

1 The Impacts of Socio-Cultural Practices on Female Students'  
2 College Education in Oromia: The Case of Jimma College of  
3 Teachers Education

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7 **Abstract**

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9 students' College education, and then to indicate intercultural educational issues in line with  
10 young female students' College education in Oromia by taking JCTE as the case study area.  
11 The study was a mixed approach investigation which involves index of qualitative variation  
12 that measure the dispersion of quantitative way that are available at nominal level variable  
13 through triangulating with qualitative inquires. The investigation of this qualitative approach  
14 was using purposive sampling through which case studies, personal observation, FGD and  
15 semi-structured interview was employed. The information gathered was organized and  
16 analyzed using tabulations showing both percentages and index of quantitative variations. The  
17 quotation of field narrations were also included. The result indicated that the major barriers  
18 to female students' college education in classroom participation of formal education were  
19 both the cultural and traditional values and their prospects for educational opportunities.  
20 Traditional beliefs, practices and proverbs perpetuate gender imbalance in terms of  
21 educational achievements and classroom performance. The study also found the factors that  
22 negatively affect female students' education in JCTE in emphasizing to pregnancy, lack of  
23 female models, low level parental education, and negative parental attitudes towards female  
24 students' education from their very growing up, low value attached to education and sexual  
25 harassments by their classmates and male teachers. To ameliorate the existing situation, the  
26 study suggested in a way of conclusion about the use of culture, procedures for teacher  
27 training, and applications of cultural information to curriculum. Therefore, it was also  
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## 1 INTRODUCTION A) BACKGROUND OF THE STUDY

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52 consideration in educational teacher training that could be given on the following areas: Knowing the effects  
53 of cultural and socioeconomic variables on the student's learning styles (cognitive and affective) and on the  
54 student's general level of development and socialization, developing an awareness of the way in which learner's  
55 culture should permeate significant areas. In sum, because of the great disparity between theory presented in the  
56 context of a college environment and practical teaching realities in educational practices of classroom setting, it  
57 is essential that a portion of every teacher's training experience include on-site supervised teaching experience in  
58 a bicultural program. To the extent possible, relevant competencies should be demonstrated in the direct context  
59 of such a classroom setting.

### 60 1 Introduction a) Background of the Study

61 Education is the subset of cultural practices since its process pervades the everyday conduct of social life. Such  
62 behaving of currently living human beings in social groups need anthropological investigation. Hence, as the study  
63 of culture, a phenomenon that is socially rather than naturally constructed and transmitted, anthropology can  
64 concern individuals who are capable of teaching and learning. Learning and teaching are fundamental, implicitly  
65 or explicitly, to human adaptation, socialization, culture change, and, at the broadest level, the production and  
66 reproduction of culture and society. Broadly conceived to encompass a range of possible forms, contents, and  
67 contexts, then, teaching and learning-the social processes involved in constructing, acquiring, and transforming  
68 knowledge lie at the heart of anthropology ??Pelissier, 1991:2-3). In particular, anthropology of education as a  
69 subfield of social anthropology studies socio-cultural practices in education ??Friedman & Judith, 1979:25).

70 Various factors affect individual students directly or indirectly in educational institutions. The culture of  
71 classrooms, modes of education, methods appropriate to the study of educational phenomena and the classroom  
72 teaching are some of these factors. In this regard, education as a human right uses an essential tool for achieving  
73 the goals of equality, development and peace. Nowadays, evidence shows that education is helping to improve  
74 health and productivity in developing countries. The poorest people appear to be benefiting the most from it.  
75 For the perspectives of attaining these required productivity and health, considering the education of females is  
76 very necessary ??King, 1990:11).

77 In the contemporary world, however, a high degree of discrimination of females in various aspects including  
78 the area of education is prevalent in all developing countries; but it is not so pronounced in the developed  
79 ones ??Adams, 1975). As indicated by ??UNESCO (2005), gender disparity in education in terms of enrollment,  
80 completion rate, dropout rate, and the like are characteristics of many of the African countries. The existence of  
81 such gender inequalities and injustice are the most persistent obstacles and blockage towards a steady development  
82 through education in developing countries ??UNESCO, 2005). Consequently, the problem of female participation  
83 in education continues to exist until the problem at the primary level is solved. With regard to this problem,  
84 ??oombs (1985:228) argues that low female participation rate is certain at the secondary level when there is  
85 low female enrollment at the primary level. Moreover, he argues that whenever low enrollment of girls exists in  
86 the preceding levels, the problem will be always prominent in the next educational levels. Furthermore, ??ane  
87 (1996:5) explained educational disparity between male and female as follows:

88 Education for a boy is often seen as a right which is sometimes denied for girls: it is a privilege to be earned  
89 if parents' fears about' her security and maintenance of traditional values can be met, if the school is not too  
90 distant, if she can continue to carry out her domestic tasks, if she doesn't have to marry early, if she doesn't  
91 become pregnant, if she does well on exams despite having little time to study, then she may get education.

92 On the other hand, as far as education is concerned, the universal declaration of human rights adopted by  
93 the general assembly of the United Nations on 10 December 1948 stipulates that "Everyone has the right to  
94 education irrespective of sex, race, economic status and other differences" ??Juvigny, 1963:9). Thus, female and  
95 male should have equal access to education in all forms and levels.

96 According to Rosc (1997:4), giving females and males equal access to education is not only the question of  
97 individual right, but also it may likely have national benefits in the social and economic arena. Furthermore,  
98 recent research and empirical evaluation denotes that educating females yield far-reaching benefits for girls and  
99 women themselves as well as their families and the society in which they live ??King, 1990:29). So, the disparity  
100 and discrimination between the education of female and male should not be seen in isolation from other disparities  
101 in a society.

102 Gender issues arise when there is a differential treatment of an individual or group purely on the basis of the  
103 social expectations of their sex. This is usually the result of attitude based on customary practices, religious

104 biases and social assumptions. Such practices create gender gaps through which one sex is discriminated against  
105 to such an extent that it is prevented from getting its fair share of resources or services (King, 1990).

106 Still many researchers have focused on gender disparity and access to education. For instance, Lemessa (2007)  
107 identified some forms and basis of gender disparity in higher education in Ethiopia. In his study, he has shown that  
108 female students suffer from deprived academic base, gender-specific problems, sexual harassment and affirmative  
109 action policy which are acting against females as university students. Save the children (2005) reports al soon  
110 the power and promise of girls' education. Research consistently shows that education for girls is one of the  
111 most effective-if not the most investments a nation can make to improve the health and prosperity of present and  
112 future generations (Save the children, 2005 ??11).

113 Many initiatives on education for girls use the word "access" to an education as a key to social and economic  
114 well-being for girls, as if gaining 'access' to an educational institution will automatically provide girls with an  
115 education that will empower them further in life ??Unterhalter,1999). UNICEF ??2002) states that ensuring  
116 "access" to institution is not enough, it is equally and perhaps more important to ensure quality education.  
117 In addition, some might say that receiving education of poor quality is equivalent to receiving no education at  
118 all. Factors such as pedagogical content and social setting, which the institution provides for girls, are often  
119 ignored ??Unterhalter, 1999). Recognition of quality education and not only promoting 'access' as enrollment to  
120 education has also been emphasized by the current researcher.

121 The benefits and outcomes that blossom from educating girls are multifaceted. First, life skills and the  
122 confidence that the girls internalize is an empowering situation for them individually. Second, it enhances  
123 development at local and national levels (Save the Children, 2005).Finally, education has generational benefits.  
124 Educated mothers have educated children and, over time, returns on the investment of sending girls to school  
125 will become more visible to those who believe that these returns are only possible when boys are sent to school  
126 ??UNICEF, 2004). In this research, the researcher has attempted to shed light on both retrospective and  
127 prospective scenarios of socio-cultural factors that influence female students' educational practices in Jimma  
128 College of Teachers Education (JCTE) and educational situation for girls attending

129 The situation in Oromia also shows that the region is not an exception to many of the problems uncovered  
130 by educators. In spite of the efforts being made by the regional government to decrease gender disparity in  
131 education, still there are educational practices that separate young female students' learning in college ??MOE,  
132 2004/05:11). From the available data at regional level, it could be clearly seen that the enrollment rate of female  
133 students is increasing that indicates females' participation is higher than males at college level. The implication  
134 here is that the opportunity will continue in the next respective years until the female students improve their  
135 educational statuswith reference to college education in Oromia (MOE, 2005/06:35).

136 college in JCTE as one of Oromia's higher learning institutions. Furthermore, the researcher would attempt to  
137 connect education to the concept of institutional practices. Certain factors that affect female students' education  
138 like experiences of female students, their socio-cultural background, educational practices including intercultural  
139 educational issues within organizational cultures are Hence, the focus of this research would be to investigate the  
140 socio-cultural factors which affect female students' college education in JCTE, and then it would also try to find  
141 out collegerelated factors that could influence female students' college education.

## 142 **2 b) Statement of the Problem**

143 Very little studies have been conducted on the impacts of socio-cultural practices on female students' college  
144 education. Teklu (2013), for instance, concerned the identification of the disparity in academic achievement of  
145 female and male students in colleges of teachers' education in Or omia. He found out that there are statistically  
146 significant differences between male and female students in academic achievement and at stream levels, male  
147 students are significantly performing better than female students. He identified gender stereotype, problem  
148 of accommodation and in stitutional satisfaction as contributing factors for female students' low academic  
149 achievement.

150 Another study by Yes him ebrat, et al ( ??009) dealt with university level female students' poor academic  
151 achievement in Ethiopia and concluded that schools and universities because of their prejudiced treatments and  
152 some other external factors become centers of gender disparity. Further, Wakgari and Teklu (2013:809), on their  
153 study in teachers college of Ethiopia say, "The most frequent reason for the low performance of college student  
154 is joining particular fields of study or tracks without their career choice. The other is variation in entry behavior  
155 between female and male students that affects their academic achievement at college level which is because of  
156 low academic self-concept."

157 While Ethiopia has implemented various policy instruments on the goal of providing equal opportunities for  
158 female and male, only a few of them have implemented successfully the gender mainstreaming strategy in the  
159 field of education. Although the list of potential policy measures that aim at changing traditional gender roles  
160 and stereotypes is long, the same is not true for increasing female students' presence in higher institutions.

161 The preceding researchers show that the influence of socio-cultural practices on female students' college  
162 education is inadequately studied though they have been in existence for several years. That is, there is no  
163 detail study about actual conditions of female students' college educationin Ethiopia as well as in Oromia. This  
164 means information about the impact of socio-cultural practices on female students' college education is quite  
165 absent. Hence, this research intends to fill the gap by investigating the influence of sociocultural practices on

## 5 F) ORGANIZATION OF THE STUDY

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166 female students' college education in JCTE. Hence, the study answered the following basic questions: 1. What  
167 are the socio-cultural practices that affect female students' college education? 2. How do traditional proverbs  
168 influence female students' college education? 3. How do differences in teaching and learning styles affect female  
169 students' college education? 4. Are there any institutional practices affecting female students' college education?  
170 c) Objectives of the Study i. General Objective

171 The general objective of this study is to investigate the socio-cultural influences on learning and teaching of  
172 female students' college education, and then to examine intercultural educational issues in line with young female  
173 students' college education.

174 ii. Specific Objectives ? To identify influence of gender specific roles and expectation on female students'  
175 college education, ? To assess the influence of traditional proverbs on female students' college education, ? To  
176 find out how differences in teaching and learning styles affect female students' college education, ? To examine  
177 the influence of institutional practices on female students' college education.

### 178 3 d) Significance of the Study

179 In anthropological investigation into sociocultural factors that affect female students' College education, the  
180 central issue lies within social anthropology is by the persistence of class of female students in determining the  
181 life course is extremely significant of the study. Of particular concern within the anthropology of education is the  
182 cross proverbial persistence of differences in both the educational achievement and higher educational aspirations  
183 of young female students from different class of female students' background. In this research, some of the ways  
184 that academic make sense of the role of this class within education would be examined and some of the ways that  
185 these ideas are taken up by policy makers as they strive to raise both educational attainment and aspirations  
186 would be importantly addressed.

187 Class is the term used to denote hierachal distinctions between female college students that are found on  
188 economic differences, that is, occupation of their family background and income. Income and wealth remain  
189 at the very heart of conceptualizations of class because income mediates so many other important aspects of  
190 everyday life, for example, where one lives, the food one eats, leisure pursuits and social relationships and so on.  
191 On a more subjective level, class is also considered important in shaping opportunities, values and attitudes.

192 Different socio-economic groups are situated within social networks that are predominantly composed of  
193 individuals sharing similar social backgrounds and experiences. This 'herding together' of individual bonded  
194 by strong social similarities generates a shared culture that is legitimized through practice. Class impose its own  
195 boundaries and horizons which, when applied to education, can be viewed as highly influential in shaping and  
196 influencing students ambitions and aspirations for themselves.

197 Though class can be considered a somewhat abstract term, its importance with respect to educational  
198 outcomes becomes much more tangible when investigating into young female students of their college education.  
199 Accordingly, examining the following issues of education would be very helpful: ? The status of girls' education in  
200 JCTE in terms of quality education, ? The endeavor of support given for educational experts, policy makers and  
201 other concerned bodies in designing strategies that help to increase female students' capacity, ? As a result of this  
202 study, most of the College community will be aware to create conducive climate to females' College participation  
203 in education, ? Finally, the information gained from this study will stimulate researchers for further investigation  
204 on the problem areas.

### 205 4 e) Delimitation of the Study

206 In order to have more comprehensive information, it is good if the study could have included all College in  
207 Oromia Region. However, for the sake of making the study more manageable, it was delimited to JCTE so as  
208 to investigate female students' level of institutional practices in gaining education. In addition to this, among  
209 the many college related factors that influenced females' education in college. The study was delimited to factors  
210 like cultural practices, lack of educational guidance and counseling services, female students' attitudes towards  
211 education, religion, girls' labor and sexual harassment in college.

### 212 5 f) Organization of the Study

213 The study was organized and presented in five chapters. The first chapter gave a general idea on the background of  
214 the study, state the problem; explain the significance of the study and describe briefly the scope of the study. The  
215 second chapter (Literature Review) discussed the relevant literature from international and national perspectives.  
216 In this part, the historical and existing situations of females' education in the developing world in general and  
217 in Ethiopia in particular was explained briefly. The third chapter (Research Design and methodology) described  
218 in detail how the study was conducted. The fourth chapter (presentation and analysis of Data) attempted to  
219 summarize and present the data collected from the fieldwork. In this part, attempt was also made to examine,  
220 evaluate and interpret the implications of the results with respect to the research questions. Finally, the fifth  
221 chapter (Summary, Conclusion and Recommendations) tried to depict findings of the study. At the end, some  
222 suggestions were forwarded based on the main findings and conclusions of the research endeavor.

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## 223 6 Chapter Two

224 II.

## 225 7 Review of Related Literature a) Overview

226 This chapter forms the framework of the study. The researcher selected and reviewed documents that are related  
227 to the study. Apart from definitions of education and their types, the review also focuses on factors that influence  
228 female students' education and gender concepts which were sourced from books and other secondary sources.  
229 It also discusses the relevant literature on gender theories and organizational culture from international and  
230 national perspectives. In this part, historical and existing situations of females' education in the developing  
231 world in general and in Ethiopia in particular are explained briefly.

## 232 8 b) Meaning of Education

233 Education has been defined to mean many things by various authors. Offorma (2009), Afful Broni and Ziggah  
234 (2006), Ocho (2005), Bhushan (1997) and Aggarwal (1995) see education as the process of providing information  
235 to an inexperienced person to help him or her develop physically, mentally, socially, emotionally, spiritually,  
236 politically and economically. These authors say that the definition given means that the individual has to  
237 acquire adequate and appropriate knowledge, skills and attitudes and values known as cognitive, psychomotor  
238 and affective behaviors to be able to function optimally as a citizen. These behaviours are the focus of training  
239 individuals in institutions of learning. Annor (1997), ??ishop (1995) and Shafritz (1988) are of the view that  
240 education is what happens to human beings from the day they are born to the day they die. They perceive  
241 education beyond schooling and think it is a process that covers the total lifespan of every human being. This  
242 implies that education is more than a formal process and amounts to something more than formal learning  
243 as well. Antwi (1992) sees education as sharing, transmission or imparting of knowledge that is worthwhile.  
244 He adds that education is a process which involves helping those who are taught to become aware of what is  
245 happening. ??rends (2002) claims that the proper meaning of education covers these four important aspects of  
246 how we become educated: 1. The necessity of having and manipulating knowledge, skills and information. 2.  
247 The helpfulness of teachers, without requiring them. 3. The constant need to see through the inherent illusion  
248 that arises from our unconscious mind. 4. Our inability to influence our states of mind.

249 Based on the four criteria given, Arends sees education as a process of cognitive cartography which is explained  
250 as what all learners do to develop a map of reliable methods of getting from negative state of mind to positive state  
251 of mind. It can be inferred from the various definitions that education is the process of creating the awareness  
252 which leads to critical thinking and in effect leads to human development. In other words, education opens  
253 one's eyes about something for the person to get an interest in it and then develop a positive attitude towards  
254 something that arises once interest. c) Types of Education i. Formal Education Norris (1999) and Nie, Junn  
255 & Stehlik-Barry (1996) explain formal education as a process which helps one to acquire verbal and cognitive  
256 proficiency so that he/she would be able to construct his/her own ideas and thoughts critically. The definition  
257 above indicates that formal education aims at opening people's minds so that knowledge and skills acquired can  
258 be used profitably. Besides, Krueger & Mikael (2001) and Farrant (1996) agree that formal education is a process  
259 whereby children are provided with the tools for learning, such as reading, writing and manipulating numbers. It  
260 also introduces the children to the richness of the wider world and gives them the chance later on to obtain work  
261 and make a meaningful contribution to society. The authors imply that when children are given the necessary  
262 tuition, they will be able to read and write. When they are able to do so, it will help them to develop themselves  
263 and the society as a whole.

264 Annoh (1997) has the same idea as Shafritz (1988) that formal education is the process of acquiring new  
265 knowledge and skills through the benefit of structured teaching. They further explain that formal education is  
266 that which is deliberately planned and is guided by specific aims and objects, it should be time bound.

267 ii. Informal Education Norris (1999), ??nnoh (1997) and ??hafritz (1988) have indicated that informal  
268 education is the process of acquiring new knowledge and skills without the benefit of structured teaching. Thus,  
269 it is based on a style or approach in which desired skills or behaviors are reached through means that are not  
270 intentionally organized, structured or planned. The authors simply see informal education as a way of behavior  
271 that has been traditionally accepted by the society and does not necessarily take place in the conventional  
272 classroom although some aspects of informal education do occur in the classroom.

273 Roy and Woodcock (2010) point out that informal education is that learning which goes on outside of a formal  
274 learning environment such as a school, a college or a university. In other words they view informal education as  
275 learning which occur outside the classroom or lecture theatre. Smith (1997) adds that informal education is just  
276 the learning that goes on in our daily lives or learning projects that we undertake for ourselves. It can be seen  
277 that informal education is incidental as it does not occur in the formal classrooms and is not planned. It occurs  
278 unintentionally and the education can come from anywhere including one's home and church.

279 iii. Non-Formal Education According to Spronk (1999), non-formal education is any skill that one acquires  
280 while he or she is growing. Carron and Carr-Hill (1991) define non-formal education as all educational activities  
281 organized outside the formal system and designed to serve identifiable clientele. Farrant (1996) sees non-formal  
282 education as any organized activity, outside the structure of the formal education system that is consciously aimed

283 at meeting specific learning needs of particular groups of children, youths or adults in the community. Addison  
284 (2009) adds that non-formal education takes many forms like adult education, continuing education, on-the-job  
285 training, accelerated training, farmer or work training, functional literacy, extension services and second-chance  
286 schools. These three types of education reviewed are relevant to the study in the sense it will help the researcher  
287 to know how to explore the selected female students' education in JCTE.

### 288 9 iv. Alternative Education for the Female Students

289 According to ??ennis and Fentiman (2007), alternative education is the overarching term that refers to all types  
290 of education programmes that are often not considered formal education programmes by agencies, governments  
291 and donors. To them, alternative education normally goes on outside the classroom. The authors explain that  
292 alternative education programmes are generally designed for children and youth who have missed the opportunity  
293 to go to school or who have dropped out of school.

294 Baxter and Bethke (2009) define alternative education as a perspective and not a procedure or programme.  
295 They explain that alternative is based upon the belief that there are many ways to become educated as well as  
296 many types of environments and structures within which this may occur. The authors stress that alternative  
297 education helps to achieve the goals of Education for All (EFA) and improvement of the quality of education.  
298 Baxter and Bethke say there are two broad types of alternative education programmes which are those that  
299 provide an alternative means of access to education (for example, accelerated learning programmes and home-  
300 based or community-based schools) and those that are alternative in curriculum provision.

301 The authors explain the alternative access programmes as those that provide alternative methods of delivery  
302 to "fill the gap" of education provision for children who are not enrolled in the formal system due to age,  
303 gender, ethnicity or geographical location. Alternative access programmes generally include the use of a formal  
304 curriculum and pedagogy. According to the Baxter and Bethke (2009), case studies in Nepal, Sierra Leone  
305 as well as Liberia reveal that the introduction of such programmes often improve quality at the learner level  
306 but may not always address quality concerns related to the overall education system. Alternative curriculum  
307 provision programmes are those that offer non-traditional/alternative subjects such as HIV and AIDS prevention  
308 or landmine awareness within traditional formal curricula and sometimes in parallel to the formal system.  
309 Alternative curriculum provision programmes are designed to change behaviour. The discussion shows that  
310 alternative education may aim to support different types of skills to those in the formal system (professional and  
311 vocational training programmes) or aim to provide additional support to young children who might still have  
312 the opportunity to gain access to the formal system but require a particular kind of support to enable them do  
313 so. As ??ose (2007) says, alternative education covers all educational activities that fall outside the traditional  
314 school system including special programmes for school dropouts, gifted students and home schooling.

