

SEX-ROLE STEREOTYPICAL ATTITUDES OF THE SOCIETY TOWARDS FEMALES AS LEADERS

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ABSTRACT:

This study attempted to investigate the existing attitudes of the society towards females as leaders, and to examine whether there were differences in the sex-role stereotypical attitudes of the society towards females as leaders among various religious, educational, age, and sex groups. Five hundred and two individuals were taken randomly from Bahir Dar, Dessie, and Gonder town to fill out questionnaires. Moreover, interviews were conducted with 20 individuals to get their views on women's roles in leadership positions and decision-making situations. MANOVA, χ^2 , t-test, and multiple regression analyses were employed in the analyses of the results. The results obtained portrayed that the society holds stereotyped attitudes towards females' role in leadership. That is, the society does not regard females as efficient and appropriate for leadership. Significant variations were not found among the subjects on those attributes treated in this study. The society also seemed to favor the traditional leadership roles

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This study is part of a Master's Thesis completed in 1991. The author is most indebted to Dr. Habtamu Wondimu for his constructive suggestions in the course of this study.

of males. While females were considered intolerant, inconsistent, fearful, and ineffective as leaders; males were reckoned by the society as effective leaders, appropriate for leadership positions, and having physical vigor and strength that are required by leadership positions. Furthermore, the society seem to comply to the social norms and accepted the messages conveyed by stereotypical proverbs that underestimated women's roles and activities as well as their capacity to lead and to make decisions. Finally, recommendations are forwarded.

INTRODUCTION

Historically, assuming leadership positions has been conceived of as a sole province of the concept of masculinity. Until very recently, women were not given opportunities to become leaders. Such conceptualization of leadership as the province of masculinity has been in practice because of the nature of the workplaces and organizational atmospheres that reflected traditionally masculine values of competition, aggression, and achievement (Zellman, 1976). As a result, men and women value traits and activities of leadership that are traditionally associated with masculinity (Spence & Hemlreich, 1972). This indicated that "stereotypically masculine [aspects of] behavior characterize leadership and that stereotypically feminine traits are devalued" (Cann & Siegfried, 1987:401). In this regard, women's possibility of assuming leadership and managerial positions seem to be confounded by sex -role stereotypes.

As reviewed and concluded by Fitzgerald & Betz (1983: 127), the number of women who get into masculine-oriented occupations, specifically in managerial positions, is limited because it is presupposed that "... they lacked the drive, aggressiveness, and leadership ability required for success."

Researchers, who investigated the effect of sex-role-sensitive stereotypical attitudes on female's assumption of leadership positions, reported that the society as a whole seems to have unfavorable attitudes towards women (Rice, Bender, & Vitters, 1980; Stevens & DeNisi, 1980; Rosen & Jerdee, 1973; Broverman and et al. 1972; Schein, 1973; and, Schein, 1975). Besides, Fitzgerald & Betz (1983: 130), in their polemical article, posited that

although there are no clear-cut sex differences in management style, both supervisors and subordinates may believe that there should be such differences These beliefs can be detrimental to women's career adjustment because they may affect both evaluations and effectiveness of women's leadership efforts.

As thoroughly expounded in this statement, albeit their ability to lead as their male counterparts do, the females are judged inferior and incapable of leadership merely on subjective basis. The root cause for such negative attitudes may therefore be that of the society's stereotypical attitudes pertaining to sex role. Fitzgerald & Betz (1983) further argued that there are attitudinal

biases that hampered the achievements, mobility, advancement, satisfaction, and career adjustment of women in masculine-dominated occupations.

Kann (1988: 488) stated that women "...choose from a narrow range of occupations [that are low in status] and end up in poorly paid jobs...." He goes on to say that even when they are given equal opportunities to learn and get "... the necessary professional qualifications they tend not to reach the higher echelons of the profession"(p.489). Thus one can ask why? Probably it could be because of the effect of sex role stereotypical attitudes of the society that might have deterred them from seeking high ranked positions. Therefore this study investigates such effects, if any.

Statement of the Problem

Apart from the biological variations that differentiate the female from the male, there are psychosocial facets of the society that make boundaries for behavior manifestations that are considered appropriate for each sex. These psychosocial pressures would directly or indirectly dictate every sex member of the society to act according to its rules and regulations. The community spells out some of the rules and regulations clearly in black and white and their effect would be direct on the behavior of its members. However, others remain latent whose influences are not explicitly comprehended by members of a society, among other things are gender-role stereotypes.

Every society has its own stereotypical behavior patterns where the males and females are expected to follow. By definition, "**Stereotypes** are cognitive

beliefs that associate groups of people with certain types of characteristics”(Brehm & Kassin, 1990: 146). They begin to influence the behavioral and personality developments of individuals from early years of life. For example, Levine (1965) indicates that the socialization processes of the Amhara culture is strong enough to inculcate the gender role stereotypes in children beginning in the early period of childhood. He said that children are required to do what they are told without any questioning, specially girls. The role of parents and elders is the kernel of children's personality, behavior as well as cognitive developmental patterns (Bourdeau, Sennott & Wilson, 1986).

Similarly, Derlega and Janda (1986) said that in the first few years of life individuals begin to label themselves as males and females. When children reach preschool years (on the average 3 1/2 years), they evince strong preferences for gender-stereotyped activities. As a consequence, male and female children start to assume different responsibilities and play varied roles at early years of age.

The ways male and female children are treated and brought up in the family constellation, and the labels they receive from the society, only because they are males and females, color their conceptions and perceptions of themselves. Accordingly, Frieze et al. (1978) showed that men tend to overestimate their abilities while women tend to underestimate their abilities, although men and women may be equal in their abilities (as cited by Derlega and Janda, 1986). Derlega & Janda further maintained, "Sex role stereotypes do not reflect actual differences in ability and behavior between men and women. They often affect how individuals view themselves and how they relate to other peoples, as well

as other areas of human behavior" (p.113). Mostly, in their society men are considered efficient, competent, and successful while women are perceived as inadequate, incompetent, and inefficient in some situations - specially in leadership activities (Rosen, 1989).

If we take the case of our culture, there are many sayings (or proverbs) that reflect the inability of females to play leadership roles or to exercise other decision-making situations. Among the sayings that belittle females include the following:

“ሴት ብታውቅ *Set bettawek*
በወንድ ያልቅ *bawand yalek.*”

As translated into English by Seyoum, this means, "however knowledgeable a woman may be the final decision rests with a man."

“ሴት ልጅ በግጅት *Set lej bamajat*
ወንድ ልጅ በችሎት *Waned lej bachelot.*”

which signifies "Woman's place is in the kitchen, while that of a man's is the court of law" (Seyoum, 1986: 9).

