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Educational status and age as determinants of Gender Role Attitude Among Wag himra Zone Government employees: With Special Reference on Women

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Wisdom at the source of the Blue Nile

BAHIRDAR UNIVERSITY

COLLEGE OF EDUCATION AND BEHAVIORAL SCIENCES

DEPARTMENT OF PSYCHOLOGY

A Thesis On:

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Among Wag himra Zone Government employees: With Special Reference on Women

By

Kidane mariam Gebre hiwot

July, 2020

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Determinants of Gender Role Attitude among WaghimraZone Gov't Employees: With Special Reference on Women

By

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ID.No: BDU 1068/PK

A thesis submitted in partial fulfilment of masters of Arts in social psychology

Advisor's Name: Andargachew Moges (PhD)

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Bahir Dar

Declaration

This is to certify that the thesis entitled "Educational status and age as determinants of Gender Role Attitude among Waghimra Zone Gov't employees**:** With Special Reference on Women**",** submitted in partial fulfillment of the requirements for the degree of Master of Arts in Social psychologyof Department of Psychology, Bahir Dar University, is a record of original work carried out by me and has never been submitted to this or any other institution to get any other degree or certificates. The assistance and help I received during the course of this investigation have been duly acknowledged.

K/Mariam G/hiwot　　　　------------------　　　　-----------------

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Approval of Thesis for Defense

I hereby certify that I have supervised, read, and evaluated this thesis titled"_____" by _____ prepared under my guidance. I recommend the thesis be submitted for oral defense.

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Co-Advisor's name   **Signature**   **Date**

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Department Head   **Signature**   **Date**

Abstract

The purpose of this study was to show the predictive power of educational level and age towards gender role attitude in governmental offices in Waghimra administrative zone. It also examined gender role attitude of women working in different Government offices as a fundamental strategy in insuring gender equity and equality in the zone. To conduct the study, women working at zonal offices were approached. Data were collected from employees working at zonal level. Questionnaire and focused group discussion were employed to obtain the data. In order to strengthen information gained through questionnaire. FGD was conducted with 30 women among the respondents of the questionnaire. Both quantitative and qualitative data analysis techniques were used. The results indicate that neither the education system nor the gender empowerment activities help the women to make adequate progress in changing attitude towards gender role. Women, when they pass through age levels did not show any changes in gender role attitude according to the findings of the study. This may indicate that the social environment of the government offices and the work area is not able to provide the women with enough experience that bring about attitudinal change towards gender role. Based on the findings, it is recommended that the implementation of enhancing women involvement as well as gender role attitude development is entangled with inadequacy of specific relevant policies, gender responsive human resource planning and implementation, monitoring and evaluation systems.

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Contents

CHAPTER ONE

INTRODUCION

1.1. Background of the study

Gender issue is an area of focus for many researchers. Areas like gender identity, gender role, gender role attitude, gender expression and gender inequality of men and women are discussed by many scholars. As mentioned in Lewis, J. M. (2005), Studies indicate that women are by default assigned in to home activities by the majority of cultures in the world. In the above mentioned study, it has been asserted that women spend more than 3 times longer doing housework in a week than men, and they are more likely to do the majority of household tasks. On the other hand, Oláh et al., (2014) stated that the new female gender role has increasingly incorporated dimensions of economic independence and support responsibilities that until quite recently belonged to the male domain, and promoted a more equal distribution of responsibilities for the economic provision to a family.

There are paradoxical features in the area. Though we see that numerous changes have been realized in terms of empowering the women and women are expanding their share in outdoor activities, we see still women are under employed and left with house hold role compared to men In many societies that have access to education, the new roles of men and women are promoted. However, the traditional role differentiation is still evident. As mentioned in the work of Oláh et al., (2014),this transformation has not been accompanied by new patterns in the gender distribution of household- and care work in many countries especially in the eastern countries and the third world.

In terms of attitude towards the gender role, not only men but women themselves are believed to be contributors to promote the traditional socially constructed roles of men and women. In

a study that assess college students' masculine role strain Mcdermott, Naylor, Mckelvey, & Kantra, (2017)indicated that many women are believing that areas of profession like fashion are appropriate for women than men while areas like engineering, archeology and the like are appropriate for men. The same way, study conducted in high school students' gender role perception by Atli, (2017)revealed that female high school students have differentiated among jobs and professions as appropriate for men and appropriate for women. This can be an indication that women, regardless of their educational level can be positive to the gender role differences.

In terms of time, over the years, there has been much research in the area of adolescent and adult gender role attitudes. An individual's gender role attitude is their set of beliefs regarding the appropriate role for men and women in society. Generally, these attitudes are categorized as being either traditional or nontraditional, also called egalitarian. Researchers in the field have analyzed trends in gender role attitudes over time. They have also developed theories as to why people make the family and work role decisions that they do. Many variables have also been tested by researchers to see if they are significantly related to gender role attitudes. Among the studies on the age differences of gender role attitude, many have concluded that the attitude on gender role of women can change as age increases as a result of changes in life experience. Bazik, (2010) and Gere & Helwig, (2012) are among the scholars supporting this.

A number of scholars described gender role as what it means to be masculine or feminine, and as if it involves the activities, traits, expectations, and behaviours associated with men and women (Bem, 1993;). To be more specific, it can be said that gender role is a set of social and behavioral norms that are considered socially appropriate for individuals of a specific sex in the context of a specific culture. Various studies on gender and women's

studies indicate that gender systems are in most cases asymmetrical and hierarchical, and are in favor of men.

Most of the time, people frequently use some verbal art forms without really noticing the impact they may have on identity construction. For example, among the Oromo, songs, proverbs, tales and other forms of verbal folklore are almost on everybody's lips to back up, enliven and embellish speech from ordinary conversations to higher social discourses everywhere and every time. Role, G., & Hofstede, G. (2015) stated that, most importantly, there are numerous tales and proverbs which are embedded with negative images about women that people use in their dialogue without caring much about their long lasting effect on one's identity.

It is believed that understanding gender system provides one with intensive insights into men's and women's behaviour, relationships, needs, aspirations, roles and so forth. One of the best means in which one can understand gender relations is by studying the way both are portrayed in verbal arts. A number of studies conducted in this country so far indicate that women lack access to productive resources such as land, access to education, employment opportunities, basic health services, and suffer from violence and harmful traditional practices to such a very great extent than men. Lewis, J. M. (2005). Indicates that there is a gender gap in this country or a noticeable difference in behavior or attitudes between men and women which could affect the overall development of the country.

This study assesses as to how the educational status and age of women in Waghimra administrative zonal offices is influencing their gender role attitude. This time, it is possible to come across many women working in governmental offices in the country which entails that women are becoming accessible for education that can enable them to work as officials and civil servants at different levels.

1.2. Statement of the problem

This study is aimed at assessing the relationship between educational statuses, age and gender role attitude of women. Normally, we may think that there are differences among the educated and non-educated women in both gender role attitude as well as age differences in the women's gender role perceptions and attitudes. However, even though education is a strong socializer of people in to norms and values and strongly influences the way we think in all aspects of life, the magnitude it influences may differ from society to society as well as the strength of the curricula and the schooling process through which they pass. The main intension is how the women are influenced in terms of gender role attitudes and the way they express themselves as they pass through the educational process of different levels. In this regard Stromquist, (2015) emphasizes the role of the teachers in influencing the way women think about their gender. He mentioned teacher-student interactions, teacher expectations and teacher attitudes as strong influencers of women's gender related thoughts among others.

Some researchers have tried to assess gender role attitudes at different levels of education. Stromquist, (2015) at lower educational or general education level and Journal & Sciences, (2011), at university level are among the works that assess gender related thoughts of people at different educational level. There are also studies which focus on the relation between age and gender role attitude of women and men. Gere & Helwig, (2012), Programme, (2013) and Sow, Shall, Reap, Attitudes, & Cognition, (2016) are among them. All of these studies asserted that gender role attitude can vary with age.

The gap in the area is that there are no studies that relate the age and educational status differences in gender role attitude. Even those treating the issue of gender role attitude in terms of either educational status or an age separately they do not relate this to women only. In Ethiopia, such studies on gender role attitude are not available rather on gender issues like gender equity, gender main streaming, and gender role separation. So, this study will try to

fill the gap in availability of the influence of our educational process and age of women on their gender role attitude so that educational policy makers and curriculum developers can think over the attitudinal changes related gender role.

In this study, the influence of educational status and age on gender role attitude will be studied on women at work place not when the women are in education at different levels. And it will be indicated which one of the independent variables (Educational status and age) is the most predictor of gender role attitude of women. This will be tested on the women government office workers of Waghimra zonal level sectors.

As we can easily see, women are widely participating in government office works in Ethiopia. It is clear that this is due to the fact that they are becoming involved in the educational process well. But the question is to what extent they are influenced by the educational process so as to bring about a change in their view of gender role. The researcher initiated the issue through his observation of women workers of government offices. As per his observation, the researcher assessed the women's involvement of different roles in terms terms of their participation in higher level management, their nearly exclusive control of some work areas like secretary of managers and the like. So the researcher is interested to see whether or not the women are interested and believe that they can take part in all the social roles regardless of their educational status and age.

The researcher observed women in different offices that they are active in the social activities such as get-togethers and ceremonies held at office. In such activities means' role is mainly limited to contributing money while women's role is extended to taking the responsibilities of all cocking and preparing food, arranging and organizing the physical setting as well as collecting kitchen materials and so on. That is why the researcher questioned the women's gender role attitude according to their educational status and age. Because, he believed that when people pass through different educational level and increase

in age, they can be better exposed to more and more knowledge and life experience so that they can change their attitude towards things including social roles. So the researcher found important to study if there is a relation among the women's educational status with their gender role attitude in Wag Himra zone zonal level government offices. According to the data from the zonal office of Civil service and human resource management, 195 women are working in the government offices at zonal level.

Examining the education system of Ethiopia in terms of its role in socializing women in to gender norms, Molla, (2016) asserted that in our country, female students constitute the largest number of students in social sciences than the hard science so that incentive policies should be developed to change this situation. This is an evidence for the fact that assessing the influence of our educational system on the women's gender role attitude as the women pass through different educational levels is important and timely. The basic questions for this study have been stated bellow.

1.3. Objectives of the study

1.3.1. General objective

The major objective of the study is to assess the extent to which the educational status and age of women influence their attitude towards gender role.

1.3.2. Specific objectives

The specific objectives of the study are to:

-investigate the influence of women's educational status on gender role attitude.

-Assess whether the age of women affect the way they see the gender role differences.

- Examine as to how the age and educational status of women significantly determine their gender role attitude

1.4. Basic research questions of the study

Predicating upon the study topic the researcher wants to answer:

1) Does educational status of women affect their gender role attitude of women?

2) Does age of women influence their gender role attitude?

3) Which variable (educational status or age) affect gender role attitude more?

1.5. Significance of the study

As the study is aimed at investigating the role of educational status and age on women government office workers gender role attitude, it enables to indicate the variations in gender role attitude by age and educational status. Assessing how the women's age and educational status is influencing their gender role attitude helps in using the appropriate managerial relation to the women in government offices.

This study can also provide the institutions working on women's affairs with some tools to make decisions in the women empowerment plans and activities.

The finding of the study also will help the educational policy makers to assess the way gender is treated through the school process and the curriculum contents.

1.6. Scope of the study

This study focuses on women working in government offices. The geographical area to be covered in this study is Waghimra administrative zone specifically offices at the zonal level. Since the focus is on women, the 195 women working at zonal level will be taken as a population. There are three variables namely educational status, age and gender role attitude in which educational status and age are independent variables while gender role attitude as a dependent variable. Then the study will be limited to assessing the impact of the independent

variables on the dependent variable, and the degree of the influence and the predictive role of each independent variable.