### 315 10 d) Historical Background of Female Education

316 Education, which is one of the major human activities, plays a vital role to promote national development and  
317 thus bring about positive changes in the lives of the people. It is believed that development is brought about not  
318 only by educating men only, but also women. Many studies have shown that in many African countries, women's  
319 participation in education is low. The enrollment at elementary, secondary and tertiary levels of education is  
320 characterized by gender disparity, and also a large number of female students' dropout from school and repeat in  
321 a class ??GCE, 2003). The legal and political rights a woman may exercise and even the ability of a woman to  
322 care for herself and for her children depend on the level of education she gets (UNICEF, 1992). Accordingly, most  
323 developing countries recognize all the benefits of increasing female education and they regard it as an essential  
324 condition for national development. Despite this fact however, the provision of educational opportunities for  
325 females in most of the developing countries were not as desired.

326 The traditional education which has a long history in Ethiopian education, was characterized by strengthening  
327 the traditional view of the society in widening the gender gap between men and women in different social activities,  
328 and it favored the patriarchal system based on the superior nature of males and heads of the households which  
329 recognizes women as dependents (Seyoum, 1986). The limited participation of female students in education is  
330 linked to the coming of western missionaries to the country in the 16th century. Women were not allowed to assume  
331 responsibilities in state and religious institutions when education system was religious oriented ??Alemtsehay,  
332 1985:18).

333 The opening of the first girls' school in Addis Ababa in 1931 by Empress Menen was also a good foundation  
334 for the provision of modern education for girls in Ethiopia. However, there were only eighty students in the  
335 school in 1935 ??Atsede, 1988:15-16 ??Atsede, 1988:17). The 1940's government schools admitted both sexes  
336 but maintained separate classes for girls and boys. From those 540 government schools in 1950, 450 of them  
337 were co-educational: teaching girls and boys in the same classes. That was the major effort made in applying  
338 the principle of providing equal opportunity for education for both sexes.

339 In-spite of the efforts made by the government to provide equal opportunities for sexes and nondiscriminatory  
340 policies, the actual situation in Ethiopia today confirms the superiority of the male in an indirect way in education  
341 ??Almaz, 1995:5). Consequently women were deprived of education especially in many rural areas of Ethiopia,  
342 and their contribution in development is felt not to be fully actualized.

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343 In general terms, as the number of studies have been shown concerning the varies issues that are related to  
344 females' education, Ethiopia is one of the most disadvantaged countries of the world in its educational progress  
345 especially in providing equal opportunities for both sexes. This fact is evidenced by a recent statistics that tell  
346 us that only a little over one third of the school-age children attend schools which implies that a large properties  
347 of the country's school -age children attend schools which implies that a large proportion of the country's school  
348 -age children remain outside the school system (Demographic profile and population policy of ??thiopia, 1993).  
349 The research conducted in Ethiopia on females' education show that enrollment is low for female and also cases  
350 of dropping out and repeating in a grade are generally higher for female students than males.

## 351 **11 e) Major College Related Factors Affecting Female Students' 352 Education i. Lack of Educational Guidance and Counseling 353 Services**

354 Guidance is any help provided to individual to individual or groups to manage their activities and develop their  
355 own talents ??Chauhan, 1982: 27). Counseling on the other hand, requires qualified, competent and interested  
356 personnel that can promote the individual's ability to make decisions which leads him/her to independent life  
357 activities ??Shertzer and Stone, 1980: 18). According to ??toops (1981: 344). Counseling helps the learner to  
358 adjust to his/her peers and to his/her school environment.

359 According to UNESCO (1983) lack of educational guidance and counseling services in the institution often leads  
360 to attrition or premature specialization and too late to influence students' attitudes as well as their educational  
361 and careers choices.

362 Thus, guidance and counseling activities are assumed to be needed in college for most of the students. In the  
363 study of females' school participating by Yelfign and others (1995), it is found that girls have to face additional  
364 problems not necessarily faced by boys such as early marriage, unnecessary pregnancy and illegal abortion which  
365 contribute to class repetition and dropping out from school. Yusuf ??1993) reported that in most of Ethiopian  
366 schools, lack of educational guidance and counseling especially for female students results in dropouts, being  
367 exposed to some kinds of sexually transmitted diseases, lack of knowledge of contraceptives, communication  
368 problems with family members, teachers, peers and school personnel. According to Yusuf, this is mainly because  
369 lack of enough professionally trained counselors in many Ethiopian Schools.

370 Although the importance of educational guidance and counseling services in schools are recommended by  
371 scholars in the field, they have not been given the necessary attention by the Ethiopian educational policy  
372 makers. Educational guidance and counseling services are non-existent especially in regional colleges (Befekadu,  
373 1998).

374 According to Yusuf (1998), even though there are few counselors in few Ethiopian high schools who are  
375 professionally trained in the discipline, they are complaining that they do not have any support (in providing the  
376 necessary facilities such as budget, office and the like) from the school personnel, teachers, the community and  
377 other concerned bodies.

378 In general, a series of studies have shown that lack of educational guidance and counseling services in varied  
379 institutions are found to be a barrier and have considerable impact on the institutions enrollment of both girls  
380 and boys, but it is more serious in the case of female students.

## 381 **12 ii. Parental Attitudes towards Female Students' College 382 Education**

383 The reason for low enrollment of females in different levels of education may be attributed to the values and  
384 attitudes that the society attaches towards education of female students. Such perception of the society towards  
385 the education of female is usually based on the so called traditional constraints. These constraints include the  
386 following: Females have special needs for physical protection and tradition often demands special concern for  
387 females' privacy and special reputations. In those cultures where female seclusion is practiced, the impact of that  
388 tradition on females' enrollment after puberty is likely to be substantial (Kelly and Elliott, 1992 cited in world  
389 Bank, 1995). Moreover, traditional constraints such as college related problems which lead to safety and culture  
390 concerns may force parents not to send females to colleges. This could be possible even when the opportunity  
391 cost of girls, chore time is low, unless schools are located close to home, equipped with facilities such as separate  
392 toilets for boys and girls ??Hyde, 1989).

393 This negative perception for female education is predominantly observed in the modern schooling systems  
394 of most African countries with far-reaching adverse consequences for both individual and national well-being  
395 (kinyanjui, 1993). The illiteracy and under education of African women vividly hinder their ability to articulate  
396 and express their interests in a wide variety of fields, ranging from politics to the economy. Realization of the  
397 rights to education serves the goal of individual and reproductive health. Access to contraception, knowledge  
398 about different mechanisms of child spacing, health and welfare, invariability means that women are operating  
399 in a more liberated context. Denied of these benefits which are attained by education, women in Africa face the  
400 blunt end of aggression from the system (Genet, 1991).

401 In most parts of Ethiopia where patriarchal thinking dominates the culture, people believe that men are  
402 superior to women and it also institutes division of labor by gender. As a result, women are given the role of  
403 Similarly, just as in other developing countries, in Ethiopia too, several research findings have also confirmed the  
404 low rate of female students' enrollment at different educational levels of the country. The major causes for such a  
405 low rate of female enrollment seem to be distance to school, lack of educational guidance and counseling services,  
406 parental attitudes towards girls' education, religion, early marriage or abduction, economic barriers, girls' labour  
407 at home, and sexual harassment (Genet, 1991; ??ilaye, 1997;Kinyanjui 1993; ??tc). a wife, a mother and a  
408 house-keeper while men are given the role of a bread winner, a protector and supporter. Thus, the attitude that  
409 education is not necessary for females and women are eminent in patriarchal societies since it is believed that  
410 education has no role of preparing women to be good housewives and mothers ??Lglitin, 1976). Such attitudes  
411 have great impact on the values attached to women's education by each group of society that is directly or  
412 indirectly involved in education women especially female students' parents and leaders of the culture.

413 According to ??daga and Heneveld (1995:20), the cultural beliefs of most rural parents that boys are more  
414 intelligent than girls, boys perform better in schools than girls were found definitely affect attitude of parents'  
415 decision and desire to invest on the education of their daughters. Parents' with these types of cultural practices  
416 and beliefs tend to judge the value of education by the returns from the labor market, (ibid). These expectations  
417 by the parents force them to give priority to boys' education, and the perception of girls' education as equally  
418 important as that of boys among the family found to be not encouraging (Njeuma, 1993). Furthermore, the worry  
419 of most parents about the investment on their daughters' education is that they leave the family when they get  
420 married, and they also think that the income that girl acquires through education directly goes to her husband  
421 instead of supporting her family (Odaga and Heneveld, 1995). As different studies indicated, societal attitudes  
422 towards girls' education vary from community to community especially where the majority of the people are  
423 illiterate. For instance, studies conducted in Chad indicated that some parents believe that schools tend to push  
424 girls to prostitution and difficult to control them by parents, and studies conducted in Cameroon also indicated  
425 that educated girls are like to challenge the traditional roles expected of them during marriage ??Bell, 1993 and  
426 ??ommish et al, 1995).

### 427 13 iii. Religion

428 Religion is another factor that limits female students' participation in the socio-cultural situation of the people.  
429 Some religions are usually characterized by low females' participation in secular educational institutes, and  
430 encourage them to religious those to religious institutes (Teitjen, 1991 ?? 23: Hyde, 1989:6). This is because  
431 religion has a powerful influence on access to education in some society. Education in some of the world's poorest  
432 countries, with some of the world's highest illiteracy rates which lie in sub -Saharan Africa, has been shaped by  
433 a mix of influences among the indigenous cultures, Christianity and Islam (Hyde, 1989). According to ??daga  
434 and Heneveld (1995: 24) in the society if there is a strong support from religious body and cultural reactionaries,  
435 the action of distributing educational services will be easier. For instance, the study made by ??yde (1989:20) in  
436 Nigeria revealed that religion was the major determinant of girls' school participation.

437 Similarly, some research findings show that parents in Christian areas believe that all children should go to  
438 school than Islam parents, who give priority to send their sons only, and because of this they usually characterized  
439 by low girls' school participation particularly in rural areas ??Odaga and Heneveld, 1995:24). According to these  
440 writers, people with different religion, stress the significance of literacy and 'girls' education differently in different  
441 areas. Furthermore, Bowman and Anderson (1980) stated that the rate of females' school enrollment was found  
442 to be very low in the areas where Muslims lived. Similarly, ??oombs (1985:226) noted that parents in Muslim  
443 areas were reluctant to send their daughter to schools particularly in rural areas.

444 On the other hand, other researchers such as Al-Hariri (1987) and Hyde (1989) oppose the above findings in  
445 such a way that in Muslim areas both sexes are encouraged to get education in order to get knowledge for their  
446 life. For example, Al-Hariri (1987:51) quotes the saying of Mohammed which says that "Every Muslim male and  
447 female is requested to seek for knowledge" According to this researcher in Muslim people both sexes have equal  
448 opportunity to education. Therefore, from the above discussion, the researcher can understand that researchers  
449 themselves do not agree on whether religion affects females' opportunity to schooling or not. However, a series  
450 of studies have shown that some religion is found to be a barrier and has considerable impact on females' school  
451 participation than boys.

### 452 14 iv. Female Students' Labor at Home

453 As several research findings show, females are the major sources of labour in the household. Even if females get  
454 the opportunity to attend college, the time she spends on household chores before and after college makes them  
455 tired during lessons. According to ??NESCO (1983), African women perform so many household chores under  
456 harsh conditions with poor training and tools. Some of these household chores which mostly accomplished by  
457 girls especially in rural areas are:-to fetch water, collect firewood, drying animal dung, cooking food, washing  
458 clothes, looking after younger children, weeding, etc. These activities which they engage starting from their  
459 school age do not allow girls free time to study and to do their homework, because of these their performance in  
460 schools will be poor which indirectly force them to class repetitions (Kelly, 1989).

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461 Hence, female students' labor is a major source of daily life especially for rural parents, and one of the obstacles  
462 for the participation of rural girls in schools (odaga and Heneveld, 1995). In rural Ethiopia women spend at least  
463 fifteen hours a day working different tasks where the largest amount of time is spent on activities required to  
464 feed the family, fetching water and firewood ??IDS, 1996). Reasonable opportunity costs of girls' time have been  
465 shown to be a reason for girls not attending school mostly in rural Ethiopia (Anbessu and Junge, 1988).

## 466 15 a. Sexual Harassment

467 Various studies on the issue of sexual harassment have revealed that low rate of girls' school enrollment is  
468 remarkably attributed to sexual harassment (Summers, 1992; ??homas, 1990; ??daga and Heneveled, 1995).  
469 However, "While many social and economic constraints on women education in Africa are the subject of concern,  
470 the issue of sexual harassment has been largely neglected" (Hallam, 1994 in ??daga and Heneveld, 1995: 34).  
471 Later on from various surveys and articles chronicling incidents of sexual harassment, society is beginning to  
472 understand sexual harassments negative impact on education through absenteeism, lower achievement, loss of  
473 self-esteem and dropping out of school by the victims. According to ??homas (1990:17), female students are  
474 harassed often sexually by the college boys and the problem is ignored or treated by the concerned college  
475 community (Such as teachers, administrators, etc) as it is a normal boyish behavior.

476 The learning environment is difficult for girls with harassment, teasing and ridicule from boys for being  
477 unfeminine if one is intelligent and the other is not too intelligent (Summers, 1992). In addition to this, he noted  
478 that the boys sometimes used physical threats of violence, and personal teasing to keep girls quite in class and  
479 discourage them from taking leadership roles. Hallam, 1994 in Odaga and Heneveld (1995) noted that in groups,  
480 as members of clubs and cults, male students prey on female students, abuse them verbally, cartoon them in  
481 absence in campus publications, harass, beat and rape them.

482 Furthermore, Summers (1992) has noted that college sexual risks are also attributed to teachers which force  
483 many female students to drop out of college. Moreover, African Rights (1994) has noted that sexual abuse by  
484 teachers which exploits the trust of both female students and parents is far more spread than most institutions  
485 care to admit. Such abuses range from sexual advances, treats of examination failure to a outright rape By any  
486 means female students are forgotten of sexual harassment ranging from having sexual rumors spread about them  
487 to being toughed grabbed, or pinched in a sexual way. Indeed "the phenomena of sexual harassment have been  
488 perceived to be so common that many women have come to regard it as normal" (African ??ights, 1994:8).

489 Strauss, 1993 in African Rights (1994) has noted that most female students ignored the harassing because  
490 they do not want to make waves and afraid of others for they would think as they were making a big deal out  
491 of nothing. In line with this idea Reilly et al (1986) cited in African Rights (1994) has noted that the victims  
492 of sexual harassment try to handle the problem by simply avoiding the harasser whenever possible, or they tell  
493 family members and friends about it. Neither of these tactics may be helpful, particularly the later one since  
494 family and friends may blame the victim or just tell to ignore the harassment.

495 Furthermore, Brandenburg (1997) noted that some complain about too much attention to sexual harassment  
496 is destroying male-female relationships and eliminating spontaneity in personal and professional interactions.

497 In general, as many research findings indicate, sexual harassment creates an unpleasant and hostile learning  
498 environment for female students, which affect their college participation and persistence, their personal and  
499 professional growth and ultimately their future careers. The lack of remedy by college community, parents, and  
500 other concerned authorities and the abuse of female students within the college system, grossly undermine the  
501 efforts to increase females' college participation and achievement in education. To sum up, sexual harassment  
502 and violence against female students in educational institutions do have considerable effect on their enrollment  
503 and persistence.

504 b. Factors that Influence Female Students' Education Randell and Gergel (2009) and ??ena (2007) give some  
505 of the factors that influence female students' Education as follows: Curricula that reinforce traditional gender  
506 stereotypes, Lack of provision of sanitary, Sexual harassment by male teachers and classmates and Lack of female  
507 teachers as role models. Ocho (2005) adds that in developing countries, despite the decrease in the gender gap,  
508 girls still receive less education than boys for reasons such as institutional structure which exhibits biases against  
509 girls' school choice and cultural impediments. In India, specifically Andhra Pradesh, ??ena (2007) found that  
510 parents' inability to pay their wards' school fees have made them to decide not to send their girl children to  
511 school because of inadequate income. Rena (2007) claims that parents try to keep the girl-children in the house  
512 with the view that the girls will help them both in the farm and also take care of the younger siblings. On the  
513 other hand, parents in Andhra Pradesh who managed to send their girl-children to school withdrew them so that  
514 they can help their mothers to manufacture local cigarettes known as "beedi" which they sell to earn money for  
515 survival as well as for the girls' marriage in future.

516 Other factors that militate against female students' education, according to Fant (2008) and King & Hill  
517 (1993), are demand and supply factors while Hyde (1993) adds household, societal and institutional factors.  
518 Lungwangwa, Kelly & Sililo (1999) agree with Odaga and Heneveld (1995) that the factors that impede female  
519 students' education are college-related factors, political and institutional factors, socio-cultural factors and socio-  
520 economic factors. The college-related factors and political and institutional factors represent supply while socio-  
521 cultural factors and socio-economic factors represent demand.

522 The socioeconomic and socio-cultural factors can further be characterized as limiting the demand for female

523 education. The authors opinion is that at the household and community levels, demand for female education is  
524 limited, particularly in poorer communities and rural areas. The authors claim poverty is a major depressing  
525 factor that prevents female education and where resources are scarce and choices have to be made, boys are more  
526 likely to be sent to school.

527 Socio-cultural factors are a major deterrent to schooling for girls. This is because some parents hold very  
528 strong negative views or are ambivalent about girls' schooling and see little relevance in formal education for  
529 girls. Bista (2004) and Houston (2003) are of the opinion that social and cultural beliefs, practices and attitudes  
530 often do not favor girls in their pursuit of education as boys. The authors cite factors that influence female  
531 students' education in Ghana as financial factors, societal /parental attitudes to females' education and lack of  
532 female role models. Houston's(2003) explanation is that financial strain on parents particularly parents in the  
533 rural areas who are unable to provide some basic needs of their female is an obstacle for their daughters to further  
534 their education. ??asente (2004) and ??ukuru (2003) mention that in Uganda, early marriage is a factor that  
535 influences females' education. They found out that when the girl grows and marries, it helps the family to escape  
536 the route from poverty.

537 The authors found that parents think that if their girls are sent to school, they will get pregnant and the  
538 parental investment in them will be a waste of money. Holmes (2003) expounds that overall, females receive  
539 less education than males, and they tend to dropout, or are withdrawn earlier for economic and socio-cultural  
540 reasons.

541 Fig. ?? Low levels of parents' education, religious practices, poverty and pregnancy. Wilson stresses that due  
542 to these factors some girls in Africa, especially Malawi, are to go to school as their male counterparts. As a result,  
543 girls have been relegated to the background and find it difficult to forge ahead in life. Anin and Huq (2008) are of  
544 the opinion that girls in Bangladesh are prevented from schooling by marriage. According to them, parents prefer  
545 collecting dowry prices on their girl children than to send them to school. The reason is that the parents think it  
546 is a waste of resources to send the girl child to school because at all cost the girl will marry and her education will  
547 be useless. Ngounoue (2010), Hart (2009), Uwakwe (2008) and Osita-Oleribe (2007) assert that girls education  
548 has suffered several setbacks over the years due to socio-cultural, economic and political factors. They add that  
549 girls constitute the largest population of illiterate children worldwide and because in view of this there has been a  
550 serious human and economic impact on the society. Hart stresses that despite the Kenyan government's abolition  
551 of fees, more than 800,000 children continue to miss out in education particularly girls. By investigating why  
552 girls were still out of school, Hart (2009) found the cause to be pregnancy, sexual harassment, negative parental  
553 attitude towards education and gender stereotypes. Although these factors exist, Hart believes girls need to be  
554 empowered in order to become future leaders, self-fulfilled individuals and rolemodels in the communities. In  
555 Malawi, cultural factors and gender-specific attitudes about the division of labour also shape decisions about  
556 whether a child should or should not be in school (Davison and Kanyuka, 1992). c. Strategies to Improve Female  
557 Students' Education Mumba (2002) explains education as a tool which helps human beings to develop very  
558 well. Education for girls in Zambia was not encouraging so the Programme for advance of Girls Education  
559 (PAGE) was instituted in 1994 to focus on capacity building, gender sensitization, and quality education for all  
560 children especially girls. This was done to empower girls and women to fully participate in economic and social  
561 development of the nation. Pigozzi (1999) thinks an important aspect of the measures that can be taken to  
562 mediate girl education is to check the mental and physical health of the girl, her economic needs and educational  
563 needs. The author insists that life skills such as safety and sanitation are very important to the girl so she must  
564 be taught this. To Pigozzi attention must be paid to skills training to increase the livelihood of girls and women.  
565 To increase the participation of girls in secondary school in Malawi, the government of Malawi in 1993 adopted  
566 a policy which allowed girls who had become pregnant to return to school one year later (Mazloum, 2000).

567 This was because girls were dismissed from school due to pregnancy from 1997 to 2000 while 541 were  
568 readmitted within that same period as a result of the policy. ??ernard (2000) is of the view that making  
569 education free and compulsory is the keystone of any national plan to eliminate gender disparity in education  
570 and achieve universal education. Bernard emphasizes the need to make the classroom more child-centered and  
571 gender sensitive so that there will be high enrolment rate for girls. Bernard adds that both male and female  
572 teachers must receive training in gender awareness in the classroom and be given regular salaries so that they  
573 can help implement the policies that will be introduced.