The above proverbs will probably have profound and enduring impediments to the social and psychological developments of women. These culture-based stereotypes might have compelled women to evade high-status careers, particularly that of leadership, and their number happened to be marginal in such activity.

Generally speaking, the gender-role stereotypes and socialization processes were found to be indicative of the existence of discrimination against sex role

and occupational stereotypes in a culture (Adkinson, 1981). Adkinson maintained that since " ... management [is] stereotyped as a masculine area ... [c]ommunities do not accept women in leadership positions, [and] decision makers will not recruit and hire women for managerial positions ..." (pp. 313-314).

Dowling (1981), cited in Dembo (1994), discusses that women have not entirely freed themselves from the effects of societal gender-role stereotypes. She indicated that female and male children are still treated differently in the socialization processes as well as in ways of interaction in their families and the society at large. Accordingly, "girls ... are trained *into* dependency, while boys are trained out of it" (Dowling quoted in Dembo, 1994: 447). Haavio-Mannila (1972) also reported that although men and women showed an egalitarian (androgynous) gender-role orientation in many social activities, both were found reluctant to be supervised by a woman leader.

A study reported by UNDP (1993: 25&28) indicated that,

Even though [women] make up half the adult population, and often contribute much more than their share to society, inside and outside the home, they are frequently excluded from positions of power Even when laws change, many old values and prejudices persist...thus, working women for example, even when they prove themselves better, are not given equal treatment.

As can be understood from this report there are differences between men and women with regard to assuming high status positions. In our country, a similar report made by the Women's Affairs Section (PMOWAS, 1993) of the Prime Minister's Office stated that women's number is very minimal in high status positions including leadership as compared to men. One may ask the reasons that women remained very small in number in leadership position. Although one cannot overlook the importance of biological differences between males and females; the concomitant social pressures that set forth varied roles for the two sexes seem to widen the gaps of the differences. As has been discussed earlier, although education seems to bring about changes in societal perceptions of sex roles, this does not seem to be true in the case of leadership roles (Haavio-Mannila, 1972; & Broverman et al. 1972). Besides, Lerner & Spanier (1980: 371) concluded that "Not only is there evidence that sex role stereotypes are fairly consistent across the sex, age, and educational levels within society, but there is also evidence for considerable cross - cultural consistency in sex - role stereotypes." These scholars further stated that "... a social stereotype is relatively resistant to change, and as such, may become accepted as always true in a given society" (p. 368).

Fundamentally, stereotypical attitudes of men and women towards the sex of a leader have been the focus of attention for many researchers outside Ethiopia (e.g., McMillan, 1975; O'Connell, 1980; Rosen & Jerdee, 1975; Schein, 1975; Gordon & Hall, 1974; Haccoun, Haccoun, & Sallay, 1978; Smith, Morrison, & Wolf, 1994). Some researchers reported a changing conception of gender-role stereotypes among men and women (e.g., Levine & Crumrine, 1975). In

contrast, others pointed out that even college education does not bring a significant change in students' gender-role stereotypical perspectives (Smith, Morrison & Wolf, 1994; Astin and Kent, 1983). At present the Ethiopian government is making some efforts in assigning women in different leadership positions.

However, albeit such efforts, there are no studies that have ever been done in our country, specially in the area where this study is conducted, at least to the knowledge of this researcher, that reveal changes in stereotypical attitudes of the society towards female as leaders. Only one study on women's participation in educational administration in Ethiopia was recently completed (Ababayehu, 1995). His study showed the effects of stereotypes on women and men's aspiration for leadership position. He indicated that women had low level of aspiration for the position. Thus, this study attempts to investigate sex role stereotypical attitudes of the society as major contributing and crucial factors that could limit the number of female leaders to the minimum.

Hence, with the belief that this research can provide some information on the issue raised, the following leading research questions are formulated.

- 1) What are the attitudes of the society towards females as leaders?
- 2) Are there sex-role stereotype attitudinal differences towards females as leaders among various religious groups?
- 3) Are there sex-role stereotypical attitude variations towards females as leaders between males and females?
- 4) Is there variation in the attitudes of the society towards females as leaders due to differences in educational level and variation in age?

Significance of the Study

A country will not successfully achieve its development focusing only on half the population (males) and leaving aside the other half (females). Considering women incapable, incompetent, and inferior to men and denying them of opportunities to take part in socioeconomic endeavors, specially in high status positions such as leadership, will undoubtedly have a detrimental effect on a country striving for development.

It is a global fact that women are underrepresented subjects in administrative and managerial jobs and are thus excluded from decision-making positions. At this point, it looks proper to pose the question, "Cannot women decide on sociopolitical, economic, and other areas of activities in their country?" To answer this and other similar questions, searching for obstacles that hampered women from participating in such positions is of paramount importance. The reasons should be succinctly identified. To take a measure that is far from haphazard and impromptu planning regarding recruitment and placement of women, research undertakings like this could be helpful. In addition, this study could be beneficial to women and men in making them aware of the subtle influences of stereotypes which could have rendered the number of female leaders minimal so that both can take initiating measures that could facilitate the actualization and utilization of women's endowed intellectual potentials. Besides, this research may also make its own modest contributions to policy makers and other concerned bodies in setting forth non-sex-biased promotional strategies and other pertinent measures that could minimize, if not avoid, the impinging effects of stereotypes.

The participation of women in different sectors of the social strata may play a major role in improving the impoverished living conditions of women and the family as a whole.

REVIEW OF RELATED LITERATURE

Developing a Sense of Self and Independence

Many psychologists agree that children's sense of self and independence take root at early formative years of life in their interactions with parents and significant others (e.g., Freud, 1933; Erikson, 1958; both cited in Poduska, 1980). According to Hurlock (1980), of the tremendous environmental variables that can shape the personality and behavior developments of children, parental attitudes toward them as well as the quality of treatment and type of discipline parents employ in raising their children have been found as crucial elements. One surprising and very interesting study reported by Derlega and Janda (1986) elucidated how parents view their children differently from the time of birth merely because of their sexes. The study indicated that parents were interviewed on the day of a child's birth.

The parents reported that daughters are softer, weaker, smaller, fine featured, more awkward, more inattentive, prettier, and more delicate than sons whereas the latter were viewed as firmer, better coordinated, more alert, hardier, and stronger than the former. The researchers were so surprised that these labels were given to the babies without significant variations in physical features like

weight, average length, heart rate, muscle tone, color of newborns, or flexibility and irritability.

From the reports regarding their views on children, we can say that what parents speak about children were only their own mental images that they developed from the perception of society concerning the two sexes. Thus, these presumptions about children go on and become intensified as they grow older and as individuality widens.