1.7. Organization of the study

This thesis has five chapters. The first chapter deals with introduction of the study, which contains background of the study, statement of the problem, objectives of the study, research questions, significance of the study, scope of the study, and organization of the study. Chapter two is devoted to review of related literature. Chapter three is concerned with research methodology. Specifically, the research design, the subjects of the study, sources of data, data gathering instruments, development of data gathering instruments and methods of data analysis are discussed in this chapter. Chapter four consists of data analysis and interpretation. Finally, the last chapter i.e chapter five presents the conclusions and recommendations of the study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1. Gender, Gender role and Gender role attitude

2.1.1. Gender

It is possible to see traditional and more religious societies not differentiating between gender and sex. People in such condition see the role differentiation as natural or based on the biological differences. But, according to Chartschlaa, (2004) the term gender refers to "Cultural Sex". It means that what causes different perceptions of women and men, femininity and masculinity in society, is not sex (biological) differences but comprehensions within society which do not relate to our bodies. Different cultures characterize masculinity and femininity differently what is considered feminine in one culture, during one period, is considered masculine in another time or country, or it is not in any way related to masculinity and femininity in that society.

As we can see from the above explanation, the term Gender highlights the fact that the way society treats men and women, how it perceives masculinity and femininity does not relate to our bodies, but our imaginations. Grades & Gara (2015) explained that the concept of Gender does not only relate to women and men, but it suggests that feminine and masculine characteristics are attributed to institutions, activities and things. Next to whatness of gender, what matters is how the women and men understand it.

2.1.2. Gender role

As defined in Gere & Helwig, (2012), a gender role, also known as a sex role, is a social role encompassing a range of behaviors and attitudes that are generally considered acceptable, appropriate, or desirable for people based on their actual or perceived sex or sexuality. Gender roles are usually centered on conceptions of femininity and masculinity,

although there are exceptions and variations. The specifics regarding these gendered expectations may vary substantially among cultures, while other characteristics may be common throughout a range of cultures. There is an ongoing debate as to what extent gender roles and their variations are biologically determined, and to what extent they are socially constructed.

Atli, (2017) stated that women are channeled towards the vocations of social work, nursing or teaching that are approved by the society as appropriate for women in contrast to vocations such as engineering, science, law or medicine. In their study, Betz and Hackett (1983) demonstrated that self-efficacy perception of male students was higher than female students in science and mathematics. In his study, it has been, stated that women have higher level of anxiety for success in math and sciences than men. In addition, men feel more confident that they would succeed in math and sciences. Similarly Brown (1993) showed that women experience problems in choosing the fields of mathematics, engineering and science, and only 4% of females attending high school choose vocations related to math, as compared to 13% of males. Wheeler (1983) identified that women were inclined towards choosing traditional vocations and had low self-efficacy perception on their career choices.

However, certain studies demonstrated that females tend towards math related and scientific vocations more than male students. Steinmeyer (2003) stated that gender was not effective in career choices and male and female students approach mathematical and scientific fields equally. These findings show that the traditional perceptions towards certain professions have started to change in time. This development will be more significant as the frequency of women that choose outside the socially inscribed careers and succeed would increase. Especially the fact that young women observing the achievements of their peers and taking them as role models would be effective.

In relation with gender and sex, gender role is another concept that needs further elaboration. Even if gender involves both men and women, being reinforced by feminist thought, any study/report that deals with gender issues is usually conceived wrongly as to be only about women excluding men. This is attributable to the fact that patriarchal society customarily assumes that men are the norm, and that gender is about the way women differ from this standard pattern of behaviour that is considered normal in a society.

As explained inAusAID (2011)every society in its culture attaches a distinct role, meaning and conception to each sex and creates beliefs about what it means to be a woman or a man. A role is perceived as a set of accepted principles or standards together with values attached to them, and are usually assigned to individuals by society as a whole. Hence, there are masculine and feminine roles and statuses that are ascribed to individuals. Roles are carried out according to social norms, shared beliefs and rules that guide people's behaviour in specific situations (Wienclaw, 2011). Correspondingly, gender role could be described as whatever a person says and does to signal to others or to self that he/she is either male or female (Bem,1993). In other words, gender role is about how a person is supposed to dress, act, think, and feel, based on whether he/she is a man or woman. Gender roles are social attributes and behaviors which are assigned to individuals solely on the basis of their sex. According to Bem (1993) gender roles are the traits, expectations, and behaviours associated with men and women and what it means to be masculine or feminine. Similarly, Golombok&Fivush, (1994) defined gender roles as including "behaviors and attitudes considered appropriate for males and females in a particular culture... [as well as] a person's concept of him or herself as male or female".

A in Doktorgrades, E., &Gara, L. (2015).ender roles are associated with perceived differences between men and women that define how they should behave or more properly think, feel and act in a society. It is said to be constantly changing and can vary between and

within culture. They normally force a society to form a stereotype of what men and women are and how they should behave. Men and women need to follow their specific gender roles in order to be socially accepted by the society in which they live. They are expected to adhere to different positions and demonstrate different behaviours, manifesting different personality traits in their society. As social beings, men and women usually struggle to belong to a certain group and seek for approval by conforming to the social and cultural norms within their society.

Dorson, Richard M. (ed.) (1972) asserted that people learn their gender roles from what they read, hear, and observe in their society. Many research works indicate that traditional gender roles circulate in the society and are perpetuated with the help of verbal folklore, radio, television, magazines, and the likes. For example, Schoemaker (1990) stated, "Folklore can serve to teach and express the dominant cultural expectations about gender roles, but it can also serve to question them or to protest against them, and to express alternate beliefs."

Gender systems are established in different socio-cultural contexts which determine what is expected, allowed and valued in a woman or a man in specific contexts. They are learned through socialization processes, and are established as normal through culture, traditions, education, political and economic systems, legislation and so on. That is to say, gender systems/ roles are influenced by social and economic factors and by the norms and values that underpin our day to day activities. In any case, they are dynamic and subject to change, and help one to determine the amount of prestige, power and status rendered to individuals (Lindsey, 2005 & Butler, 2004).

Gender systems are usually considered as power systems in which men occupy superior and prestigious positions and women occupy lower and oppressive positions. Many scholars confirm that in an unjust gender system, there is unequal distribution of, and access to, resources and power. With regard to this Nenola (1993) stated, "Gender systems are also power systems within which power and prestige are distributed unequally according to

gender (domination for men, oppression or submission for female)". She further noted that as power systems, gender systems are interconnected with other social institutions such as family, politics and economy, and get their passageways and motivations in religion, science, law and art or other cultural institutions. In a similar manner, Barreateau (1998) mentions the two basic dimensions of power relations between men and women as follows.

A gender system comprises a network of power relations with two principal dimensions, one ideological and the other material. These dimensions map out the broad contours of gender systems. The material dimension exposes how women and men gain access to or are allocated power, status, and material and non-material resources within a state and society. The ideological dimension concerns the construct of masculinity and femininity. The ways in which masculinity and femininity are constructed reveal the gender ideologies operating in the state and society.

In many societies all over the world, thus, men and women seem to be perceived and treated differently. The roles assigned to them to play are also different from place to place and society to society. Some scholars, however, object and comment that "Human differentiation on the basis of gender is a fundamental phenomenon that affects virtually every aspect of people's daily lives" (Bussey and Bandura, 1999). Similarly, Mahler (2008) while explaining the strict definition of gender and its impact on individual lives states:

We live in a culture deeply flawed by the insistence that individuals live their lives according to very strict definitions of gender. Koshy, V.,(2005).As girls grow into women, and boys into men, they are provided with instructions on how to look, act, think and feel— all based on a set of societal beliefs about what is expected of their sex. These rigid gender norms are sadly limiting, narrowing the potential for both boys and girls to live rich and fully human lives (www.ms.foundation.org).

Generally speaking, gender role is perceived as a complex system of individual and social relations through which men and women are socially created and maintained and

across which they gain access to, or are allocated roles, statuses, power and material resources within a society.

2.1.3. Gender role attitude

According to Bazik, (2010), an individual's gender role attitude is their set of beliefs regarding the appropriate role for men and women in society. Generally, these attitudes are categorized as being either traditional or nontraditional, also called egalitarian. Gender role attitudes are a complex and multifaceted concept. They can refer to many topics such as stereotypes about both genders, equality of opportunity in schooling and employment, proper roles in the family, division of household and childcare labor and acceptance of macro-level social change.

According to Role & Hofstede, (2015), Human behavior with its underlying attitude is subject to a double determinism, a biological and a cultural one. This is particularly visible when looking at the comparisons that are made between sexes. These differences are communicated and reflected through communication. Cultural dimensions reflect specific aspects of the two genders. Although differences should be seen in terms of complementarily, we notice that binary thinking, modeled along social evolution, accommodates positive and negative perception.

2.1.3.1. Traditional versus egalitarian gender role attitudes

The more culture and religion influenced thoughts about gender are believed to be traditional gender role attitudes. According to Lewis, (2005) traditionally minded individuals consider the good provider role to be appropriate for men and the homemaker role to be proper for women. That means, women and men should ideally fulfill complimentary and distinct roles. Bernard (1981) describes the good provider as a man who furnishes food, clothing, and other necessities and luxuries for his family. Good providers are solely responsible for the economic support of their families; their wives do not work. In this way,

the good provider role is defined in terms of its direct opposition to and complementary relationship with the homemaker role. Dispensation of emotional expressivity to spouses and children is not required of male providers. Rather, their family responsibilities are fulfilled via their job responsibilities. A 'family man' is defined in terms of his ability to provide for the material needs of his family, rather than through the quality of his interpersonal relationships with family members or through the provision of kindness, loving support, or emotional involvement. In fact, a man's job responsibilities are primary and paramount over his familial duties.

Women's traditional role as the child-centered housewife, which was idealized in the 1950s, originated during the industrialization of the nineteenth century. Riger, Stephanie (2000).predicates that the development of the factory system during this era resulted in the social, physical, and economic separation of the public and private spheres. As men were drawn into the workplace, and the family wage grew in importance and incidence, women were relegated to the home.

The adoption of egalitarian gender ideals involves new roles for both women and men. For women, new responsibilities involve greater participation in paid employment, and a greater share in providing the family's financial needs (Riley, 2003). A corresponding decrease in their obligatory engagement in childcare and housework should also be observed. For men, anticipated behavior includes increased household duties and acceptance of additional responsibility for child rearing. Other demands on men include greater expressiveness, nurturance, and intimacy (Bernard, 1981). Overall, an egalitarian pattern consists of a more equal distribution of labor market participation and household and childcare responsibilities.

However, Somekh, B. and Lewinr,C.(eds) (2005)asserts that the emergence of the dual-earner pattern within marriages does not necessarily correspond with a rise in egalitarian

gender role attitudes. Many wives undertake employment—and many husbands allow their wives to become employed—due to financial needs rather than ideological impulses. Therefore, it is mandatory that sociologists separate the gendered behavior of men and women from their gender role attitudes, as they often are conflictual.

2.1.3.2. Trends in conformity to masculine gender roles

As stated in Stereotypes, G. (2004).several studies have demonstrated that both men and women internalize characteristics socially constructed as masculine. Still, other researchers have established that women conform to certain traditional gender norms that are stereotyped as masculine (Parent &Smiler, 2013).Even though trends may differ from culture to culture and from society to society, we can see any where people conforming to the traditional masculine role. This is not only evident in men, but women themselves even conform to masculine roles diminishing the socially constructed feminine roles. Sow et al, (2016) the study focused on women in the age 25-40 asserted that majority of the women conform to masculine gender roles. He has mentioned that, from the people seeking plastic surgery for change in sex, the majority are women that change their sex to male. This was taken as conformity to masculine gender role is evident in the western world that is believed to be the most civilized and where the feminist movements lay their foundation.

When it comes to Ethiopia, it has become customary to see at every corner of the country that masculine roles are seen as an ideal by the women. The way we communicate gender differences can be an evidence for this. Our words especially the oral traditions are clear evidences for this. Sayings like ሴትቢ.ያውቅበወንድ.ያልቅ ፤ ሴትበነገምንጠነ are not only accepted by the men, but the women themselves also use the statements at different situations. And as a normal communication, it is possible to hear people, both men and women spiking that being a girl's parent is challenging unlike being that of a boy. This verbal communications are key in transmitting the norms related to gender to the next generation. In clarifying the power of communicating role differences, Role & Hofstede, (2015)stated that role

differences between sexes are a product of communication, but at the same time, they influence communication (we may speak about a circular causality). Communication shapes the lives of individuals. Attitudes, mentalities, positions towards action and generated solutions are transmitted by communication. So, assisting the women's attitudes, behaviors such as communication are important in our context. This can enable as to promote the healthy empowerment of women based on research findings.