574 Furthermore, the author adds that allowing young mothers to return to school and providing alternative  
575 education for girls also increase girls' participation in education. Bernard (2002) cites an example that in 2000,  
576 Chile allowed girls who had dropped out of school due to pregnancy to continue and complete their education  
577 after they have given birth while in Turkey, learning centres were opened in five provinces to enable girls who  
578 did not get formal education acquire alternative education. Another strategy that Bernard (2002) talks about is  
579 to recruit more female teachers who can serve as role models and make the girls feel more comfortable in school.  
580 Besides, girls must be given the opportunity to participate in sports because female athletes gain recognition  
581 and they become mentors to others. Through sports, girls are given the chance to be leaders and improve their  
582 confidence and self-esteem.

583 According to Vescio (2005), sports play a major role in girl education. That is when girls are involved in  
584 sporting activities it helps them to stay in school and the sports also broaden their minds. He suggests that  
585 girls should be forced to engage in sports so that it can be used as a strategy to boost girl education. Similarly,

586 Bernard (2002), says sports can contribute to achieving gender parity in education because as girls participate  
587 in sports, they acquire new interpersonal skills.

588 And through additional social networks, the girls gain access to different opportunities which allow them to  
589 become more engaged in school and community life. The author cites an example that in Romania, sports has  
590 increased school participation among girls and their academic performance as well. Lincove (2006) agrees with  
591 Bruce(1997) that educating girls produces considerable social and welfare benefits, such as lower infant mortality  
592 and fertility rates.

593 In Bruce's (1997) view, girls' education in Ghana has some strategies which are quantitative (targeting access  
594 to and participation in education), and qualitative (focusing on transforming the learning environment and  
595 increasing achievement). They also include improving management efficiency, which could increase retention and  
596 completion. Other strategies that can help increase access to education of girls are: Use of role models, Mobilizing  
597 parents, communities and the private sector in support of girls' education, Supporting guardians or parents to  
598 cater for their children or wards schooling, Addressing local problems.

599 There are also qualitative strategies in girls' education that make education relevant to the lives of girls as  
600 indicated in the following: Providing incentives to female teachers to teach in remote areas, providing teachers  
601 with sensitization and training, increasing the supply of college infrastructure or teaching and learning materials.

602 It has immediate benefits for nutrition, health, savings and reinvestment at the family, community, and  
603 ultimately country level. In other words, educating girls is a social development policy that works. It is a long  
604 term investment that yields an exceptional high return. We Year 2016 they are discriminated against in education  
605 they are unable to occupy high positions as their male counterparts. need those with power to change things  
606 to come together in an alliance for girls' education: governments, voluntary progressive groups and above all,  
607 local communities, schools and families. ??omasevski (2005:11) and De Jaeg here (2004) are of the view that  
608 there must be a strategy which will ensure that all girls start and finish secondary schools. Their reason is  
609 that education is a lever to provide girls with choices in life. Because Secondary education may not be enough,  
610 theauthors add the need to apply human rights law to mold girls' education.

611 This suggests that girls should have an equal right in education and their equal rights should be promoted  
612 through education. Tomasevski (2005) and De Jaeg here (2004) further stress that integrating girls into  
613 mainstream institutions without altering curricula and textbooks perpetuates the stereotypes that impede gender  
614 equality. They indicate that some textbooks tend to portray women as staying at home whiles men are making  
615 history. An example is where textbooks inPeru, women are mentioned ten times less than men while in Croatia,  
616 the study of secondary school textbook showed that sons are the subject of 42% of the material on family life,  
617 and daughters only 17%. Thus, girls and other disadvantaged groups, must be encouraged to enroll in school.

618 Besides, the Education Strategic Plan stipulates that there must be improvement in the quality of teaching  
619 and learning for enhanced girls' achievement in school. Vocational/Technical education must be improved and  
620 extended to all schools so that girls will be motivated to go to school. Randell and Gergel (2009) outline some  
621 strategies that can improve girl education and these strategies are as follows. The first strategy is making the  
622 classroom more child-centred and gender sensitive. To the authors teachers should involve students in their  
623 lessons so that the girls will be able to participate actively in class. The authors cite an example in Guatemala,  
624 where teachers used participatory teaching and learning methods to encourage girls to express themselves freely  
625 in class.

626 In addition, teachers make full use of the local language in teaching for students to understand whatever is  
627 being taught and this has improved the enrolment rate of girls in schools. Randell and Gergel mention that in  
628 Zambia, the Ministry of Education has recruited and trained teachers to become sensitive to gender and child  
629 rights issues in the country. They recommend that both female and male teachers should receive training in  
630 gender issues so that they can cope with every student in the classroom. Without this, some teachers may value  
631 and encourage boys' participationin classmore than they value girls' and may allocate school tasks along strict  
632 gender lines, leaving girls to sweep the floors and the toilets.

633 Another strategy that Bernard (2002) mentions is eliminating gender bias from textbooks and learning  
634 materials. He outlines that in Viet Nam, the government has developed a new gender-sensitive teacher-training  
635 module which ensures that textbooks are gender neutral and has increased girls' enrolment in colleges to 28  
636 percent. More so, Bernard (2002) is of the view that supplying safe water and latrines encourage girls to go  
637 to college. The reason is that some girls drop out of college at the onset of menstruation partly because there  
638 are no separate toilet facilities for both boys and girls. This shows that a wide variety of strategies could be  
639 implemented to promote girls' education across the world.

## 640 16 d. Feminist Theories

641 Feminist theory and its attention to diversity offer a sound framework for organizations working to change women's  
642 inferior social position and the social, political and economic discrimination that perpetuates it. Many of these  
643 organizations come together in networks under the umbrella of feminism, an inclusive worldwide movement to end  
644 sexism and sexist oppression by empowering women. Thirty years ago the women's movement faltered because  
645 it did not realistically account for how intersecting categories of oppression can divide women ??Breines, 2006).  
646 Through efforts of feminist networks across the globe and under the leadership of the United Nations and the  
647 women's conferences they organized, many of these divides have been bridged. Global social change presents new

648 and ongoing challenges for women, so a feminist agenda addressing the needs of all women is never in a finalized  
649 form. Feminists accept the goal of ending sexism by empowering women, but there is a great deal of disagreement  
650 about how that goal is to be accomplished. Because the feminist movement is inclusive, it is unlikely there will  
651 ever be full agreement on identifying problems and determining strategies to address the problems.

652 The very inclusiveness and diversity of the movement makes unity on some issues virtually impossible. Indeed,  
653 absence of complete unity is appropriate because it fuels those worldwide debates that often result in the most  
654 creative, realistic, and innovative strategies for women's empowerment. Reflecting the difficulty of adopting  
655 one agenda, the movement has tended to partition itself into several different branches according to general  
656 philosophical differences. Women and men identify with organizations and principles that may fall under more  
657 than one branch. In addition, the branches are fluid; they continue to recreate themselves as different waves  
658 of feminism flow through society. Feminist branches, therefore, are neither mutually exclusive nor exhaustive.  
659 Feminists as individuals or in the formal groups to which they belong, however, generally subscribe to the  
660 principles of one or another of the following branches.

661 Liberal feminism, also called "egalitarian or mainstream feminism," is considered the most moderate branch.  
662 It is based on the simple proposition that all people are created equal and should not be denied equality of  
663 opportunity because of gender. Because both genders benefit by the elimination of sexism, men are integrated  
664 into its ranks. Liberal feminism is based on Enlightenment beliefs of rationality, education, and the natural  
665 rights that extend to all men and women. This is articulated in John Stuart Mill's (2002) *The Subjection of  
666 Women*, with his statement that "what is now called the nature of women is an eminently artificial thing-the  
667 result of forced oppression in some directions, unnatural stimulation in others." Women can work together within  
668 a pluralistic system and mobilize their constituents to effect positive and productive social change. Demands  
669 will be met if mobilization is effective and pressure is efficiently wielded ??Deckard, 1983:463). Liberal feminists  
670 believe society does not have to be completely restructured to achieve empowerment for women and to incorporate  
671 women into meaningful and equitable roles. This view tends to be adopted by professional, middle-class women  
672 who place a high value on education and achievement. These women are likely to have the economic resources  
673 to better compete with men for desirable.

674 Liberal feminism thus appeals to "mainstream" women who have no disagreement with the overall structure of  
675 the present social system, only that it should be nonsexist. The National Organization for Women is the formal  
676 group representing this branch, with a statement of purpose calling for an end to restrictive gender roles that  
677 serve to diminish opportunities for both women and men.

678 Cultural Feminism. Liberal feminists may also embrace "cultural feminism" with its focus on empowering  
679 women by emphasizing the positive qualities that are associated with women's roles such as nurturing, caring,  
680 cooperation, and connectedness to others ??Worell, 1996:360). The issue of how much women are alike and how  
681 much they are different is highlighted in this emphasis. Although it does not constitute a separate branch of  
682 feminism per se, the debate around the "degree of gender difference or similarity" has allowed cultural feminism  
683 to become incorporated in all the feminist branches at some level. Liberal feminists, however, are more likely to  
684 subscribe to these principles than women in other branches.

685 Socialist Feminism also referred to as "Marxist feminism," socialist feminism generally adopts the Marx-Engels  
686 model described earlier that links the inferior position of women to class-based capitalism and its alignment  
687 with the patriarchal family in capitalistic societies. Socialist feminism argues that sexism and capitalism are  
688 mutually supportive. The unpaid labor of women in the home and their paid labor in a reserve labor force  
689 simultaneously serve patriarchy capitalism. Many socialist feminists-both men and women-also believe that  
690 economic and emotional dependence go hand in hand. Fearful of the loss of economic security, a husband's  
691 power over his wife is absolute. Capitalism needs to be eliminated and socialist principles adopted to both home  
692 and workplace. Sexism and economic oppression are mutually reinforcing, so a socialist revolutionary agenda is  
693 needed to change both. Socialist feminism appeals to working-class women and those who feel disenfranchised  
694 from the presumed economic opportunities in capitalism.

695 It has made a great deal of headway in Latin America and has served as a powerful rallying point for women in  
696 other developing nations. It is ironic that it's most vivid expression occurred in the former Soviet Union, where  
697 women continued to carry the heavy burden of unpaid household labor while also functioning in the paid labor  
698 force. Although socialist feminism is explicitly tied to Marxist theory, there are key differences between the two.  
699 Whereas Marxist theory focuses on property and economic conditions to build an ideology, socialist feminism  
700 focuses on sexuality and gender. Men and women retain interest in their own gender group, so it is unclear if  
701 the socialism being struggled for is the same for both men and women ??Hartmann, 1993). A humane socialist  
702 approach to feminism requires consensus on what the new society should be and would require men to renounce  
703 their privileges as men.

### 704 17 e. Organizational culture

705 Organizational culture is a widely used term but one that seems to give rise to a degree of ambiguity. Watson  
706 (2006) emphasizes that the concept of culture originally derived from a metaphor of the organization as 'something  
707 cultivated'. For the past number of decades, most academics and practitioners studying organizations suggest  
708 the concept of culture is the climate and practices that organizations develop around their handling of people, or  
709 to the promoted values and statement of beliefs of an organization ??Schein, 2004). ??schein (2004:11) highlights

710 that "the only thing of real importance that leaders do is to create and manage culture; that the unique talent  
711 of leaders is their ability to understand and work with culture; and that it is an ultimate act of leadership to  
712 destroy culture when it is viewed as dysfunctional."

713 Culture therefore gives organizations a sense of identity and determines, through the organization's legends,  
714 rituals, beliefs, meanings, values, norms and language, the way in which 'things are done around here'. An  
715 organizations' culture encapsulates what it has been good at and what has worked in the past. These practices  
716 can often be accepted without question by long-serving members of an organization. One of the first things a new  
717 employee learns is some of the organization's legends. Legends can stay with an organization and become part  
718 of the established way of doing things. Over time the organization will develop 'norms' i.e. established (normal)  
719 expected behavior patterns within the organization. A norm is defined as an established behavior pattern that is  
720 part of a culture. ??chein (2004:8) emphasizes that "perhaps the most intriguing aspect of culture as a concept  
721 is that it points us to phenomena that are below the surface, that are powerful in their impact but invisible and  
722 to a considerable degree unconscious. "

723 Schein uses an analogy that culture is to a group what personality or character is to an individual. 'We can  
724 see the behavior that results, but often we cannot see the forces underneath that cause certain kinds of behavior.  
725 Yet, just as our personality and character guide and constrain our behavior, so does "culture guide and constrain  
726 the behavior of members of a group through the shared norms that are held in that group" (2004:8). Schein  
727 (1990) emphasizes that there are visible and invisible levels of corporate culture (the 'culture iceberg' analogy  
728 -the visible levels (surface manifestations) of the 'culture iceberg' incorporate observable symbols, ceremonies,  
729 stories, slogans, behaviors, dress and physical settings. The invisible levels of the 'culture iceberg' include  
730 underlying values, assumptions, beliefs, attitudes and feelings. Often, change strategies focus on the visible  
731 levels. Deal and Kennedy (1982) emphasize the more visible levels of culture (heroes, rites, rituals, legends  
732 and ceremonies) because it is these attributes they believe shape behavior. But it is the invisible levels that  
733 may be of more interest to public sector organizations in terms of their influence in progressing or impeding  
734 organizational change. ??ousseau (1990) in his critique of researchers who concentrate on one or a few attributes,  
735 proposes a multilayered model which he structured as a ring (see Figure 2). Rousseau's rings are 'organized from  
736 readily accessible (outer layers) to difficult to access (inner layers)'. Rousseau's model appears to capture all  
737 the key elements of culture: "a continuum from unconscious to conscious, from interpretative to behavior, from  
738 inaccessible to accessible" (Rousseau 1990:158).

739 Sou rce: Rousseau (1990) cited in cooper ??1994) Organizational culture, then, is made up of more 'superficial'  
740 aspects such as patterns of behavior and observable symbols and ceremonies, and more deep seated and underlying  
741 values, assumptions and beliefs. Some proponents argue that organizational culture can be changed by focusing  
742 on the more visible aspects such as rites and rituals, as these help shape behavior. However, others argue that  
743 this is a misunderstanding of culture and that the 'deeper' aspects of culture such as beliefs and feelings must be  
744 taken into account when considering organizational culture and potential changes to culture.

## 745 18 Chapter Three

746 III.

## 747 19 Methodology

748 This study looks at socio-cultural factors affecting female students' college education with specific reference to  
749 JCCTE The research applies both quantitative and qualitative approaches to clarify concepts, characteristics,  
750 description, counts and measures to demonstrate implications of the issue under question. The researcher  
751 employed both cross-sectional survey for quantitative questionnaire and grounded theory design that uses  
752 fieldwork data for qualitative approaches. This is because of the nature of the study. Though the influence  
753 of socio-cultural factors required the qualitative approach of anthropological investigation methods, its effect on  
754 the other two variables were examined solely with the application of quantitative approach. In this regard, closed  
755 and open ended questionnaires were used.

## 756 20 i. Quantitative Approach

757 The quantitative research relies on field data collected using structured questionnaire that included questions  
758 on different variables affecting female students' college education, demographic and socioeconomic situation of  
759 survey respondents. Imperative information was collected on socio-cultural practices affecting female students'  
760 college education.

761 The questionnaire was coded by Stream to distinguish the five streams because, each stream comprises  
762 of independent population from which sample considered for the study. Accordingly, 'Education Stream '1',  
763 Language Stream '2', Natural Science Stream, '3', Physical Education '4' and Social Science Stream '5' simply  
764 representing alphabetical order of their designations.

765 Thus, measures of dispersion with the Index of Qualitative Variation (IQV) in a quantitative way and precise  
766 way will substantiate the researcher earlier impressions as revealed by scholar known as Healey, J. (2012: [90][91].  
767 This is the only measure of dispersion available for nominal level variables that deserve some consideration.  
768 The IQV is essentially the ratio of the amount of variation actually observed in a distribution of scores to the

## 22 II. QUALITATIVE RESEARCH APPROACH

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769 maximum variation that could exist in that distribution. The index varies from 0.00 (no variation) to 1.00  
770 (maximum variation).

771 Generally, in the analysis section of table 9,10,11,12 and 13, the researcher used Index of Qualitative Variation  
772 (IQV) in quantitative way. The formulas are indicated as follows:

### 773 21 Formula

774 Where  $K = \text{the number of categories}$   
775  $\text{IQV} = \frac{\sum_{i=1}^K p_i^2 \log p_i^2}{\sum_{i=1}^K p_i^2}$

### 776 22 ii. Qualitative research approach

777 The qualitative research approach mainly focused on gathering information on traditional proverbs, gender  
778 specific roles, differences in teaching institutional practices and cultural attitudes and values that affect female  
779 students' college education. This research approach needs interpretation and explanation of socio-cultural facts  
780 incorporating the type of methodology in which the description of observation is not ordinarily expressed in  
781 quantitative terms (Leedy & Ormrod 2005). Although qualitative research uses numbers or numerals, it places  
782 more emphasis on methods of description such as narration and observation. As Creswell (2003) argued that  
783 qualitative approach gives no prior social order external to the lived experience of the actors that predetermines  
784 outcomes of the research. The approach seeks to interpret the meaning people make of their lives in natural  
785 setting rather than describing statistical associations between variables.

786 The qualitative research approach used purposive sampling. This is one of the common sampling strategies  
787 for its preselected criteria relevant to a particular research question. It also analyses, describes and gives  
788 interpretations to insights that are discovered. It asks broad questions and generates data from participants.  
789 According to Enti (2008), the aim of qualitative research is to select either informants or documents or visual  
790 images who or that would best answer the research question(s) or meet the objectives of the study. The four  
791 parameters that had to be noted in such a study are (1) the setting or where the research would take place, (2)  
792 the actors, that is those who would be observed or interviewed, (3) what the actors would be observed doing  
793 or interviewed about, and (4) the process (the evolving nature of events undertaken by the actors within the  
794 setting). Purposive sample sizes are often determined on the basis of theoretical saturation (the point in data  
795 collection when new data no longer bring additional insights to the research question). Purposive sampling is,  
796 therefore, most successful when data review and analysis are done in conjunction with data collection.

797 However, data gathered from qualitative research are sometimes expressed in quantitative terms such as tables  
798 and charts. Given (2008) is also of the view that in quantitative and qualitative analysis it is important to  
799 summarise all data gathered so that it would be very easy to study it. In qualitative research, descriptive  
800 statistics are typically observed in mixed methods designs for example, Case Study, or other qualitative designs.  
801 In this study, the researcher would use the case study strategy that would be conducted from October, 2014-May,  
802 2015 to collect information on anthropological investigation of education. This method is a popular method  
803 within anthropology of educational research.

804 Again among the various types of research designs within qualitative approach, this case study was taken as  
805 appropriate research design to attain these  $??? = ?(2 ? ? \delta ???" 2 ) ? 2 (? ? 1)$

806 research objectives. As ?itchin and Tane (2000) claimed that since case study research seeks to extract  
807 meaning from the data, it focuses on detail and natural order of events.

808 Additionally, the study employed semistructured interviews for selected informants to extract supportive  
809 information about the issue. Moreover, in order to crosscheck and validate the data obtained via interviews and  
810 to come up with a common understanding about the influences of socio-cultural practices on female students'  
811 college education, the researcher facilitated focus group discussion with female students. To this effect, one focus  
812 discussion was held and the discussion consisted of 8 persons. The discussion was held in Afan Oromo and the  
813 information recorded through note taking. The criteria of selecting the interviewed female students were having  
814 of assertiveness behavior and staying at least one year in college. To find this group of female students, the  
815 researcher got prior knowledge from their teachers and the representative of gender at college.

816 Before beginning the interview, the researcher repeatedly told the purpose of the research and continually  
817 assumed them that the recording and note taking are only used for the purpose of the research. Besides, the  
818 researcher informed them that their identity would be kept confidential and not disclosed even after the study.  
819 This encouraged them to be free to reveal things without fear. The interview session was arranged based on  
820 discussion with informant female students and conducted in private and safe place. The interview and discussion  
821 were conducted in Afan Oromo and the information recorded through note taking and tape recording.

822 To interpret the data obtained from the above stated tools, the researcher employed a thematic qualitative  
823 data analysis. In this regard, the analysis of the raw data involved five stages. At the beginning, the raw data  
824 obtained from interviews, key informant interview and focus group discussion were translated from Afan Oromo  
825 to English; the raw data were then coded and organized on the bases of their dimension; the condition of each  
826 dimension and category of data were interpreted. Following this, the description and classification of raw the  
827 data was made, and finally they were analyzed qualitatively.

828 During analysis, the redundant information obtained from the data was eliminated. Generally, information  
829 collected would include female students' justification for socio-cultural factors that affect students' College  
830 education. Then the data would be analyzed and recommendations would be forwarded based on the findings of  
831 the study.

832 In conclusion, data presented in the study were obtained from primary and secondary sources. Primary  
833 data is collected directly from respondents using quantitative and qualitative approaches. This primary data  
834 was collected from the female students, female teachers, administrators and instructors who were selected to  
835 be representative sample. Secondary data is collected through review of relevant literatures on sociocultural  
836 practices revealed from institutional variables affecting female students' college education. This secondary data  
837 was also collected from magazines, journals, documents of concerned organizations and internet sources having  
838 relevant information to the topic under investigation.

## 839 **23 b) Study Population**

840 The study population for this research were female students at JCTE. All female students in the college  
841 educational circuit, their teachers and administrators were involved. From this population, the accessible  
842 population consisted of all female students of the college, teachers and administrators. The adult target population  
843 was made up of teachers, the headmistress of the college.

## 844 **24 c) Sampling Technique and Sample Size**

845 The list of female College students and their administrators in the college was used as a sampling frame and the  
846 final sample was selected using purposive sampling technique. The sample size was determined after the total  
847 female students and their administrators in college were known. The purposive sampling technique was used  
848 to select the population of students. Convenience sampling technique was also employed to select those who  
849 provided the needed data. Besides, the researcher used convenience technique to select students for the study.