Individuals carry with them a sense of who they are and what makes them different from others. Bandura (1977), in this regard, suggested that a person's sense of competence develops by observing others that he/she considers similar to him/her. That is, the sense of self-efficacy is developed by observing the successes or failures of other people. Though it seems difficult to attribute every pattern of behavior to the result of modeling, one can suggest that the socio-psychological aspects of the society would undoubtedly cast a very great deal of pressures on every phase and features of development. They attach to themselves the labels assigned to them by the society and thereby develop a sense of identity.

Santrock & Yussen (1989) maintained that the formation of identity will enable one to feel secure because of the knowledge that such identity remains stable. Once a sense of self, be it imagined or real, is established in the individual, it serves as an energizing force (motivation) in life. It could be reasoned that every individual, at a normal condition, endeavors to tackle a problem based on his/her sense of self.

Similarly, other researchers have stated that early socialization process by parents has impact on development variations in behavior and personalities of children. Since children begin to identify themselves with parents of the same sex and use objects used by these parents, the concept of sex role stereotyping will be inculcated in their minds that cannot easily be erased as they grow older (Boudreau, Sennott & Wilson, 1986; Gilligan, 1982).

The Development of Sex Role Stereotypes

As discussed in the previous section, early home and social experiences play a great deal of role in the development of self and independence of children. Thus, children begin to sex-typing themselves, what roles they should play that are considered appropriate for their sexes, and assume responsibilities corresponding to their sexes. In short, they are learning sex-role stereotypes.

Huston (1983), cited in Derlega & Janda, (1986), summarized three mechanisms that are suggested to explain how children learn sex roles. They were 1) imitation and observation, 2) reinforcement, and 3) self-socialization, that is identification.

As learning theorists (e.g. Bandura, 1977) have argued that children learn sex-typed behavior through observation and imitation of the behavior of adults or other models of the same sex. Since children, consciously or unconsciously, identify themselves with like-sexed adults, they prefer to act in ways similar to their model. On the other hand, McCandless (1970), as cited by Lerner and

Spanier (1980), contended that what is important in the acquisition of a particular behavior is reward. He goes on to say that:

'[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...'(Lerner and Spanier, 1980:365-6).

According to McCandless, such variation in rewarding boys and girls for different behavioral exhibitions would lead them to behave in different ways. Boys and girls are expected to play roles that are considered appropriate for their own sexes. McCandless, citing Dowan and Adelson (1966), indicated that adolescent boys were highly vocationally oriented while adolescent girls were markedly unclear about career plans. In sum, the rewarding mechanisms of parents and significant others to the type of activity and role children play are found to be, implicitly or explicitly, major variables that could intensify children's sense of self and independence.

Besides these two situations that encourage sex-role development in children, another equally relevant and worthwhile factor is identification. Poduska (1980) stated that children identify with whom they consider individuals similar to them. The male child attaches himself more than the girl to his father because of their identical sex, and the girl to her mother. In one study,

surprising findings have been reported. Regarding the role of mothers on their daughters' behavioral development, Ruth, (1985:266) stated that "Mothers play a special, sometimes crucial, role in the psychology of women as the original source of nourishment, ... and gender identification."

Generally, social pressures, especially those of parents, rather than natural endowments are, in large degree, at the center of sex-role fostering. Many researchers displayed that the young child's ability to internalize those values, social standards and many other behavior patterns that are accepted and approved by the society rest heavily on the socialization processes undertaken by parents (Maccoby, 1984; Kochanska & Aksan, 1995). Thus, the sex roles individuals assimilated to their sex-appropriate behavior can determine the types of occupation they choose, and the social status they aspire to reach (Feather & Simon, 1976).

Similarly, Kagan and Moss (1962), as quoted by Poduska (1980), disclosed that by the time children enter first grade, they have firm conceptions of sex role stereotypes of their culture. Poduska (1980: 284-285) presented a very intriguing conclusion about how children will seriously be affected by the traditionally-held beliefs about the sexes. He reports that "---the concepts of sex-role standards held by most children tend to be quite traditional, even when the children grew up in families where the parents do not hold traditional views of masculinity and femininity."

Sex Role Stereotypical Attitudes of the Society Towards Males and Females

In their review of the effects of societal attitudes and beliefs about women's roles and capabilities in leadership, Fitzgerald & Betz (1983: 97) noted that "... society influences girls and young women to limit their life roles and occupational options on the basis of gender alone, without regard for or interest in their unique individual capabilities and potential for development".

Generally, in many societies females and males are expected to show behavioral patterns that are considered appropriate for their sex members. Accordingly, males, as described by the sex role stereotype of the particular society, are more aggressive, forceful, analytical, independent, objective, dominant, active, logical, ambitious, adventurous, self-confident, ingenious, creative, brave, persevering; achieving, autonomous, problem solver, curious, athletic, self-respecting, competitive, rough, able to lead, and able to make decisions more easily than women, whereas females are perceived as fearful, docile, aimless, objects of scorn and ridicule, concerned with domesticities, talkative, tactful, gentle; religious, neat, quiet, dependent, emotional, sensitive, passive, humanitarian, helpful, and considerate (Haccoun et al, 1978; Broverman and et al. 1972; Lerner & Spanier, 1980; Rosen, 1989; Schein, 1975; Dembo, 1994).

Because of the stereotypical perspectives of the subordinates, male and female supervisors were treated differently (Schein, 1973, 1975; Powell & Butterfield, 1979), and these sex-role stereotypes served as causal variables for differential treatments (Rosen & Jerdee, 1973).

Researchers, who assessed the direct influence of sex-role stereotypes in the evaluation and treatment of women and male in managerial and leadership positions disclosed that individuals who have traditional sex role orientations seen to have negative attitudes and react unfavorably to female leaders (Rise, Bender, & Vitters, 1980). Similarly, Johnson (1978) claimed that a woman who violates sex role expectation would be subject to criticism by her associates. This forced both sexes to develop "... occupational stereotypes or normative views of the appropriateness of various occupations for males and females." (Fitzgerald & Betz, 1983: 96). Thus, since leadership is traditionally associated with masculinity (Hollander & Yoder, 1980), women will not have vigor to enter this male-dominated area. Coupled with this notion of leadership, Johnson (1978) further discussed that fear of being criticized and/or ostracized by her associates for the violation of sex role expectations will limit a female to exercise power strategies that coincide with traditional role expectations.

One very impressive result reported by Denmark (1993: 354) regarding the attitudes of workers toward men and women leaders revealed that among the study subjects 60% of the female respondents felt that men make better leaders than women do. Among the most recurring responses expressed by the females were:

Men are better leaders. Women tend to become too dominant and try to prove they are better or equal to men. This is because women are usually not taken as serious as men are.