2.1.3.3. The cult of true womanhood

Tong, Rosemarie (2009)as sited in Stereotypes, (2004), the Cult of true Womanhood arose between 1820 and 1860 was the belief that explain the gender role of a woman. During these movements, the attributes of true Womanhood, by which a woman judged herself and was judged by her husband, her neighbors, and society could be divided into four cardinal virtues- piety, purity, submissiveness, and domesticity". As stated in this article, piety refers to the belief that women should be more religious than men. Religious studies were seen as compatible with femininity and deemed appropriate for women, whereas other types of education were thought to detract from women's femininity. That means, women should not engage in other forms of education that erode their humbleness and religiously. The other virtue in this regard, purity refers to the belief that a woman should keep her purity which is abstinence from sex. According to (Tong, Rosemarie (2009) explanation of this virtue, having lost her purity, a woman was without value or hope: "Purity was as essential as piety to a young woman, its absence as unnatural and unfeminine. Without it, she was in fact no woman at all, but a member of some lower order.

The third virtue of the Cult of True Womanhood was submissiveness, a characteristic not true of and not desirable in men (Tong, Rosemarie). Women were expected to be weak, dependent, and timid, whereas men were supposed to be strong, wise, and forceful. Dependent women wanted strong men, not sensitive ones. These couples formed families in which the husband was unquestionably superior and the wife would not consider questioning

his authority. The last virtue, domesticity, was connected to both submissiveness and to the Doctrine of the Two Spheres. True Women were wives whose concern was with domestic affairs that are making a home and having children: "The true woman's place was unquestionably by her own fireside as daughter, sister, but most of all as wife and mother". These domestic duties included cooking and nursing the sick, especially a sick husband or child.

2.2. The impact of the educational process in socializing people in to gender roles

It is obvious that women working in governmental and nongovernmental offices are educated regardless of the level of education they reached at. So, it is important to see whether their educational level schools are the sites where teachers, course books, classroom materials, activities, and attitudes of all members contribute to the cognitive and emotional formation of students through knowledge-based and value-laden practices. That is why the educational process and schooling through which people pass is important in assessing gender role attitude and gender expression. Journal& Sciences (2011) asserted that people when they pass through different educational levels get socialized into a new norms regarding gender role attitude. Lewis, (2005) also stated how schools regardless of their level can magnify gender differences by providing environments that promote within-gender similarity and between-gender differences, or the inverse (within-gender variability and between group similarity)

Since schools are the second to socialize the students in to different norms and roles, it is clear how they can influence their students' gender attitude and gender. The school environment includes teachers, the curricula, the teaching learning process and the school administrational process mainly. Molla, (2016)stated that in the process of socialization in schools, teachers and peers have a greater influence. He mentions that teachers have

stereotype behaviors regarding the attitudes towards both sexes and assessments of teachers for the duties of girls and boys differ, boys are valued for skills, and intellectual levels while girls for the form and presentation. All these indicate us that how education with its elements levels and process is one of the most powerful socializes of men and women in to gender norms both negative and positive.

As mentioned in Birkelund, (2006), more educated respondents turn out to be more liberal and egalitarian in their attitudes towards gender roles and women's employment. There are also evidences that the gender socialization is very high even at university level the level where students are believed to be at the age where they can resist pressures and defend their personal choices. In this regard, (Journal & Sciences, 2011), research which have been conducted on the role of university education in gender role perception of Turkish student teachers. So the findings of this study indicate that there is a strong emphasis on liberalization and emancipation of women in today's Turkey and universities are the places where this emancipation process is best observed.

Study by Atli (2017) conducted on high school students gender role attitude also show that the students perceived the vocations of district governor, army officer, policeman, engineer, judge, prosecutor and architect as more suitable for men. In addition, students perceived nursing and nutrition as more appropriate for women. High school students considered 7 of 14 professions as male professions and only two professions are female professions. It is clear that gender role attitude is still dominated by the traditional cultural beliefs even at high school level. The question in this regarding this issue is whether this reality works in the Ethiopian context particularly in Waghimra administrative zone women government office workers.

According to the structural explanation, people's social background, education, employment and position in society shapes their attitudes towards gender roles. As it could be

understood from this explanation, education has been mentioned among the factors that can shape people's gender role attitude Because, education is about bringing behavioral and attitudinal changes in all aspects of life.

2.3. Age and gender role attitude

Studies indicate that thoughts and beliefs about gender vary across age as age provides people with more life experience. Among the recent developmental studies, Sinno& Killen, (2009) investigated 7- and 10-year-old children's reasoning about gender roles directly and in an open-ended fashion. The results showed that children found it more acceptable for mothers, rather than fathers, to stay at home with a baby, but working outside the home was seen as acceptable for both men and women. Alfieri, Ruble, & Higgins (1996) and Bartini (2006) asserted that it is more appropriate for men and women to adopt social roles that are consistent with their gender. More importantly, examination of children's reasoning showed that they based their reasons on gender stereotypes about men's and women's capabilities when they argued that women should stay at home.

When people make a transition to the adolescent age and they become college level students, they are believed to be more egalitarian in their gender related thoughts. Lamenting more this idea, Bazik (2010) students especially when they are joining college, show better assertive behaviors to compete at different areas of life and professional fields. This may be due to the fact that at this stage, the youth have the chance to be exposed for higher level education, cultures different from their community's culture and the like. In contrasting this, Birkelund, (2006) explained that men and women become more gender role difference sensitive due to the fact that they inter in to sexual intercourse. According to this study, the early years of sexual intercourse make the adolescents sense the biological based role differences in being male and female and they tend to translate them in to the traditional social gender roles. Of course, this can be considered as an age of confusion between sensing

the biological differences deeply and internalizing the egalitarian thoughts.

Researches made on the early adulthood in terms of gender role attitude indicate that their progressive thoughts about gender role regret back as they enter to parenthood. Oláh (2014) show that, consistently with the cognitive dissonance hypothesis, the women that were progressive before the entry into parenthood experience a strongly significant and large negative impact, revising their beliefs.

2.4. The Concept of Sex and Gender

Before considering gender roles, it seems essential to distinguish between gender and sex so as to enhance understanding. While the two terms are often used interchangeably, they are distinct terms. Experts who are mainly concerned with women's and gender studies lay a boundary between the two terms and they do not use one in place of another. Hence, gender differs from sex in its usage. Accordingly, sex refers to the biological characteristics with which we are born, and gender is usually associated with the learned attitudes and behaviours that qualify people of one sex or the other. In other words, the term gender is usually associated with the social, psychological and cultural attributes of masculinity and femininity which are mainly based on biological distinctions. Gender is said to include people's self-image (gender identity) and social expectations of individual's behavior. As Lee (2005) notes gender encompasses biological sex but extends beyond it to the socially prescribed roles deemed appropriate for each sex by the culture in which we live. Sex, on the other hand, refers to the physical and biological qualities people are endowed with by nature. In other words, people normally differentiate between gender and sex, as the former describing societal attitudes and behaviours expected of and associated with the two sexes, and the latter as the physical and biological attributes of men and women. Wienclaw in the Editors of Salem Press (2011) distinguishes gender from sex as follows.

Gender refers to the psychological, social, cultural, and behavioral characteristics associated with being female or male. Gender is defined by one's gender identity and learned gender role. Sex in this context, on the other hand, refers to the biological aspects of being either female or male.

Miller, L. R. and Brewer, D. John (eds). (2003) asserted that society's definition of femininity and masculinity, or properly speaking, gender plays an enormous role in our daily lives. They argue that gender determines and shapes our self-concepts and our relation with others everywhere. For example, Tyson (2006: 108), while explaining the role of gender in one's life, writes:

Our gender plays a key role in forming our individual identity: both our self-perception and the way we relate to others. And our gender strongly influences how we are treated by others and by society as a whole as it is embodied in such institutions as the medical profession, the law, the educational system, and our culture's hiring and employment practices. Similarly, Millett (1971) asserted that gender is "the sum total of the parents', the peers', and the culture's notions of what is appropriate to each gender by way of temperament, character, interests, status, worth, gesture, and expression".

Generally speaking, while the term sex is used to denote male and female human beings depending on their biological features like chromosomes, sex organs, hormones and other physical features, gender is used to denote men and women on the basis of social factors such as social role, position, behaviour and identity. "…gender is socially constructed rather than a matter of biology: women and men usually behave in ways associated with their assigned gender because they are socially programmed to do so, not because it is natural for them to do so" (Programme, G. E. (2013).

2.5. Gender Stereotypes

It is crystal clear that there are biological variations that differentiate male and female human beings. In addition to this, there are social and psychosocial facets of the society that make boundaries for behaviour manifestations that are deemed appropriate for each sex group. In many cases, society exerts psychosocial pressures on both sexes and dictates every member of the society to act in accordance with certain prescribed manners in one way or another.

As explained in Okpewho, I. (1979), inn some cases, members of the society do not clearly comprehend the influence of the manners imposed on them as a result of their sex and what they are expected to do and how they should behave in a society. Thus, gender role stereotypes are among these latent ideas which members of the society fail to comprehend easily and have a long lasting effect on individual's personal development.

When defined briefly, stereotype is perceived as a preconceived idea or image that many people have about individuals or certain ways of doing something, which may not accurately reflect reality (Malti-Douglas, 2007). Stereotypes are said to be collective group beliefs, meaning that people who belong to the same social group almost share the same set of stereotypes. By extension, gender stereotype is defined as the beliefs about psychological traits and characteristics associated with, and the activities appropriate to, men or women in a given society; put in other words gender stereotypes are beliefs and attitudes about masculinity and femininity (Eagly, 1987). In short, gender stereotypes can be considered as widely held cultural beliefs about the expected behaviour for men and women.

Many psychologists have confirmed that the manner male and female children are treated and brought up in the family and the labels they receive from the society only because they are males and females inevitably influences their conceptions and perceptions of themselves Programme, G. E. (2013).). Nevertheless, "gender role stereotypes do not reflect the actual differences in ability and behaviour between men and women and they are simply

manifestations of how individuals view themselves and how they relate to other peoples, as well as other areas of human behaviour" (Derlega and Janda, 1986).

Experts in the field of social role theory and gender studies state that gender stereotypes are closely linked with gender roles (Eagly, 1987). Gender roles are defined by the traits, expectations, and behaviors associated with men and women and what it means to be masculine or feminine (Bem, 1993). When people associate a pattern of behaviour with either women or men, they may overlook individual variations and exceptions and come to believe that the behaviour is inevitably associated with one gender but not the other (Bem, 1993). Hence, gender stereotypes are generalizations about the roles of each gender, and gender roles, thus, furnish the material for gender stereotypes.

Every society seems to have its own stereotypic behaviour patterns which members of that society are expected to follow. Accordingly, men and women may be judged by how well they conform to social expectations. Social pressures especially those of parents and peers, rather than natural endowments are at the centre of sex role development. Many researchers have pointed out that the young child's ability to internalize those values, social standards and many other behaviour patterns that are accepted and approved by the society rest heavily on the socialization processes undertaken by parents (Maccoby, 1984). However, since every person has his/her own desires, thoughts, and feelings, regardless of their gender, stereotypes are merely simplistic and do not at all describe the attributes of every person all in all. Various studies indicate that even if many people realize that stereotypes are simple generalizations and not completely true, several people still make assumptions based on gender.

Stereotypes are powerful forces in making judgments, and they normally affect the way people think about themselves and others. It is believed that stereotypes have potentially powerful effects on how people perceive and treat one another since they simplify and justify social reality. Gender stereotypes are said to be very influential, and are believed to affect

conceptualizations of women and men and establish social categories for gender. They are also believed to affect men's and women's performance, leading to discrimination and prejudice among people in the work place and other spheres (Lee, 2005).

