. But, to my cognizance, it is the condition that female students create which may disclose them to sexual harassment. Of course, the power of sexual harassment of female students could be sourced from the differential gender socialization which also impedes their academic performance. Female students were not well socialized both for withstanding sexual harassment and good academic activity. It is good to note gender socialization here because female students were mostly harassed (which impedes their academic work) not simply as a result of their natural position, having the opposite sex to males. Sex is a natural phenomenon (and its feeling, I guess, is common for both sexes) but it is females who were being sexually harassed by males but not males by females in bushes and under trees on the campus for that matter.

Had females' gender been recognized superior to that of males the reverse would have been true. Indeed, had males' and females' gender have got equal status, there would have been no imbalance of power so that both could have recognized each other at least on similar socio-cultural status.

Female students in their FGDs at HU reveal that female students were being harassed in some bushes and under trees on the campus being 'cheated' by senior male students. The 'cheating' was quite subtle that males easily 'deceive' females saying that they were in genuine position to marry them. However, their relationship soon forsakes after two or three rounds of sexual contact.

FGD made with postgraduate female students also reveal that the largest proportion of female students mostly compete as a "major area" for beauty and as a "minor area" for their formal study in their respective departments in the university. Males, on the other hand, compete only for educational successes in their respective departments. To this end, the females bump in to unnecessary tension to possess a variety of "cosmetics" so that they keep themselves as attractive as possible. They need money to buy cosmetics which leads them to unnecessarily approach male students whose parents were presumed to be rich just by reciprocating them with sexual gratification. To reach this strategy, they pass through different mechanisms which consume their study time and overburdens unstudied course materials on them. So, their larger academic dismissal is not something miraculous in this sense.

Besides cosmetics, it is some fashionable wearing styles which they mostly wear that expose females for sexual harassment. Both female and male students' FGDs reveal that "modern" and fashionable outfits more attract females' attention than that of males. This forces female students to be out of the acceptable norm of university life which in turn exposes them to sexual harassment. This can be understood from some clothes most female students wear specially 't-shirts' that bear statements, for example, "*All Things Are Possible*", "*Kiss Me*" and the like. Such kind of clothes put them within the target of sexually aroused male member of the university's community in which

they are parts perhaps regardless of their own willingness. Once hunting started and the female of such cloth becomes aware that she was being hunted murmurs and backbiting began to interfere her study. Gradually, she may come into terms with the man in need of her for sexual purpose and would be sexually exploited. This perhaps could badly lead to interruption of her study which could in turn easily lead to her academic dismissal.

Hunting female students for sexual purpose could get triggered, of course, not only because of their external appearance. There could be frequent occasions in which female students come under the target of their male counterparts for sexual purpose. For example, female students who have active participation in the class often suffer from risks of sexual harassment in 'their' university. Fear of such risks even compels female students not to participate in the class unlike males. Consequently, it is males not females who participate in classroom discussions; though instructors were being seen busy always rushing to finish the vast courses within the time limit stipulated by 'their' university let alone to have sufficient time for class discussions.

Even when they get the opportunity females do not ask and answer though they know perhaps because of shyness or fear of teasing against them when they may make errors. Female students in the FGDs exposed their views about the sources of their absence from class discussions that the matter is not only fear of teasing at because of some verbal valuations (such as polite ways of speaking) but also because of fear of sexual harassment. They say that they knew the story of female students who actively participate in the class that their final fate was getting hunted for sexual purpose by both male students and male instructors.

Instructors are relatively powerful to easily harass female students. As to the FGDs made with both male and female students, instructors sometimes unjustifiably give an "F" for beautiful and academically outstanding female students, if they were not reciprocated via sexual gratification by such kind of female students. FGD with female students sobbed that a given mathematics instructor at HU, based on his own abusive authority, has given an "F" for one

very clever female student in the first semester of the last academic year. He gave her simply because of her refutation of his sexual request. He accompanied her in the second semester of the same year and has repeated the same thing which consequently led her to academic dismissal. He has given her an "F" in the second semester, of course, not by his own complete authority; instead it was because of the fact that she was unable to do her best afterwards. As the instructor accompanied her in the second semester course, she underscored that he would give her an "F" again, thus, lost the hope to do her best in the course. She has even undergone quite serious mental perplexities. As a result, she performed poorly in other courses. I can say, contrary to the above occasion, there are "indolent" female students who undeservedly get an "A" by reciprocating sexual request coming from their instructor. This is bad because it negatively affects students' outlook against the university's good governance, jeopardizes the status of some highly determined female students in the university, and impedes the prospective employers' fruits to be gained from them.

Postgraduate female students of HU in their FGD reverberate that everything pertaining to female students' sexual respect resembles the atmosphere they create in the university. They breathed, "If we create a desirable atmosphere that matches the university's code of conduct (see Appendix 5), we hardly face sexual harassment." Thus, it is not the atmosphere that males create against females which leads to the infringement of their sexual right but the circumstances they create in their general relationship with both females and males; females because if they know that a given female student is serious and determined, they disseminate such her stand so that she would earn an interesting reputation. This is not to mean that the males are entirely generous towards female students. Females' FGDs at HU, for example, reveal that male students always early in the night, try to stalk them by standing on the street that leads to the major library from the gateway of females' dormitory called "07 16". Unfortunately, they opt to use "Warda". But, female students say, "Warda" is not suitable for study because females masticate and receive

telephone calls by sitting in the library ("Warda"). Warda is the name students gave to the exclusively female students' library found on Haramaya campus.

5.4 The Paradox of Affirmative Action in University Education

As viewed from the data obtained through interviews with students and instructors as well as the FGDs made as a whole, the affirmative action policy implemented to promote female students' higher education status since the last few years was happened to be advantageous for male students in university education. But, the assumption of the enforcers of the policy was that it would level female students with male students in higher education and the world of employment. Adversely, however, female students were observed to let even academically weak male students go on in the university while appearing in the highest attrition rates by themselves. This is because male students were required to enter university education by scoring 101 and above in the 1995 E.C. EHEECE and 201 and above in the EHEECE of the latter years (since 1996 E.C.). Females, on the other hand, were required to enter university education even with free promotion after completing grade 12. The problem appears when university examinations require both female and male students to equally compete for the tests, quizzes, assignments, group projects and final examinations.

Female students face bitter academic challenge on different student evaluation strategies in the university as they were required to compete with the "highly filtered" male students just without having any differential treatment they came with, i.e. affirmative action. Relatively speaking, the males were highly selected ones as the minimum requirement of their EHEECE mark to join a university should not be less than 201. But the two universities under study were gender blind in grading systems of students' academic performance. One female instructor during the interview noted that our universities were utilizing scale based grading system on students' academic performance and there is no affirmative action on grades. This implies that those female students who where enrolled in university education under the cover of affirmative action get

uncovered and become vulnerable to academic dismissal often after a semester stay in their first year. Female students who come with affirmative action were not only seen as sources of the rise in the academic dismissal of female students but they also appear to save male students from academic dismissal. This is because the scale based grading system of students' academic performance allow the evaluators to put students within the range of "A", "B", "C", "D", and "F" grades in accordance with their score from the highest point to the lowest respectively. Consequently, instructors in the interview say that the range of "D" and "F" is frequently embraced by female students.

University instructors at HU in their interview urge that the current affirmative action should be reworked. Unless and otherwise, they say, most females merely come and immediately get dismissed and never return to their parents because of fear of shame and lack of money. As a result, they simply remain in hotels, restaurants, some beauty salons (example, see plate 11) in Bate, Harar, Dire Dawa and Haramaya towns, and even in some instructors' houses on the campus as daily laborers. In this regard, they are highly prone to risks of contracting diseases such as HIV/AIDS besides facing hopelessness about their future life.