As a woman, I prefer to work with men. I have a better understanding of their positions... [which is] straightforward.

Women seem to often have a chip on their shoulders, always wary of someone trying to undermine her [sic] authority, [and are] extremely competitive and suspicious, and threatened by those that are new and/or younger.

The men I've worked for have been better leaders- but then, again, it's expected of them by virtue of their being men.

I have always been more comfortable with men at work than women. Things have changed, but frankly...when men are good leaders, they are excellent. Women always have to try harder, why?'

All this indicated, Denmark suggested, that the existence of the subtle influences of gender stereotypes on women to assume leadership positions. Denmark (1993: 355) expressed his consternation because "... these views are more often held by women." Therefore, by implication, women's perception of leadership as a masculine arena will hinder them from participating in leadership positions.

In line with this point, White and et al. (1981: 559) noted that

Despite cultural changes in sex roles and the advent of the women's liberation movement, stereotypes remain strong in the general society and in business system. Children are still adopting traditional sex roles and forming career aspirations based on male-female distinction. Traditional stereotyping still

appears to be a significant part of the social conditioning process.

Broverman and et al. (1972) had also reached the same conclusion. They stated that sex role stereotypes persist to affect the behavior of both men and women regardless of the efforts exerted in media to 'unisex' individuals. Sex role stereotypes are part and parcel of the social interaction milieu. Although in many developed countries (specially western societies) much effort has been exerted to obliterate the effect of sex role stereotypes they continue to exist.

Many researchers reported that the school system has a strong contributing effect for the perpetuation of sex role stereotypes. For example, Dembo (1994: 453) stated that being unaware of how their expectations and behavior in classroom situations encourage the development and /or perpetuation of sex role stereotypes, teachers and the school community treat male and female children differently. Because of this phenomenon, "... sex role stereotyping in the classroom is often referred to as the 'hidden curriculum'." Teachers may assign boys to be monitors, encourage boys, at least unconsciously, to participate in class discussions, may use examples that may promote the development of sex role stereotypes among students, and/ or may segregate boys and girls by their sex for different activities.

In addition to schools, equally important in expanding the concept and practice of sex role stereotypes are the mass media. Often the mass media also aggrandize the effects of sex-role stereotyping on the behavioral manifestations

of the society. This is because the programs the mass media treat, present, and broadcast are part and parcel of the cultural artifacts of the society.

Sex Role Stereotypical Expressions of the Amhara People about Men and Women

In the Amhara culture there are many sayings that signify the impact of sex role stereotypes on the two sexes. These sayings may be instilled into the members of the society through its socialization of the youths. The male child receives treatment in ways that encourage self-efficiency, independence, aggressiveness, high achievement behavior and the like while the girl is mainly, if not completely, brought up in ways that she will be a good wife, thus inducing the sense of dependence. Regarding the socialization practices of the Amhara culture and their resultant effects onto the behavior of the youngsters, Levine (1965: 105) witnessed his observations as follows:

Forms of obedience and respect comprise the principal fiber of the Amhara societal fabric They are perhaps the most fundamental lessons of Amhara socialization. As soon as the child is capable of understanding he is made aware that all individuals older than he is, and all those in higher social positions, must be shown the most fastidious deference... . For girl after ten and boys after twelve the training for obedience and respect is stepped up as they come under a more constant regimen of control by parents and other elders. They are ordered to do a considerable amount of work for the household

and are expected to be at beck and call of any individual of higher status who tells them to do something. Thus they are conditioned to show automatic subservience to any figure of authority in later life, be it the family patriarch, community elder, priest, or political official.

This way of bringing up children will make them adopt familial and social expectations and norms which later dictate every move in their lives. Levine (1965) further stated that since the major socializing agents are the parents and older relatives, their impact upon the behavior of the youths is tremendously profound. This situation coupled with the negative sayings that put down on women will not be an encouraging phenomenon for them to be initiated to participate in leadership positions and decision-making practices.

The proverbs told by the society usually reflect that women are weaker than men and indicate that they are not appropriate for leadership roles and other high-status occupations. If the following proverbs are examined carefully and critically, they can illustrate the extent to which they could create psychological repercussions on both sexes.

“ወንድ የወለደ *Wend yeweledede,*
እንደ እግዚር ከበደ *-Inde igzer kebbedde,*”

Which can be translated as "one who gives birth to a son gets respect like God."

On the other hand,

“ሴት የወለደ *Set yeweledede,*
መቅ የወረደ *mek'k' yewerrede.*”

Which means, "one who gives birth to a female, goes down to hell."

The above proverbs indicate that the society seems to have negative or unfavorable attitudes towards women. Besides, there are sayings that reflect the inability of women to analyze things in their everyday lives as in the following proverb,

“ሴት ማገዶ ቢቸገራት *Set magedo bitchegrat,*
ምሰሶ ትነቅላለች *Missesso tinek'k'laletch.*" (Mekuria, 1990)-

Which means "If a woman lacks firewood, she uses the pillar of the house."

When we critically get at these sayings, most of them, if not all, put women down on the social, political, economical strata of the society. Despite their contribution to the social welfare and development of the country, they are not usually considered as significant in playing roles in leadership positions and other decision-making processes.

As charted out by the National Policy on Ethiopian Women (NPEW, 1993: 3-4):

There are very few women in professional, technical, and administrative fields.. . According to a study made in 1988, men account for 82.1 percent of those employed in private and government organizations, while women account for just 17.9 percent.. . The number of women in positions of authority is also very low.

Whether sex role stereotypes, which undermine women's competence and adequacy for the position and/or other variables, may have brought about this situation, it has remained a point of debate for the psychologists and social scientists over the last many decades. Several factors may impinge upon women's search for position. Treating all the possible variables that would influence women's attempt in seeking high-status occupations and positions is beyond the scope of this research. This study attempts to examine the effects of sex role stereotypical attitudes of the society towards females as leaders. Studies in this area are very scarce or not available in even in the country leave alone in the region.

METHODS AND PROCEDURES OF DATA COLLECTION

SUBJECTS

This study was conducted in Bahir Dar, Dessie and Gonder. The target populations of this study were both males and females who reside in these three towns. Accordingly, Kebeles 17, 7 and 3 from Bahir Dar, Kebeles 15, 11 and 1 from Dessie and Kebeles 10, 8 and 4 from Gonder were selected by drawing lots. From each town 201, 196, and 193, subjects, respectively, were selected randomly. Although the required number of subjects for the study was set to be 526, the questionnaire was administered to 590 individuals (50% from each sex) to allow attrition rate of the respondents. However, only 502 (233 females and 269 males) of them (85.08%) filled and returned 95.4% of the required number of the questionnaires. This made the two sexes non-proportional although the difference was not significant.