Even if many people have embraced the idea that women and men are different in what and how they do various activities, a number of research works conducted on gender differences inquired whether there really exist gender differences between women and men along a variety of behavioural and attitudinal dimensions. It has been suggested that when women and men exhibit differences, those differences fit stereotypic expectations (Canary &Emmers-Sommer, 1997). In line with this, Lerner and Spanier (1980) mentioned that:

[A boy's] behavior is geared toward independence, self-efficacy, and competence above all else; and his behavior _social and antisocial_ can be understood only if it is viewed within such a framework…. In contrast to her male counterpart, a girl strives principally to define herself as a woman and to achieve personal security.

As repeatedly stated above gender stereotypes are simplistic generalizations about the gender attributes, differences, and roles of individuals or groups as a whole. In traditional society, many people used to generalize that women's sole role is to marry on time and give birth to a child. A woman is expected to put her family's welfare before her own, and tolerate the burdens of parenthood at home. She has to be submissive, loving, compassionate, caring, nurturing, and sympathetic in spite of everything. Besides, a woman is expected to fulfill the sexual desires of her husband when asked and look beautiful if she wants to be loved and stay with him.

On the other hand, men are expected to own property and provide bread to the family as much as possible. They have to initiate sex, be assertive, competitive, independent, courageous, bold, and hold their emotions back (Riger, Stephanie (2000). Even if they recognize the impact and dangers of such type of gender stereotyping, many people still continued to make these types of generalizations in this modern world and are perpetuating

gender inequality. Feminists and other experts in the field of gender studies have warned that these kinds of unwise assumptions or more properly gender stereotypes can be harmful, and can suppress individual's development and creativity by hindering their personal and professional growth.

2.6. Gender Based Division of Labor

The sexual division of labor is the concept used to explain why in every society men and women perform different functions and tasks that are culturally assigned to them. Some studies conducted on gender and labor confirmed that societies that traditionally practiced plough agriculture have developed a specialization of production along gender lines (Vogel et al., 2003). According to Alesina et al. (2011) when people began to rear cattle and plough land (in general, practice agriculture) men tended to work outside of the home in the fields while women specialized in activities within the home. Along with this division of labour, they argue that, norms about the appropriate role of men and women in society began to emerge gradually, resulting in the belief that the natural place for women is within the home, and that of men is outside of home. "These cultural beliefs tend to persist even if the economy moves out of agriculture, affecting the participation of women on activities performed outside of the home, such as market, employment, entrepreneurship, or participation in politics (Alesina et al., 2011). Various researchers argued that gender based division of labour that the traditional society adopted is being propagated and perpetuated by the use of some folklore genres such as folktales and proverbs still now, restricting both men and women not to help each other in some cases by engaging on different activities together so as to lessen the burden of their work.

It is clear that the division of labour based on gender varies significantly across societies in the world. In some cultures, it is common to see women participating actively in employment outside of the home; however, in others, there is a clear specialization of tasks

along gender lines; women tend to remain within the home and do not participate in activities outside of the domestic sphere (Alesina et al., 2011).

A number of studies have indicated the rationale for the prevalence of gender role differences among human beings as to lie in the persistent differences in cultural beliefs about the appropriate role of men and women in society (Fernandez and Fogli, 2009). Some explain that gender role differences have their origins in different forms of agriculture (shifting cultivation and plough cultivation) practiced traditionally (Boserup, 1970). According to Spence, J. T., and Helmreich, R. L. (1972), shifting cultivation is the one which uses hand-held tools like the hoe and the digging stick for production and is mainly labour intensive; on the other hand, plough cultivation uses the plough to prepare the soil and is more of capital intensive.

Spence, J. T., and Helmreich, R. L. (1972), further explained that unlike the hoe or digging stick, the plough requires significant upper body strength, grip strength, and burst of power, which are needed to either pull the plough or control the animal that pulls it. Because of these requirements, when plough agriculture is practiced, men have an advantage in farming relative to women. United Nations (1997), have also the opinion that when the plough is used, there is less need for weeding, a task believed to be undertaken by women and children. Besides, child care which is predominantly performed by women is more compatible with activities that can be stopped and resumed easily (as in hoe agriculture) and do not put children in danger.

In the course of time, as to some scholars, plough agriculture becomes the activity to be more preferred and practiced dominantly. Hence, societies that have traditionally practiced plough agriculture rather than shifting cultivation began to define work along gender lines (Boserup, 1970) leaving women for works to be performed at and around home and giving men the opportunity to engage in works outside of home.

Generally speaking, gender differences can be created through the division of labour found in every society. Once they are formed, they are reproduced and maintained through gender images appearing in cultural values, religious practices, media, and other means of communication. They may, thus, be used to legitimate the unequal distribution of power, wealth and other resources in a society.

2.7. Gender mainstreaming

Several literatures define gender mainstreaming with little alteration in vocabulary yet the main sense of it is the same. It could be defined as the process of assessing the implications for women and men of any planned action, including legislation, policies or programs, in any area and at all levels (ECOSOC, 1997). It is a strategy for making women's as well as men's concerns and experiences an integral dimension in the design, implementation, monitoring and evaluation of policies and programs in all political, economic and social spheres (UN WOMEN, 2014). It is intended as a way of improving the affectivity of masculine policies by making visible the gendered nature of assumptions, processes and outcomes. As a form of theory, it is a process of revision of key concepts in order to grasp more gendered world rather than the establishment of specialist gender theory (Walby, 2003-4).

As a concept, gender mainstreaming appeared for the first time in international texts after the 1985 United Nations Third World Conference on Women held in Kenya Nairobi. It was seen as a means of promoting the role of women in the field of development and of integrating women's values into development work (EG-S-MS, 1998). In other words it is a strategy for promoting gender equality involving integration of the gender perspective in all activities (Haataja, Leinonen, &Mustakallio, 2011).

So then, what is gender equality? Gender equality could be defined as the concept referring that the different behaviors, aspirations and needs of both women and men are

considered, valued and favored equally. Moreover, both women and men, are free to develop their personal abilities and make choices without the limitations set by stereotypes, rigid gender roles or prejudices (UN WOMEN, 2014).

In recognition to this several world conventions and declarations had been signed by significant number of countries. This conventions and declarations had also been the referral point for the gender mainstreaming programs of the signatory countries (MoFED, 2012). One major convention is the 1975 convention on eliminating all forms of discrimination against women (CEDAW). The other is 1993's declaration on elimination of all forms of violence against women (DEVAW). There is also the Beijing platform for action (BPA) signed in 1995, the international conference on population and development (ICPD), the millennium development goals (MDG), and the African charter on rights of women in Africa (the Maputo protocol) (MoWCYA, 2011).

Gender mainstreaming induction into policy practice could be seen as holding two elements. One, promotion of gender equality and justice as an end by its own and two, making mainstream policies effective by the inclusion of the gender perspective (Walby, 2003-4).

Gender mainstreaming is also not a strategy to be put into action for a single instance, it should be a constant red thread throughout the whole policy process and needs to be implemented in several stages during the policy-making process (EG-S-MS, 1998). One of this several stages is policy implementation and budgets or resource allocated for it.

From gender perspective policies could have three impacts. One, they could be agents to increase the gender disparity. Two, leave no impact in the gender spectrum or three, reduce the gender gap (MoFED, 2012). As NoeleenHeyzer (2002) put it, budgets then greatly matter because it determine how governments mobilize and allocate public resources into policies, priorities that shape and provide the means to meet the social and economic needs of citizens (UNIFEM, 2002)

2.8. Overview of gender issues in Ethiopia

The problems of gender inequalities discussed above are very much prevalent in and relevant to Ethiopia. Ethiopia is a patriarchal society that keeps women in a subordinate position (Haregewoin and Emebet, 2003). There is a belief that women are docile, submissive, patient, and tolerant of monotonous work and violence, for which culture is used as a justification (Hirut, 2004).

The socialization process, which determines gender roles, is partly responsible for the subjugation of women in the country. Ethiopian society is socialized in such a way that girls are held inferior to boys. In the process of upbringing, boys are expected to learn and become self-reliant, major bread winners, and responsible in different activities, while girls are brought up to conform, be obedient and dependent, and specialize in indoor activities like cooking, washing clothes, fetching water, caring for children, etc. (Haregewoin and Emebet, 2003; Hirut, 2004).

The differences in the ways in which individuals are treated through the socialization process, due mainly to their sex status, leads to the development of real psychological and personality differences between males and females (Almaz, 1991). For instance, a female informant in Arsi stated that a man is a big person who has higher social position and knowledge, who can govern others and think in wider perspectives; while a woman is a person who can serve a man, who is like the husband's object transferred through marriage, and to whom he can do anything he wishes to do (Hirut, 2004). These socially induced differences between males and females result in discriminatory rewards, statuses, opportunities and roles as shall be discussed below.

Low educational level is one of the causes and consequences of females' low socio-economic status. In spite of the fact that significant progress has been realized in girls' education during the last decade, gender gap is still observed. According to various

statistical abstracts of the Ministry of Education, the share of female students has increased from 21% to 25% between the years 1998/99 and 2002/03. Nevertheless, the sex disaggregated Gross Enrolment Ratio (GER), the ratio of total enrolment at primary or secondary education to the corresponding school age population, shows disparity between the two sexes. Though female GER in primary education has increased from 41% in 1999/2000 to 54% in 2002/03, the respective figures for males are 61% and 75%. The gender gap is clearly observed when the Gender Parity Index (GPI), the ratio of female to male enrolment, is considered. Between the years 1999 and 2003, GPI was found to be 0.7, indicating that there were only 7 girls enrolled at primary schools for every 10 boys (Federal Civil Service Commission, 2005). This gender gap increases with increasing level of education.

Women are underrepresented in the formal sector of employment. The survey conducted by the Central Statistical Authority (CSA, 2004) showed that women account for less than half (43%) of the total employees in the country. Considering the percentage of female employees from the total number of employees by employment type, the highest was in domestic activities (78%) and followed by unpaid activities (59.3%). In other types of formal employment (e.g. government, NGOs, private organizations), the percentage of female workers is less than 35. On the other hand, the survey showed overrepresentation of female workers in the informal sector. About 58% of working women work in the informal sector whereas the percentage of working men in the informal sector was 37.7 % (ibid).

The breakdown of the federal government employees by occupational groups also indicated gender disparity. From federal government employees found in the clerical and fiscal type of jobs 71.3 % were female, while the percentage of females was slightly more than half (51%) in custodial and manual type of jobs. Women make up 25% and

18% of the administrative and professional and scientific job categories, respectively, indicating that upper and middle level positions are overwhelmingly dominated by men (Federal Civil Service Commission, 2005). This concentration of women in the informal sector and low level positions has implication on their earnings. In this regard, the survey showed four out of ten women civil servants earn Birr 300 a month compared to two out of ten for men (Federal Civil Service Commission, 2005).

Ethiopian women's access to mass media is one of the lowest. In their comparative report, Mukuria et al. (2005) show that, among 25 Sub-Saharan African countries, Ethiopia was the last with respect to percentage of women who have access to newspaper. In the same report it was indicated that in 2000, among women aged 15-49 in Ethiopia, only 1.7% read newspaper at least once a week, compared with 15% in Uganda, 36% in Gabon and 37% in Namibia. Regarding women's access to television, among the 25 countries, Ethiopia was the second from the last with only 4.4% of women aged 15-49 watching television at least once a week, surpassing only Malawi (3.8%). Women's access to radio was relatively better than access to newspaper and television, with 11% of the women listening to radio at least once a week. It is, however, the lowest compared to other sub-Saharan African countries; 72% for Gabon, 53% for Uganda, 52% for Malawi and 39% for Rwanda.