As to my informants, to evade the problem of the current affirmative action in university education a considerable effort would be needed. This could possibly entail empowering female students' academic base in the lower grades or letting the current affirmative action persist along with them up until their successful graduation from university. This means that the affirmative action in use ought to be applied on grading systems. In this spirit, female students with in the range of a "B", as to the normal scale, could easily earn an "A" and the like. Of course, there was a debate about the quality of degree to be held through differential marks for males and females for the same kind of examination in favor of female students which was bubbled over in the FGDs with female students and interviews with university officers at HU. University officers say that they have been suffering from complains often coming from some academically marvelous female students.

The university officers say that few academically marvelous female students complain that the differential treatments given for females on academic matters in the university were entirely unnecessary. The university has been providing free tutorial and English Language Improvement Program (ELIP) services exclusively for female students to level them with males in their academic performance. But the clever female students say, "Why, on earth, do you prepare such special programs for us? Do you mean that we are inferior to males?" From such kind of attitude it is possible to recognize that female students with important academic base never welcome any differential treatment, such as affirmative action, given for them, for they actually equate themselves with their male counterparts in academic activities. I have crosschecked this situation in the FGDs with female students that it is only in rare cases that quite few clever female students unwelcome the differential treatment such as affirmative action in favor of females' education. I also believe that there should be effective differential treatment for female students in education in general and in HE in particular at least until there will be fair representation of males and females in academic issues. I believe as such because females were and still are victims of history and some cultural practices like the ways of division of labor in the domestic arenas.

As to male students in their FGD, the affirmative action policy in use in favor of females' education is a policy which lacks "head" and "leg", as one male student in FGD narrates, "***imaammatichi mataa fi miila hinqabu***". This FGD remarks that the policy has been implemented quite the wrong way because it simply appears on the EGSECE result at grade 10 and the EHEECE result at grade 12. It has ignored the place where females need it indeed, that is, especially the primary educational levels and grading systems in universities. Both male and female students in their FGDs say that females have no this much amplified shortage of time to study their lessons in the post-primary educational levels. This is because, they note, females follow their secondary education mostly being at far away secondary schools from their parents, which fortunately protect them from laborious household chores.

Thus, they can effectively use their study time equally with males at this level. But they can hardly use it, unlike that of males, while they were in primary education so there should be relevant intervention starting from this level of females' education which should advance along with them up until their successful graduation from university study rather than only on the results of the national examinations of grades 10 and 12. Unless and otherwise, the current kind of policy intervention could not stop the considerable female students' academic dismissal from universities.

As to one male student in FGD, the affirmative action in use has got the story of a comma (,) in punctuation rules in English grammar. "A comma (,) has killed a person", says the student. It was because of an inappropriate usage of the comma (,) in a prescribed statement which reads "kill him not, live him". The prescribed rule was misled by the improper usage of the comma (,) in the statement that was applied negating the above required statement reading "kill him, not live him". Similarly, says the student, the affirmative action policy enforced for females' opportunity to join university education is portraying the story of the inappropriately inserted comma (,) in that the enforcement of the policy lacked "head" and "leg". As to the FGDs done with male and female students, the affirmative action should be inserted in females' education just starting from the lower grades and should accompany them until their successful graduation from university studies. If this may not be possible, say the students, males should equally participate in the laborious domestic chores with their sisters so that they could use their study time proportionally and could not develop unbalanced academic base. If one of these two options is amenable, numerous female students may not be dismissed from university education.

But, today, female students suffer sour life systems after dismissal because they are reluctant to return to parents' home and remain in towns and urban centers nearby to university doing quite traumatic daily activities to sustain their life. They are not only vulnerable to risks of unwanted pregnancy, contracting diseases like HIV/AIDS and lose of family and relatives protection

but also great loss of what the country expects for desirable social, economic, cultural and political developments. Thus, the policy should bear "head" and "leg" so that female students would have the necessary academic base through meticulous empowerment starting from the inception of their academic life which would in turn help them to successfully graduate from their university education. Unless it bears both "head" and "leg" the policy of affirmative action for females' education ends in tragedy. This is because female students with poor academic base are hardly expected to equally compete with males of good academic base and even with those who were "highly filtered" by the EHEECE to enter university education. So, the point raised in the analogy of the forgoing comma is to imply the current policy of affirmative action in favor of females' education that it should be appropriately inserted for the forthcoming education system, if reducing the existing gender disparity in university education would be a policy agenda.

It is the male and female students with relatively better academic work and their own lower academic achievement as well which usually leads to larger number of female students', mainly affirmative action origin, dismissal rather than instructors and any sort of examinations they prepare for and administer to their students. Hence, their background needs empowerment and the affirmative action need not display undeserved gap as such the way it has been utilized. If the required promotion mark for university education for male students is 200, it need not exceed the females' by more than 10 marks, or the gap needs to be as close as possible. Unless and otherwise, though there were occasions when some students with very lower marks succeed university education, the larger the gap in marks for university entry between males and females the larger the number of dismissed female students from university only after a semester stay would be.

5.5 Case Studies

This part presents some important lessons about the circumstances of the challenges and opportunities females face in their educational life. The data were gathered from three academically vigorous female students from different disciplines in Haramaya University, which I have got opportunistically. The first was from the department of Afan Oromo who ranked second (3.76) preceded by one male (3.78 scorer) from 143 students graduated in the discipline in 2005/06. The second student was from the department of Economics leading the second year female students of the department being evolved from Bethel Evangelical Secondary School in Dembi Dollo. The third student was truly exceptional for she was leading not only the departments' students, Biology, but also the university students as a whole. This student was consecutively scoring 4.0 (the "topest" score in the university's grading system) for the hitherto three semesters, i.e. until the fieldwork period of my study at the university. I have presented her academic life assuming that some lessons might be gained from her educational life, or from her succinct biography.

Case One: Fam

Fam was born from economically subsistent parents in 1978 E.C and entered grade 1 at 8. She was an Orthodox Christian having her parents still alive. She completed grade 12 in 1995 E.C and joined Haramaya University in Afan Oromo. She dropped no any grade but jumped grade 3 because of her outstanding academic work. Thus, she learned grade 4 in 1987 E.C which should have been the normal academic year for her grade 3 studies.

She has completed her primary education (1-8) by traveling 12 kilometers daily because she was living with her parents in rural area of northern Arsi zone, which is far away that amount of kilometers from the nearby Pimary School. She completed her secondary education (9-12) by traveling 15 kms weekly to and from Huruta town. Her parents were illiterate and farmers. She was the

only female student from the four children of the family who all have got the opportunity of education though it was only she who was outstanding.

In her primary education, she used to study only in the night time from 2:00-8:00 local time because the day time after or before school was impossible to be used for the purpose of study as she was required to help her parents both in the household works and at the farm site. For these reasons, she used to study late in the night. She narrates that studying in the day time leads to punishment for which I used to study in the night. **Guyyaa qo'achuun yakka, sababa hojii baay'een jiruuf. Kanaafan halkan qo'adha; haati kiyya yeroo hundumaa hirribaa garagltee otoon taa'ee qo'achaa jiruu na argitee "Maaloo adaraa hintala koo ka'ii rafi na jalaa miidhamta!" naan jetti.**

Having slept at 8:00 she wakes up at 12:00 local time early in the morning and prepare **akaayii** (roast) as her breakfast and go to school and on return she directly go not to home but farm site. She had genuine determination to succeed in her every academic work and in grade 5 and 6 her teachers were using her notes for teaching their daily lessons because she takes the note carefully and a head of her teachers.

While in secondary education she used to study against shift, after or before school, and get a sleep at 2:00 local time in the night and wake up at 8:00 local time late after mid night to study and directly go to "Church" early in the morning to pray for certain time and pass directly to school. She scored 2.2 in EGSECE and 176 in EHEECE while the minimum pass mark even for males was 101 in EHEECE.