Before the study was conducted, the sample size was determined statistically in the following way. The power of the statistical test ($1-\beta$) was set 0.90 and the level of significance (α) to be 0.05. The expected error (Δ) was assumed to be small, that is, it was 0.20 (this is a rule of thumb according to Cohen, 1969, cited in Shavelson, 1988). Since the study involved two sexes, and was non-directional, the size of each sex was as follows:

$$\begin{aligned} N_h &= (|Z_\beta| + |Z_\alpha|)^2 / \Delta^2, \text{ where } N_h \text{ represents the number of males or females} \\ &= (|-1.28| + |1.96|)^2 / 0.20^2 \\ &= 262.44 \cong 263 \end{aligned}$$

Therefore, the total number of subjects was

$$N_t = 263 \times 2 = 526, N_t \text{ is total sample size}$$

The study included individuals above the age of eighteen years. This was done because it is beyond this age that individuals could be considered adults and will have a better concept of leadership.

VARIABLES

1. Dependent Variable: The dependent variable in this study was the stereotypical attitudes of the society towards both sexes. As corollary to this variable, the society's compliance to the messages conveyed by stereotypical proverbs was also considered in the study.

2. Independent Variables: The independent variables considered in this study were those bio-data of the respondents. These included age, sex, marital status, educational levels, work type, and religion.

A) **Age:** the age of the respondents was classified into three categories

1. "Youth" with age ranges between 18 and 30,
2. "Adult" with age ranges between 31 and 55, and
3. "Old age" with ages ≥ 56 years.

For MANOVA purposes, these age levels were coded 1, 2, and 3, respectively. However, for multiple regression analyses, the chronological years (the ages) reported by the subjects were used without changing them to other forms.

B) **Sex:** it represented male and female subjects, and codes were "0" for females, and "1" for males.

C) **Educational Level:** This factor indicated the grade level an individual attended or completed. In this case, individuals were classified into four categories: Illiterate coded as "0", Elementary (grades 1-6) coded as "1", Secondary (grades 7-12), coded as "2", and post secondary (12 + 1 and above) coded as "3". For regression analysis, the grade level individuals reported were used without transforming to other codes.

D) **Religion:** This was another variable that was taken in to account for analyses in this study. Although different types of religious denominations have been reported by the subjects, they were group under four categories: Orthodox, Protestant, Islam, and others (which included Jehovah witness, Apostolic Church believers, Catholic, and Seventh Day Adventist). In the analyses, they were coded as 1, 2, 3, and 4, respectively.

E) **Marital Status:** individuals were classified into two groups based on their marital status. Those individuals who were married or have had marital

experiences were grouped together with married ones in view of the fact that marital experiences could, in one way or the other, affect their stereotypical attitudes. Those who have never married constituted the second group. Coding were "0" for the later, and "1" for the former ones.

F) **Work Type:** to check whether work type has any thing to contribute to the variance of the stereotypical attitudes of the society, it was included in the study. Work type was classified into five categories: Student, government employed, private worker, housewife (or housemaid), and unemployed which were coded as 1, 2, 3, 4, and 5 respectively.

Marital status and work type were used only in the multiple regression analyses.

MATERIALS AND PROCEDURES

Preliminary Questionnaire

This questionnaire had two major parts. Part one dealt with collecting the general background of the respondents, whereas Part Two involved 4 close-ended questions each of which was followed by two open-ended questions. The other two questions were similar in that they demanded the respondents to decide whether the ideas the two questions presented were "true" or "false". The alternatives were so restricted to two for the following reasons: to minimize response set and to get the clear picture of those stereotypical attitudes of the society from the reasons they provide to each question. After they have decided that the statements were either true or false, they were asked why they said so. At first, the major emphasis was not on the "True - False"

responses of the respondents but on the reasons they provided. The last item asked the respondents whether they would choose man or woman if they were given the opportunity to elect their leader. Following their decisions on this item, they were asked to give reasons why they would chose either sex as their leader.

The major intent of this questionnaire was to procure stereotypes held by the society about male and female leaders helpful to develop the main questionnaire and to examine the sex-role orientations of the subjects. This preliminary questionnaire was administered to 150 subjects in the towns where the study was conducted (50 subjects from each town and 75 from each sex), but only 112 (40 females and 72 males) returned the questionnaires.

The Main Questionnaires

Two questionnaires were prepared and used in this study. The first questionnaire, known as "Scale for Stereotypical Attitudes Towards the Sex of a Leader," consisted of 50 items (25 for each sex) that were collected from the reasons given by the respondents on the preliminary questionnaire that reflect the generalized social beliefs regarding male and female leadership capacities and/or behavior. The respondents were asked to react to each item on a "True-False" alternative, where "true" response was scored as 1, and "false" response was scored as 0. In this study, getting a high score means showing traditional sex-role stereotypical attitudes. The reliability of the instrument (for the total items) as estimated by KR-20 was 0.853 (with standard error of measurement, SEM, of 3.03), 0.80 (SEM = 2.21) for stereotypical attitudes of the society

towards females as leaders, and 0.81 (SEM = 1.991) for stereotypical attitudes of the society towards males as leaders.

The major purpose of this questionnaire was to tap the attitudes of the society towards female as leaders. The implication was that the society's attitudes could indicate to some degree why women remained minuscule in their number in leadership positions. To supplement this questionnaire, another instrument known as "Agreement Scale on Stereotypical Proverbs (SP)" that included 15 proverbs widely told by the society regarding male and female positions and activities in the society was employed. The subjects were asked to judge whether the messages those proverbs convey were valid and authentic. Its purpose was to get supplementary information regarding the attitudes of the society towards females as leaders. Scoring procedure was similar to the above measure. Its reliability estimate as determined by KR-20 was found out to be 0.812 (SEM = 1.880). The questionnaires and interviews were prepared in Amharic.

Interview

Interviews consisting of 2 protocol items were conducted with 20 individuals regarding their reactions to females as leaders. Also the questionnaire was presented as interviews to those who cannot read and write.

PROCEDURE OF QUESTIONNAIRE ADMINISTRATION

The questionnaires were administered to the subjects in a door-to-door situation. The first step in the administration process was to get the consent of the subjects to fill in the questionnaires. Once the subjects were willing to fill in the questionnaire and were able to return the papers within a short time (usually 1:30 to 2:00 hours or so), the research assistants stayed there to collect the papers. When the subjects asked for more time to fill in the questionnaires, they were given two to three days. Through repeated administration experiences, the most convenient days were Saturdays and Sundays for many family members would be at home.