Though women in the country have constitutional rights of participation in decision making, their involvement is limited at all levels. For instance, according to the 2004 report of the National Electoral Board of Ethiopia, among 547 seats of the Federal Parliament, only 7.7% of them were occupied by women. At regional and district levels, women constitute only 13% and 14% of council members and elected officials, respectively (Federal Civil Service Commission, 2005). It is also the case that women have little or no power of making decisions on matters related to their own households. Their decision making power is limited

regarding land use in rural areas (Haregewoin and Emebet, 2003) and even on sexual interactions (Adanech and Azeb, 1991). Haregewoin and Emebet noted that less than 25% of women are able to decide by themselves on contraceptive use. Mostly women in the country have the power to make decisions on issues related to the daily life of their family, but decisions about large household purchases, degree of participation of a woman in social activities, and reproductive health issues are dominated by men.

Women's health problems, which were formerly conceived as biological and reproductive issues, are nowadays re-conceptualized to encompass gender issues. This is because reproductive health issues do not give the full picture of the problem as women's health is also embedded in the social and cultural settings. Accordingly, Yegomawork et al. (2005) classified the health problems into two. The first is maternal health problems which are directly related to child bearing complications such as prolonged labour, retained placenta, maternal malnutrition, etc. In this regard, Ethiopia is one of the developing countries with high maternal mortality ratio (871 deaths per 100,000 live births in 2000) (Mukuria et al., 2005). Although the MMR has reportedly decreased since then to 673 deaths per 100,000 live births for the period 2000 to 2005, according to the recent DHS 2005 result, it is still on the higher side. Similarly, among women aged 15 – 49 and with children under three years, 25% have Body Mass Index of below 18.5, a cut-off point used to identify chronic energy deficiency (Mukuria et al., 2005). The authors also stated, according to the categorization of World Health Organization, this percentage shows a serious nutritional situation in the country.

The other health problem related to the low socio-economic and cultural status of women, are among others, Female Genital Mutilation (FGM), rape, abduction, etc. In Ethiopia, 80% of women (and in some parts of the country up to 100%) are mutilated, as a means of women's loyalty to culture and faith (Haregewoin and Emebet, 2003). It is

also estimated that, in each of the 28 woredas in Addis Ababa, three women are raped each day making it a total of 30,660 rape cases every year (Haregewoin and Emebet, 2003). Data compiled by the Ethiopian Women Lawyers Association from woreda police stations in Addis Ababa showed a 39% and 54% increment of abduction and assault and bodily injury to women and young girls between 1999 and 2001 (Federal Civil Service Commission, 2005). To summarize, the above documented facts regarding the status of women in Ethiopia in terms of social, economic and cultural profiles in the society revealed the appalling situation women are in, and called for more serious and joint efforts by all concerned to bring about the much expected improvement and change towards gender equality.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1. Design of the Study

This research project is aimed at investigating the effect of educational status and age on women's gender role attitude. This research design enables the researcher to analyze the the predictive power of the independent variables (educational status and age) on the dependent variable (Gender role attitude) in the study. The women's educational status and age are the independent variables whose changes presume to influence the dependent variable (gender role attitude). Thus, the present study comes under the umbrella of Explanatory research design.

3.2. Rationale for Choosing the Study Area

The researcher selected Waghimra administrative zonal level government offices as a research site. The zone has 28 civil service governmental offices which have 195 women office workers. Sekota , the capital city of Waghimra zone where the research site is found, is located about 445 kms east of Bahir Dar, the capital town of the Amhara Regional State and 200-kms north of Woldiya, the administrative center of North Wollo zone. The researcher has been working in this area for a long period of time and has a better understanding about the culture, norms and other values of the society. Moreover, the researcher thought that familiarity and proximity to the site can ease the difficulty to collect sound data.

3.3. Population of the Study

The population for this study is 2017/2018 women of Waghimra zone civil service governmental office workers. In the government zonal offices, there are 195 women working as civil servants.

3.4. Sample and Sampling Technique

From the total number of women, 97 (50%) have been considered as a sample of the study. The sample women are selected using stratified sampling technique together with systematic sampling techniques, in which their educational status varies from general education graduates, diploma, degree, masters. Their age is categorized as adolescents (18-29 years), early adults (30-45 years) and adults (46-65years).This technique enables the researcher to make the sample size equivalent, that is, from a total of 97 sample cases in 23 governmental offices, equal proportion of female workers are taken from each educational status and age categories. The researcher followed the following procedures to select 50% samples from the population of the study in each sector.

Each sector has been taken as a stratum. Proceeding to the process, the researcher identified the number of women at Waghimra administrative zone zonal level government office workers in 2010 E.C. The list of women was prepared in both educational status and age level in their alphabetical order ("A" to "Z"). Following this, the women were numbered from 1 to end. The number of women in the sector in each educational status category was divided to the required sample size from the sector. The researcher applied a similar procedure to all other sectors to get the total required number of samples.

3.5. Data Gathering Instruments

In order to achieve the objectives of the study, two sets of instruments: questionnaire (Gender role attitude questionnaire) and focused group discussion were used to gather the necessary data. The questionnaire was used to gather data from the women working in the zonal government offices and focus group discussion was employed for purposively selected 30 women working at Wag Himra administrative zone zonal level offices. The nature and data gathering procedures of each are described below.

3.5.1. Questionnaire

The questionnaire was be developed by the researcher and used to collect data on women's Gender role attitude. The scale was tested for its reliability. The questionnaire consisted of two major parts. In the first part, the respondents were requested to supply general socio-demographic information. The second part consists of items on gender role attitude.To lessen communication or language barrier of the respondents, all the questionnaire items were translated into Amharic with the help of two teachers of Sekota College who are qualified in English language. Finally, the items were piloted and the researcher administered the questionnaire (pilot test) for 30 women (working in Sekota twon administration) who will not be part of the final study. and calculated item total correlations; and finally, some items were modified and some were rejected.

3.5.2. Focus Group Discussion

Focused group discussion was held with 30 women to strengthen the data from the questionnaire. This technique was used to understand the differences in perspectives and explore the depth and nuances of perceptions and/or opinions regarding the roles of men and women among the society under focus. For this purpose, 3 items and 11 oral saying which are believed to be helpful to explore the women's gender role attitude are presented to the discussants. The FGD was held once in terms of frequency but the women were divided in to four based on their educational status while age differences were considered during the discussion process. Number of participants in each group ranges from 6-9 (Group 1 =7, Group 2= 8, group 3 = 9 and group 4 = 6)

It was carried out to draw the respondents' perceptions on the existing pattern of gender roles in households and community. Since FGDs are communication events, they enabled the researcher to know more about gender systems and the existing gender relations as well as how they are internalized by the respondents in the research locality as they were

reflected on the participants' interaction during the discussion. The use of FGD was planned so as to provide complementary data on the meanings ascribed to a man and a woman among people in the study area and the way they are perceived by the respondents.

Women for the FGD were selected purposively to participate on the discussion from the zonal offices. The criteria was better communication skill and working at a position which is not a managerial. To decide who are better communicators among the women, the information from leaders of the institutions was used. Questions related with the gender systems in the society were carefully developed and used in the discussion. The researcher acted as a moderator and led the discussion, kept the conversation flow smoothly and took notes to remember the comments forwarded so as to use later.

Hence, the discussion was facilitated by giving the participants appropriate contexts that initiated the use of proverbs referring to men and women and asked clarifications on when and why each is used (when necessary) besides searching for the meanings ascribed to a man and a woman and what each gender does among the society.

Before beginning the discussions, the participants were empowered in order to help them feel a sense of purpose and eliminate any barriers that may arise as a result of the differences between them. In order to make the discussion going and inspiring, appropriate context that initiated the use of some jokes, and proverbs, referring to men and women were forwarded to the participants when necessary; and clarifications were sought on when and why each is used. Then, the women's belief with regard to the sayings or proverbs they used was asked so as to discover the respondents' gender role attitude. Some probes were also used so as to get detailed information and deep insight from the participants especially when they hesitate or refrain from providing enough information.

3.6. Data Gathering Procedures

Before administration of the questionnaire, the women's consent was asked. The purpose of the study was described to the participants and ethical guidelines were considered. The informed consent was provided through discussion. After the questionnaire was made ready for administration, the researcher followed the following data collection procedures. Then, women were adequately informed about the purpose of the study. Following this, the questionnaire was handed out to the participants. Explanation and examples as to how the participants has to respond to the questionnaire was given by the researcher. Instructions and further explanations were also given

3.7. Data analysis

The analysis was carried out based on the basic research questions that the study aimed to answer. As it is explained in the previous sections, this research used a mixed method approach employing both quantitative and qualitative techniques. After gathering the appropriate data, the data was analyzed using different tools. The qualitative data obtained by the FGD were analyzed narratively after it has been organized by the researcher while the quantitative data was analyzed using multiple linear regressions.

CHAPTER FOUR

RESULTS

This chapter presents analysis and discussion of the results of the study. Women working in sectoral offices of the administrative zone were major participants of the study. Additionally, 5 zonal leaders and experts of the office working on gender affairs have been included.

4.1. Results from analysis of quantitative data

The present study has three research questions all of which are answered using multiple linear regressions in terms of quantitative data while qualitative data is analyzed using verbal explanations. The predictor variables in the study were age and educational level which were categorical. Hence, they were coded and entered into the regression equation. In case of the age category, since the age category 30-45 and in term of educational status first degree constituted the largest proportion of the research participants′ age category 30-45 and having first degree were taken as baselines against which the rest of the categories were compared. Before running multiple linear regressions, the following assumptions were checked:

1. Linearity of distribution,

2. No high multicollinearity,

3. Homoscedasticity,

4. Random distribution of errors,

5. Independence of errors/ absence of autocorrelation.

Concerning linear relationship of the predictors and the criterion, scatter plots of the correlation between the actual values and the predicted values were examined.

Coming to multi-collinearity, the Variance Inflation Factor (VIF) and Tolerance indices were examined. Results of the VIF and Tolerance analyses showed that none of the

predictor variables had VIF and Tolerance values that are of concern. All the tolerance values were greater than 0.1 and clearly all the VIF values less than 10. Table 2 shows the Tolerance and the VIF values associated with each of the predictor variables.

Table 1

Multicollinearity statistics of Predictors of gender role attitude

Variables	Collinearity Statistics	
	Tolerance	VIF
Age 18-29	.604	1.655
Age 46- 65	.759	1.318
Grade 10-12	.776	1.289
Diploma	.644	1.552
Masters	.810	1.234

In the present study, the assumption of homoscedasticity was checked by plotting The plot of Z residual (*Y*-axis) against Z Predicted (*X*-axis). The results shows that the scatter dots are scattered randomly showing that the assumption of homoscedasticity was met.

This assumption refers to the differences between actual scores in gender role attitude and equation predicted gender role attitude scores should be normally distributed. This assumption was examined by plotting PP plot of residuals. The results shows that the scatter dots are almost on the straight line or very close to it which shows the assumption is not violated. In addition, the information presented for homoscedasticity also lends support to the tenability of assumption of normality of errors.

Independence of errors or Absence of autocorrelation was also checked. In the present study this assumption was found tenable as the Durbin Watson statistic (1.957) suggests that the level of autocorrelation is not of a concern.

Following the tenability of the assumptions, multiple linear regression with backward method was employed. Backward method was preferred in order to control suppressor

effects, which denotes that a predictor can have a significant effect when another variable is held constant; otherwise the effect of the variable will be suppressed.