The university entry has initially unwelcome story as rumors run against her that university education is highly complex and most instructors give an "F" for females and thus large number of females would get dismissed only after a

semester stay in the university. She felt nothing as she had strong determination and confidence to successfully do her study.

Although the condition of dormitory accommodation is relatively good for female students (maximum of 6 students per dormitory room), she grumbles that the majority of female students do not properly use their dormitory for effective study.

She joined the field of study, Afan Oromo, based on her interest and scored 3.8, 3.7, 4.0, 3.6 and 3.7 respectively from the first semester of the first year up until the second semester of the third year or the last year of her university study with a CGPA of 3.76, which triggered the department to use her as an instructor remaining there. She has achieved this great distinction because of the fact that she has "digested" well her study as she narrates **"Nyaadheen keessa darbe jechuu nan danda'a!"** So, she says, what hinders females to equally compete with males is not lack of the potential but lack of self-confidence and determination to vigorously do their academic work. "Fam" says that female students waste their time on unnecessary and non-academic talks and discussions such as nicknaming clever female students as **"chekay, shemdaj, mobil**, etc. verbal violence of different sorts.

Challenges she came across include shortage of money to buy stationary and reading materials both in her pre-university and university study, fathers' pressure to marry her to somebody while in she was in grade 5. But until grade 8 her uncle and his sons who were government employers saved her from that impromptu early marriage. While she was in grades 6 and 7 she attended her study by hiding her exercise books under the fence of the parents' garden because her parent has already blocked her to learn. Briefly, challenges were enormous and her determination was so great that she was able to join her best wishes, Bachelor Degree and becoming university instructor in Afan Oromo.

Case Two: Raj

Raj was born in 1978 E.C in Nekemte town in East Wallaga from educated parents (both her mother and father are Bachelor degree holders). Her mother has taken her Bachelor degree in Management while her father is a teacher. She is a Protestant Christian who invokes her interesting academic successes and the hitherto life she came across to Jesus Christ. She entered grade 1 in 1985 E.C and completed primary education in Nekemete town being attending supplementary classes in Mathematics and English language at home. Grades 9-12 were completed at private school called BESS (Bethel Evangelical Secondary School) which admits only top students in their academic work. Her parents instilled in her the necessary academic base so that she scored 3.4 in EGSECE and 326 in EHEECE and successfully joined Haramaya University in Economics. Joining Economics, except the University she joined for she chose Addis Ababa University, was her ardent interest in which she wants to specialize up until PhD as soon as possible. Joining the field based on her interest and the academic base she already had stored helped her a lot to score 3.3, 3.4 and 3.42 with a CGPA of 3.4 from the first semester of the first year up until the first semester of the second year, the rest are beyond the temporal scope of this study. The achievement was also due to her systematic study time. She used to study in the major library, just from 12:00-5:30 and 8:00-12:00 local time in the day whenever there is no lecture class and she always take a nap after lunch and continues her study in the major library until dinner. In the night time she studies from 12:00-5:30 and gets asleep at 6:00 to wake up, to study, at 10:00 local time. With regard to her potential she says that she is equivalent to males in any field at any level of education.

She says further that her attractive academic work in the university is because of its location between two enabling pressures: interesting academic base and vision. Her academic base pushes her to score pleasant grades and her vision pulls her to immediately pursue postgraduate study in Natural Resource ad

Environmental Economics after graduation which in turn pushes her to score nice grades.

Case Three: Abi

Abi was born from illiterate and peasant family in 1979 E.C. in rural area around Mekelle town in Tigray. She is an Orthodox Christian. She joined grade 1 in 1986 E.C and completed primary education consecutively in 1994 E.C by traveling for 1 hour per school day. She has completed secondary education in 1998 E.C by traveling for 3:30 hours weekly or monthly, which she says that depends on available food and money for rent house and stationary. She scored 3.4 in EGSECE and 301 in EHEECE because of, as she says, help from God and her determination not to be less than any male student in academic work. This can be evident from the source of her academic successes.

The root of her academic vigor goes back to the fortunate story she faced at grade 3 while her brother, with whom she entered grade 1, jumped to grade 4 while she did not. As a result, her parents said her, "What about you?" "Why not you?" After that she began to rank first from her class and some times from her school until grade 11, when she ranked 4th from her class which was because of the fact that there was fierce competition as clever students purposely repeat at 11 to be dare of their success in the forthcoming EHEECE.

She says that the story of her pre-university study time was just equal with males in secondary education but less than that of the males' in primary education. While in her primary education she had no sufficient study time unlike her brother because she lives with her parents and serves them doing household activities. Her brother had got enough study time while then because he did no any household works, except the activities they both did in the farm sites. Her parents have 3 daughters and 5 sons. The senior daughter in the family got married at 11 and now has got 8 children. She was also challenged by her father to get married to someone who asked her while she

was in grade 5 and 6. Her father thought that she may involving in unwanted sexual conduct and could violet the reputation he had in the society in which he lives. But her excellent academic work forced her parents to leave alone the marriage, which she says that it was against the culture of the area, and forced them even to educate her junior sister who is in grade 10 now.

Depending on her nice score, 3.4, in EGSECE her parents and friends agitated her to pursue diploma but she refuted because of her vision to pursue preparatory and immediately undergraduate studies. Abi has no any intension to rely on role models, if any, since she hates such kind of trend to get all desirable successes in her life in general and in her academic activities in particular. She says, "My role model is I myself!" She has her own style which helped her even to surpass all students of her batch in the university in academic work. She says that males were, and still are, her envies in her educational life in that they get disappointed whenever she surpasses them in academic scores. As to her, they say, እንዴት ሴት ትሰቅለናለች? ይላሉ ወንዶች። This literally means, "How does a female suspend us? This shows their desire to hold all upper positions for themselves and lower in all cases for females.

Abi was a top scorer from her department and the batch of 2005/06 entry into Haramaya University. She has successively been scoring 4.0 for three consecutive semesters. Though she has the potential to equally compete with males in Physics or Mathematics her deep interest was Biology which she actually has got because of her interesting academic testimonials. She says that she have no intension to join the Faculty of Education but unwillingly entered it because the discipline of her interest is part of the Faculty. She told her brother, who is learning Economics at Addis Ababa University, that she has not joined Education Faculty just to please him. Her brother wanted her to study non-teaching disciplines but she entered the field of her choice because she has thought that Biology will have strong application to her future life.

CHAPTER SIX

SUMMARY AND CONCLUSIONS

6.1 Summary

The major purpose of this study was to make a thorough investigation about gender disparity found in tertiary education institutions in Ethiopia. Meticulous attempt was made to examine whether gender disparity exists in higher education institutions of the country based on the situation found in AAU and HU. Besides highlighting the condition of females as workers, the study assessed the status of females as students up educational ladder in the two universities under study. In the course of the study, attempts were made to examine some forms and sources of gender disparity at the university education level. In line with this, the degree of female and male students' enrolment and academic dismissal were examined. Further, the status of female students' academic performance and graduation were explored as compared to that of males. Moreover, the study attempted to point out some of the barriers against female students' opportunity to equally participate in university education with males. The study also made an attempt to examine the reasons why female students outnumber that of males in dismissals and why they perform less than them pertaining to university education.

The statistical data were collected from the registrar offices of AAU and HU. The qualitative data were obtained from informants (students, instructors and officers) of the universities through interviews, focus group discussions and series of observations. The data obtained were analyzed using statistical tables and percentages. It has been found that the current participation rate of female students at the university level has shown some modest improvement in comparison to the previous years. This desirable gesture could be the function of the affirmative action strategy instituted by the MOE in favor of female students on EHEECE result at grade 12.

Still, but female students' enrolment rate and level of participation leave much to be done to redress the gender gap in favor of males in university education. Besides their limited participation that badly compares with males, females proportion declines as one moves from the undergraduate to postgraduate programs. Among others, this may entail the influence of competitive admission criteria and females preference to get married after undergraduate study as a hindrance for women's upward mobility in the academic ladder.