850 The sample use for the quantitative approaches were people of varied background chosen from JCTE 1-3 year  
851 for all Five (5) Streams ,namely Education ( 36), Language (63), Natural Science (118), Physical Education (15)  
852 and Social Science (68). In sum, there were 300 female students. Such total number of female students were  
853 chosen from each stream and the criteria for the selection was based on knowledge that they own.

854 Besides, both the Dean and the Vice Dean of the College, one gender office representative and Five (5) Stream  
855 Heads would be also sampled and their selection would be based on their professional ability. These all sample  
856 size would be applicable only for quantitative approach as indicated below.

857 The sample size for collecting quantitative data is determined using Cochran's formula as indicated on Bartlett  
858 Kotrlik and Higgins (Bartlett and Higgins, 2001). This study used the following formula to calculate sample size

859 The following step is used to determine sample size derived from the above formula to collect quantitative  
860 data using questionnaire:

861 Where: n -Designates the sample size the research uses; N -Designates the total number of female students  
862 in all streams of the JCTE assuming that female students are affected by socio-cultural practices. e -Designates  
863 maximum variability or margin of error 5%(.05 %); In the qualitative approach, the major data collection methods  
864 employed wascase study, personal observation, FGD and semi structured interview. There were key informant  
865 interviews. Likewise, key informant interview and focus group discussions, (FGD) were used. Two (2) focus  
866 group discussions were conducted. The size of each FGD members would be 8-10 individuals. The participants  
867 were selected from college teachers, students and administrators based on their knowledge and experience. In  
868 addition, case study of individual encounters regarding to socio-cultural factors and education was examined. In  
869 general, the sample size for the qualitative approach session was determined by saturation point.

## 870 **25 e) Instruments of Data Collection**

871 Guided semi-formal questions in each method was prepared separately for both the teachers of female students  
872 and college female students. Similarly, FGD checklist and interview guide would be prepared for the focus group  
873 discussions and the key informant interview respectively. f) Methods of Data Analysis Thematic categorization,  
874 explanations of facts, quoting, narrations and tables were analyzed using qualitative methods of data analysis.  
875 Qualitative data was analyzed using thematic analysis in general. Since the mixed approach was employed, the  
876 variables of quantitative approach were analyzed in order to triangulate the results of the findings.

## 877 **26 g) Research Ethics**

878 The objective of the study was explained for the research participants and informed consent. Information was  
879 obtained orally. Information collected was kept confidentially. To this end, the name of the research participant  
880 was mentioned in the research report. It goes without saying that such an important social event, the inauguration  
881 of JCTE, which came along after nearly three decades of its inception as a TTI, it created both excitement and  
882 anxiety among those who are strongly affiliated with institution as a whole. The implementation required vigorous  
883 human mind and great material resources to be successfully carried out. In regarded to this, though JCTE has  
884 gotta long way to go before it comes up to a full blown higher academic institution, one may dare say that it has  
885 made a good start on the way to meet the growing regional demand for qualified teachers of primary schools.

### 31 TABLE 3: CHARACTERISTICS OF SAMPLE FEMALE STUDENTS

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886 The College has different training programs that vary in the numbers of years required to complete studying  
887 the course. There have been Four Streams and One Department namely, Language, Social Science, Education,  
888 Natural Science Streams and Physical Education Department in which the college has been offering diploma level  
889 training. According to the curriculum, which is expected to phase out totally next years, evening and summer  
890 programs four years to complete all courses to be eligible to graduate.

891 In line with its legal status, pursuant to Article 54 ??6) of the Constitution of Oromia, Executive Committee of  
892 the regional state proclaimed on Yekatit 27, 1989 the establishment of JCTE as an autonomous higher education  
893 institution having its own legal personality (Megelata Oromia Regulation No 9/1998).

894 Very importantly, its need for promotion is to produce primary school teachers who can meet the demand  
895 of the 1994 Education and Training Policy of the Country, it was timely question for each region to establish  
896 its own College of Teachers Education. Hence, Oromia Regional State had taken the responsibility of founding  
897 College in Jimma town that has been supposed to train primary school teachers at diploma level.

#### 898 27 i) Brief descriptions of the study areas

899 The study would be conducted in JCTE. The reason for selecting the area is that most researched on females' education has been carried at the national level. Though no authentic source is readily available, the researcher  
900 can ascertain that anthropological investigation into educational arena with reference to College female students  
901 is not studied in the study area. This is not an amazing observation, considering the fact that anthropology of  
902 education did not deny the formal education. This has been aggravated by cultural practices in the area which  
903 deprive female students' education the right of gaining quality education in formal education.

904 The researcher is interested in the issues of female students' education with the belief that when female  
905 students are educated in socio cultural friendly educational setting, they would be in a better position to fight  
906 discrimination held against women.

#### 908 28 Chapter Four

909 IV.

#### 910 29 Data Presentation and Analysis a) Introduction

911 This chapter deals with the presentation and analysis of data gathered from the sample population (Female  
912 Students, both their female teachers and male teachers and administrators) through questionnaire in terms of  
913 the Index of Qualitative Variation (IQV) in a quantitative way.

914 However, the data generated through instruments of qualitative approach uses guided semiformal questions.  
915 The instruments are case study, personal observation, focus group discussion and semi structured interview which  
916 considers key informant interview. These generated data are used to see the impacts of socio-cultural practices  
917 on female students' college education.

918 The triangulation of instruments using mixed approaches is extremely significant to observe the actual existence  
919 of the findings. Field works and discussion of cultural practices in line with anthropology of education are  
920 explained in this chapter. It is a discussion of the effects of gender representation on the female students'  
921 educational opportunities.

922 The main informants were female student representatives of the college, with their teachers, and male  
923 administrators of the college providing supplementary information. The presentation begins with background of  
924 the respondents as indicated in the following list of sample population of the study revealing each stream.

#### 925 30 b) General Characteristics of all Respondents i. Background 926 Information

927 As it was already described in Chapter Three, large number of the data sources for the study were sample female  
928 students selected from five streams of the college. Some of the characteristics of these data sources as indicated  
929 by respondents in the questionnaire are in the table 1 below.

#### 930 31 Table 3: Characteristics of sample female students

931 As it can be observed from table 3 above, there were a total of 300 female students who responded to the  
932 questionnaire. Regarding their Streams 118 (39%) were attending their educations in Natural Science. Showing  
933 that most the female students are Muslim background. The table also shows that regarding marital status 287  
934 (95 %) were unmarried, 11(4 %) were married and 2 (1 %) were divorced. As they indicated in their personal  
935 information, out of 95% unmarried female students 39% of them are attending their education in Natural Science  
936 and 5% of them are in Physical Education. Similarly, out of those married female students 4 % of them are  
937 Muslims. This shows that marriage before college education is to some extent practiced in Muslim society. On  
938 the other hand, the divorced 1 % is Christian. As it could be explained in above table, being a divorced person  
939 paves the way to the negative impacts of socio-cultural practices on college education. The other respondents for  
940 the study were female teachers, female administrators, male teachers and male administrators as it is displayed in  
941 table 4 above. Some of the characteristics of these respondents who responded to the questionnaire are indicated

942 in the same table 4. Accordingly, 29 (66%) of the male teachers are married. The other 7 (16 %) of male  
943 administrators are also married. In sum, since the majorities are married, it seems that the sexual harassments  
944 are minimized.

945 In the higher education sector like JCTE, however, it seems to be an established fact that having a female  
946 teacher in certain courses ,in one's first course in a predominantly "male" course encourages female students to  
947 continue, and vice versa. It shows from interview that teachers view their students more positively if they are  
948 of the same sex, the same ethnic background and the same religion as them, especially if they come from the  
949 most disadvantaged backgrounds, and that students have better academic results when they have a teacher of  
950 the same sex and the same ethnic background.

951 The social characteristics examined include these variables: age, marital status, religion background, and the  
952 streams where they are belonging to.

## 953 32 ii. Age of Respondents

954 The age of female students are the indicators to a certain extent that gives idea as to whether they are in the  
955 educational system and their potential off-college roles, which could also have implications for learning. The data  
956 returns in Table 5 further gives a detailed picture of the age of respondents. For instance, this was the breakdown  
957 at the various year levels of the JCTE female students.

958 Out of a number of 6 females, aged 20, who were interviewed, there were: 4, 1, and 1 JCTE Language Stream,  
959 Social Science Stream and Education Stream respectively. At age 18, it was also observed that the distribution  
960 of the section was 2, 4 and 2 Language, Social Science and Natural Science respectively. For age 20-22, it was  
961 observed that, 1 was Education, 1 in Physical Education and 4 Language. The age distribution in the Table ??  
962 seemingly contradicts with each other's learning standards. This is because at ages 17 and 18 those are about  
963 37 %, by which time they should have been near completion of High School. The reasons responsible for this,  
964 as this research unraveled, are varied. For instance a girl informant at the age of 17 who ordinarily should be in  
965 High School but now in College explain her circumstance as suggested in the interview. She was made a herds-  
966 girl when she was at high school. So, these conceptions revealed that the girl did not have strong educational  
967 background. As it was observed from table 6, 28 (63%) of the male teachers were above 30 years which made  
968 them aware of taking for female students for the training that they obtained from higher institutions. The others  
969 which included 5%, 2% and 14 % indicated that they were less than 30 years. That meant that they were at the  
970 fire that paved them to sexual harassment. On the other hand, age of the persons were the other factors that  
971 led varied types of persons to sexual harassment in JCTE as their ages were revealed in table 6. 14 % (6) of the  
972 sample populations were 27-30 in their ages but 63% (28) above 30 in their ages. Therefore, these age factors  
973 also paved the way to the sexual harassment in the JCTE.

974 Beside to these conceptions, the focus group discussion was held with 8 (eight) members of female teachers,  
975 female administrators, male teachers and male administrators by taking two persons from each type of respondents  
976 respectively. The group members reached on consensus with the fact that educational settings are often ones  
977 of sexual terrorism as male monopolies are held in place through threat, intimidation, coercion and violence. It  
978 was agreed that the visual experience of female students was that they were sexually harassed by males on the  
979 playground, in the corridors and even in females' washrooms.

980 Females were frequently verbally abused and "put down" by males while being expected to provide services  
981 for them. All major players in the educational settings-female teachers, female administrators, male teachers and  
982 male administrators-regarded these experiences as normal, as males "simply being males. "These conceptions of  
983 cultural backgrounds are also considered normal in JCTE as it was understood from the group discussions.

984 c) The Influence of Cultural differences across discipline on female students disappeared when examining  
985 college education. Among high grade recipients who were awarded certificate because of their efficiency,  
986 female students were much less likely than male students to have taken courses in Physical science, Chemistry,  
987 Mathematics and English, but were more likely to have taken courses in Social Sciences and Afan Oromo.

988 In the Social and behavioral sciences, females were likely than males to have taken Civics and Ethical Education  
989 and were likely to have taken History and Geography. In this regard, differences in the College course taking  
990 patterns of males and females were related to the fields in which they chose to major. At the Kinder Garden  
991 (KG) level, it was observed that females were about three times as likely as men to graduate with certificates in  
992 education of JCTE although this represented a decline from 2014. Females were also more likely than males to  
993 major in Afan Oromo, Physical Education and Civics.

994 In general, it was recognized from 8 female students in their focus group discussion and personal observation  
995 of 5 classes that female students have made important advances in educational enrolments of JCTE, closing  
996 the gender gap in educational attainment among younger females that existed in College. In JCTE, females  
997 performed high results in Music and Ethical Science than males although they performed worse in Physics,  
998 Chemistry, Mathematics and English. The Mathematics, Physics, Chemistry and English that females and males  
999 took in JCTE were similar, with the exception that females were less likely than males to study Physics.

1000 Moreover, females were more likely than males to go to Colleges immediately after high school and were just  
1001 as likely to earn diplomas. Although females tended to major in different fields than males in College, many  
1002 of these differences have narrowed over time. But despite large gained in educational attainment labor force

## 32 II. AGE OF RESPONDENTS

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1003 participation, significant differences in earnings persisted between females and males, even at similar levels of  
1004 education, i.e., Kinder Garden (KG) to diploma certificates.

1005 The interview held with administrators also supported the existing burden of female students. When the  
1006 Five (5) administrators of the College were interviewed, it was revealed that some of the female students do not  
1007 come to college because they have nobody to take care of them. The administrators added that some of the  
1008 female students are made to buy something from the market in order to help themselves .The administrators  
1009 said "A female student had to go to Kochi every day to buy vegetables from the small market before coming to  
1010 college and by the time she gets home, it is already 9.30 am and so she does not come to college at all." Besides,  
1011 they explained that due to lack of self-control some of the female students get pregnant and drop out of college.  
1012 The administrators added that some of the female students are academically weak and so they either absent  
1013 themselves from college or are not punctual to college and for that reason, female students are not attending  
1014 their education in the classroom properly.

1015 The administrators said that some of them went to the place where some of the female students rent home  
1016 for living to see the renters in charge of female students and discussed the issue with them. One of the female  
1017 students was registered to be a member of female students' club in the college. In this regard, the female students  
1018 began to create contact with one of the female teachers who were the coordinator of the club as well as the officer  
1019 of the patron. However, female teachers were only 2 (two) in number. They could not be a mentor for all the  
1020 female teachers. Through the interview, the administrator said he consulted with each other in the college to  
1021 provide toilets and urinals for both the girls and the boys because he realized that both the boys and girls were  
1022 using the same toilet in the college. Thus, he said, this could be a factor that deters the female students from  
1023 coming to college.

1024 In the interview with female teachers and male teachers at JCTE, there were also certain responses from them.  
1025 Some of the teachers' interview indicated that about 80% of the female students in the college did not take care  
1026 about their education because of some cultural background that hinders them not take much attention to their  
1027 educations. The interviewed teachers said that there are no role models in the college whom the female students  
1028 would follow the footsteps of that person. This is why some of them do not attend their educations. The teachers  
1029 added that the female students in the college do not attend their education due to poverty. They said the reason  
1030 was that some females come to college without eating and for that matter they find it difficult to stay in college.  
1031 Another thing they mentioned was that some of the females do not get their basic needs like sanitary pad, books  
1032 and college closings and so they find it difficult to come to college.

1033 One of the teachers interviewed mentioned that some of the male teachers who try to help some of the females  
1034 because of their plight tend to impregnate them and they drop out college. In addition, the interview revealed  
1035 that some of the females sell things in the night and so whenever they come to college, they sleep in class and  
1036 are unable to perform and because of that, they do not attend their education.

1037 The teachers also said that if females are sent to college, they do not acknowledge the customs and cultural  
1038 values of the society in which they lived and that is why some families feel reluctant to send their females to  
1039 educational institutions.

1040 The eight (8) female students who were interviewed also revealed that some of the male teachers do harass  
1041 them and that is why some of them do not come to college. They further explained that if a teacher proposes  
1042 to a girl and the girl refuses, that teacher will make sure that he punishes that girl any time he sees her. One of  
1043 the girls whom researcher interviewed mentioned that a teacher proposed to her and she refused and since then  
1044 she has been getting zero in that teacher's course.

1045 Other girls said they do not get their basic need like sanitary pads and panties from their parents' that is why  
1046 they do not attend college education. The girls added that some of the teachers insult and embarrass them when  
1047 they are unable to answer questions in class that is why they do not go to college education. Some of the girls  
1048 interviewed said they stay with their boyfriends who are at Jimma University and so they do a lot of work in the  
1049 house and for that matter, are unable to come to college early that is why they do not have interest in education.

1050 The researcher used an observation checklist to observe both teachers and students in the classroom. It was  
1051 observed that some of the teachers do not ask the girls questions during instructional periods. These teachers,  
1052 most of the time, direct their questions to the boys in the classroom.

1053 In view of this the girls always become quiet and dull in class. This normally happens during science and  
1054 mathematics lessons. In addition, it was observed that the teachers do not use teaching-learning materials during  
1055 the teaching and learning process.

1056 For example, the researcher observed a Social Studies lesson when the teacher was teaching a lesson on teaching  
1057 topic "The Nine Regions of Ethiopia and their Capitals". This teacher did not bring a map of Ethiopia to the  
1058 classroom and neither did he sketch it on the board. The students were just looking at him while he was talking  
1059 without making any contribution.

1060 Again, it was observed that because teachers do not involve the girls in their lessons, they do not pay attention  
1061 in the classroom at all but rather they always sit at the back and converse. It was also observed that the girls  
1062 were interested in practical courses like Music and Ethical Arts which consists of Visual Arts, Pre-Technical and  
1063 Home Taking Works. For example, whenever there was a practical lesson in Home Taking Works, the attendance  
1064 of girls in the college increased. Furthermore, it was also observed that some of the teachers send the girls to  
1065 go and bring some teaching materials for them during class hours which make the girls miss lessons. As it is

1066 displayed in the quantitative survey of table 8, the residential place size contains more than two persons in each  
1067 stream. 88 % of the female students were in more than two in their residential home but the rest 12 % were  
1068 single. In addition to this, 86 % of the female students were studying less than two hours but 14 % of the female  
1069 students were studying more than two hours. The indication of this was that female students were consuming  
1070 their time in indoor works. Table 8 shows that the number of more than two persons in the sample are 30, 59,  
1071 96, 13 and 65 respectively in each stream. The key informants in the semi structured interview also explained  
1072 the same conceptions. From Table 8. The informants live in large households. This clearly depicted that most  
1073 of college females' informants are members of large households. This can be attributed to the extended family  
1074 relations and the prestige associated with having more females and other friends in the study area. According to  
1075 my informants, a normal household size in the area should be three to four. It is clear that, even according to  
1076 their standard, the area still has large household size.

### 1077 **33 d) Barriers of Female students' Study Time at Resi-dential 1078 places**

1079 The result of large household size on female students' education is that where the income of the household is  
1080 inadequate to cater for the members of the household, females are denied the opportunity to participate in college  
1081 education. The socio-cultural values of their background glorify more girlfriends. Thus prioritization of living in  
1082 one rented home as a socioculture is the argument for the practice of sexual intercourse. According to the most  
1083 of interviewees, 'the motives behind the desire for large family have been institutionalized through various and  
1084 complex rites, taboos, social behavior and beliefs. Source: Fieldwork, 2015. The above ideas could be also seen in  
1085 comparison with the focus group discussion of female students held on March 2015. Most of the female students  
1086 explained that the residential places are the smallest task-oriented and culturally defined framework for meeting  
1087 the welfare needs of individuals. The residential place is usually organized around human needs, which have  
1088 social, cultural, historical and psychological dimensions. These socially constructed needs include food, shelter,  
1089 sleep, cleanliness, clothing, sex, reproduction, companionship and recreation. The composition of residential  
1090 place of female students includes male class mates, female class mates and other friends living under the same  
1091 roof and, at least sharing some meals together. All female students have identified production and distribution  
1092 of resources as two of the most important categories of activities that residential places across cultures have been  
1093 observed to perform. There could be inequalities in the distribution of resources on the basis of gender and age.  
1094 One person has argued that the residential place size or composition is a determinant factor of the capabilities,  
1095 choices and strategies available to it. Therefore, the viability of females 'education may be affected in terms of  
1096 distribution resource. In the end all the participants of the focus group discussion agreed on these issues.

1097 e) The Extent of Service Provision to Female Students Table ??: The guidance and counselling services that  
1098 the female students get at college.

### 1099 **34 Item of question Responses**

1100 Type As it is presented in table 9 above, responses of the majority of female students 198(66%) indicated that  
1101 female students always get guidance and counselling services in the college. Similarly, the table makes clear  
1102 that 34(94%) of the instructors and 8(100%) of the administrators confirms the fact that most of the female  
1103 students got guidance and counselling services at JCTE. In addition to this, reports by the interviewed male  
1104 teachers, female administrators, female teachers and male administrators indicated that female students have  
1105 enough guidance and counselling services from counselors of female students established by the college from  
1106 female teachers. According to the interview even though they are not professionally trained in the discipline,  
1107 model female students are also contributing much in this regard.

1108 In the same table above, responses of some female students 35 (12%) who say not at all and 67 (22%) who  
1109 say sometimes indicated when they are interviewed that absence of guidance and counselling service or not  
1110 functioning of the existing one has a great influence on female students' college education. This seems that they  
1111 have a good experience on the benefits of guidance and counselling services in educational process of their college  
1112 experience.

1113 In general, the data indicated that even though lack of guidance and counselling services have a great impact  
1114 on females' college education. There is no problem of such services in the study areas. There is no professionally  
1115 trained personnel in the discipline, the attempt to use model female students seems a good practice. The variation  
1116 which lies from 0.17-0.75 also reveals the same conceptions.

1117 f) The Impact of Religion on Female Students' Education Table 11: The Impacts of distance to college,  
1118 workload and traditional proverbs on Female

### 1119 **35 Students' College Education**

1120 As it is shown in table 11 above, the question item number 1, 193 (64%) of the female students, 31 (86%) of  
1121 the instructors and 6 (75%) of the administrators were responded to the questionnaire by supporting that the  
1122 distance between homes and College often affect the punctuality of female students to college, participation  
1123 in class, retention and completion. The variations on the responses of each question extends from 0.00-0.92.

## 39 G) SOCIO-CULTURAL INFLUENCES ON FEMALE STUDENTS' EDUCATION

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1124 Accordingly, table 7 tells us that traditional proverbs are hindrances to female students' education in the college.  
1125 For example, the College areas are far away from the down town and they are mostly situated on the hilly  
1126 mountainous areas. Female students were not comfortable with going to the classroom since the Colleges is  
1127 far from where they live. Increased the likelihood of non-enrolment or nonattendance and dropping out after  
1128 enrolment. Source: Fieldwork, March, 2015.