Generally, many of the subjects were unwilling to participate in the study because they suspected that the study had political motives.

TREATMENT OF THE DATA

After the data have been obtained via the questionnaires and interviews, different statistics were used for analysis. Two-tailed t-test was used to compare the mean scores of the subjects on those independent variables. χ^2 was used to assess the association of sex and sex-role stereotypical orientations as well as if there were significant differences in the type of orientations the subjects held regardless of their variations in those attributes. Also multivariate analysis of variance (MANOVA) was employed to examine the effects of different variables on the stereotypical attitudes of the society towards both sexes.

In addition, multiple regression analyses were used to identify the major contributing factors to the variance of the attitudes of the society towards females as leaders. This time attitudes of the society towards males as leaders and stereotypical proverbs were considered in the equation as independent variables to see their relative contributions to the attitudes of the society towards females. Descriptive statistics like means (\bar{X}) and standard deviations (SD) were also utilized. The level of significance was set at 0.05.

RESULTS AND DISCUSSION

In this part of the study results obtained through different instruments are presented and discussed. First the results of the pilot study are presented.

Results of the Pilot Study

A pilot study was conducted to probe into the general overview of the sex-role attitudes of the society towards females as leaders and to develop the main questionnaire. In the following section the major findings sought from the pilot study are presented.

Table 1: Association of sex of the respondents and sex-role stereotypical orientations

		Sex-role Stereotypical Orientation			
		Traditional	Neo-traditional	Egalitarian	Total
Sex	Male	36 (32.786)	18 (16.714)	18 (22.5)	72
	Female	15 (18.214)	8 (9.286)	17 (12.5)	40
	Total	51	26	35	112

$\chi^2 = 4.224$, $df = 2$, $p > 0.05$. Numbers in parentheses are expected values.

Table 1 provides the χ^2 value that represented the association between sex and sex-role stereotypical orientations of the society towards females as leaders. The obtained result was not significant indicating that the two sexes did not differ in their orientations. The study was further extended to examine whether or not there was a significant variation in the type of orientations the two sexes manifested. The χ^2 result portrayed that both sex groups seem to favor the traditional sex-role orientation.

Table 2: Differences in sex-role stereotypical orientations of the respondents

Traditional	Neo-traditional	Egalitarian
51 (37.333)	26 (37.333)	35 (37.333)

$\chi^2 = 8.589$, $df = 2$, $p < 0.01$. Numbers in parentheses are expected values.

Furthermore, the respondents were asked, "If you were allowed to elect a leader for your 'Kebele', institution, or organization, who would you elect: A male or a female? Why?" The responses indicated that 62.8% said male,

12.8% female, and 24.4% either male or female who can meet the **minimum** requirements that the leadership position demands.

These results also confirmed that the sex-role stereotypical orientations of the respondents to be traditional. The reasons they offered to their **responses** could be categorized under three major classifications: **Biological**, psychosocial, and religious. Some excerpts taken directly from the **responses** of the subjects and translated from Amharic into English appear below.

1) Biological category

In this category type, 18.4% males and 15.5% females have described that women are not fit to leadership position for the following reasons: by their very nature, females are preoccupied with many activities, **such as** childbearing, child nursing, and other domestic activities; and because of their biological makeup, women lack the power, physical **vigor**, and strength that are important for leadership position.

2) Psychosociological category

Almost all of the responses of the subjects were, in one way or another, related to the psychological or sociological aspects of women and men. Both men and women seem to have ingrained assumptions that put women in **sub-**positions that could impact on the behavior of both sex members. "In this

regard, 74.71% of female and 68.32% of male respondents provided the following responses:

- women lack tolerance; they are mostly emotional and do not take time to think over things;
- mostly women lack self-confidence, and usually feel inferior to men in decision-making situations;
- no matter how women are educated, they dread to make strong decisions that in turn could spoil the leadership process; and
- men are straightforward, since they have the confidence in their capabilities; they are not envious and jealous as are women.

3) Religious Category

- Since from the beginning, when God created man and woman, He made man better in his knowledge, tolerance, apprehension, and leadership ability than woman; man fits for the position of leadership. In addition, women are easily taken by simple experiences they may encounter and have difficulty making decisions.

Generally, this result was in agreement with Korabik's (1982) results which addressed that sex-role orientations was more closely related to leadership behavior of the respondents.

Results of the Main Study

As stated earlier the main objective of this study was to investigate the stereotypical attitudes of the Amhara society towards females as leaders. In the previous section, results of the pilot study revealed that the subjects seem to have traditional sex-role orientations to leadership behaviors of both sexes.

This part of the study attempted to give a broader picture of the problem. To attain the above objective, questionnaires that was developed through the pilot study, and interviews were used as the major sources of information (or data). Responses obtained via the questionnaires were analyzed by MANOVA, t-test, and multiple regression analyses in the following section.

The results from the MANOVA indicated that none of the main and interaction effects were significant. All the variables taken into consideration did not show any effect on the dependent variable; namely, the attitudes of the society. This revealed that individuals, regardless of their variation in age, sex, educational level, and religion, manifested similar stereotypical attitude patterns towards women as leaders. What Lerner and Spanier (1980) and De Sanctis & Crino (1980) concluded seemed to be viably logical in this regard. These researchers indicated that irrespective of

cultural changes that undertake in the society, the effects of sex-role stereotypes remained profound and persistent. Sex-role stereotypes are consistent across various age groups, educational levels, and sex and "... may become accepted as always true in a given society" (Lerner & Spanier, 1980:368).

The results of the t-test also indicated that individuals with those attributes showed significant departure from the expected mean ($\mu = 12.50$) suggesting that their attitudes are traditional. These results were in consonance with the results of the pilot study and the reports of many researchers (e.g., Haavio-Mannila, 1972; Abebayehu, 1995; Rosen & Jerdee, 1973; Denmark, 1993; Schein, 1973, 1975; Borich & Tombari, 1995). Bushardt, Fowler & Caveny (1987:16) concluded that "It does appear that a form of job stereotyping exists, since individuals in supervisory positions are perceived by others as being less feminine and possibly more masculine, simply because they hold that position. [And] ...subordinates tended to perceive individuals in supervisory positions as less feminine.."

Likewise, in the case of this study, the society seems to view females unfit to leadership positions, because there was much agreement among the respondents on those items that were presented to them. Females and males, members of different religious denominations, all age groups, and individuals with different age brackets showed concurring stereotypical attitude patterns regarding leadership capabilities or behavior of females.