Sadly enough, the study underscored a gloomy picture of female students' academic performance as compared to that of males. In fact the study disclosed a clear dichotomy by gender where one can easily trace higher proportion of males among successful students in the honor list and more females than males in the list of failures or academic dismissals. The dismissal rate for female students was so high that it by far exceeded the rate of graduation. This seems, indeed, the area that the affirmative action strategy of the MOE seems to have inappropriately utilized. The supply side of the strategy has relatively contributed in helping females join university education but its paradox appears on the considerable female students academic dismissals from university education. It is possible to claim from the study that the affirmative action in use has increased female students' academic dismissal as it also increased their enrolment rate.

As Abebayehu (1998) argues, the irony in relation to the affirmative action in use in favor of female students is that though it to some extent secured enrolment through gender sensitive strategy, female students were thrown into gender blind institutions of higher learning. To some extent, thus, this contributed to the observed high academic dismissal among female students from university education.

6.2 Conclusions

The purpose of this final subtopic is to construct a conclusion that draws the findings treated in chapters 4 and 5 to a close. The conclusions are organized in line with the specific objectives formulated right at the beginning of the paper.

In this connection, the study found out that there is big gender disparity in favor of male students in the enrolment of the regular undergraduate degree students in which the gender gap was more than 50%. The study also found out that there is quite big gender gap in the enrolment of the regular postgraduate degree students in favor of males which was more than 80% in the Masters degree and more than 90% in the PhD degree programs of the two universities. The study also looked at the trait of gender disparity in academic performance of the regular undergraduate and postgraduate degree graduates of the last academic year from the universities under study and uncovered that quite insignificant number of female students were found in the honorable lists. Specifically speaking, female students' academic performance appears to be better in the postgraduate studies though these levels of studies are more complex as compared to the undergraduate degree levels. It should be noted that female students' lower academic performance relative to that of males have a detrimental implication on their opportunity to pursue postgraduate studies as this level of studies admit relatively few students on strong competitive basis.

The study also uncovered that, contrary to their insignificant quantity in the honorable lists, female students out number their male counterparts in the academic dismissals from the universities under study. This also has an implication on the number of female students to pursue postgraduate studies. Needless to say, the study also explored the status of female students' successful completion of the regular undergraduate degree studies and found that the number of female graduates decreases as the level of education

increases which seems that it carries the story of temperature and altitude in that order.

Finally, the study has treated some of the major causes of gender disparity in university education. The causes are found to be multifaceted but they are generally the cumulative effect of socio-cultural practices existed in different parts of the country. Particularly for the study, the factors which impede female students' university education are encapsulated as follows. Firstly, it was discovered that female students have deprived academic base as compared to that of males. This factor is mainly the result of negligible attention given to females' education particularly in rural areas of the country. Ethiopian rural females were and still are victims of a highly conservative society devoted to maintain its cultural practices such as differential gender socialization and household chores to be shouldered by females. Besides, the inter-personal relationships found in universities has also its own share to hamper female students' academic activity. Further, the study found out that female students' academic activity considerably suffer from sexual harassment. This factor is found to be the exclusive problem of females as university students. Based on the interviews, FGDs and series of observations made on the main campuses of the universities under study, I can claim that the causes of female students' sexual harassment are complex but the major ones include pornography, sexually oriented emotions and expressions, natural beauty and academic talent of female students, fashionable wearing styles and need for cosmetics.

I have observed that pornography, which is also used by students to express their political feelings, is one of the major causes of sexual harassment. Lecture and toilet rooms of the universities under study are full of pornographic materials, sometimes depicting sexual organs of paired opposite sexes. HU, which has recognized the power of pornographic materials to arouse opposite sexes for unnecessary sexual act, is in a position to erase pornographic materials from the walls of lecture and toilet rooms. AAU should do the same

thing and an exhaustive study should be made on pornographic materials as a factor for female students' sexual harassment in university. The problem of the current affirmative action in relation to female students' academic dismissal and performance also need further study. Generally, to ameliorate the existing situation pertaining to female students in university education, I suggest that both males and females should fairly involve in the cumbersome domestic chores, anti-sexual harassment policy should be adopted and strictly implemented in the universities under study and the current affirmative action policy need to be reconsidered to be implemented appropriately just with genuine commitment.

To wind up, I have recognized from the study that, gender, which is found to be a detrimental factor against females' opportunity to equally engage with males in all corners of life sustaining issues, not only education, is truly a socio-cultural phenomenon. Similar to that of Moore's (1986) conclusion in her ethnography on the Marakwet people of Kenya, who says, "females are like children, they speak before they think", this study identified that gender is a socio-cultural construction. For example, the narrations which say, "**Dubartiin dheertuuu malee beektuu hinqabdu**", literally, female (a sociological entity) has no knowledge (cultural understanding about females' knowledge) but physical length, and "**እሷ እንደ ወንድ ትሰራለች**", literally, she (a pronoun which stands for female gender) does like a male (cultural understanding about female's work), fits the argument of Moore in one way or another.

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Appendix 1. Regular Undergraduate Degree Students' Enrolment at AAU.

Faculty/College	A. Year	Sex		
		M	F	T
College of Social Sciences	2002/03	1638	396	2034
	2003/04	1016	257	1273
	2004/05	978	329	1307
	2005/06	898	407	1305
	2006/07	680	447	1127
	Total	5210	1836	7046
Faculty of Business and Economics	2002/03	668	247	915
	2003/04	820	353	1173
	2004/05	962	448	1410
	2005/06	1049	486	1535
	2006/07	1026	619	1645
	Total	4525	2153	6678
Science	2002/03	2357	357	2714
	2003/04	1863	272	2135
	2004/05	1624	326	1950
	2005/06	1222	367	1589
	2006/07	1062	364	1426
	Total	8128	1686	9814
Technology	2002/03	762	87	849
	2003/04	1263	262	1525
	2004/05	1315	330	1645
	2005/06	1420	437	1857
	2006/07	1417	379	1796
	Total	6177	1495	7672
Education	2002/03	596	89	685
	2003/04	1745	294	2039
	2004/05	2758	703	3461
	2005/06	3662	940	4602
	2006/07	3791	1325	5116
	Total	12552	3351	15903
Law	2002/03	231	90	321
	2003/04	281	121	402
	2004/05	312	161	473
	2005/06	372	253	625
	2006/07	332	282	614
	Total	1528	907	2435
Medicine	2002/03	383	112	495
	2003/04	941	201	1142
	2004/05	829	370	1199
	2005/06	879	451	1330
	2006/07	1071	554	1625
	Total	4103	1688	5791
Pharmacy	2002/03	206	63	269
	2003/04	238	103	341
	2004/05	228	110	338
	2005/06	225	131	356
	2006/07	196	137	333
	Total	1093	544	1637
Language Studies	2002/03	920	135	1055
	2003/04	865	227	1092
	2004/05	909	307	1216
	2005/06	915	370	1285
	2006/07	960	419	1379
	Total	4569	1458	6027
Informatics	2002/03	154	55	209
	2003/04	192	67	259
	2004/05	299	112	411
	2005/06	242	172	414
	2006/07	217	147	364
	Total	1104	553	1657
Veterinary Medicine	2002/03	277	13	290
	2003/04	303	40	343
	2004/05	350	47	397
	2005/06	353	50	403