1129 This data shows that most of the college female students walk long distance from their rented homes to college.  
1130 Due to the nature of female students work at home, which they have to do before going to college, distance to  
1131 college gives most of them a lot of problems. Distance prevented female students from going to college. Therefore,  
1132 in most cases distance impeded enrolment especially the females. Issues of safety and security of college female  
1133 students is a concern for themselves and they would less likely be to allow themselves to attend college if they  
1134 have to travel long distances. A female informant had this to say about the distance to college residential area:  
1135 'My village is far away, it takes more than one hour on foot to attend college every day. This makes me late for  
1136 college, tired and I cannot concentrate in the classroom'. (5th April 2015) Similarly, a female informant noted  
1137 that: 'Since college is located far away between towns, and since females have to walk these distance, our friends  
1138 of female students are weak as compared to boys to survive these long walks'.(5th April 2015).Therefore long  
1139 distance to college is a concern to college female students and their friends. This could then be noted as one of  
1140 the many obstacles for females' regular attendance, retention and completion of college especially at the college  
1141 level.

### 1142 36 No. Item of the questions

### 1143 37 Responses

### 1144 38 Types

1145 In addition to the above discussions, female students are also working in door works that hinders them not follow  
1146 up their college education. Most of JCTE female students have male friends with whom they are enjoying during  
1147 afternoon shift. Some of the male friends are from their classmates but others are from Jimma University. Hence,  
1148 female students of JCTE are very busy in the afternoon because they are requested to make coffee and other  
1149 things for their male counterpart. This conception was evidenced by the responses of female students 170(57%),  
1150 instructors 33(92%) and administrators 7 (88%). They proved that female students of JCTE had workloads at  
1151 the residential place while they were attending their college education.

1152 The following case study realized the responses held by female students, instructors and administrators. Leliftu  
1153 said: I became domestic worker when I was in grade seven since (1997 E.C.) I lost my parents. Currently, I am  
1154 a student in JCTE studying Physics. I used to be a fairly good performing student and that is why I joined the  
1155 college, but I failed to join University. The work burden, coupled with my health problem, made me fail. When  
1156 I was in grade 9and 10, I used to perform well since I was not loaded but later on, as fulfilling sustenance has  
1157 become a priority, I started to use much of my time for domestic work. I work in four hour houses as part-time  
1158 domestic worker and earn 100 birr per month, out of which 52 birr is allocated for house rent and college fees.  
1159 I use only 48 birr for my living expense. Generally, my income is not constant or guaranteed. So, I am usually  
1160 full of problems. I have not yet got any solution.

1161 This case study found that given their low wages, domestic workers spend most of their salaries on basic need  
1162 like food, cloth and shelter. Due to their low wages, most of them were not able to perform in their educational  
1163 activities.

1164 As it can be seen from the same table above in the question item number 3, female students have been grown  
1165 up by getting pieces of advices from traditional proverbs that undermine females' participation in anywhere.  
1166 In this regard, 292 (97%) of female students, 34 (94%) of instructors and 8(100%) of the administrators  
1167 responded the fact that female students lack of current classroom participation and shyness are the result  
1168 of their childhood rearing in their families. Hence, the classroom instructors were observed to be bicultural  
1169 need to differentiate between beliefs, values and behaviors which were part of their enculturation (first culture  
1170 learning) and acculturation (second culture learning or adaptation). This exercise in the classroom teaching  
1171 and learning itself provides valuable information and insights on the female students. Table 12 reveals about  
1172 the curriculum that reinforces traditional stereotype. Hence, there are ideally similar responses among female  
1173 students, instructors and administrators, i.e. 95%, 86% and 63 % respectively. On the other hand, when the  
1174 responses of female students, instructors and administrators observed from the table, the variation lies between  
1175 0.00-0.95. This dispersion reveals that sometimes there is no variation among the responses to indicate the degree  
1176 of influences. However, the maximum variation tells us that there is great variation among the responses in the  
1177 table above. This means that the degree of influence depends on the expressed type of statements. This indicates  
1178 that the curriculum is reinforcing traditional stereotype.

### 1179 39 g) Socio-Cultural Influences on Female Students' Education

1180 Moreover, all of the areas of culture in which the researcher suggested questions (Semi-Structured Interview Guide  
1181 with Female teachers, question number 5) are relevant for curriculum selection or development -even religion,  
1182 which the researcher usually doesn't think what the teachers are teaching at college.

1183 The basic question related to cultural differences is: What is considered religious and what is secular? Much of  
1184 what would appear to be relevant native cultural content for educational practice may have religious significance,  
1185 and it is important to find out what is not appropriate for college. Many aspects of culture with religious  
1186 significance have long been included in the curriculum content of Oromia Colleges, including the observance  
1187 of special days and information on their history and meaning, and many topics in physical education, natural  
1188 science, or social studies may be considered religious by other cultures. The dominant religion is evident in oaths  
1189 of office and mottos on coins, and serves as a base for many present laws and holidays.

1190 In the area of food, the native cultural component of the curriculum should deal not just with the 'special'  
1191 or the 'exotic', but with regular patterns of eating, and with sociolinguistic and other behavioral rules which are  
1192 observed in conjunction with eating. Cultural taboos concerning food should be respected, both in lessons on  
1193 nutrition and in the college cafeteria. As a practical matter, this means providing for a choice of food when it  
1194 is to be consumed at college, or at least not forcing female students to 'clean their plates' differently from the  
1195 males. This social restriction of each workload to the females becomes hindrance to the educational practices of  
1196 females.

1197 In the area of history and traditions, the role of the particular group to which the female students belong-in  
1198 its own right and in Oromo peoples history-should be included, and not merely that of a foreign culture in the  
1199 country of origin. Social studies books from other countries may be quite irrelevant for this area, at least for  
1200 younger female students. They will probably be of interest and value for the intermediate and secondary levels,  
1201 but cultural relevance should not be assumed just because they are in the female students' native language. The  
1202 kinds of curricular content to guard against would be exemplified by English history textbook translated into  
1203 Afan Oromo for education, but excluding attention to the role of the English cultures in the settlement and  
1204 applications of cultural information in instruction.

1205 Cultural factors are critically relevant to all evaluation of female student achievement, teacher performance,  
1206 and program effectiveness. Testing is itself a social event, and female students may perform differentially in  
1207 differing testing conditions. Evaluation instruments can never be considered culturally neutral, no matter how  
1208 'objective' their format.

1209 It is important that external program evaluators also be sensitive to cultural differences, and that they do not  
1210 impose their own cultural expectations and experiences on the evaluation process. Too many evaluation reports  
1211 simply constitute reflections of the evaluator's values: trial and error learning, 'learning by doing', adherence to  
1212 time schedules and routines, competitiveness, or the use of tests for diagnostic/prescriptive purposes.

1213 Program evaluation should take into account the goals and expectations which parents and the community  
1214 have for the education of their children, as well as those set by teachers, school, and the larger society, and  
1215 parents and community leaders should have a significant role in the evaluation process.

1216 In the discussion of table 10 above on question item number 5, the responses of female students 232 (77%)  
1217 instructors 34 (94%) and administrators 6 (75%) indicate that female students of JCTE are often ridiculed and  
1218 harassed for performing well in the classroom by their male classmates which tends to depress their achievement  
1219 as they are afraid of excelling in case they provoke a negative reaction from males. In this regard, the concepts and  
1220 methods should prove useful not only in instructional programs, but for improving equal educational opportunity  
1221 for all female students, and for all those commonly labeled the 'disadvantaged': one of the major unresolved  
1222 problems in their education is the lack of consonance between the culture of lower socioeconomic groups and  
1223 that of the college, or that which is taught in the college, no matter what the language of instruction. Whether  
1224 the female students from a lower class Afan Oromo-speaking background, it is well known that they are likely  
1225 to have greater difficulty in secondary school than if they are from college background because the medium of  
1226 instruction.

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1228 The complex factors which are frequently labeled merely 'low socioeconomic background' currently lack  
1229 explanatory power and need to be 'unpacked' in order to identify the specific cultural variables which lead  
1230 to inequality in educational achievement.

1231 Female students from higher socioeconomic groups are also frequently from culturally different backgrounds,  
1232 of course. Although they are less likely to have difficulty in college education, recognition and understanding of  
1233 these differences can only enrich the educational experience of all with whom they are in contact, and increase  
1234 their level of personal fulfillment and the contribution they will ultimately make to the society as the above  
1235 highest percentage put clear insights into once mind.

1236 Therefore, this proved the fact that man is a cultural animal. All of us in one way or another are products of  
1237 our culture, and many of our behaviors, values, and goals are culturally determined. Our task is to explore how  
1238 the positive and humanistic aspects of this force can be maximized in education, how it can be used to further our  
1239 goals and enhance the opportunities of both teachers and female students to develop to their full potentials, and  
1240 how the potentially distorting effect of cultural conditioning (which can result in stereotyping and in prejudice)  
1241 must be minimized as it is observed in the table 13.

1242 Because classroom teachers are human, they can never hope to be culture-free in teaching and evaluating  
1243 their female students, but they can at least attempt to be culture-fair by being sensitive to their own biases  
1244 and by recognizing that cultural differences do not represent deficiencies. There are indeed real differences

1245 between groups of people; they must recognize, understand, and respect these real cultural differences, and not  
1246 simplistically proclaim that 'all people are the same underneath the skin'. This assertion seems to be egalitarian,  
1247 but it often hides a basic ethnocentric assumption, that all people are like me, and that to say otherwise would  
1248 be degrading them. Just as administrators are now accepting Afan Oromo as a positive resource in education,  
1249 they must learn to accept and use the wider range of cultural differences of which Afan Oromo is a part. And  
1250 as in teaching process, both the administrators and teachers must view teaching a second culture as an additive  
1251 process, and not as replacing the culture of the home that all female students of the college practiced.

1252 The concept of culture represents differing ranges of human behaviors, products, and institutions to female  
1253 students with differing academic and experiential backgrounds. The most common range included in the definition  
1254 is the narrowest, encompassing only 'the arts', or perhaps admitting the uniquely identifiable behavior of 'cultured'  
1255 individuals of female students, such as extending the little finger at an appropriate angle when holding a tea  
1256 cup with the 'proper' sound for educators have generally recognized a broader scope of phenomena: evidence  
1257 of 'culture' in a classroom is observed in this regard. Meetings and in-service workshops for teachers often  
1258 feature 'cultural events', defined as singing and/or dancing typical of 'folk' in another country. This is good;  
1259 this is certainly fun; but this is also an entirely inadequate perspective on 'culture' for the nature and goals of  
1260 educational practices.

1261 To the anthropologist, the ethnographer who describes and explains the life-ways of diverse groups of female  
1262 students, culture includes all of the rules for appropriate behavior which are learned by this females as a result of  
1263 being members of the same group or community, and also the values and beliefs which underlie overt behaviors and  
1264 are themselves shared products of this group membership. It is this scope of 'culture' which the researcher believes  
1265 must be understood, accepted, and accounted for in educational practices of the college classroom. education is  
1266 itself a cultural invention. In JCTE, it is a system which serves primarily to prepare female students to participate  
1267 in their own culture. Female students who come into the system from other cultures, including the lower  
1268 social classes, have generally been considered 'disadvantaged' or 'deficient' to the degree that their own cultural  
1269 experiences differ from the mainstream, middle class 'norms'. (Programs in compensatory education in the JCTE  
1270 have been based primarily on this rationale, and serve to provide middle-class cultural experiences to female  
1271 students who have been 'deprived' of them.) The researcher observed that educational system cannot be blamed  
1272 for attempting to teach the dominant Oromia Region culture to all of its female students, since such enculturation  
1273 (or socialization) is the essential purpose of education in all cultures. He can blame the traditional educational  
1274 system for inadequate provision or respect for female students culturally diverse backgrounds, however, and such  
1275 criticism has constituted one of the basic motivations for the implementation of educational programs.

1276 Culture is not an optional component of educational practices, whether or not the female students add the  
1277 term bicultural to the title of their programs nor is it an optional component of the programs which train  
1278 professional female teachers. Whether consciously recognized or not, culture is a central force in all education.  
1279 Such a usage implies that formal recognition is given to aspects of the female students' traditional culture within  
1280 the instructional program, both to ensure that the female student has the opportunity to learn about it, and  
1281 to enhance the students' feelings of acceptance within the college context. To what extent is learning a second  
1282 culture necessarily related to learning irrelevant curricula in the classroom? Historically, the pragmatic answer to  
1283 this question has been somewhat imperialistic in nature, and often also in intent. It has been considered axiomatic  
1284 that because irrelevant curricula is an integral component of culture, only the culture of the community from  
1285 which educational practice derives is appropriate content for its expression, and that teachers must transmit that  
1286 content to those who are learning education in the classroom as 89 %, 75% and 50 % of the respondents of female  
1287 students, instructors and administrators confirmed respectively in table statement number 12 above.

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1289 Similarly, when the focus is explicitly on inculcating a second culture, teaching the varied education that goes  
1290 along with it has been considered a primary and necessary means to that end. This has been shown clearly in  
1291 table 12 statement number 4 stating political institution and educational policies adopted toward Oromia Region  
1292 as it can be deduced in the table that 78 %, 72% and 12 % of the JCTE college female students, instructors and  
1293 administrators respectively confirmed the same conception.

1294 The relationship between an instructional language and the culture in which it is used depends on the social  
1295 context for learning and teaching the education, and the social functions which it assumes. In the learning of  
1296 the mother tongue that language is both part of the native culture being acquired in the process of children's  
1297 enculturation, or socialization, and a primary medium for the transmission of other aspects of that culture from  
1298 one generation to the next, such as values, beliefs, and rules for social behavior.

1299 If female students remain in contact with their native culture, their mother tongue proficiency, expands to  
1300 include expression of the new concepts they develop, the new domains in which they function, and the new  
1301 role-relationships in which they participate. This intrinsic relationship of language to culture is so 'natural' as  
1302 to operate at an unconscious level for most female students, furthered by informal means more than by formal  
1303 education, and by family and peers more than by professional educators.

1304 One possible result of this acculturation process is loss of the native culture or the merger of cultures until  
1305 they are indistinguishable, called assimilation, and the resulting society a 'melting pot'. Perhaps one of the most  
1306 important contributions of the movement for unclear female students' education in JCTE has been the valuation

1307 of another possible result of acculturation: the selective maintenance and use of both cultural systems, and  
1308 biculturalism.

1309 The nature and extent of female students' cultural competence is thus just as important as their linguistic  
1310 competence for determining appropriate level and content for instruction in educational cultures. It is now  
1311 beginning to be recognized that female students who enrolled in education of college programs in JCTE offers  
1312 varying degrees of proficiency in the one language of instruction. Cultural competence will also vary. There is  
1313 no reason to assume, for instance, that Amharic-dominant female students have acquired the culture of such  
1314 Amharic-speaking institutions as observed in some colleges. They indeed have acquired a culture, but it might  
1315 well be the beliefs, values, and rules for appropriate behavior common to the dominant Oromo society; in this  
1316 case, being 'bicultural' would involve learning about their ancestral cultural heritage, which is analogous in many  
1317 respects to learning about the culture associated with other education. While recognizing and accepting the  
1318 culture which female students bring to college is important, however, the fact remains that the same reasons  
1319 exist for learning the dominant Oromo culture as for learning Afan Oromo: it is necessary for full participation  
1320 in the larger society.

1321 Much of the sociocultural influences on learning and teaching are depicted in table 13, statement number 1  
1322 expressing 86%, 61% and 63 % of the female students, instructors and administrators respectively indicate the  
1323 fact that there is a negative influence on female students' college education. To understand and facilitate learning  
1324 in any area of the curriculum, teachers should know not only what it is that is being acquired, but how it relates  
1325 to what has already been learned. The learning of culture, like the learning of language, begins with a child's  
1326 first experiences with the family into which he/ she is born, the community to which he/she belongs, and the  
1327 environment in which he/she lives.

1328 By the time children begin their formal education at the age of six or seven, they have already internalized  
1329 many of the basic values and beliefs of their native culture, learned the rules of behavior which are considered  
1330 appropriate for their role in the community, and established the procedures for continued socialization; they have  
1331 learned how to learn. Different child-rearing practices are preferred in different cultures, and these will have a  
1332 significant effect on later learning at college level. They range from very lenient when compared to dominant  
1333 group standards, with little physical restraint or coercion employed, to very strict control of early behaviors.  
1334 For example, although few pronouncements can be made about 'Oromo children' as a group, since the many  
1335 societies maintaining their identity in the Oromia are very homogeneous with regard to language, culture, and  
1336 even physical traits, there are a few social values and practices that are quite wide-spread among the various  
1337 Oromo communities.

1338 In general, little or no physical punishment is used, for instance, with children commonly disciplined by teasing,  
1339 ridicule, or fear or by indirect example through folklore. Their learning of physical tasks is often With regard  
1340 to personal observation in the classroom, there are varied techniques of differential treatment that the instructor  
1341 provides for female students. These techniques reveal the fact that there are cultural differences in teaching styles  
1342 as well, although the acquisition of specific teaching skills during professional training is part of the socialization  
1343 of educators to the subculture of the college. The observation checklists are also confirmed as indicated in table  
1344 12. It is not at all certain that teachers from a similar cultural background to the students' will teach them more  
1345 effectively.

1346 It does seem clear, however, that all teachers would profit from greater understanding of differences in learning  
1347 styles, and greater tolerance of differences. Particularly inappropriate for bicultural education are categorical  
1348 claims about the best way to learn or teach anything (which are all too common in teacher training); the claim  
1349 that 'children learn best by doing', for instance, is not true for all children. Cultural sensitivity and respect  
1350 requires relativism and flexibility in teaching styles. Such eclecticism is nothing new as an option in pedagogy,  
1351 but it is necessary, not optional, when teaching students from diverse sociocultural backgrounds.

1352 Also clearly affecting learning are the attitudes and motivation of female students and their parents, many  
1353 of which are culture-specific. In this respect, the personal observation to the female's participations in the  
1354 classroom became a witness to this conception. As it was observed, cultural attitudes and values most assuredly  
1355 affect teaching as well, since instructors acquire these as members of their own cultural group, learn and generally  
1356 adopt those of the dominant group where it is different, and have different attitudes and expectations toward  
1357 female students from different subcultures.

1358 The educational goals are not limited to instructional objectives, but include the enculturation or gender  
1359 socialization to values and expectations as well. Most of the responses to the level of influencing factors in table  
1360 13 depicted this expression demonstrating 86%, 61% and 63% of the students', instructors' and administrators'  
1361 responses respectively. This involves a weighty responsibility and requires careful thought, because, for good or ill,  
1362 female students often succeed. For example, accepting the goal 'success in college' often requires alienation from  
1363 home, family, friends, and cultural heritage, and this is a terrible price to ask female students to pay particular  
1364 attention while teaching is going on as indicated in observation checklist question number 1. Female students  
1365 must learn to understand both the medium and the content of what they are doing in the classroom, and learn  
1366 to be sensitive to the differences between what their instructors are teaching and what the female student brings  
1367 to the classroom, so that the teaching becomes an aid and not a hindrance to the full realization of the female  
1368 student's potential as a human being.

1369 The responses to question number 6 in the observation checklist reveals that there are certain forms of gender

## 42 H) NEGATIVE EFFECT OF TRADITIONAL PRACTICES ON FEMALE STUDENTS

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1370 disparities in the classroom. Obviously, it is claimed that science is sometimes considered as a culturally neutral  
1371 area of the curriculum, but many of the topics taught under that label are loaded with culturespecific beliefs,  
1372 values, and behavioral rules. While many female students succeed in keeping the theories learned at home and  
1373 college compartmentalized so they may 'believe' both concurrently, with one or the other called to consciousness  
1374 depending on the context and even the medium of instruction being used, many others find this area of the  
1375 curriculum a source of cultural conflict and confrontation because of gender disparities. Whenever such conflict  
1376 can be anticipated, or when female students question a scientific theory on the basis of teachings from home  
1377 and community, the teacher should not hesitate to say that while the college theories are believed by many,  
1378 there are also many who disagree (which is quite true). Above all, the teacher should not convey the impression  
1379 that there is only one explanation for natural phenomena, or that people who hold differing views are stupid or  
1380 superstitious. Even scientists today are increasingly becoming aware of the extent to which culture affects their  
1381 concepts and perceptions. Science, as a cultural phenomenon itself, can never be entirely culture-free.

1382 Question number 4 in the observation checklist geared toward the methods of the teacher that attracts female  
1383 students. Hence, in the classroom the teacher teaches learning through play which is often not valued positively  
1384 in classroom culture, but is counterpoised to the serious business of which the teacher calls teaching methods.  
1385 Nevertheless, as anthropologists have shown, what the teaching process is thought of as play which could have  
1386 a strong educational function aimed at developing certain patterns of socialization. In addition, the educational  
1387 practices that would superficially appear to an outside observer to play could have a serious religious purpose. The  
1388 system of rewards associated with the attainment of particular roles or the fulfillment of various kinds of activities  
1389 would differ considerably between cultural groups or even between social classes, and are subject to change over  
1390 time or under conditions of acculturation. The teacher should be familiar with these factors, particularly in  
1391 implementing a career education program, to minimize cross-cultural conflict and maximize effective learning.

1392 One of the primary rationales for educational practice is the enhancement of female students' selfimage,  
1393 but little attention is given to the cultural relativity of that concept. Adopting dominant values for personal  
1394 'success' and 'fulfillment' is usually a late stage in the process of acculturation; dominant-culture expectations  
1395 and aspirations should never be assumed of children who are still primarily under the enculturation influences  
1396 of the home, and they should never be imposed on individuals who choose to find their own fulfillment and  
1397 satisfaction within the native community.