These results should be examined cautiously. It was indicated that sex differences in attitudes were not procured, different educational levels seemed not to bring about attitudinal changes in individuals, and age variations did not have effects on attitudes. Probably lack of variation in attitudes among different religious groups may imply the influences they may exert on their followers. It might probably be the doctrinal canons that each religion puts forth as guiding principles for its followers that, at least indirectly, resulted in such stereotypical attitudes towards women as leaders. For example, in the Bible it is indicated that women are not allowed to take up leadership positions in congregations. The case is not different in Islam, at least implicitly. Or, socialization processes, which are in turn the outcomes of cultural and religious influences, may have played much role in determining the attitudes of the society towards females (and males) as leaders. On the other hand in the school systems, teachers and other school communities, unconsciously, encourage the perpetuation of sex-role stereotypes (Dembo, 1994; Borich & Tombari, 1995), making the situation difficult for students to change their attitudes.

Thus, the role education is to play in bringing about the desired attitudinal change would be less likely. Therefore, it could not be surprising if individuals with different educational background have similar opinion towards women as incapable of playing managerial or leadership roles.

Likewise, lack of significant variations across the age levels could be attributed to the nature of family systems of the society. What Levine (1965)

commented seem to be viable at this point. That is, since the children are expected to do what they are told to do by their parents and elderly people, they may reflect the characteristic behavior of those influential figures. It is an unarguable condition that the ways individuals are reared will leave their indelible impacts on the social, emotional, behavioral, and personality developments of the individuals. Hence, transfer rather than transformation of cultural heritage seem to be the preeminent task of each member of the society that will make the younger generation to preserve its fore-parents' customs and sentiments.

The study also attempted to investigate if similar attitudinal patterns could be observed in the case of males. The MANOVA and t-test results indicated the same stereotypical attitudes of the society towards males as leaders. It was found out that significant variations among the respondents in the variables treated were not procured.

Traditional sex-role stereotypical attitudes were consistently evidenced among the subjects of the study regardless of differences in the attributes treated in the study. All the interaction and main effects of the variables were not significant. The mean scores of the various groups on the different factors were scrutinized if they were all significantly different from the expected mean ($\mu = 12.50$). Regarding this, Eagly, Makhijani & Klonsky (1992) state that women were devalued more than their male counterparts in leadership positions. This shows the role of stereotypes on the selections and evaluations of leaders.

Another interest of the study was to bring to light the concord of the society to the messages conveyed by those traditional proverbs. The results of MANOVA portrayed that the message those stereotypical proverbs convey may be equally accepted as "true" reflections of the social norms of women by both males and females, all religious groups, individuals of differing educational and age levels. Many of the proverbs put women's roles in the society at a lower status (see Appendix 1).

This may imply that social convictions about the leadership role and decision-making capabilities of women could be colored by culture-based traditions of the society that either impair or enhance personality, cognitive, social, and emotional developments of individuals. What the society conceives of females and/or males will create a limit within which they should act. Any member of the society who violates those boundaries will be liable to social ostracism and criticisms. Not to face such negative social experiences, females and males comply with the norms of their society.

All these results indicate that sex, religion, educational level and age variations do not show varied effects onto the attitudes of the society towards females as leaders. The t-test results also verified significant departures of the mean scores from the expected mean of the scales regardless of the subjects' variations in sex, education, age, and religion.

Further pieces of evidence were obtained using multiple regression analyses including type of work and marital status and considering proverbs and attitude towards males as independent variables in the analyses.

Table 3: Multiple regression analyses for stereotypical attitudes of the society towards females as leaders.

Variables	b coeff.	SE of b	β coeff.	t-test	Multiple regression
Age	0.0519	0.0332	0.102	1.566	R=0.547
Education	-0.0478	0.0474	-0.0414	-1.007	R ² =0.2994
Marital Status	-0.1389	0.4323	-0.0141	-0.321	Adj.R ² =0.289
Proverbs	0.3908	0.0430	0.3739	9.093*	
Attitude towards men	0.2893	0.0435	0.2696	6.656*	
Sex	-0.2265	0.3963	-0.0232	-0.571	
Work	-0.1582	0.1713	-0.0374	-0.924	

*p<0.00001

Regression analyses demonstrated that only stereotypical proverbs and attitudes of the society towards males as leaders had strong and direct effects on stereotypical attitudes of the society towards females as leaders, $\beta = 0.374$, and $\beta = 0.270$, respectively.

As Table 3 shows, the other variables had no significant contributions to the variance of the attitudes of the society. Generally 29.94% ($R^2 = 0.2994$, $F_{7, 494} = 30.154$, $p < 0.00001$) of the variance of stereotypical attitudes of the society was accounted for by the combined effects of the variables entered in the equation. However, of this amount 29.24% ($R^2 = 0.2924$, $F_{2, 499} = 103.121$, $p < 0.00001$) was contributed by proverbs and attitude towards men, 17.92% and 11.32% for each, respectively. The other variables jointly contributed only 0.70% of the variance of the dependent variable that is almost nil. These results also confirmed the results found through MANOVA. The society seemed to dwell on its norms and assumptions rather than other differences that are observed among the subjects.

In sum, all these results unraveled the effects of socialization processes on the attitudes of the society rather than variations in age, sex, educational levels, marital status, work type, and religion. Pieces of evidence obtained through interviews also supported the results reported up to now. The subjects responded to the question asked in the pilot study: "If you were given a chance to elect a leader for your 'Kebele', institution, or organization, who would you elect: a male or a female? Why?" 72.7% of the respondents said that they will elect a male leader, 22.5% replied either a male or a female who, by virtue of his/her efficiency and effectiveness to lead, is capable of managing and leading and can fulfill the minimum requirements of the position, and the rest (4.8% both men and women) said that they will elect females. They were asked to give their why they would elect a particular sex. Some excerpts taken directly from the responses of the subjects and translated into English are presented below:

Females are envious and do not perceive things positively.

Males work with others cooperatively and push their workers to achieve the goals set forth by the institutions they lead.

Females, although they may possess the potential, do not execute leadership activities effectively.

Females are inconsistent, situational, and usually change their mind with hearsay and unproved conditions.

Males are tolerant, self-dependent, and easy to communicate.

Males have the power to be feared, respected, and accepted by their subordinates.

Males can maintain order in the organizations they lead, regulate the working conditions of the organizations.

Females may not be as powerful as are males; they are fearful, dreadful, and as a result they are suspicious.

Whatever knowledge they may have, females lack self-confidence to actualize their knowledge, and to confront some challenging

situations in the process of leadership, which of course might be the result of cultural influences.

From experiences, males are reckoned to be effective leaders who can smoothly run the institutions or organizations they manage and rule the workers they lead promptly and properly.

Men are strong and have the physical vigor to face the challenges they may encounter in the course of leadership.

Since females were oppressed for a long time by backward traditions, they should be given the chance to assume the position.