Table 2

Regression of gender role attitude on age and educational status

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	60.382	1.646		36.691	.000
	Age18-29	2.968	2.223	.173	1.335	.185
	Age 46-65	-.014	2.100	-.001	-.007	.995
	Grade 10/12	3.137	2.470	.145	1.270	.207
	Diploma	-.398	2.307	-.022	-.172	.864
	Masters	-4.198	2.360	-.199	-1.779	.079
2	(Constant)	60.376	1.372		43.991	.000
	Age18_29	2.975	1.961	.173	1.517	.133
	Grade 10/12	3.135	2.432	.145	1.289	.201
	Diploma	-.399	2.290	-.022	-.174	.862
	Masters	-4.196	2.330	-.199	-1.801	.075
3	(Constant)	60.267	1.214		49.630	.000
	Age18-29	2.826	1.756	.165	1.610	.111
	Grade 10/12	3.309	2.205	.153	1.501	.137
	Masters	-4.070	2.201	-.193	-1.849	.068
4	(Constant)	60.918	1.142		53.350	.000
	Age18-29	2.940	1.766	.171	1.665	.099
	Masters	-4.735	2.171	-.224	-2.181	.032

Model 1 adjusted R^2 = .119

Model 2 adjusted R^2 = .119

Model 1 adjusted R^2 = .119

Model 1 adjusted R^2 = .097

In the first model which included all the predictor variables none of the predictors were found to be significant. But in the last model which included being in age category 18-29 compared to being in age category 30-45, and having master degree compared to having first degree, emerged a significant negative predictor of gender role attitude. On the other hand, being in age category 18-29 compared to being in age category 30-45 was not a significant predictor.

With respect to the first research question which states "does educational status affect the gender role attitude of women" the multiple regression results showed that only having a master degree predicted gender role attitude. Concerning the second research question which states "does age of women influence their gender role attitude? The regression result showed that age does not affect the gender role attitude of women. Regarding the third research question which aims at determining whether educational status or age better predicts gender role attitude, the regression result revealed that educational status is better predictor of gender role attitude than age.

4.2. Results from analysis of qualitative data

Qualitative data was collected through focused group discussion from 30 women government employees. and interview was made with 5 experts working on gender affairs at zonal level. The questions for the women's FGD were some gender sensitive oral saying and proverbs collected from the society so as to assess the respondents gender role attitude through their agreement with the sayings messages. For the experts, five open ended interview questions were used.

Based on the the massage embedded in the sayings, responses of the informants have been organized in to two major roles which are leader ship role and decision making role even though leader ship and decision making are inter related concepts. Responses related to the women's attitude towards leader ship role and responses related to women's decision making role have been presented.

Then after, based on the nature of the sayings collected from the society for the FGD, the responses have been tallied under the categories of "Traditional" and "Egalitarian" so as to indicate which of the responses are egalitarian and which of them are traditional in terms of the attitude they represent. The demographic data of the participants of the FGD is presented below.

Table-3 demographic data of FGD participants

No	Age categories	No partcipants	Educational status	No partcipants
1	18-29 year	10	10/12 graduates	7
2	30-45 year	15	Diploma holder	8
3	45-65 year	5	Fist degree holders	9
4			Masters holders	6
	Total	30	Total	30

4.2.1. The women's attitude towards the role of leader ship

Women working in Wag Himra Zone Zonal level government offices were asked whether they are using the sayings and oral traditions diminishing women's power and administrative abilities during conversations of different context, or agree when they are said by others. Then, the responses have been tallied under the categories of "traditional" and "Egalitarian"The sayings presented to them were:

(1) <Women's power is behind a salon/in a kitchen

(2) <Women never govern but men do>

(3) <A house administered by a woman has no respect>

(4) <Women's administration leaves the gate of the pen closed for the whole day>

(5) <A man administered by a wife won't stay a night in the neighborhood>

The first saying implies that women should be confined to works related to household chores (domestic roles) instead of trying to come out to assume leadership positions out in the public domain. By default, the proverb together with the second one grants the right and authority to assume leadership position to men who do not want to be involved in domestic chores. Likewise, the third proverb demeans the role women play to administer their home, and propagates the notion that no one respects a house ruled by

women, thereby confirming the traditional gender roles where males dominate and females play a subservient role.

The fourth proverb also carries negative connotation as far as women's administration is concerned. The proverb is normally used to mean that (when in position) women are autocratic and unconcerned for others. In rural areas, it is unethical to keep the pen (corral) closed for long in the morning; it means the owner is unconcerned for the livestock in it that are unable to speak and express their problems. The livestock in a pen need to be free early in the morning so that they graze in the pastureland; the closing of the pen for the whole day, therefore, means a complete dictatorship, and shows the autocrat's lack of concern for others.

The fifth proverb has also similar connotation with the rest of the proverbs in the society. According to the proverb, a person who is administered by his wife has completely no freedom to stay even a single night out in his neighbour's home. Embedded in the proverb is the notion that men want freedom to become as they like, and women want to control them. The proverb is, hence, used to imply that a wife should never dominate her husband and rule over him.

The responses from the participants are more pro to the statuesque. Among the statements frequently mentioned or agreed by most of the respondents are:

A woman is less in power and grace important to influence others.

Most of the time, men are not respectful for women's leadership.

From the responses, we can understand that the women are prioritizing men for leader ship and decision making roles. In explaining their responses, most of the respondents have mentioned that they afraid the risk of negative results of decision making so that they usually invite husbands to put their final say in family decision making. By doing this, they try to avoid criticisms from others particularly husbands when their decision ends in negative results. Two important points frequently mentioned during the conversation has been identified based on responses tallied by the researcher and have been presented bellow

in the table. Since these two points have attracted the attention for they are frequently mentioned, the researcher has asked even the women who were silent in these points for their agreement. So, the responses in this two points are inclusive of all the participants.

Table -4 FGD response of the women bay age and educational status

Statements of agreement	responses	Respondents by age			Respondents by educational level			
		18-29	30-45	45-65	10/12 graduate	diploma	degree	masters
Women are less in grace and power to lead	pro to traditional	8 of 10	12 of 15	5 of 5	5 of 7	7 of 8	7 of 9	3 of 6
	Pro to egalitarian	2 of 10	3 of 15	0 of 5	2 of 7	1 of 8	2 of 9	3 of 6
Women afraid risk of decision	pro to traditional	10 of 10	13 of 15	5 of 5	6 of 7	7 of 8	8 of 9	4 of 6
	Pro to egalitarian	0 of 10	2 of 15	0 of 5	1 of 7	1 of 8	1 of 9	2 of 6

Based on the above data, one can easily understand that the responses of the FGD are in line with that of the GRA scale. In both responses of the GRA scale (the questionnaire) and the FGD, there is no significant difference at any educational level and at any age level in terms of gender role attitude of the women.

As we can see, these proverbs are there in the language to maintain the prevailing patriarchal status quo, advocating for men to occupy the dominant positions in society. The proverbs mostly reflect that women are less knowledgeable than men, and hence perpetuate the notion that they are inappropriate for leadership roles. Suffice it to say that leadership is traditionally viewed as a masculine concept, and women should violet the traditional sex role expectation to enter this male-dominated area.

The respondents mentioned that they are using the sayings during different contexts of conversation with people. When asked whether they believe that women are really subordinate to men in leader ship and decision making, some of them explained that they disagree with the message of sayings even though they are using the sayings rarely when the context seems to them relevant. But, many of them replied that the partially accept the idea of the sayings while some say they totally believe the sayings are acceptable.

When asked to explain why they agree that women are less competent in power during group discussion, the responses in the table below have been mentioned frequently as a justification. The re searcher has asked also those who are silent in these points of argument whether they want to side to one and then categorized their responses as traditional or egalitarian.

Table -5 FGD response of the women bay age and educational level

Statements of agreement	responses	Respondents by age			Respondents by educational level			
		18-29	30-45	45-65	10/12 graduate	diploma	degree	Masters
Women are emotional compared to men	pro to traditional	10 of 10	14 of 15	5 of 5	6 of 7	8 of 8	9 of 9	5 of 6
	Pro to egalitarian	0 of 10	0 of 15	0 of 5	1 of 7	0 of 8	0 of 9	1 of 6
Women are affected by sympathy so that they may not decide	pro to traditional	8 of 10	13 of 15	4 of 5	6 of 7	6 of 8	7 of 9	6 of 6
	Pro to egalitarian	2 of 10	2 of 15	1 of 5	1 of 7	2 of 8	2 of 9	0 of 6
Women are less courageous to influence men	pro to traditional	8 of 10	13 of 15	5 of 5	5 of 7	7 of 8	7 of 9	6 of 6
	Pro to egalitarian	2 of 10	2 of 15	0 of 5	2 of 7	1 of 8	2 of 9	0 of 6

The data above indicates that women regardless of their age and educational level are less competent in the skills like controlling emotions, decision making and courage to influence men so that they fall behind in leadership compared to men. The age differences in terms of gender role attitude are insignificant as we can se from the above table.

4.2.2. The women's attitude towards the role of decision making

To investigate women's attitude towards their own role related to decision making compared to the men, the respondents have been asked whether they agree or not with the message of the following sayings. The saying/proverbs are presented bellow.

However knowledgeable awoman may be, the final decision rests on a man (A)

Women do not know making decisions (B)

The last decision and a homestead belong to a man (C)

 As it is clearly indicated in the first proverb (A),

Even if a woman may have the necessary knowledge on an issue, the society seems to have relegated a woman and bestowed the power to make the final decision upon a man. According to the proverb, women cannot make decisions however knowledgeable they might be. Similarly, the second proverb (B) manifests that the society has a firm stand not to involve women in decision making processes. The expression seems more of a justification for why women are usually not invited in decision making issues. It is an instance of sex role stereotype in which the society upholds the presupposition that women do not know how to make decisions. The third proverb (C) also shows the prejudiced attitude of the society towards women with respect to decision making and ownership. In the proverb, the society seems to have vested the overall authority to make the final say on important matters and the right to own a homestead in a man to the neglect of a woman. These kinds of proverbs are mostly used to deny women the chance to participate on important matters concerning family and the society at large.

During the group discussion, the women who are the respondents of this study mentioned some reasons why women are surpassed by their men counter parts in decision making. Among the points mentioned by the respondents were:

Women are highly concerned of their children than men so that they

fail to make strong decisions at office level which they think it can

cost their home and their children life (supported by all age group

members and 4 of 6 master holders).

Women are less willing to make hard decisions that may affect other people's life and career (supported by all age group members 2 of 6 masters holders).

Women are not courageous to take the risk of a mistake in decision making compared to men (supported by 7 out of10 of the 18-29 age group, 10 out of 15 of age group 30-45, 4 out of 7 of 10/12 educational level, 4 out of 6 of diploma level and 5 out of 9 of first degree).

The data shows that still the responses are in favor of the statuesque. But, in the third response which related to courage to take risks of decision, there is sign of increasing in the numbers towards the egalitarian gender role attitude.

But, some women (2 in number) from the master's educational level have strongly defended the women's decision making ability mentioning some points like:

Women are leaders of the house hold managing both the children's behavior and the economy of the house hold at home.

Women's ability to cool down their husbands' aggression and quarrel some behaviors tactfully are indicators of women's wisdom to manage and lead men to a right decision.

CHAPTOR FIVE

Discussion of the results

5.1. Women's educational status and their attitude towards gender role

An issue worth considering while discussing gender role in a society is to explicate the role of men and women with respect to management or leadership positions. When organizing the proverbs related to gender role after collecting them from the community for the purpose of FGD, they fall under two major points (leadership and decision making). That is why we see the women's gender role attitude according to leader sip and decision making.

Many scholars have defined leadership as a process in which a person motivates and inspires other groups of people towards a common goal, and a leader as a person who is often followed, because he/she is respected for hard work, integrity, ideas, and commitment (Jones and Pound, 2008). In leadership, thus, one member of a group influences and controls the behaviour of the other members towards some common goal (Denmark, 1993).

The multiple regression result of the quantitative data analysis indicates that all educational levels except masters degree and all age categories do not predict the gender role attitude of the women in the study area. Similarly during the FGDs, the respondents have stated that women are less competent in leadership than their men counter parts mentioning points like:

Women are emotional compared to men,

They are affected by sympathy so that they may not decide and

Women are less courageous to influence men as areas on which men are advantageous than women.

The FGD data related to this points as presented in table 5, indicate us that all educational level except masters did not predict gender role attitude. In predicting the gender role attitude, only masters educational level gave us better frequency numbers which in some case became up to half of the number of respondents. Otherwise, no other level of education provide us with such number of responses that can show us predicting gender role attitude (see table 5).

During the FGDs, no significant difference in gender role attitude has been seen among women of different educational status except slight difference in the masters holders like in the results of the questionnaire. Most of the women of different educational status, participating in the FGDs confirmed that they agree with the message of the traditional sayings undermining women's role of leadership and even they use them in different circumstances.