Yared Music School	2006/07	347	72	419
	Total	1630	222	1852
	2002/03	54	14	68
	2003/04	70	27	97
	2004/05	89	26	115
	2005/06	100	36	136
	2006/07	91	33	124
Fine Arts and Design	Total	404	136	540
	2002/03	69	6	75
	2003/04	88	10	98
	2004/05	86	11	97
	2005/06	94	14	108
	2006/07	91	20	111
	Total	428	61	489
Commerce	2003/04	1382	314	1696
	2004/05	2133	720	2853
	2005/06	3332	1428	4760
	2006/07	3056	1399	4455
	Total	9903	3861	13764
Journalism and Communication	2005/06	69	31	100
	2006/07	254	90	344
	Total	323	121	444
Grand Total		61677	20072	81749

Appendix 2. Enrolment of Regular Postgraduate Degree Programs at AAU

Faculty/ College	A. Year	Program					
		Masters Degree			PhD Degree		
		M	F	T	M	F	T
Social Sciences	2002/03	155	16	171	1	0	1
	2003/04	207	24	231	3	0	3
	2004/05	218	19	237	3	0	3
	2005/06	349	32	381	8	0	8
	2006/07	354	24	378	7	0	7
	Total	1283	115	1398	22	0	22
Business and Economics	2002/03		22	174			
	2003/04		24	270			
	2004/05		28	234			
	2005/06		52	427			
	2006/07		54	429			
	Total						
Science	2002/03		14	332	22	0	22
	2003/04		34	499	17	0	17
	2004/05		29	580	24	1	25
	2005/06		69	1012	30	0	30
	2006/07		88	1100	41	1	42
	Total						
Technology	2002/03		6	175			
	2003/04		1	217			
	2004/05		14	269			
	2005/06		33	526			
	2006/07		19	388			
	Total						
Education	2002/03		12	105			
	2003/04		15	195			
	2004/05		44	377			
	2005/06		49	768			
	2006/07		72	821			
	Total						
Law	2002/03						
	2003/04	30	1	31			
	2004/05	69	1	70			
	2005/06	109	2	111			
	2006/07	86	10	96			
	Total						
Medicine	2002/03		24	335	1	3	4
	2003/04		31	473			
	2004/05		46	596			
	2005/06	771	100	871			

Appendix 2...

	2006/07	771	100	871			
	Total						
Pharmacy	2002/03	15	0	15			
	2003/04	21	1	25			
	2004/05	51	5	56			
	2005/06	118	17	135			
	2006/07	98	9	107			
	Total						
Language Studies	2002/03	113	17	130			
	2003/04	175	13	188			
	2004/05	222	30	252	17	2	19
	2005/06	446	50	496	46	3	49
	2006/07	468	56	524	46	1	47
	Total						
Informatics	2002/03	42	4	46			
	2003/04	42	10	52			
	2004/05	50	8	58			
	2005/06	151	23	174			
	2006/07	127	10	137			
	Total						
Veterinary Medicine	2002/03						
	2003/04	47	0	47			
	2004/05	45	3	48			
	2005/06	114	8	122			
	2006/07	62	7	69			
	Total						
Regional & Local Development Studies	2002/03						
	2003/04						
	2004/05	69	12	81			
	2005/06	115	18	133			
	2006/07	113	9	122			
	Total	297	39	336			
Development Research	2002/03						
	2003/04						
	2004/05	84	19	103			
	2005/06	135	30	165			
	2006/07	182	29	211			
	Total	401	78	479			
Journalism & Communications	2002/03						
	2003/04						
	2004/05	20	17	37			
	2005/06	40	18	58			
	2006/07	40	18	58			
	Total	100	53	153			
Social Work	2002/03						
	2003/04						
	2004/05	31	9	40			
	2005/06	66	16	82			
	2006/07	53	21	74			
	Total	150	46	196			
Pathology	2002/03						
	2003/04						
	2004/05						
	2005/06	22	3	25			
	2006/07	46	4	50			
	Total	68	7	75			
CERTWID	2005/06	17	46	63			
	2006/07	20	49	69			
	Total	37	95	132			
Educational Research	2005/06		3	16			
	2006/07		3	35			
	Total		6	51			
Ethiopian Studies	2005/06		3	23			
	2006/07		6	34			
	Total		9	57			

Appendix 3. Regular Undergraduate Degree Students' Enrolment at HU.

Faculty/College	A Year	Sex		
		M	F	T
College of Agriculture	2002/03	385	76	461
	2003/04	1234	392	1626
	2004/05	2032	614	2646
	2005/06	2424	618	3042
	2006/07	1983	475	2458
	Total	8058	2175	10233
Faculty of Education	2002/03	1853	319	2172
	2003/04	1516	367	1883
	2004/05	2075	558	2633
	2005/06	2753	711	3464
	2006/07	2380	583	2963
	Total	10577	2538	13115
Faculty of Health Sciences	2002/03	425	165	590
	2003/04	825	276	1101
	2004/05	925	281	1206
	2005/06	1152	294	1446
	2006/07	1342	370	1712
	Total	4669	1386	6055
Faculty of Business and Economics	2002/03	152	33	185
	2003/04	794	301	1095
	2004/05	1308	464	1772
	2005/06	1861	556	2417
	2006/07	1598	412	2010
	Total	5713	1766	7479
Faculty of Law	2002/03	84	11	95
	2003/04	320	114	434
	2004/05	454	155	609
	2005/06	563	213	776
	2006/07	672	242	914
	Total	2093	735	2828
Faculty of Veterinary Medicine	2003/04	123	35	158
	2004/05	167	48	215
	2005/06	274	61	335
	2006/07	405	49	454
	Total	969	193	1162
Faculty of Technology	2004/05	181	65	246
	2005/06	306	77	383
	2006/07	412	89	501
	Total	899	231	1130
Grand Total		32978	9024	42002

Appendix 4. Enrolment of Regular Postgraduate Degree Programs at HU.

Faculty/ College	A Year	Program					
		Masters Degree			PhD Degree		
		M	F	T	M	F	T
Agriculture	2002/03	202	4	206	4	0	4
	2003/04	203	10	213	8	0	8
	2004/05	71	12	83	15	1	16
	2005/06	267	37	304	17	1	18
	2006/07	312	44	356	27	1	28
	Total	1055	107	1162	71	1	72
Education	2004/05	4	0	4	-	-	-
	2005/06	7	0	7	-	-	-
	2006/07	1	2	3	-	-	-
	Total	12	2	14	-	-	-
Grand Total		1067	109	1176	71	1	72

HAVE YOU HEARD?

The University Senate has approved the Haramaya University **Anti- Sexual Harassment and Misconduct Policy**. According to the Policy, the following constitute but are not limited to acts or conducts of harassment as defined under Article 3(11) of the policy if they are proven to be done with intention:

- (1) Obscene gestures having sexual nature;
- (2) Unwanted touching such as patting, pinching, grabbing, hugging or brushing against the body or cloth of another or cornering;
- (3) Unwanted and explicit or implicit requests to engage in sexual activities such as, sending sexually explicit letters, notes, e-mail or telephone messages;
- (4) Indecent exposure of sexual body parts targeting an individual or group of individuals;
- (5) Unwelcome references, irritating nicknames, ridiculing, belittling remarks about a person's gender, anatomy or a person's clothing;
- (6) Acting by one's own words or writings or by any other means in relation to another person's sex life or sexual activities in a way as to make the person detestable, contemptible or ridiculous and to jeopardize his credit, his reputation or his future;
- (7) Compelling a person of either sex through violence or grave intimidation or after rendering him incapable of resistance to submit to an act corresponding to a sexual act or other indecent act;
- (8) Rape.