These reactions show the extent to which the society has traditional attitudes towards females as unfit to managerial or leadership activities. Researchers have indicated that although men and women have similar abilities in decision making and leadership roles, sex-role stereotypes made differences between them (e.g., Derlega & Janda, 1988). Females are considered emotional, hasty, illogical, dependent, and suspicious.

Generally, the results of this study are consistent with the existing literature (e.g., Adkinson, 1981; Haavio-Mannila, 1972; Rosen & Jerdee, 1973; Schien 1973, 1975; Ababayehu, 1995). Betz and Fitzgerald (1987) reported that sex-role stereotypes do affect women's ascension to high status positions including leadership. This study also supports the assertion of these authors.

CONCLUSIONS

Researchers (e.g., Badger, 1985) discussed that the intensity of sex segregation as a result of sex-role stereotyping reaches its maximum limit during adolescence and the situation continues until old age. Continuing her discussion, Badger (1985) expounded that behavioral changes between boys and girls are the results of their initiation to comply with adult roles that are dictated by the society. This statement was in agreement with that of Levine (1965). Commenting on the effect of socialization on the development of sex role stereotyping by boys and girls, Badger said the following:

In a society which differentiates role in terms of gender, it follows that individual behavior will be influenced by what is considered to be sexually appropriate. Since the expenditure of time and energy on any task is contingent upon the value which has been assigned to it, tasks which are considered to be not useful or sexually inappropriate will be ignored in favor of more appropriate or useful tasks (Badger, 1985:233).

Taking the ideas of Badger, Levine and those other researchers mentioned in this study, it could be possible to surmise that females and males of the Amhara people held the notion that leadership is not a feminine activity and consequently disparage the aspirations and intentions of women to become leaders. This will be so specially when it is reinforced by negatively stated proverbs that disdained women in leadership and high status occupations. This is a gravely disappointing situation that makes the female leading

potential non-utilized and restrains women from playing the role in the development of their country.

In this study it has been attempted to investigate the attitudes of the Amhara society towards females as leaders. Results indicated that the society, irrespective of differences in age, educational levels, sex, and religion, has traditional stereotypical attitudes to women's leading and decision-making abilities. It is a well-known global fact that women's number in leadership positions is proportionally very small compared to that of men. This study also portrayed the effects of sex-role stereotypes on women's assumption of leadership positions. Cultural as well as socialization experiences seem to have deep-rooted impacts on individuals' attitudes. To minimize the effects of sex-role stereotypes and to increase the degree of women's participation in managerial positions, the mass media, schools, NGOs and government institutions may have indispensable roles to play. It is obvious that such ingrained stereotypes which existed for centuries can never be eliminated over night, a month or even a year. Even in some circumstances they may not be visibly identified by the people who held them for they consider them just as part of their everyday life style. Albeit such barricade that hinder women from active participation in the field, the following recommendations may be worthy of consideration.

1. Since sex-role stereotypes are developmental, teachers could play a role in minimizing their developments via the following mechanisms:

- a) arranging seats in lines and encouraging students of both sex to play, sit, work, and discuss together and supervise possible dominance of boys over girls.
- b) opening debates and discussions in classrooms that are aimed at distributing equal turn to both boys and girls.
- c) grouping boys and girls together for various activities and assigning girls and boys as leaders of groups and encouraging girls to play the role of a leader rather than that of a follower.
- d) increasing co-operative learning which facilitates interaction and integration rather than sex segregation.
- e) presenting stereotypical proverbs that put down on women's ability to lead to the students and ask them to comment on their messages which could create awareness in the students about the impinging effects of stereotypes on behavior.

2. The mass media can also play consequential part in promoting female participation in leadership positions through:

- a) inviting women in positions to share their views, visions, successes, problems they encounter, the reactions of their subordinates towards them, and many other experiences they have as leaders. This is important because modeling influences the behavior of the observer in that individuals feel a sense of belongingness when they have similarity with what they observe.

- b) presenting programs that encourage egalitarian sex-role stereotyping, specially in children's programs.
3. At present the government and non-governmental institutions exert efforts towards improving the status of women. Although that is a commendable effort, endeavor should be directed towards making women aware of the effect of stereotypes on their living and encourage them to teach their children activities that are classified as male-and/or female-domains at home.
4. Teacher training institutions should train the would-be-teachers in such a way that they should encourage both boys and girls to participate equally in classes, avoid sexist language, and counsel both sex members in similar fashion without emphasizing on gender-roles.

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የመጠይቅ አሞላል: ከዚህ በታች ምሳሌያዊ አነጋገሮች ተዘርዘረዋል። እያንዳንዱን በጥምና ካነበቡ በኋላ የሚያስተላልፉት መልእክት በእርስዎ አመለካከት "ትክክል" ነው ብለው ካሰቡ "እውነት" በሚለው አማራጭ ፊት ባለው ሳጥን ውስጥ የ"X" ምልክት ያድርጉ። "ውሸት" ነው ካሉ ደግሞ "ውሸት" በሚለው አማራጭ ፊት ባለው ሳጥን ውስጥ የ"X" ምልክት ያድርጉ።

ተ.ቁ.	ምሳሌያዊ አነጋገሮች	አማራጮች	
1.	የሴት ብልሃት እንደ ጋን መብራት።	እውነት	ውሸት
2.	የሴት ደፋር ርቃኗን ትቆም መንገድ ዳር።	እውነት	ውሸት
3.	ሴት የእለቱን ወንድ ያመቱን።	እውነት	ውሸት
4.	የሴት ፍጫ እስከ አፍንጫ።	እውነት	ውሸት
5.	ምን ሴት ብታውቅ በወንድ ያልቅ።	እውነት	ውሸት
6.	ሴትና ቄስ ቀስ።	እውነት	ውሸት
7.	ከሴት የመከረ በሣር ያሰረ።	እውነት	ውሸት
8.	ከሴት ተናጋሪ ከበቁሎ ደንባሪ ያድን።	እውነት	ውሸት
9.	ሴት ልጅ በማጀት ወንድ ልጅ በችሎት።	እውነት	ውሸት
10.	የሴት አገሯ ባላ ማደሪያዋ ዐመላ።	እውነት	ውሸት
11.	የሴት ልባም ያህያ ቀንዳም የለም።	እውነት	ውሸት
12.	ከሺ ሴት አንድ ወንድ ይበዛል።	እውነት	ውሸት
13.	የሞት ሞት ሴት ዳኛ የሆነች እለት።	እውነት	ውሸት
14.	የሴት ምክር የሾህ አጥር።	እውነት	ውሸት
15.	ሴት ለሴት ወፍጮ ለዱቄት።	እውነት	ውሸት

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