### 1398 42 h) Negative Effect of Traditional Practices on Female Stu- 1399 dents

1400 More members of female student groups today are seeking to find fulfillment within their traditional communities,  
1401 and the expectation that success is to be measured in the context of the larger society—which is implicit or  
1402 subtly present in much college text materials, tests, and teacher attitudes or behaviors—can have the strong and  
1403 dysfunctional effect of contributing to a sense of failure on the part of the female student.

1404 To restate, education is not just formal schooling, but includes all of the formal and informal procedures for  
1405 transmitting the knowledge and values of a female student group from one generation to another, whether in  
1406 the form of telling stories and proverbs in the family or holding organized classes to teach factual or technical  
1407 information. For instance, female students raised Oromo proverbs that hinder female students' participation in  
1408 the classroom. They raised the following proverbs in the semi-structured interview question number 3:

1409 Dubartiin beektuu hin qabdu, beekaa deessi malee, Dubartiin dheertuu malee beektuu hin qabdu, Dubartiin  
1410 dubbii hin tolchitu, soora tolchiti. Dubartiin lama hin beektu tokko hin wallaaltu, Dubartiin akkuma harmi gadii  
1411 qalbiin isheen gadi." College female students have grown up in the families that treat them not to participate in  
1412 anywhere as it can be understood from the above Oromo Proverbs. So the classroom teachers' task should be  
1413 targeted to break these traditional practices that hinder female students' ways sharing ideas in the classroom.  
1414 Similarly, preferred styles of learning may be present among certain groups of females or in particular contexts.  
1415 Trial and error learning, the cornerstone of the educational methodology (including the use of tests), should be  
1416 antithetical to female students' cultural values and have dysfunctional results because it causes embarrassment  
1417 by forcing female students to demonstrate knowledge or skill mastery before they are ready.

1418 Traditional education in some cultures are primarily religious in orientation, or should have the important  
1419 function of supporting the maintenance of social structures or values which are at variance with those taught in  
1420 the majority-culture secular college education. The potential conflicts which could arise in bicultural situations  
1421 clearly need to be recognized if the female students' educational experience is to be positive, and consonant with  
1422 the expectations and desires of the parents and the community.

1423 Because of the different learning styles which are brought to college by female students, whatever their cultural  
1424 background, the teacher should use a variety of instructional methods whenever possible (including visual and  
1425 manipulative) and never assume there is one best way to teach anything. Inductive procedures for dealing with  
1426 such topics as 'what is a family' are increasingly being incorporated in social studies text books, and this is clearly  
1427 more appropriate than an approach which assumes that family composition and role-relationships are the same  
1428 for all female students. Teachers must still be alert, however, to the need for an inductive approach for other  
1429 topics which may still be treated in an ethnocentric manner in many books, and must be particularly careful  
1430 to allow for cultural differences without degrading or ridiculing them. A lesson on 'pets', for example, should

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1431 not begin with a preconceived list of animals that are included in that category, nor a lesson on 'food' with a  
1432 preconceived list of things that are considered edible. Cultural differences in such categories will, of course, be  
1433 part of the content for 'lessons designed to develop biculturalism.

1434 Attitudes toward categories or objects within categories also differ. There is danger of developing negative  
1435 feelings about other cultures, for example, by saying that they eat dogs, or snails, or by presenting differences as  
1436 'funny' in any respect. However, the concept of cultural relativity might be enhanced by conveying the contrastive  
1437 opinions of some other groups about the dominant Oromo culture: some feel that donkeys and dogs are unclean,  
1438 and think it is odd that Oromo people eat corn, and consider it appropriate only for pigs, etc. Teacher attitudes  
1439 and behavior may be much more significant than curriculum content in teaching culture and teaching culture  
1440 should be distinguished from teaching about culture. Teachers are models; what they value and respect is often  
1441 valued and respected by their female students as well.

1442 Female students may differ in their willingness to ask questions or volunteer information because of cultural  
1443 differences in the appropriateness of these behaviors. Teachers should both use and allow a variety of procedures,  
1444 and be sensitive to which procedures are appropriate for which female students, and to which differences in  
1445 behaviors are due to cultural differences between groups of female students and which to individual personality  
1446 factors. Many female students have been incorrectly stereotyped as 'shy' because the teacher was requiring  
1447 inappropriate behavior (From the perspective of the female student's native culture).

1448 At the same time, female students should be taught, at least by the secondary level, that asking questions and  
1449 volunteering information is not considered inappropriate or overly aggressive in college, but rather is valued, and  
1450 often rewarded with a higher grade. Teaching this, and guiding female students to behave accordingly, is part of  
1451 teaching the second culture.

1452 Other classroom procedures and behaviors may need to be explained or taught, including some which generally  
1453 operate below the level of consciousness. The researcher already recognizes such behaviors as walking in line,  
1454 or raising a hand to talk or ask permission to go to the bathroom, as unique to the subculture of the college,  
1455 and therefore the teachers formally teach them. But many female students will also not know the more subtle  
1456 sociolinguistic rules which are appropriate for college, and these, too, should be made the subject of explicit  
1457 instruction.

1458 Techniques for motivating female students should also be adapted to provide for cultural differences.  
1459 Competitive games may be inappropriate, as may stress on individual achievement, and praise by the teacher may  
1460 be more embarrassing than rewarding. In this area of culture, it is quite possible that the values of the second  
1461 culture cannot or should not be explicitly taught, although they may be acquired as part of the acculturation  
1462 process. It is possible for individuals to comfortably hold culturally different motivating forces in a dynamic  
1463 relationship, but there is also great potential for cultural interference.

1464 Effective classroom management and discipline requires a mutual adaptation, first on the part of teachers  
1465 to cultural differences among female students, and then on the part of female students to what behavior is  
1466 considered appropriate in the subculture of the college. Teachers must recognize that even unconscious signals  
1467 used in communicating classroom management expectations may not be read in the same way by female students  
1468 from different cultural backgrounds. It is particularly important to know how particular disciplinary measures  
1469 are perceived by female students, and to be sure that a female student knows and understands a behavioral  
1470 requirement or expectation before she is disciplined for not complying with it.

1471 Classroom instructors can make positive use of the internal social organization of the class as an instrument  
1472 in management procedures, with leaders given responsibility for collecting playground equipment or other tasks  
1473 which may require some authority. These are often the female students who conform least to the dominant  
1474 behavioral norms and are thus most alienated from the college; those who are marginal to the community culture  
1475 often adopt most easily the subculture of the college (and are thus more likely to be used as 'helpers' of various  
1476 kinds), but they will be alienated even more from their peers in the process of classroom participation.

1477 'Accepting the culture of the home' does not necessarily entail that all behaviors allowed there should be allowed  
1478 in college. It may be considered 'normal', for instance, for males to establish a hierarchy of dominance in their  
1479 neighborhood according to physical strength, but they cannot be allowed to fight with each new male who enrolls  
1480 in the class—at least not at college. Also, female students of one group may hear cultural epithets regularly used  
1481 about another group by their family or community, but these cannot be allowed at college. Part of socialization  
1482 to the subculture of the college is learning what appropriate or inappropriate behavior for that context is. This  
1483 should involve explicit statements by the teacher, and not depend on informal learning (although that is the way  
1484 most of these rules are discovered by successful female students in a dominant and homogeneous group—students  
1485 figure them out for themselves). Instruction should be in terms of 'appropriate' and 'inappropriate' for college,  
1486 and not 'right' and 'wrong' or 'good' and 'bad', in order to avoid moral 'judgments about behaviors which may  
1487 be appropriate in the home or community.

1488 Serious discipline problems have occasionally developed for the young female teacher with a group of female  
1489 students from a culture in which authority is accorded to age and males. In these cases, hiring a male aide from  
1490 the community is a very reasonable solution, which can help in maintaining discipline at the same time that it  
1491 allows for female students eventually learning that female teachers are accorded authority in the second culture  
1492 as well.

1493 When the college wishes to make contact with the home regarding an individual discipline problem, it is

1494 important to know who in the family is an appropriate person to reach. The assumption in the dominant society  
1495 would be that this is the father, but in some cultures it may be another family member who assumes this  
1496 responsibility (e.g., the mother's oldest brother), or no one at all. Discipline problems of older female students  
1497 may be due to acculturative stress within the family itself, in which case the family cannot deal with the problem,  
1498 and may be part of the cause. If it is determined that this is the case, there should be some source of additional  
1499 educational and community support made available to the family, and teachers need to have information about  
1500 such resources.

### 1501 43 Case Studies

1502 This section of the research project reflects JCTE Female students' perception of their learning experiences in  
1503 their class rooms. It appeared that different female students at JCTE held different views about their learning  
1504 in the class room. Some female students held positive views towards their teachers, teaching methods and the  
1505 techniques of classroom organizations.

1506 However, most of the female students did not seem to enjoy their study at JCTE. A careful examination of their  
1507 views indicates that they were not accustomed to the teaching methods, especially the interactive or spontaneous  
1508 teaching approaches, which were deemed incompatible with JCTE female students' conceptualization of what  
1509 constitutes good learning and good teaching. In addition, some teachers' performance was disappointing. Female  
1510 students learning needs and expectations were not fulfilled. There was a strong resentment among some JCTE  
1511 female students against the current educational teaching practices at the Colleges.

1512 The challenges and opportunities that the female students of JCTE face in their educational life was gathered  
1513 from three key informants as revealed in the following expressions.

### 1514 44 The Case Study One

1515 The first recurring theme includes positive learning experience Kumasho was born from economically weak parents  
1516 in 1987 E.C. She was a protestant Christian having her parents still alive. She completed grade 10 in 2005 E.C.  
1517 and joined JCTE in Civics and Ethical education. She didn't drop any grade. She completed her secondary  
1518 education by travelling 10 kms weekly from some to Seka Secondary School of Seka Town. Her parents were  
1519 uneducated persons coming from Sombo to Seka Secondary School of Seka Town. Her parents were uneducated  
1520 persons coming from farmer groups. She was a very extremely clever female students in her class. In her college  
1521 education, she used to study in the night time from 6:00 — 10:00 during weekends and in the afternoon shift.

1522 She was satisfied with her study at JCTE. She held a very positive view towards her instructors and she  
1523 expressed her gratitude to those instructors who were very friendly, helpful and very much committed to their  
1524 teaching. Equally, she was pleased with her learning environment and her active participation in JCTE education  
1525 system. She agreed that some teachers at JCTE were experienced and competent teachers. They adopted different  
1526 kinds of interactive teaching styles, which she had not experienced before. She believed that such interactive  
1527 styles were much better than secondary school teaching styles. Feature of such interactive styles included teachers'  
1528 patience, encouragement, friendliness, understanding, empathy, responsibility, dedication, classroom democracy  
1529 (compared to Secondary School teachers' authority), female students' involvement, small class size, useful learning  
1530 materials and course content, and a pressure free learning environment.

### 1531 45 She pointed out

1532 I like the small class size. Students have more opportunities to interact with the teachers (than in secondary  
1533 school). The teacher does not just teach. She is interested in my feelings. She often asks me about my view on  
1534 her teaching. This is impossible in secondary school.

1535 According to the key information view, the teaching methods used by JCTE instructors contrast sharply to  
1536 those in many secondary schools where the transmission style of teaching is still popular. The key informant  
1537 reported that she had made rapid progress in her study. Generally, she gained much confidence in her learning.  
1538 However, the other case study indicates that not all JCTE female students were happy with their learning.  
1539 This should not be a surprise. These female students came from different family backgrounds and they held  
1540 different learning expectations. Also, their conceptualizations about what constitutes good teaching and learning  
1541 differed from those of their secondary school teachers.

1542 Among the college instructors themselves, views also differed sharply. The following documentation of the  
1543 female students' narratives would reflect these conflicting views.

### 1544 46 The Case Study Two

1545 The second recurring theme of the case study involves the teaching approach implemented by JCTE instructors.  
1546 Gadise was born from the economically subsistent parents at the country side of Arsi Zone. She joined domestic  
1547 work in order to get access to education as her parents had no the capacity to cover the necessary stationary  
1548 materials that she needs in the course of her learning in the JCTE: Interactive, communicative or task based  
1549 teaching approach that emphasizes meaning based interaction, student participation and involvement, group  
1550 work, pair work, debates and discussions and interactive tasks to be "performed" in the classroom.

1551 However, her responses to the above popular teaching approach appeared to be more negative than positive.  
1552 While not rejecting the advantages of group work and participation, more than two thirds of the informants  
1553 complained that group activities were over emphasized at the sacrifice of linguistic forms that make Gadise not  
1554 different from the other informants.

1555 In spite of her more than one-year study at JCTE, Gadise still found it difficult to adapt herself to the  
1556 teaching method. She found learning at JCTE boring because instructors were not serious with their teaching.  
1557 They seemed to send too much times involving students in group work, discussions, debates, and games. She  
1558 revealed her words by expressing that "The teacher says, 'hojii garee', the students, 'walitti galagale', the result  
1559 is 'Waree'. As it can be understood from this student expression, the result of the teaching is valueless. The  
1560 teaching approach was considered as a waste of time.

1561 In her expression, she was sure that her instructors did not know and did not bother to know what student  
1562 learning needs and expectations were and they routinely organized the class to play games and to engage in group  
1563 activities that had nothing to do with learning. Teachers' routine classroom activities did not seem to change.  
1564 As a result, Gadise found such a rigid teaching style unacceptable. Such complained: The class is boring. It's  
1565 very boring. It is the same every day. All the same: passing a dirty old teddy bears from student A to student  
1566 B and then to student C and you talk and talk.

1567 To her, group work was time consuming and very counter-productive and it was organized for a very good  
1568 students only. She expressed her frustration with the noise and the many classroom activities that would disrupt  
1569 her thoughts. In a similar way, she felt that she was humiliated by these teachers who treated her like preschool  
1570 child by forcing her to play games and to engage in group work and activities that she did not find useful to her  
1571 educational practices.

1572 In sum, the researcher understood from this case study that cultural differences in teaching styles is part of  
1573 the socialization of educators to the subculture of the college. It is not at all certain that instructors form a  
1574 similar cultural background to the female students will teach them more effectively. It does seem clear, however,  
1575 that all teachers would profit from greater understanding of difference in learning styles, and greater tolerance of  
1576 differences.

## 1577 47 Case Study Three

1578 Mergitu explained about herself as follows: My parents passed away while I was a kid, making me helpless in the  
1579 rural area. I had no one to live with. Then, I became a cow keeper where by my teacher got me and brought me  
1580 to Waliso to live with his mother. I started again schooling in Waliso serving as a domestic worker of my former  
1581 teacher's mother. I have attended school up to grade 4. Unluckily, the old woman got tired and she felt short  
1582 of money to cover my school expenses. I did not want to quit my education. So, I looked for another domestic  
1583 work. I succeeded in getting a new employment as well as for my project of education up to College level.

1584 It is obvious that I learn to learn in one culture and then must learn in modes of another must experience  
1585 some confusion and dislocation in the process. I am unfamiliar with JCTE. Structure when I joined there, i.e.  
1586 the expectations of the instructors and classroom procedures. I encounter very different values which are being  
1587 considered essential for learning (i.e., cleanliness, attendance and punctuality). I find behaviors which I have  
1588 been taught to follow suddenly and in explicable penalized or rejected. To conclude what I have perceived before  
1589 had a great influence in my College education.

1590 As the indicators of the socio-cultural influences on female students' college education, the interview with Mr.  
1591 Senbe to shows how the instructor can take advantage of female students' experiences and build bridges among  
1592 the many cultures that are represented in his classrooms, including the culture of the college itself.

1593 Mr. Senbeto teaches Psychology at JCTE. He has been teaching for 20 years. He received his master's degree  
1594 in Measurement and Evaluation, with an emphasis in learning disabilities, and his bachelor's degree in general  
1595 psychology, Addis Ababa University. Mr. Senbeto is contributing lots of experience sharing to JCTE. He is also  
1596 writing project on teacher consultant for the National Writing Project Network. Mr. Senbeto's classroom is  
1597 supported by varied teaching aids in his classroom. His project on family memoirs connects learning inside and  
1598 outside the classroom by bringing families and their stories into the college. Female students become researchers  
1599 to learn about their ethnic and national identities, their family heritage, and what it means to be an Ethiopian.  
1600 Female students learn about social history, while their instructor learns more about them-knowledge that will  
1601 allow him to draw connections to their lives throughout the college year. ? What are some ways you can make  
1602 your classroom a place where female students feel safe sharing personal experiences? ? How can you encourage  
1603 your female students to respect one another's contributions? ? What are some of the ways you might make  
1604 connections to your female students' personal experiences in your classroom? ? How do you find this influences  
1605 your teaching? ? How did your female students' cultural backgrounds and the culture of the classroom factor  
1606 link into your curriculum case?

1607 The researcher triangulated the interview with Mr. Senbeto with the personal observation of his classroom  
1608 JCTE. He is a culturally responsive instructor who seeks to become knowledgeable about the social history of his  
1609 female students-and the resources represented by their families and communities-as another tool is observed in his  
1610 teaching kit. Such knowledge can facilitate personal connections between curriculum and female students. But  
1611 culturally responsive teaching is also a constant awareness that the instructor is involved in a cultural activity  
1612 when he is teaching. This means going beyond the classroom walls, figuring out what else is out there that can be

## 49 J) OCCUPATION OF PARENTS

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1613 used to help female students learn and develop, and expanding the resources that he is using for instruction. "Can  
1614 one teach well without being culture-ally aware?" this is observation question. Perhaps he can in situations where  
1615 he owns cultural assumptions and referents happen to match those of the female students he is teaching. But if he  
1616 teaches in a context that is different than the one in which he grew up, or that includes a wide range of cultures, he  
1617 will encounter teaching puzzles that can only be answered by deepening his understanding of his female students'  
1618 experiences. Culturally responsive teaching includes elements of teaching described in several of the other sessions  
1619 in every course. In this session, the researcher has discussed developing caring classroom environments [JCTE],  
1620 building on female students' strengths, fostering both individual and collaborative learning and the importance  
1621 of clear and constructive feedback around authentic assessment. However, culturally responsive teaching cannot  
1622 be summed up by listing a specific set of teaching practices; rather, it encompasses a sensitivity to individuals,  
1623 as well as culture and language, that influences the smallest interaction with a female student and also underlies  
1624 the larger decisions an instructor makes about the materials and topics he teaches. This sensitivity is built over  
1625 time, through experiences with female students, other instructors, parents, and community members.

1626 Cultural awareness can be built in part by continually asking questions about one's own practice: "How can I  
1627 build a climate of respect, inclusion, and high expectations? What do I know about the cultures and languages  
1628 represented in my classroom? How can I (and my female students) learn more about these differences? In what  
1629 ways might my teaching mesh with or conflict with female students' home cultures? What tools can I (and  
1630 my female students) use to consider materials, assessments, and the culture of college itself through a broader,  
1631 cultural lens?" And "How can I think about assessing my female students' learning in ways that allow them  
1632 to develop and share their competence?" In asking these questions, cultural "backgrounds" are placed in the  
1633 foreground as valuable sources of learning for instructors and female students. In general speaking, culture is  
1634 part of who we are and everything we do-where we grew up, the social groups we are part of, and the way we  
1635 talk, or dance, and think. If our experience shapes our learning and if culture shapes our experience, cultural  
1636 connections are extremely important in the classroom.

### 1637 48 i) Parents Level of Education

1638 In the focus group discussion, it was observed that the level of education of parents play crucial role in the  
1639 decision-making process as to which of their children will be allowed to attend college and the type job they are  
1640 involved in. The FGD reveals that education equips the individual with the skills to read, write, and record receive  
1641 training and seek information. Parents' level of education makes critical contributions to children achievement  
1642 from preschool through high school. A home, the environment encourages learning that is more important to  
1643 children achievement than income. Source: Fieldwork, 2007.

1644 Semi-structured interview with female students indicates the percentage of respondents with no formal  
1645 education at all (illiterates), low or high education. Low education is defined as elementary education (classified  
1646 as primary), and high education as Teaching Training College education. 15 of the total population of informants'  
1647 parents for the interview had no education. Three of the informants' parents had low education. Only 2 of the  
1648 informants' parents selected for this interview had high education. The interview further shows that 7 of female  
1649 informants' parents were illiterates. Two of the female informants' parents had low education and 1 of the female  
1650 informants' parents had high education. On the male side, 8 of the informants' parents were illiterates. One had  
1651 low education and another 1 had high education. The interview is suggestive that level of education of parents in  
1652 the area is generally low.

1653 Most parents themselves have had no opportunity of attending school. Many reasons could be attributed to  
1654 this. The late introduction of formal education by the colonial government, because of its colonial policy of  
1655 favoring or 'protecting' one group or section against another denied most people from the area of educational  
1656 opportunities. The fact that the area is poverty endemic has also contributed to the high illiteracy rate in their  
1657 family's background. When researcher asked about a female informant parent why he did not go to school as a  
1658 child. Her response was as such: 'In those days schooling was perceived as something fearful and therefore only  
1659 orphans who were send to school to suffer. But we those of us who had our parents alive were not sent to school'  
1660 (10th March, 2015).

### 1661 49 j) Occupation of Parents

1662 The study also investigated occupational composition of parents to determine the extent to which their occupation  
1663 has impacted on the female students' college education. The interview shows the occupational background of the  
1664 informants' parents. Source: Fieldwork, 2015.

1665 The interview of female students illustrate that 14 out of the total 20 informants' parents were farmers, while  
1666 the rest of the 6 of the informants' parents were engaged in non-farming activities. The interview of female  
1667 students depict that whereas 12 of 13 male informants' parents were farmers, 1 was engaged in non-farming  
1668 activity, which is trading. On the top of female informants' parents, 2 out of the total number of 7 were farmers  
1669 while 5 of female informants' parents were also engaged into non-farming activities for example income generating  
1670 activities. The overall picture in this interview depicts that majority of the informants' parents were farmers.  
1671 Also, a large number of the female informants' parents were engaged in nonfarm activities.