In addition acts or conducts of Sexual Misconduct as defined under Article 3(12) of the policy include but are not limited to:

- (1) Sexual relationship between an academic staff and a student who are in the same faculty, or any other person participating in academic activities of the faculty as part timer or guest lecturer;
- (2) Repeated sexually oriented and offending conversation, comments including but not limited to using sexual language or telling sexual jokes, humor, stories, innuendoes or foul languages in the dormitories, classroom or any other places in which university programs and activities are carried on (even if no one objects at the time.);
- (3) Using pornographic materials that are not directly related to the subject matter of a class, course or meeting (even if no one objects at the time);
- (4) Displaying and transmitting of pornographic materials through written, telephone or electronic communications;
- (5) Indecent exposure of sexual body parts;
- (6) Public or group sex.

the misconducts listed above may lead to a disciplinary measure up to expulsion from the university. **The university encourages victims of sexual harassment and misconduct to report to the Student Conduct Administrator and Assistant Dean for Female Students so that appropriate measures should be taken. Hey Friends, You better take care!!!**

Illustration of Plates

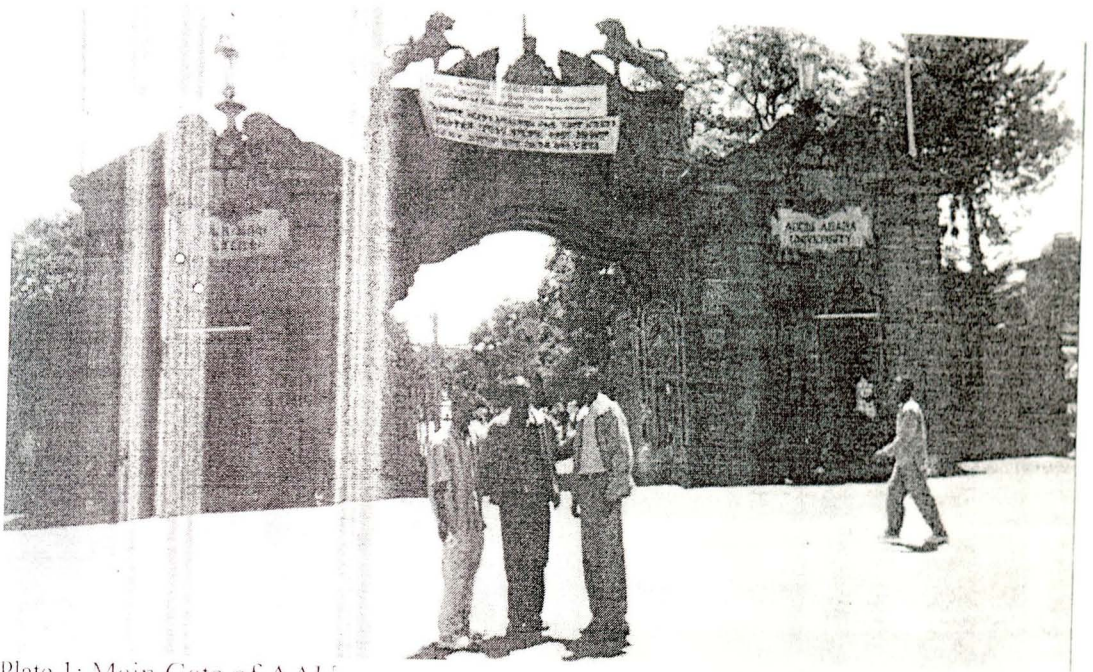


Plate 1: Main Gate of AAU



Plate 2: Main Gate of HCU

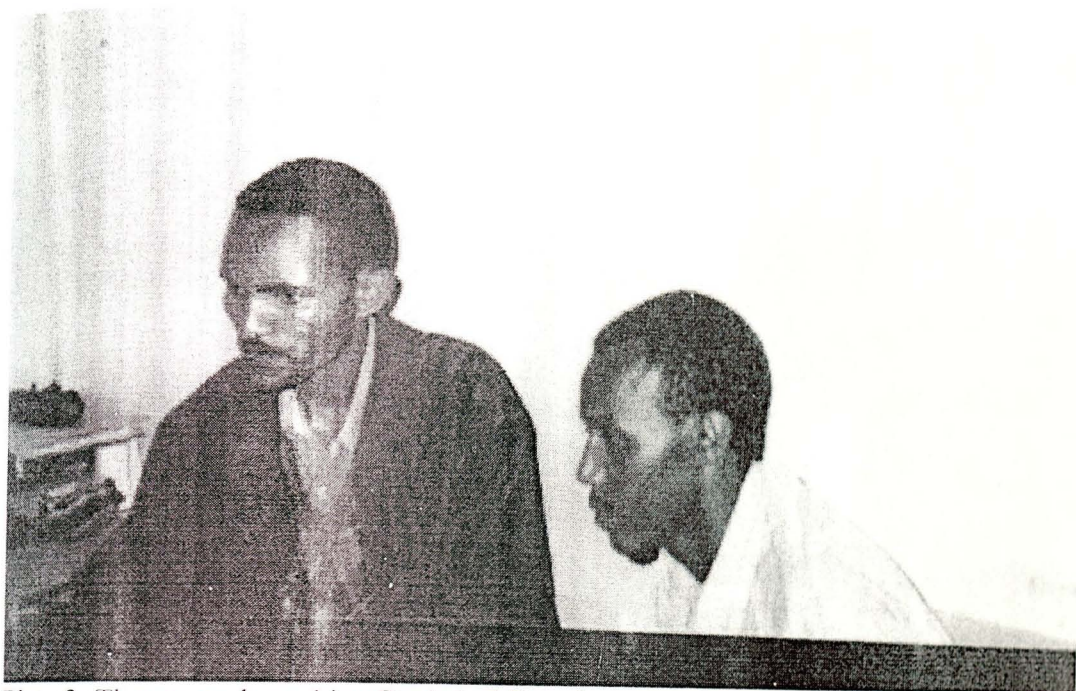


Plate 3: The researcher taking Statistical Data from the College of Agriculture at HU

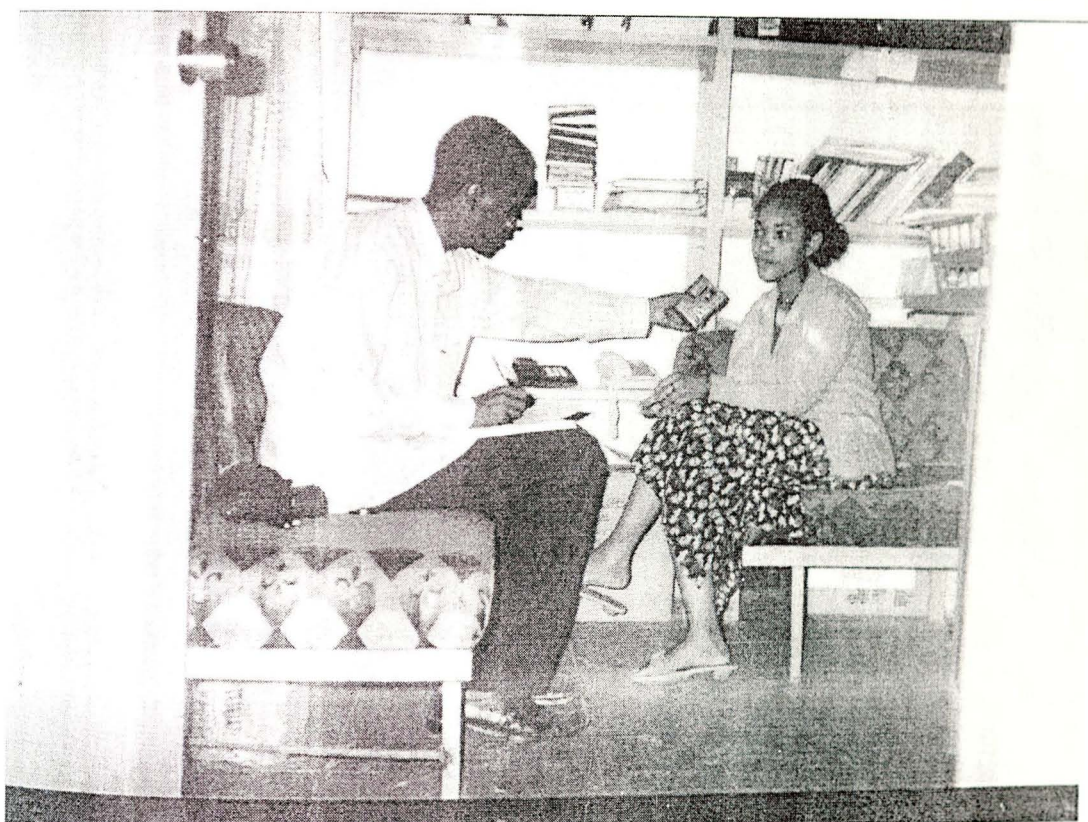


Plate 4: Interview with head of the Assistant Dean of Students for Female Students Affair at HU