This is an indication that it is not only men and the environment that undermines the women and assigns the home roles for them. Attitudinally, the women by themselves, regardless of their educational level are less courageous to go beyond the statuesque in terms of gender role separation according to the results of the FGD.

Supporting this finding, literatures asserted that in many traditional societies, assuming leadership positions both at home and in the public domain has been perceived as a sole right of men. Women are, neither have they been given nor they are courageous to have the opportunities to become leaders at home and in the community because of sex role stereotypes which presupposes that they lack the drive, aggression and ability to assume leadership positions (Spence and Hemlreich, 1972; Schein, 1973). In line with this, Alvesson and Billing (2009:79). This researchers also stated:

"Many socially important jobs have traditionally been given a masculine flavor. And this is not only by the men but also the women themselves especially in less developed societies. Management and leadership are regularly viewed as socially constructed in masculine terms in many countries and organizations, making it difficult for a female manager to balance between being seen as a competent manager/leader and as sufficiently feminine not to be viewed as breaking with gender expectations."

Negative perceptions and verbal expressions in a society characterize the dominant male headed, extended family form. In traditional society, the status of women is considered low both in private and public arena. Men are the head of the family, and enjoy all the decision making and leadership privilege over women.

In this aspect, the informants in the study area were asked whether they are using the proverbs and sayings undermining women's management and decision making role. Majority of them responded that they use the proverbs in different contexts like when issues about a woman led institution, when questions have been raised on decisions given by a woman leader. From this we can understand that a women leader, when makes a mistake during leadership decision making is judged not as a person but as a woman even by the women themselves in most cases. That means, women in the study area themselves are contributing to the sustainability of the statuesque.

It is clear that the wide use of these proverbs reflects the unwillingness of patriarchal society, more specifically men, to accept women's equality in leadership positions and shows that they want to maintain their dominance within the society and the household. As many feminists argue, considering women incapable, incompetent and inferior to men and denying them of opportunities to take part in high status positions such as leadership merely because of sex role stereotypes will have certainly a detrimental effect on a country striving for development.

In the study area, thus, women are usually encouraged to be limited only to domestic activities and they are deemed as unable to lead a family or a community however knowledgeable they might be. It is generally believed that women lack the necessary knowledge or expertise to lead a family or a community; thus, they are not usually welcomed in leadership positions in the society. The FGD participants, when asked about the saying

"Women's knowledge eand monkeys' trail lead one to an abyss."

Most of them agreed that they either used it, agreed when others use it or they didn't oppose when said by others in different occasions.

This saying carries the message that women should not assume leadership positions as their knowledge or expertise to lead somebody was deemed unreliable. In the proverb, women's knowledge was metaphorically compared to monkeys' trail whose destination is an abyss, symbolizing a bad place where a man should never go. Thus, if one follows monkey's route, it undoubtedly takes him/her to an abyss, a place deemed worthless to go; likewise, as stated in the proverb, if one trusts women's knowledge and expertise and follows her (is led by her), he/she will end in a bad destination. Feminists object to such patriarchal society's ideology which belittles the role of women in leadership positions and argue that "women are full human beings" capable of leading their family, community and the country "in the full range of human activities - intellectual, political, social, sexual, spiritual and economic" (Cleage, 1983:28).

What is worse here is, most of the respondents, regardless of their educational status, have assured that they are using such proverbs to explain the context when they are dealing on managerial issues. They were asked whether they are using the proverbs at official and public conversations like meetings, trainings and panels. They responded that they only use the sayings and preserves during informal peer conversations. It is clear that the private and informal communications are more natural and worthy believing than the formal ones.

Implied in the proverb is that women are poor administrators when compared to men, that is to say men are wiser and better skilled in management or administration. The assumption that women are not well-suited when compared to men for leadership roles is also reflected in the sayings. Again the fact that leadership is considered as a masculine concept among the local community it is also reflected in the verbal expressions.

The society expects a woman to be caring, sensitive and compassionate; therefore, becoming autocratic and aggressive towards others is considered as violating social norms, and people find it difficult to accept a woman who displays such kind of leadership styles that are usually associated with men. According to Riger (2000:110), "People tend to devalue women who act autocratically relative to the evaluation of their male counterparts; [a woman] who uses an authoritative leadership style violate people's belief that a woman should be interpersonally oriented and sensitive."

In line with this, Alvesson and Billing (2009:63) noted "For a woman to become a top manager, it is then necessary to transcend the normative (ideas about) women's roles because of the incompatibility between management and what is stereotypically ascribed to women".

Apart from these proverbs, there are also a number of expressions through which the society inculcates the youth to consider leadership as a sole role of men. In one way or another, there are stories that tend to perpetuate the notion that women are not good leaders when compared to men; it portrays women as if they lack the required knowledge and skill to assume leadership positions and strengthens the traditional sex role stereotypes that favours men in administrative positions. Along the lines of this societal perception, Psychoanalytic feminists argue that early infantile childhood experiences are the cause of society's privileging things "masculine" over things "feminine" (Tong, 2009).

Feminists strongly object stereotypes that diminish the status of women in the society and patriarchal views that deny the equality of men and women on mere subjective basis. Liberal feminists, for example, argue that "Together, women and men might be able to

develop the kind of social values, leadership styles, and institutional structures needed to permit both sexes to achieve fulfillment in the public and private world alike"(Tong, 2009:30).

Generally, in traditional society, the business of managing the family and leading a country was predominantly perceived as a man's role. The expressions and attitudes characterize men as better chiefs, kings, managers, councilors, and householders for the most part; on the other hand, they mainly characterize women as poor, dependent, inefficient and incompetent leaders with respect to leadership or administration. A child brought up being inculcated with such kind of perceptions and proverbs might develop the general feeling that women are unfit for leadership positions at all levels, from the family and community to the national and international levels. In short, most of the sayings and proverbs selected for analysis here strengthen and perpetuate the patriarchal society's sex role stereotype that considers women as inappropriate for leadership roles when compared to men. Seen from a feminist perspective, the verbal expressions discussed in this chapter witness that women in the society have been maltreated by men to the extent they take it for granted as they are succumbed to patriarchal ideology and other related social norms.

The stories and proverbs mentioned above indicate that the prevailing style in decision-making among the community seems to be of masculine quality. In the society, when decision making is required, there is a trend to think of a man and a tendency to alienate a woman. Feminists object to this kind of prejudice towards women and strive to eliminate factors that contribute to the continued systemic subordination of women in a society. Particularly liberal feminists contend that gender prejudice is based around individual ignorance, and hence advocate education as a valuable tool to combat discrimination that results from it (ignorance). Apart from this, as stated in 'A Community Training Manual' (2007:64) prepared by UNDP under the title of "Indigenous Women and Decision Making", women's lack of exposure and the burden of household chores they are

usually preoccupied with are considered as important factors for the relegation of women in decision making in their society.

As we can see from the UNDP expression, it clear that education has been considered as a vital tool to improve women's understanding and attitude towards gender role separation and then to achieve gender equity.

But, in contrary to that, the results from both the FGDs and the quantitative data of this study didn't support enough this explanation. As we can see from the questionnaire responses, the results of multiple regression shows that all grade 10, diploma and first degree didn't show a significant influence on the respondents' gender role attitude. Even though more research is needed, this may indicate us the failure in our educational system in terms of influencing the way we think and view things.

Similar to this, the results from the FGD also show that the women regardless of their educational status have agreed in most of the traditional beliefs transited by the oral sayings and proverbs of the community in relation to gender role separation. This is an indication that much has to be done in the educational system of the country. The different trainings and conferences given by the government and NGOs to empower women are also among the areas to be re considered.

5.2. Age of women and their attitude on gender role

One of the variables of the research was age of women. As we have seen from the quantitative data, multiple regression results have ensured that age do not have an effect on the women's gender role attitude.

During the FGDs, the researcher found some members of age group 18-29 (3 women out of 10) debating the statuesque. They asserted that they are courageous to make decision on family and public affairs as well as they do not hesitate to use the chance of being leaders at any level. Some of their statements are:

I believe I can equally decide on family spending and I am doing that.

I believe I can be a manager and make decisions as men do.

These statements are indicators of the women's courage to overhaul the statuesque and they have a better attitude towards their gender in terms of the role can have among the society. But, being insignificant in number, it is difficult to conclude that age is a predictor of gender role attitude. The rest of age group members including most of the members of this age group (the 18-29 age group) have asserted that they are not in a position to break the statuesque related to gender roles.

Women were asked questions designed to cover the cultural vehicles such as sayings and proverbs that promote the patriarchal ideology and legitimize the traditional role of men and women in decision making and leader ship roles in the household and public arenas. These are:

"A man who discusses with a woman is like someone who shares his idea with air"

"A man who discusses with a woman is like someone who leans on air"

As the sayings indicate, a man is not required to discuss with his wife so as to take action or make a decision on important matters in the society. The proverbs are used in a context where a person wants to express women's untrustworthiness especially on matters that require confidentiality before taking action or making decisions. Such kinds of proverbs are believed to have a potential impact on the target audience in keeping the status quo prevailing in the society with respect to involving women in decision making. In general, the proverbs reveal the status ascribed to women in the patriarchal society on issues that require secrecy in decision making.

The respondents stand in these expressions is in some way different from their stand to other   preserves presented to them. The expression related to confidentiality was area of argument during the discussion. Many of the women from all age categories argued that women are better in the area of confidentiality than men. Some of them explained that men

are confidential only for their own secrets. But, in keeping others or friends secrets, women are better than men. So, the women stressed that their leadership ability cannot be undermined in terms of confidentiality.

In traditional society, the mother has usually no voice to allow or forbid the marriage of her daughter. Most of the respondents argued that trend that the father along with other elders makes decisions on issues related to marriage without involving the mother is not bad. A girl who does have a father, is relatively advantageous in terms of not being harassed and has better chance of being asked for marriage formally and respectfully. This is clearly reflected in the proverb that the society uses in its daily communication.

"The girl who has a father, the discussion is at home, and the fatherless outside."

This proverb is used in a context where people talk about marriage and is usually forwarded as a piece of advice to encourage a boy to abduct the girl than go through the formal marriage process (in case the girl has no father). In the proverb, one can easily see how the society perceives women and treat young girls who have no father. The proverb considers women as powerless creatures who entirely depend on men to live peacefully in the community.

Even though abduction is rare case in towns, the case is evident even there in the form of different ways of harassment. Men easily tend to harass a girl who has not a father than a girl who has considering her relatively helpless. The informants of the study have agreed on the point that a father is more important to ensure their daughters' respect and honor and security than themselves as mothers. In ensuring this, the following statements have been frequently mentioned by the FGD participants:

I accept the fact that people must go to the father than to me for a final decision of our daughter's engagement in the case we the parents are not together.

I didn't believe I can protect our daughter from any mess but I believe the father can do.

These statements are indicators of the women's belief and attitude towards gender role. From the responses we can understand also it is not only the men suppressing the women not have outdoor and public roles in the society but also the women themselves are still promoting the men for such roles. Which means, the awareness creation efforts on gender issues by the government and other organizations to bring about attitudinal change are less effective in the administrative zone.

In general, in a patriarchal society, the decision making role at home and in major socio-cultural affairs is usually left to men; it is up to the women to be abided by the decisions set by men. But, much was expected from the women to tackle such traditional beliefs being equipped with the necessary knowledge and attitude towards the statuesque of gender role separation. The society believes that a woman's place is in the home and that she has a very specific set of tasks contrary to a man who is seen as the 'natural' head of the family being endowed with the right to make decisions on family and community affairs.

The experts working on gender affairs involved in an interview have reported that attempts are being made to increase women participation in activities participation in leadership position on a one-to-five team based organization, various income generating activities and command posts organized at kebele level. But, still the required attitudinal change towards gender roles is not yet achieved.