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1672 From the interview, it is suggestive that most informants' parents in the study area are predominately small-  
1673 scale farmers who depend on their own labor service and that of their household. Again, as result of population  
1674 explosions, lands accessible to households are fast diminishing. With diminishing farmland, increasing cost of  
1675 farm inputs, the yields of household were beginning to drop. The rainfall pattern is becoming more and more  
1676 erratic making the main occupation of informants' parents' insecure and also poor. Thus, informants' parents  
1677 either have to their children from going to school during school days or drop out of school to help them in the  
1678 farm. As we can discern from the interview that majority of the female informant are into nonfarm activities.  
1679 This is due to fact that in the study area, females traditionally do not have control over household productive  
1680 activity like farming. Due to the patrilineal descent practice in the area of females' parents, where land is passed  
1681 on from fathers to sons, daughters are always excluded from land ownership, though land constitutes the major  
1682 source of rural work. Therefore, according to ??Ansoglenang, 2006:4), for women to free themselves from such  
1683 predicaments and also to contribute to meet the domestic expenditure requirements, women have resorted to  
1684 income generating activities. This is to afford them income to pay children school fees, buy cloth and everyday  
1685 household provisions for the family.

## 1686 **50 k) Professional Training of Teachers by Sex**

1687 The study further looked at male teachers and female teachers' ratio in the study area and whether this could  
1688 have an impact on the female students' college education or not. The researcher also found out that teachers  
1689 in the area of study had professional training. Source: Fieldwork, 2015. The data generated from the fieldwork  
1690 shows that 42 teachers out of the total number of 44 instructors were males. There was 2 female teacher out of  
1691 the total number of 44 sample instructors. In addition to the professional qualification of teachers, 20 out of the  
1692 total of 42 male teachers were trained teachers on gender issues, whilst 22 were untrained teachers on gender  
1693 issues. The other female teacher informant was a trained teacher. Therefore, the overall picture painted by this  
1694 interview is that a greater majority of teachers selected for this research were trained teachers.

1695 The interview reveals that the number of male teachers out number that of the female teachers in the study  
1696 area. In this case, female students in the research area do not have more female teachers who will serve as mentor.  
1697 Mentors are advisors, people with career experience willing to share their knowledge; supporters, people who give  
1698 emotional and moral encouragement; models, of the kind of person one should be to be successful. With this, one  
1699 observes that the female students would lack all these due to absence of female teachers would serve as mentors.  
1700 The explanation to this disparity may be due to cultural beliefs of the people of the study area where female  
1701 students' education has long not been given the necessary encouragement like that of the males.

1702 Another reason has to do with the cost-benefit relationship of the education of females to the family. A female  
1703 students' friend said that the benefits of education for only boys and he felt it a waste of time and funds educating  
1704 female students who on completion would go to marry and become part of a different family, leaving us with no  
1705 material benefits (15th April 2015).

1706 Generally, in this chapter, the researcher organized and explained a presentation of the major characteristics  
1707 of the female students; boyfriends and teachers. From the above, it has been shown that main informants were  
1708 in the age group of 17-25 years. It also came to light that, the household size of respondents is large. The college  
1709 is far from rented homes thus making them walk at least one kilometer for a day. The field evidence showed  
1710 that a staggering 75 % of female students' parents are illiterates. With this high illiteracy rate, female students'  
1711 parents could not come to terms with the cost-benefit relationship of females' education. Occupation of female  
1712 students' parents were looked at and most of the female students' parents were predominately smallscale farmers  
1713 for the male parents and the females are into income generation activities. It also came to light that teachers in  
1714 the study area are professional teachers.

## 1715 **51 Chapter Five V. Summary, Conclusion and Recommenda- 1716 tion**

1717 In the previous chapter, the researchers began the presentation with both the background study of the respondents  
1718 and the general discussions on the gathered information of the data of the research. The main informants were  
1719 college female students, with their teachers, and female teachers providing supplementary information. However,  
1720 in this final chapter the researcher explains the summary, the conclusion and recommenddation in brief.

## 1721 **52 a) Summary**

1722 This chapter provided the summary, conclusions and recommendations of the research undertaken. The following  
1723 findings were made at the end of the study: 1. The study revealed that sexual harassment by male teachers  
1724 is a factor that affects girls' education at JCTE. Female students continue to miss out in college due to sexual  
1725 harassment and other related factors, they need to take training that changes their mind in order to become  
1726 future leaders, self-fulfilled individuals and role models in the communities. 2. Most of the teachers in JTCE do  
1727 not use appropriate methods in teaching their lessons and they also do not involve the female students in their  
1728 lessons because they think the female students are not academically good. So the teacher must use variety of  
1729 methods in teaching to help students acquire the needed skills and knowledge.

1730 Volume XVI Issue IX Version I 3. The study revealed that there are very few female role models whom the  
1731 female students would look up to. The reason is that the college has five streams with 79 teachers and out of  
1732 this number only 3 are female. For this reason, the female students do not get enough female teachers to relate  
1733 to as their role model to encourage them to pursue education to a higher level. 4. The study revealed that some  
1734 of the teachers have wrong perceptions about female students. The reason is that some of the teachers claimed  
1735 the female students are dull and cannot do anything but when the females were introduced to the day's lesson,  
1736 they exhibited creative skills and produced good quality works. This suggests that the girls are intelligent in  
1737 practical ways and not absorbing abstract lessons. 5. Sociocultural practices like traditional proverbs against  
1738 female, college related factors and lack of sanitary provisions are negatively influencing female students in JCTE,  
1739 6. Lack guidance and counselling services are also aspects that bring negative effect on females' education.

### 1740 **53 b) Conclusion**

1741 This study had shown that although there were several factors that influence female students' education, the  
1742 following relevant measures were taken into consideration concerning female students' college education.

### 1743 **54 i. Cultural Practices of Female Students**

1744 Birth, marriage and the death are the rites of passage in the lives of people. Of these rites, only marriage is the  
1745 one that is a matter of choice. Yet many girls and a small number of boys enter marriage without any chance of  
1746 exercising the right to choose. Young girls within the Oromo area are often times given out in marriage without  
1747 their consent. The marriages are usually contracted for them at a very tender age. The findings from the field  
1748 reveal that, this is a common practice of the people. A key informant in response to a question as to his view(s)  
1749 on the main factors that affect girls' education in area attributed the culture of the Oromo people as the main  
1750 factors. He also cited such practices as infant betrothal and exchange marriages as the problem that affect girls'  
1751 educational attainments.

1752 A parent interviewed consequently indicated that his colleagues have been mocking him of sending his girls  
1753 to school instead of giving their hands in marriage. When a woman in her mid-18s was interviewed on why she  
1754 did not get the opportunity of going to college, she said: 'my father values marriage more than education. I  
1755 stopped schooling because I got married at age 18. This can be likened with an interview I had with the first head  
1756 teacher of the college, he complained that retention of girls in college is not encouraging and he cited marriage  
1757 as a factor. From the aforementioned, it is seen that marriage affects girls' education. Girls are either taken out  
1758 of college or not even given the opportunity to attend. Marriages inevitably deny girls of college at their going  
1759 age, their rights to education, which is crucial for their personal development and their effective contribution to  
1760 the future wellbeing of their families and societies.

1761 Lack of access to formal education also means that these girls are also denied the needed technical know-how  
1762 and professional skills that is a pre-requisite to their attaining jobs that can earn them a good living. It is  
1763 uncommon to observe that illiterate girls who are abandoned, widowed or divorced, or even who are victims of  
1764 growing urban poverty are forced into commercialized versions of their work as wives: cleaning, cooking, and  
1765 child minding. They even stand the risk of entering into commercial sex trade.

### 1766 **55 ii. Traditional Gender Roles**

1767 Traditional gender roles within household delegate certain areas to women in the study area. All that has to  
1768 do with childcare, what the family eats, firewood and water, cleaning and washing, traditionally was and still  
1769 is within women's domain. In the area of study, women for the entire household works except renovating the  
1770 house are the preserve of girls. Among the Oromo people, although it is socially accepted for a man to do some  
1771 cooking if he has no woman in the house, he will invariably try hard to find a female relative to save him from  
1772 the social stigma. Girls help in all domestic work, boys can be asked to do most things, but among the Oromo  
1773 people usually boys only help if there are no girls around. It was noted that as girls and boys grow older, they  
1774 share more workload of their mother and father respectively. The girls' share of work in the household would  
1775 keep especially female children busy all day.

1776 Most informants bemoaned the work burden of girls in the study area that do not allow girls to educational  
1777 attainments. For example, a female students' friend told me in an answer to a question as who does domestic  
1778 work in the rented home she said: It is the females, for example cooking, sweeping, fetching of water is the  
1779 preserve of the females in the Oromo culture. She further said that, because they are females, they have to be  
1780 taught how to do some of these domestic works so that when they get married, they would not bring disgrace  
1781 to family for not knowing how to do these domestic jobs that makes them complete women. (5 th April, 2015).  
1782 Another female students' friend had this to say: 'It is the creation of God that females are made to do whatever  
1783 they do in the home'. (4 th April, 2015).

1784 This field interviews reveals that this above assertion cuts across. Families are therefore reluctant to send  
1785 their girls to school for the fear that they will learn new values, and become less inclined to accept domestic  
1786 work. Consequently, girls perform less well than boys in school due to among other things, gendered division of  
1787 labor at home whereby girls get to do almost all the household chores. Joseph ides (1985: 116) in alluding to  
1788 gender roles within households, using a model of gendered division of labor among the Oromo, posits that women

---

1789 tend gardens, pigs, and children. Women usually cook for the household and keep the house clean. Nowadays  
1790 they do washing, most market selling, and a lot of coffee picking, and cleaning. Men prepare gardens sites,  
1791 hunt, transact exchanges, and arrange pig kills fight wars and lead religions. This gendered division of labor  
1792 is effectively defining men as independent, and women as necessarily dependent. The traditional insights have  
1793 negative impacts in the female students' college education.

### 1794 **56 iii. Teenage Pregnancy**

1795 Though not a cultural issue, but it is social problem. It has become a way of life among female students of  
1796 the college. This has equally become a bad habit among female students. The issue of Teenage pregnancy was  
1797 frequently popping up especially among parents, teachers and opinion leaders. As a result the prevalence of  
1798 teenage pregnancy in the study area most parents felt that, it is not worth investing in their daughters' education  
1799 even if they are aware the benefits of educating their girls. Teenage pregnancy will ruin the future of girls or  
1800 set back their clock of development. A key informant of female students about their parents answer questions  
1801 as to which sex they prefers to send to school said the informants. When asked why the choice of the male boy  
1802 and not the female, they had to say: 'The fears of pregnancy are always a worry to them as parents for this  
1803 bring about disgrace and frustration upon them. The female students terminating her education as a result of  
1804 pregnancy is also a waste of resources' (5thApril 2015). A survey conducted on Teenage Pregnancy in schools  
1805 by Oromia Education Service (OES), reports that teenage pregnancy is one of the main cause of girls dropping  
1806 out of College-level. The Demographic and Health Survey (DHS) states that in 2007, 14 percent of Oromia  
1807 Region 17-20 year-old girls had begun childbearing; a high percentage given that it does not take into account  
1808 pregnancies that had not reached them, either because of miscarriage or abortion ??Daily Graphic, 2007).

1809 The Oromia District Director of Health Service (ODHS) also raised a similar concern when they said that  
1810 the district was going through what the district public health nurse describe as a teenage pregnancy epidemic.  
1811 According to the director, teenage pregnancy is a serious threat to the future of development of the district.  
1812 They claimed: 'the future of the district is in the hands of the young boys and girls. Unfortunately, the future  
1813 of these boys and girls are jeopardized by teenage pregnancy and child parenting in the district.' she disclosed  
1814 that, the District Health Management Team (DHMT) and Oromia Health Service (OHS) between January and  
1815 June this year registered 134 cases of teenage pregnancy, explaining that what makes it more alarming is that  
1816 the ages of pregnant girls range from eleven (11) to eighteen (18) years with most of them being College girls  
1817 (High School and College) dropouts. They further disclosed that there are many other unreported cases since  
1818 many of the girls deliver at home for lack of money to attend antenatal care.

### 1819 **57 iv. Significance of Formal Education for Female Students**

1820 Formal education has had positive and significant effect on girls' educational attainments and women empowerment.  
1821 Findings of this research threw light on the success of formal education as a way of reducing poverty, and  
1822 most of their arguments are in favor girls' formal education are based on the fact that it affect the wellbeing of  
1823 others, that is national productivity, population reduction, and the welfare of household and children.

1824 It is also, of course, a basic human right and contributing to the wellbeing of the girl herself. Educated girls  
1825 are better equipped to exact the most benefit from available services and existing opportunities and to take  
1826 advantage of alternative opportunities, roles, and support structures.

1827 In sum, these empowering effects of girls' education are shown in a different ways: increased income-earning  
1828 potential; ability to bargain or negotiate for resources within the household; decision-making autonomy; control  
1829 over their own fertility; and participation in public life.

### 1830 **58 v. The Influence of Domestic Labor**

1831 There is the need to discourage child labor, especially those that hinder the education of children and further  
1832 the researcher recommended that there should be enactment of laws to ban children from roaming the street or  
1833 selling at certain hours of the night. Policy makers should ensure that those who violate the laws and conventions  
1834 on child rights are made to face the full rigors of the law. Greater emphasis on extensive college education to be  
1835 carried with all actors dealing with children due to the high level of ignorance of the laws by various partners  
1836 who are always in contact with children. Change of attitude and beliefs by parents that children are seen and  
1837 not heard. Children are not robots; they need to be allowed to develop properly.

1838 In the study area, local culture has marginalized and discriminated against female students in terms of access  
1839 to attainments of formal education. It came out that, the discrimination of female students in the study area  
1840 had begun at birth as it was reported by female students' informants. Unless it is a couple that has been eager  
1841 to have a girl in the ordinary reflexive reaction against the baby girl is a big frown: 'it is someone else property'.  
1842 Moreover, it was realized that girls are denied education because formal education is an investment to be reaped  
1843 tangibly in the future by which time they would have been married. It also came out that boys are preferred  
1844 to girls because the boys will plough back into family any benefits associated with formal education. The local  
1845 culture perceives formal education as a time wasting as it delays marriage and the related bride price and children  
1846 the ultimate symbol of womanhood.

1847 The majority of informants reported that sexual harassments are common practice in the study area. These  
1848 practices do not allow the female students to enroll for the courses and complete college education. The field  
1849 returns further reveals that the local culture has assigned certain roles to female students. All that has to do with  
1850 childcare, with the handling of what the family eats, with firewood and water, cleaning and washing, traditionally  
1851 was and still is within women's domain. A female informant said it is the creation of God that girls are made to  
1852 do whatever they do in the home.

1853 The findings further reveal that because they are girls, there is the need to teach them how to do these domestic  
1854 works. It came out that when girls are not taught, they would bring disgrace to their family. Indeed female  
1855 students in the study area are faced with different roles within the household where they have to combine these  
1856 works and academic work. Ever increasing teenage pregnancy also result in increasing issue of dropout rate of  
1857 female students. The study reveals that most parents have fears of their female students for becoming pregnant.  
1858 An informant remarked that the fear of pregnancy is always a worry to them, since this bring disgrace and  
1859 frustration on the family and waste of resources. Therefore, the researcher gives recommendation as follows.

### 1860 **59 c) Recommendation i. Policy Planning**

1861 The role of formal education in modern society is not only its contribution to the individual social mobility, but  
1862 to the economic growth of nations as well. The possession and use of formal education can improve the quality  
1863 of life. Many aspect of life can be changed merely by the use of available knowledge, which can be provided  
1864 through formal education. Formal education provides the channel not only to better socio-economic status, but  
1865 also to social mobility in the broader sense. In this direction, formal education is a basic need, which acts as  
1866 a crucial step towards meeting other basic needs like clothing, shelter, health care and food. Thus, the female  
1867 students must be educated in such a way that they find their footholds in all sectors of the society. There is,  
1868 therefore, the need for all stakeholders to put in measures in order to improve on the education of female students  
1869 in the college. Finally, all the government policy planners should consider the role of formal education in modern  
1870 community since it provides a lot for environmental adaptation as a component of culture.

### 1871 **60 ii. Educating Parents**

1872 As a way of increasing access to the female students' education, parents and guardian should be educated and  
1873 be reminded of their primary responsibility in caring for and ensuring that their children especially the girl-child  
1874 obtain minimum formal education. Both boys and girls can wear the same colors in clothing; not black for boys  
1875 and white for girls. This means that both the boy child and the girl child will grow up with a motto that won't  
1876 discriminate each other. The colors of white and black are among the first indicators used by Oromo people  
1877 to distinguish female from male. The incredible power of gender socialization is largely responsible for such  
1878 behaviors. Black and white begin this lifelong process. Fathers should equally take special interest in their girls,  
1879 spend time with them and get involved in their upbringing for that will change their attitude when they reach  
1880 for attending college.

### 1881 **61 iii. The Need for Cultural Component of Educational 1882 Program**

1883 All of the followings are important competencies, but the researcher began those which he believed to be  
1884 particularly important for the cultural component of educational programs. These have been taken into account  
1885 in the preceding discussion as the researcher has provided questions that ask about cultural practices. Therefore,  
1886 the researcher would recommend that they further be given serious consideration in educational teacher training,  
1887 in certification, and in teacher selection so as to bring positive effect on female students' college education. The  
1888 major points are explained here under: Personal qualities ? Culture ? Instructional methods ? Curriculum  
1889 utilization and adaptation ? Assessment ? Supervised teaching ? Personal Qualities

1890 The teacher of bicultural education should have the following qualifications: 1. A thorough knowledge of the  
1891 philosophy and theory concerning bicultural education and its application. 2. A genuine and sincere interest in  
1892 the education of female students regardless of their linguistic and cultural background, and personal qualities  
1893 which contribute to success as a classroom teacher.

### 1894 **62 ? Curriculum Utilization And Adaptation**

1895 The teacher should demonstrate the ability to:

- 1896 1. Identify current biases and deficiencies in existing curriculum teacher-prepared materials of instruction.
- 1897 2. Acquire, evaluate, adapt, and develop materials appropriate to the bicultural classroom.

### 1898 **63 ? Assessment**

1899 The teacher should demonstrate the ability to: 1. Recognize potential linguistic and cultural biases of existing  
1900 assessment instruments and procedures when prescribing a program for female students. 2. Utilize continuous  
1901 assessment as part of the learning process. 3. Interpret diagnostic data for the purpose of prescribing instructional  
1902 programs for the individual. 4. Use assessment data as basis for program planning and implementation.

---

1903 The teacher should demonstrate the ability to: 1. Evaluate growth using teacher-prepared as well as standard  
1904 instruments, in cognitive skills and knowledge of content areas utilizing the language of the home. 2. Assess  
1905 accuracy and relevance of materials utilized in the classroom.

## 1906 **64 Acknowledgment**

1907 First and foremost I would like to thank my advisor Dr. Alexandra Sellassie Antohin who did not hesitate to take  
1908 me as her advisee. I am grateful for her unreserved advice, comment and encouragement. Her critical comments  
1909 and genuine concern was great in bringing this research into being.

1910 I would also like to thank Mr. Hika Negash for his advice at the beginning of the research work. Special  
1911 thanks to RTI Project for showing interest to assist this research and the financial support.

1912 I would like to acknowledge all participants for their great input to the research. My special thanks go to  
1913 the female students and the teacher in the case studies who contributed me ample information in the research.  
1914 However, I kept their names for confidentiality purpose, and then I used my own created names that became  
1915 representative to JCTE.

1916 I would like to express my deepest appreciation to my friends Mitiku Hasabu for his all rounded support ,  
1917 motivation and making smart the computer writing. Last but not least my special thanks go to my wife W/o  
1918 Melesech Berhanu whose support was so great. My special thanks go to my brother Waktole Ayana for his all  
1919 rounded support and encouragement. I also thank my sister Gemedo Ayana for her support and encouragement.

1920 I like to express my gratitude to my beloved children Siweye Abdissa, Gutu Abdissa and Mercy Abdissa for  
1921 their tolerance while missing my attention. I am grateful especially to Dereje Regassa for his support and being  
1922 by my side whenever I need him in computer writing and any other supports. No.

## 1923 **65 Factors that influence female students' college education**

1924 Level of Influences Agree Not Sure Disagree The information you provided in answering each question as  
1925 thoroughly and frankly as possible will be useful to promote and improve female education. Therefore, 1.most  
1926 questions can be completed by making tick (/) mark in the space provided, 2. Please answer all questions in  
1927 order, 3. No need of writing your name. This questionnaire is intended to gather information about the present  
1928 effects of socio-cultural practices on Female Students' College Education as well as the underlying college related  
1929 and out of college factors influencing Female Students' College Education.

1930 The information you provided in answering each question as thoroughly and frankly as possible will be useful  
1931 to promote and improve female education. Therefore, 1.most questions can be completed by making tick (/) mark  
1932 in the space provided, 2. Please answer all questions in order, The information you provided in answering  
1933 each question as thoroughly and frankly as possible will be useful to promote and improve female education.  
1934 Therefore, 1.most questions can be completed by making tick (/) mark in the space provided, 2. Please answer  
1935 all questions in order, 3. No need of writing your name.