Plate 5: Interview with head of the Registrar office of HU

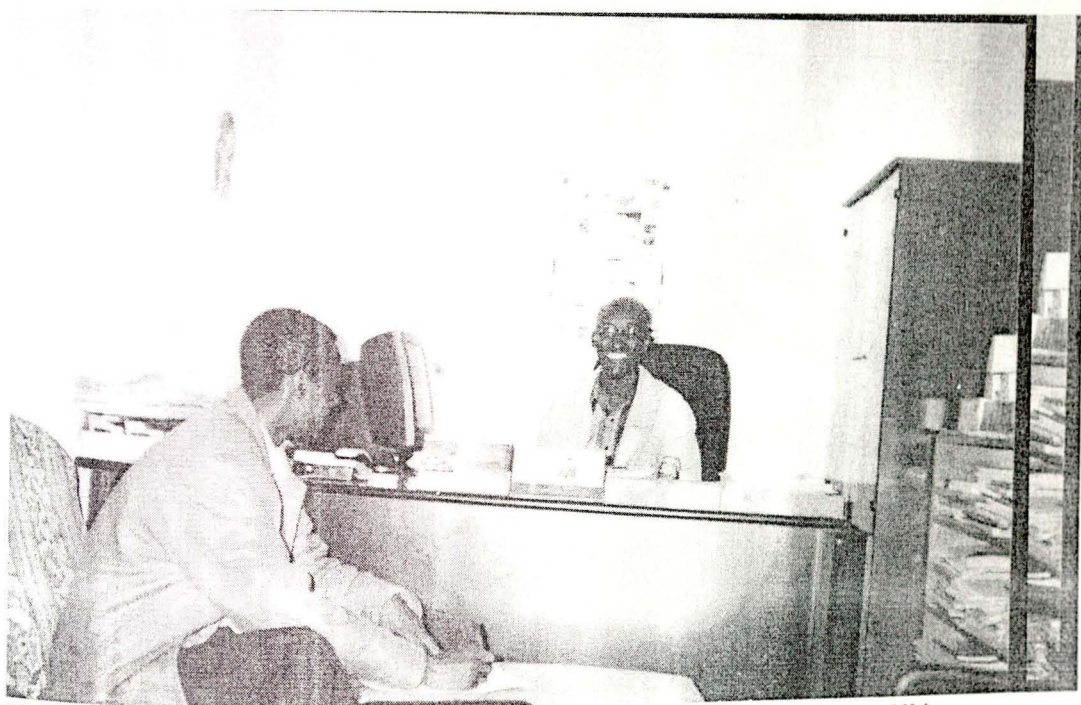


Plate 6: Interview with one of the officials of the Faculty of Education at HU

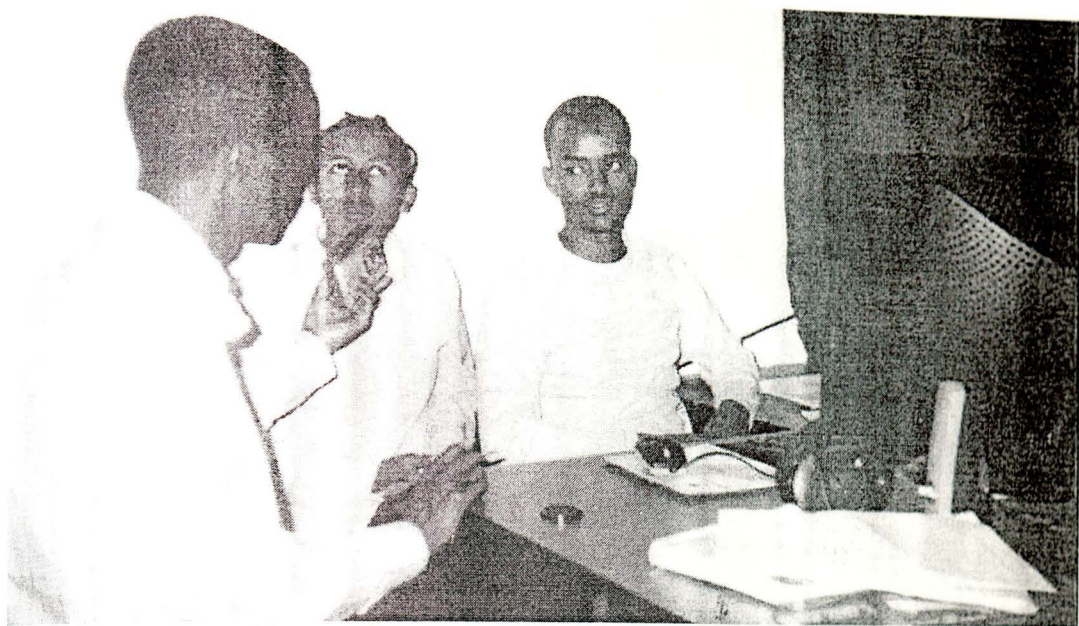


Plate 7: Interview with one of the Female Instructors at HU



Plate 8: Interview with one of the Male Instructors at HU



Plate 9: Interview with the Top scorer Female Student at HU



Plate 10: Interview with one of the outstanding Female Students at HU

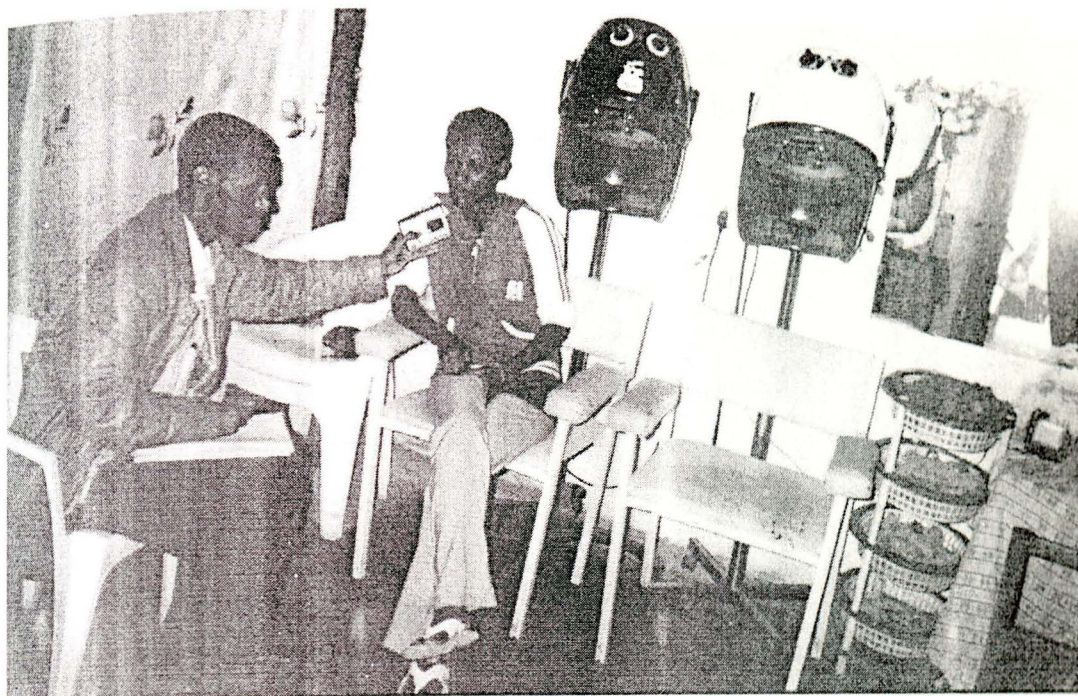


Plate 11: Interview with one of the academically dismissed Female Student at HU



Plate 12: FGD with Postgraduate Female Students of HU

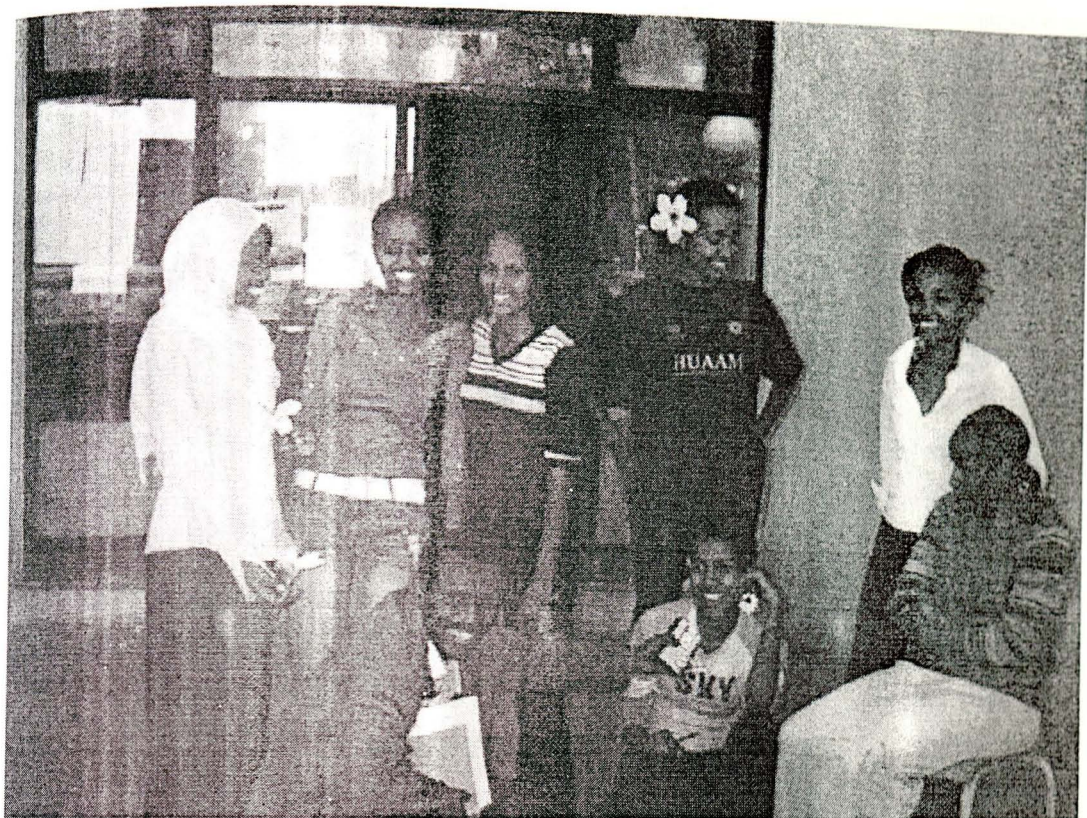


Plate 13: FGD with Undergraduate Female Students



Plate 14: FGD with Undergraduate Male Students of HU



Plate15: FGD with Undergraduate Male Students of AAU



Plate 16: Super Market for Students on HU's main Campus

Guiding Research Questions for Interviews with students

I. Students Background

1. Name _____
2. Age _____
3. Gender _____
4. Age at School entry /Grade 1/ _____
5. Academic year of w/c grade 1 was started _____
6. academic year in w/c grade 12 was completed _____
7. Class grade drop tout _____ why? _____
8. Grade repeated _____ why? _____
9. Neither dropped out nor repeated grade _____ why? _____
10. Academic year of higher education entry _____
11. Result scored in ESLCE /EHEEC _____
12. Religion _____
13. Residential area
 - a) urban resident
 - b) rural resident
14. Location of attended primary and secondary schools
 - i) Primary school
 - a) Urban area
 - b) Rural area
 - ii) Secondary school
 - a) Urban area
 - b) Rural area
15. Type of secondary school attended
 - a) Public government school
 - b) Private school

II. Students' Family Background

1. Level of educational of mother and father

Mother

- a. illiterate _____

- b. adult education_____
- c. completed grade 8_____
- d. completed grade 12_____
- e. 12+TTI or certificate_____
- f. diploma_____
- g. first degree_____
- h. master degree_____
- i. PhD degree_____

Father

- a. illiterate _____
- b. adult education_____
- c. completed grade 8_____
- d. completed grade 12_____
- e. 12+TTI or certificate_____
- f. diploma_____
- g. first degree_____
- i. master degree_____
- j. PhD degree_____

2. Family size

- a. Males_____
- b. Females_____

3. Number of children involved in education

- a. Males_____
- b. Females_____

4. No of school age children who do not go to school

- a. Males_____
- b. Females_____

5. Family residential area

- a) Urban area_____
- b) Rural area_____

6. Occupation of the family

- a. Farming _ _ _ _ _
- b. Trade _ _ _ _ _
- c. Professional _ _ _ _ _
- d. Cattle herding _ _ _ _ _