One interesting finding from the FGD conducted with zonal leaders and experts working in women gender affairs is that the informants asserted that there is no problem in both awareness and the attitude of the women regarding gender role separation. During the discussion, all of respondents believe that there is no problem concerning awareness as many trainings and different awareness creation activities are held. They stated also that attitudinal change is developing well as a result of the awareness creation activities from different bodies. But, this is different from what was found from the women themselves during the FGDs as discussed above and the findings from the quantitative data analysis.

During FGD one participant asserted that the attitudinal problem but not awareness is so serious in the women working in the government offices. Even though the women have the concept of gender equity, they are less courageous to challenge the statuesque. That is, husbands always claim that they should take the upper hand. Equally, wives believe that they are inferior to husbands. There is also a tendency by males to use religion as a means to exercise their authority over females. This is due to the low level of emphasis given in the areas to promote gender awareness level of both males and females.

Another female participant has clearly indicated how husbands abuse religious principles. She said that the Sharia law allows a male to marry up to four wives provided that he has adequate wealth to manage the family fairly. Some of the practices, such as, practicing marriage with the sister-in-law after the death of her husband is not religiously rooted. It is rather traditional practice that prevailed for years. However, this type of marriage has created problem on women regarding land ownership. That is, when the land ownership registration took place only one of the wives is registered. This implies that the rest of wives will be deprived of land ownership.

Another important experience obtained from the FGD discussion (though not widely practiced) is that women are encouraged to claim leadership in development teams and one-to-five teams. Those who perform in these levels are transferred to higher positions. Besides, training is given to enhance their leadership capacity.

As to the emphasis given by the leadership to gender issues, the FGD result revealed that the role of the leadership to realize gender mainstreaming is a sort of lip service and for the sake of report. That is why even women at government offices are showing inadequate level of attitudinal change in terms of gender role divisions according to the discussants.

The FGD discussants have pointed out that despite the fact that several awareness creation forums are put in place, it is difficult to conclude that adequate awareness is achieved among the employees. Especially, males' gender awareness is below what is

supposed to be. As a result, they are creating burden/problem on their wives to attend meetings and to participate in income generating activities. The same person outlined that there is also a problem in the participants of the training. That is, the same people are selected to usually participate in awareness creation forums. As a result, it was found difficult to extend awareness to the wider population so that women's attitude towards gender role can improve.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 Conclusions

Even though a great deal of interventions have been done to materialize gender equality in the zone in particular and the region in general, when the achievements are measured in terms of gender role attitude dimensions expected from the women, they fall short of the standards in all criteria set for gender role attitude.

The study attempted specifically to understand how gender is constructed among the participants and the prevailing perceptions and attitudes to perpetuate the traditional gender based division of labor in the society with respect to productive, reproductive, decision making, leadership and protective roles.

Even in the women working in government offices level, being educated, a woman's place is normally perceived to be in the home as wife and mother doing monotonous household chores while the man's place is perceived to be in the public sphere being engaged in works to be performed out of the door (outdoor activities).

Women do the bulk of the work in and out of the home. They work equally with the men at office and latter at home without the participation of the men believing that it is normal. Indeed, the researcher's own experience witnesses that many women at different educational level are internally accepting the roles and defending their roles as they are normal.

Moreover, the society expects women to be the primary nurturers in the family and the main caretakers of children whereas men are normally expected to protect the family from danger, be involved in more productive activities, and manage the family by assuming leadership roles and the likes. Thus, the gender system reflected in the perceptions seem asymmetrical, favouring and glorifying men over women in decision making and leadership roles. The society, as reflected in the various expressions accords the highest status and esteem to men rather than women. The expressions also assert that women should not be extolled whatever they do and however generous they may be.

Some of the women respondents responded that they do not want their husband to take roles in the kitchen during their explanations of the proverbs presented to them when FGDs were held. This is an indication of how the women even being educated are attitudinally unwilling to challenge the statuesque.

Many expressions and attitudes towards women clearly reflect the traditional gender based division of labour in the society and the belief systems noticeable in these expressions still remain almost the same till today.

In particular, the attitudes of women employees themselves attest to the age old belief that women lack the physical and mental strength required to hold positions of authority and leadership in their society. Greater status and power are conferred to men than to women. Hence, many expressions are deeply gendered in a manner unfavorable to women and the women officials in the study area are either sharing or not challenging the message in sayings according to their responses to the questionnaire and FGDs.

The perceptions of the women themselves which focus on men and women have been used to enshrine the values of patriarchy and diminish and disregard feminine qualities in general and women's role in particular. Thus it can be said that the patriarchal ideology prevalent in the expressions still used to justify and maintain the subordinate status of women in the society. It has been found out that the beliefs dictate women in the community to be dutiful, helpful, kind, and compassionate. In many attitudes, women are usually expected to play roles deemed to be home bounded even by the women themselves.

It has been found out that verbal expressions are embedded with images that primarily urge men and women to conform to well-established behavioral norms, emphasizing virtues such as docility, kindness and generosity for women, and aggression, trustworthiness and courage for men. The attitude or perception of the community towards men as reflected on the ground in the society is highly influencing the women which mean the efforts made by the educational system and different women empowerment activities are less fruitful in helping the women develop appropriate gender role attitude.

The analysis and interpretation made so far revealed that the attitude of the women officials towards the traditional gender role separation is insignificantly far from that of the community. Regardless of the case of some women respondents holding master's degree, the rest were in favor of glorifying the roles of men in the society so that attitudinal change in the women government officials is insufficient.

6.2 Recommendations

In an attempt to examine the attitudes determining gender role, it has been found out that the gender role attitude of women in the study area is found to be more of pro traditional values of the community which undermines the role of women in the areas where men are believed to be favorable such as leader ship and decision making at different levels of administration. This is clear that it is due to the unfair treatment between men and women for a long period of time by the patriarchal society; they have been relegated to lower positions in social, economic and political affairs mainly because of the ingrained gender stereotypes and patriarchal structures that gives priority and value to men. So, some key recommendations have been presented to the respective bodies as follows:

Schools:

So, the educational system and the schools have to plan and do their best in changing the women's attitudes towards the harmful gender role attitude. This can be done through the formal educational process as well as through different school activities which are given in line with the formal curriculum process. Co-curricular activities for example are helpful tools to help female students develop adequate gender role attitude during their school time. When this done, it is clear that women working at different level of public offices can have the right attitude towards gender role which gear them towards readiness to compete with the men in different aspects of roles.

The administrative zone:

The other thing is, the government should work hard in bringing to the front the women in different levels of public administrative roles. The success of those women who take the

charge of any role, especially administrative role may motivate the rest of the women to take charge of any power and any role regardless of their gender. Of course, there are attempts in this aspect in the last above 20 years in Ethiopia. But, as we can see from the results of this study, there is a short coming in the effectiveness of the programs designed for gender related goals.

Government and Organizations working on gender affairs:

Still we need to look at the trainings given by the government and different NGOs to creat awareness and empower women. As it has been mentioned by the zonal experts and leaders working in gender related affaires during the focused group discussion, such trainings are less effective in the study area. Among the reasons mentioned for the failure of the trainings are; less concern of the officials managing the activities in heartly handling them in a way they can bring about the required change. Rather, programs are run mostly for the sake of reporting and then generating additional funds. When we look at the other problem, mostly, the same attendants are selected for the training sessions. Trainings are not assessed for the impact on the women after the sessions are held; but, short term out puts like the active involvement of the attendants is the main measures of effectiveness of the program. So, government and other stake holders should change the assessment method of the programs related to women empowerment which means, they have to focus on the attitudinal change of the women rather than quantitative results of the training.

Zonal office of women and children affairs:

Government offices working in gender issues particularly the children and women affairs office should work clothe to the schools so as to help women at educational institutions such as universities develop the appropriate attitude towards gender role. This can help the women to

compete well and courageously for any role and have the winning attitude. They have to try to influence also the curriculum development of the nation so that the curriculum can incorporate Special plans and activities that can help women students acquire the positive gender role attitude.

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Appendix I- Gender role attitude Scale

Dear informants, I would like to thank you for your contribution for this study completing the Questionnaire. Then, I want to make you aware that this questionnaire is presented to you as a four scale questionnaire as it has been indicated below. The questionnaire has two parts. Part one is about your personal information about your age and educational status. You are required fill part one before going to part two. You are not obliged to fill any of the questionnaires you do not want to. For the age and educational status, please put "X" in the boxes. And for the questionnaires put "X" under the level of your agreement in the questionnaires table.

Part 1: Demographic data:

Age: 18-29years ☐   **30-45years** ☐   **46-65years** ☐

Educational status:10th /12ᵗʰ ☐   **diploma** ☐   **first degree** ☐   **masters** ☐

Part 2: Gender role attitude questionnaire

Scale: Strongly Disagree (SD) Disagree (D) Agree (A) stronglyagree (SA)

No.	Questionnaire	1	2	3	4
1	The responsibility of taking care of infants should be equally divided between parents, irrespective of their gender.				
2	The wife should have primary responsibility for child care				
3	Boys should be encouraged to do things that boys usually do and girls should be encouraged to do things that girls usually do.				
4	Boys and girls should be encouraged to do the same 5things.				
5	Boys should be encouraged to do things that girls usually do and girls should be encouraged to do things that boys usually do				
6	There should be special quotas for women in government jobs.				
7	School teachers should devote more effort to encouraging girls in science and math than they devote to boys.				
8	Schoolteachers should encourage girls and boys equally in science and math				
9	Schoolteachers should devote more effort to encouraging boys in science and math than they devote to girls.				
10	Schoolteachers should devote more effort to encouraging girls in English, social studies, and languages than they devote to boys.				

11	Schoolteachers should treat encourage girls and boys equally in English, social studies, and languages				
12	Schoolteachers should devote more effort to encouraging boys in English, social studies, and languages than they devote to girls.				
13	Laws regarding sexual harassment and rape should be made much more favorable to women. .				
14	There should be no differential dress codes for men and women at workplaces, for example, codes saying that women must wear skirts.				
15	Husbands and wives should share equally in housework such as cooking, washing dishes, and housecleaning.				
16	The husband and wife should have equal responsibility to contribute to the family income by working.				
17	The husband should have primary responsibility for contributing to the family income by working				
18	Governments and hospitals should provide more health care facilities for men than for women.				
19	Governments and hospitals should provide equal health care facilities for men and women.				
20	Governments and hospitals should provide more health care facilities for women than for men.				
21	Husbands and wives should have equal roles in decisions about investments.				
22	Husbands and wives should have equal roles in decisions about where to live.				
23	Fathers and mothers should be treated equally by the law in child custody cases. It should be the parent's circumstances that matter, not the parent's gender.				
24	Men should give up their seat to women on the train or bus.				
25	More men should go into nursing and elementary-school teaching.				
26	Medicine is a more appropriate career for a woman than engineering.				
27	Men should not think badly of women who ask them for a date.				

28	Virginity is more desirable in a woman than in a man.				
29	In relationships between men and women, disloyalty should be equally censured for women and men.				
30	Marriage partners should be about equally well educated.				
31	Husbands should be better educated than their wives.				
32	Both parents should have equal say in the decision to have a child.				
34	Men should have more say in the decision about whether to have a child.				
35	Women should have more say in the decision about whether to have a child.				
36	Men and women are naturally interested in different topics for conversation				

Source: (Lewis, 2005)

Appendix II- Focused group discussion questions

1. Did you ever use the following oral sayings during conversations?

2. Do you agree with the message carried by these oral sayings?

3. If you agree with the massage of the sayings, how do you rationalize it?

   a. A man who discusseswith a woman is like someone who shares his idea with air

   b. A man whodiscusses with a woman is like someone who leans on air

   c. Women's knowledge and monkeys' trail lead one to an abyss.

   d. However knowledgeable awoman may be, the final decision rests on a man

   e. Women do not know making decisions

   f. The last decision and a homesteadbelong to a man

   g. Women's power is behind a salon/in a kitchen

   h. Women never govern but men do

   i. A house administered by a woman has no respect

   j. Women's administration leaves the gate of the pen closed for the whole day

   k. A man administered by a wife won't stay a night in the neighborhood