1936 Thank you for your cooperation! No .

## 1937 **66 Factors that influence female students' college education**

## 1938 **67 Level of Influences Agree**

1939 Not Sure Disagree 5.1 Curricula that reinforces traditional stereotype 5.2 Lack of female teachers as role models  
1940 5.3 Sexual harassment by male teachers 5.4 Sexual harassment by classmates 5.5 Lack of sanitary provision  
1941 6. The followings are various statements expressing the impact of socio-cultural practices on female students'  
1942 college education. Indicate your level of agreement to the statements by making a tick (/) mark with one  
1943 of the three alternatives given correspondingly. Mamii Walii hin galu 6.1 Barteeawan hawaas-aadaa (Dafanii  
1944 eerumu, amantaa, walqixxummaa dhiiraafi dubaraa hawaasa keessaa , jechama adda addaa ykn mammaaksa  
1945 durbatoota qeequu jiraachuu) 6.2 Wantoota kolleejjii waliin walqabatu ( sirna barnoota mijataa, bakka bultii  
1946 barattoota dubartoota , tutuqqaa saalaa, ulfaa'uu) 6.3 Wantoota hawaas-dinagdee waliin walqabatu (Baasii  
1947 kallattii kolleejjiif, hanqina waa'ee qacarrii yaaduun walqabatu, duudhaa dinagdee barattoota dubaraa, sadarkaa  
1948 barnootaa kan maatii ) 6.4 Dhaabbilee siyaasaa(Tasgabbii dhabuu, waldiiddaa, barnoota barattoota dubaraa ifaa  
1949 hin taane) 6.5 Wantoota dhaabbilee barnootichaa waliin walqabatan(Barattoota dubaraa madaqsuu, duudhaa  
1950 dagaagisuufi ibsa barteeawan dhaabbatichaa)

## 1951 **68 No**

1952 Volume XVI Issue IX Version I Obviously it is known that education is a key to success and without it one can  
1953 never develop properly. In this regard, this semi-structured interview guide is intended to gather information  
1954 about the impacts of socio-cultural practices on female students' college education. I would, therefore, be grateful  
1955 if you could give me some of the reasons why some of the female students in Jimma CTE do not actively participate  
1956 in the classroom. You are kindly requested to respond to these questions carefully and be adequately prepared  
1957 to answer them on the scheduled date. Are the methods of the teacher attracts female students? 5

1958 Is there any means of differential treatment that the instructor provides for female students? 6

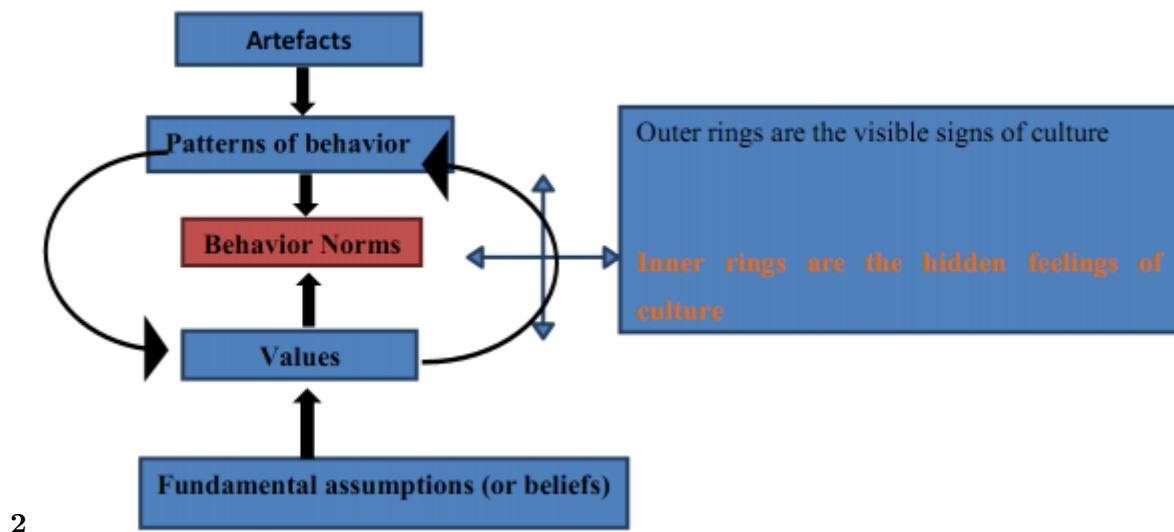


Figure 1: Figure 2 :

1959 Is there any form of gender disparities in the class? \_\_\_\_\_  
 1 2 3 4 5

1960

Figure 2:

<sup>1</sup>The Impacts of Socio-Cultural Practices on Female Students' College Education in Oromia:the Case of Jimma College of Teachers Education

<sup>2</sup>© 2016 Global Journals Inc. (US) Volume XVI Issue IX Version I

<sup>3</sup>© 2016 Global Journals Inc. (US)

<sup>4</sup>The Impacts of Socio-Cultural Practices on Female Students' College Education in Oromia: the Case of Jimma College of Teachers Education © 2016 Global Journals Inc. (US)

<sup>5</sup>The Impacts of Socio-Cultural Practices on Female Students' College Education in Oromia: the Case of Jimma College of Teachers Education © 2016 Global Journals Inc. (US)Volume XVI Issue IX Version I

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Socio-cultural factors		
-Premium placed on apprenticeships		
-Initiation ceremonies		
-Early marriage and bride price / wealth systems		
-Religion		
_Gender socialization		
College related factors	Outcome for Female Students	Political and Year
- Prohibitive costs of education	- Poor motivation	Institutional 2016
- Irrelevant curricula	- Low self esteem	Factors
- Female students' residence	- Poor academic performance	-Political instability
- Sexual harassment and/or liaison	- High levels of drop out	- civil strife
- Pregnancy	- High illiteracy levels	- Unclear female students' education
Socio-economic factors		- Low status of females
- Poverty		- Fiscal crisis
- Direct college costs		- Limited employment
- Limited employment prospects		
- The economic value of female students		
- Level of parental education		

Figure 3:

1

Therefore:

$$\begin{aligned}
 1215 \\
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 \end{aligned}$$

Figure 4: 1 -

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Figure 5: Table 1 :

Year	
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Total	

Figure 6: Name of the Streams Academic Year for Female Students Total Number of Female Students Total Number of Female Students that are selected

2

No.	Participants		Male	Female	Total	Selected	Selected Total
			Total Selected			Total	
			Total	No.	Male	No.	
1	Head of the Gender -		1	1	-	1	1
2	Dean	1	-	1	1	-	1
3	Vice Dean	1	-	1	1	-	1
4	Instructors	69	2	71	34	2	36
5	Stream Heads	5	-	5	5	-	5
Total		76	3	79	41	3	44

Figure 7: Table 2 :

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4

2015 Academic year

Figure 8: Table 4 :

5

Figure 9: Table 5 :

7

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*[Note: across the streams. The 8 members of the focus group discussion of the streams also supported these ideas. It culture is used as a verb. In this respect, this cultural differences in learning is reflected in each stream. Hence, the focus group discussion also revealed that in the natural science, i.e. especially Physics, Chemistry and Mathematics as well as in language, i.e., English course taking of females and males in JCTE Volume XVI Issue IX Version I]*

Figure 10: Table 7 :

8

Streams of Female Students	Study Time at Residential Place	Residential Place Size	Study Time	Single	More than
Education	6		2 30 10 28	9	8
Language	4		1 59 20 60		20 3
Natural Science	22 7		96 32 104 35	14	
Physical Education	-		- 15 5	12 4	3
Social Science	5		2 63 21 56		18 12
Total	37 12 263 88 260 86 40				

Figure 11: Table 8 :

## 10

As indicated in table 10 above, the majority of female respondents 263 (88%) revealed that being Christian or Muslim or others have impact on females' educational practices in college. But still a considerable number of female students 37 (12 %) indicated that being Christian or Muslim or others have no impacts on

*[Note: Christians, 157 (52%) Muslim and with the absence of other religion responded that all religions have nearly equal influence on education. The conceptions of the female students' response in the table was proven by the instructors (75%) and administrators of the college (63%) as indicated before. Therefore, many respondents]*

Figure 12: Table 10 :

## 12

	No Statements	Responses to the Level of Influencing Factors						
		Female Students			Instructors		Administrators	
		Alternatives	Total	%	Total	%	Total	%
1	Curricula that reinforces traditional stereotype	A	284	95	31	86	5	63
		B	12	4	3	8	2	25
		C	4	1	2	6	1	12
			-	0.14	-	0.38	-	0.79
2	Lack of female teachers as role models	A	293	97	34	94	7	88
		B	5	2	1	3	1	12
		C	2	1	1	3	-	-
			-	0.09	-	0.17	-	0.32
3	Sexual harassment by male teacher	A	271	90	8	22	3	38
		B	22	8	11	31	4	50
		C	7	2	17	47	1	12
			-	0.27	-	0.95	-	0.89
4	Sexual harassment by classmates	A	232	77	34	94	6	75
		B	41	14	1	3	2	25
		C	27	9	1	3	-	-
			-	0.57	-	0.17	-	0.56
5	Lack of sanitary provision	A	289	97	36	100	4	50
		B	6	2	-	-	2	25
		C	5	1	-	-	2	25
			-	-	0.09	-	0	-
	Aggregates		300	100	36	100	8	100

*[Note: Notes: A= Agree, B=Not Sure, C= Disagree Volume XVI Issue IX Version I]*

Figure 13: Table 12 :

## 13

Notes: A= Agree, B=Not Sure, C= Disagree

Figure 14: Table 13 :

---

?  
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 ( Global Journal of Human Social Science -  
 3. Cultural awareness and sensitivity and a thorough  
 knowledge of the cultures reflected in the  
 classroom.  
 4. The proper professional and academic preparation  
 obtained from a well-designed teacher training  
 program in bicultural education.

Figure 15:

No .	Factors that influence female students' college education	Agree
7.1	Curricula that reinforces traditional stereotype	
7.2	Lack of female teachers as role models	
7.3	Sexual harassment by male teachers	
7.4	Sexual harassment by classmates	
7.5	Lack of sanitary provision	
No.	Statements	
8.1	Socio-cultural practices (Early marriage, religion, gender socialization varies sayings against)	
8.2	College related factors (Irrelevant curricula, female students' residence place, sexual harassment, pregnancy)	
8.3	Socio-economic factors (Limited employment prospects, economic value of female students, parental education )	
8.4	Organizational factors (Techniques of handling female students, promoted values & staff organization)	
Questionnaire to be filled by Female Administrators of Jimma CTE		
Dear Respondents!		

Figure 16:

80	1. Lak . 5.1 Sirna barnoota barmaatilee barame jajjabeessu Wantoota barnoota dubaraarratti dhiil
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-	. 6.1 6.2 Lak. Yaadolee Socio-cultural practices (Early marriage, religion, Statements gender sociali
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ence	
6.3	Socio-economic factors (Limited employment prospe
	parental education
	)
6.4	Organizational factors (Techniques of handling feni
	organization)

Figure 17:

- 
2. Age: \_\_\_\_\_  
 3. Gender: \_\_\_\_\_  
 4. Level of Education: \_\_\_\_\_  
 5. Years' service as an instructor : \_\_\_\_\_  
 6. Position: \_\_\_\_\_

II. Questions

Thank you!

I. Female Students' Background

Year. Name: \_\_\_\_\_ 2.  
 2016 Age: \_\_\_\_\_ 3.

Academic year of college education entry: \_\_\_\_\_

4. Religion : \_\_\_\_\_

82 5. Residential area

VolamUrban area b. Rural area 6. Location of attended secondary school a. Urban  
 XVArea b. Rural area 7. Type of secondary school attended a. Public government  
 Is- school b. Private school II. Female Students' Family Background 1. Edu-  
 suecational Level: \_\_\_\_\_ 2. Family Size: \_\_\_\_\_ 3.

IX Family Residential Area: \_\_\_\_\_ 4. Occupation of  
 Verthe family : \_\_\_\_\_ III. Questions 1. Semi-Structured

Interview Guide with Instructors I. Observation Checklist II. Additional Ob-  
 I served insights should be written here under: Guiding Questions for Case Study  
 ( Questions 1 Do female students pay attention while teaching is going on? 2  
 G Are female students regular and punctual to the class? 3 Do female students  
 ) participate in the class? 1. No. 4

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I. Instructors' Background

1. Name : \_\_\_\_\_

Figure 18:



1961 .1 Appendices -i

1962 Questionnaire to be filled by Female Students of Jimma CTE Dear Respondents! This questionnaire is intended  
1963 to gather information about the present effects of socio-cultural practices on Female Students' College Education  
1964 as well as the underlying college related and out of college factors influencing Female Students' College Education.  
1965 The information you provided in answering each question as thoroughly and frankly as possible will be useful to  
1966 promote and improve female education. Therefore, 1. most questions can be completed by making tick (/) mark  
1967 in the space provided, 2. Please answer all questions in order, 3. No need of writing your name.

1968 .2 Thank you for your cooperation!

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1984 25 years \_\_\_\_\_, B. 25-27 years\_\_\_\_\_, C. 27-30 years\_\_\_\_\_, D. above 30 years,*

1985 [Age: A. below 25 years \_\_\_\_\_, B. 25-27 years\_\_\_\_\_, C. 27-30 years\_\_\_\_\_, D. above 30 years] *Age: A. below  
1986 25 years \_\_\_\_\_, B. 25-27 years\_\_\_\_\_, C. 27-30 years\_\_\_\_\_, D. above 30 years,*

1987 [Age: A. below 25 years \_\_\_\_\_, B. 25-27 years\_\_\_\_\_, C. 27-30 years\_\_\_\_\_, D. above 30 years] *Age: A. below  
1988 25 years \_\_\_\_\_, B. 25-27 years\_\_\_\_\_, C. 27-30 years\_\_\_\_\_, D. above 30 years,*

1989 [Age: A. below 25 years \_\_\_\_\_, B. 25-27 years\_\_\_\_\_, C. 27-30 years\_\_\_\_\_, D. above 30 years] *Age: A. below  
1990 25 years \_\_\_\_\_, B. 25-27 years\_\_\_\_\_, C. 27-30 years\_\_\_\_\_, D. above 30 years,*

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2000 [Are there organizational factors that become hindrances to female students' college education?] *Are there or-  
2001 ganizational factors that become hindrances to female students' college education?*,

2002 [As various literature suggests, the following are some of the factors that influence female students' education]  
2003 *As various literature suggests, the following are some of the factors that influence female students' education,*

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2005 *As various literature suggests, the following are some of the factors that influence female students' education,*

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2010 [Briefly describe the level of your agreement on the impacts of socio-cultural practices on female students? 4. What are the socio-  
2011 *Briefly describe the level of your agreement on the impacts of socio-cultural practices on female  
2012 students? 4. What are the socio-cultural practices that affect female students' class room learning?*

2013 *Can you explain some college related factors that affect female students?*,

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 2017 *Christian \_\_\_\_\_ Specify if any \_\_\_\_\_ Part II: Questionnaire on Female Students' College*  
 2018 *Education 1. Is there any Sayings or Proverbs that hinder them not to attend their college education? A.*  
 2019 *Yes \_\_\_\_\_ B. No \_\_\_\_\_ 2. How often do they get guidance and counselling services at their college? A.*  
 2020 *Always \_\_\_\_\_ C. Not at all \_\_\_\_\_ B. Sometimes \_\_\_\_\_ 3. Do think that being Christian or Muslim or other*  
 2021 *has an impact on female students' college education? A. Yes \_\_\_\_\_ B. No \_\_\_\_\_ 4. If your answer for*  
 2022 *question number '8' is 'yes' in which religion parents are not volunteer to make female students, Marital*  
 2023 *Status: A. married \_\_\_\_\_, B .unmarried \_\_\_\_\_, C. divorced\_\_\_\_\_ 4. Your Religion: A.*  
 2024 *Muslim\_\_\_\_\_ B (ed.) (pay particular attention to their education? A. Christian\_\_\_\_\_ C. Specify if*  
 2025 *any \_\_\_\_\_ B. Muslim \_\_\_\_\_ )*
- 2026 [Marital Status: A. married \_\_\_\_\_, B .unmarried \_\_\_\_\_, C. divorced \_\_\_\_\_ 4. Your Religion: A. Muslim \_\_\_\_\_  
 2027 *Christian \_\_\_\_\_ Specify if any \_\_\_\_\_ Part II: Questionnaire on Female Students' College*  
 2028 *Education 1. Is there any Sayings or Proverbs that hinder them not to attend their college education? A.*  
 2029 *Yes \_\_\_\_\_ B. No \_\_\_\_\_ 2. How often do they get guidance and counselling services at their college? A.*  
 2030 *Always \_\_\_\_\_ C. Not at all \_\_\_\_\_ B. Sometimes\_\_\_\_\_ 3. Do you think that being Christian or Muslim or*  
 2031 *other has an impact on female students' college education? A. Yes \_\_\_\_\_ B. No \_\_\_\_\_ 4. If your answer*  
 2032 *for question number '8' is 'yes' in which religion parents are not volunteer to make female students, Marital*  
 2033 *Status: A. married \_\_\_\_\_, B .unmarried \_\_\_\_\_, C. divorced\_\_\_\_\_ 4. Your Religion: A.*  
 2034 *Muslim\_\_\_\_\_ B (ed.) (pay particular attention to their education? A. Christian\_\_\_\_\_ C. Specify if*  
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2073 'Gaaffilee hedduun mallattoo (X) bakka duwwaarratti barreessuun guutam, 2. Maaloo, gaaffilee hunda  
2074 isaanii haaluma tartiiba isaaniin deebisi, 3.Maqaa kee barreessuun barbaachisaa miti'. *Atooma nuuf gootaniif*  
2075 *galatoomaa ! Kutaa I: Odeeffannoo Dhuunfaa*, Tokkoo tokkoo gaaffifiif deebii kennuu keessatti odeeefannoo  
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2103 *class behave while you are teaching?*,
- 2104 [How do you understand about the socio-cultural practices that influence female students in the classroom? 2]  
2105 *How do you understand about the socio-cultural practices that influence female students in the classroom? 2*,  
2106 (What are some of the problems that you face pertaining to the female students' college education? 3. To  
2107 what extend have you improved female students' college education)
- 2108 [How much are you affected by sexual harassment?] *How much are you affected by sexual harassment?*,
- 2109 [How much do you study at your residential place during your college education?] *How much do you study at*  
2110 *your residential place during your college education?*, (A Less than 2:00 hours\_\_\_\_B. More than 2:00 hours\_\_\_\_)
- 2111 [How often are you influenced by labor at your residential place while you are attending College education? A. Always\_\_\_\_ C. ]  
2112 'How often are you influenced by labor at your residential place while you are attending College education?'.  
2113 A. Always\_\_\_\_ C. Never\_\_\_\_ B. Sometimes 3. (Is there any Sayings or Proverbs that hinder you not  
2114 to attend your college education? A. Yes\_\_\_\_ B. No\_\_\_\_)
- 2115 [How often do you get guidance and counselling services at your college? A. Always \_\_\_\_ C. Not at all \_\_\_\_ B. Sometimes\_\_\_\_]  
2116 'How often do you get guidance and counselling services at your college? A. Always \_\_\_\_ C. Not at  
2117 all \_\_\_\_ B. Sometimes\_\_\_\_ 5. Does your family provide you all necessary educational materials?'. A  
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2124 *If your answer for question number '8' is 'yes' in which religion parents are not volunteer to make*  
2125 *female students pay particular attention to their education? A. Christian\_\_\_\_ C. Specify if any*  
2126 *B. Muslim\_\_\_\_ 10*, (As various literature suggests, the following are some of  
2127 the factors that influence female students' education)

- 2128 [If your answer to the question number '6' is' yes' who do you think mostly engaged in sexual harassment? A. Male College Mate  
 2129 'If your answer to the question number '6' is' yes' who do you think mostly engaged in sexual harassment?'  
 2130 A. Male College Mate \_\_\_\_\_ C. Any Male on the Street \_\_\_\_\_ B. Teachers \_\_\_\_\_ D.  
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 2143 Is there any sexual harassment in your college and on the way to the residential home committed on you? A.  
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 2164 Marital Status: A. married \_\_\_\_\_, B .unmarried \_\_\_\_\_,C. divorced \_\_\_\_\_ 5. Your  
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2201 *Seenduubee maatii: A. Kan barate \_\_\_\_\_ B.Barnoota kan hin qabne \_\_\_\_\_ C Harka qal'uummaan kan*  
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- 2214 [The followings are various statements expressing the impact of socio-cultural practices on female students' college education. Ind  
2215 *The followings are various statements expressing the impact of socio-cultural practices on female students'*  
2216 *college education. Indicate your level of agreement to the statements by making a tick (/) mark with one of*  
2217 *the three alternatives given correspondingly*,
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- 2234 [Your Religion: A. Muslim \_\_\_\_\_ B. Christian\_\_\_\_\_ Specify if any \_\_\_\_\_ 1 Marital Status: A. married  
2235 'Your Religion: A. Muslim \_\_\_\_\_ B. Christian\_\_\_\_\_ Specify if any \_\_\_\_\_ 1'. Marital  
2236 Status: A. married\_\_\_\_\_, B .unmarried\_\_\_\_\_, C. divorced\_\_\_\_\_, 4, Stream: \_\_\_\_\_  
2237 \_\_\_\_\_.

2238 [Marital Status: A. married \_\_\_\_\_, B .unmarried \_\_\_\_\_, C. divorced \_\_\_\_\_ 4 (ed.)]  
2239 Your Religion: A. Muslim \_\_\_\_\_ B. Christian \_\_\_\_\_ Specify if any \_\_\_\_\_ Part II:  
2240 Questionnaire on Female Students' College Education 1. Is there any Sayings or Proverbs that hinder  
2241 them not to attend their college education? A. Yes \_\_\_\_\_ B. No \_\_\_\_\_ 2. How often do they get  
2242 guidance and counselling services at their college?, Marital Status: A. married \_\_\_\_\_, B .unmarried  
2243 \_\_\_\_\_, C. divorced \_\_\_\_\_ 4 (ed.) (A. Always \_\_\_\_\_ C. Not at all \_\_\_\_\_)