- e. Handcraft _ _ _ _ _
- f. Other (specific) _ _ _ _ _

III Questions

1. How do your parents perceive their daughters' education being very far away from home?
2. Is there equal representation of male and female students in this university? a. Yes, b. No
3. If your answer to question number 2 above is "a", what are the factors for their under-representations
 - a. Social factors such as _ _ _ _ _
 - b. Economic factors such as _ _ _ _ _
 - c. Cultural factors such as _ _ _ _ _
 - d. Religious factors such as _ _ _ _ _
 - e. Other (Specify) _ _ _ _ _
4. Does your family size have any impact on your education? If so, how? _ _ _
5. How do you understand the attitude of your instructors towards male and female students in the classroom situation?
6. Does your interaction with your male counterparts have an impact on your education in this HE? If so, how? (This question concerns only females students)
7. How do you use your time of study both in the library and the dormitory?
8. Do you properly participate in classroom discussion? If not, Why? (only for female students)
9. Is there any female instructor/teacher whom you may use as a role model? If yes, how? If not, Why? (only for female students)

10. Does your gender as a female have an impact on your education? If how? (for female only)

Guiding Questions for Interviews with Instructors

I. Instructors Background

1. Name _____
2. Age _____
3. Gender _____
4. Level of education _____
5. Years service as an instructor _____

II. Questions

1. How do you understand the nature of female student participation in classroom discussions as compared to that of their male counterparts?
2. Do female and male students equally perform on different kinds of examinations? If not, who perform male less? Why?
3. Is there any means of differential treatment that you give for female students? Why?

Guiding Research Questions for Interviews with university Officers

1. Is there any form of gender disparities in this HE sine 1994 E.C
2. Which gender is more frequently observed in withdrawal, re-admission and complete dismissal?
3. How do you see the participation rate of female instructors in this university?
4. Is there any differential treatment that the university provides for female students? Why?

Guiding questions for case Studies

There preceding format on students and their family's background could be applied here, too

Questions

1. Did you have nay vision to join the field you are specializing now?

- ## Guiding Questions for Archival Research

- [illegible]

Declaration

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

Name: Lemessa Mergo

Signature: 

Date: August 13, 2007

Place and Date of Submission: AAU, July 2007