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RESEARCH ARTICLE

POSITIVE IMAGES OF WOMEN IN ARSI OROMO PROVERBS

***Dereje Haile Mamo**

Department of English Language and Literature, Wolaita Sodo University, Ethiopia

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ABSTRACT

The purpose of this study was to analyze proverbs that represent women positively among the Arsi Oromo. The proverbs used for the study were 15 theme-relevant proverbs collected by interviewing systematically selected 10 elders, focus group discussion and by analyzing documents. Qualitative research design was used to conduct this study. Women were positively represented in the selected proverbs as: wise, protectors of men, glory of men and as a pillar of their home. Based on these findings, awareness creation trainings should be given to activate the use of proverbs having positive images towards women in the society. Arsi Oromo families should also encourage their children to the use of positive proverbs that reflect gender equality in the society.

INTRODUCTION

In Ethiopia, after the era of political change in 1991, efforts are being made to improve the legal and social status of women as evidenced by the articles in the new constitution. The government of the Federal Democratic Republic of Ethiopia has announced a new women's policy which aims at giving equal opportunity to Women to participate in all spheres of life. It has also opened a Women's Affairs Office (WAO) with branch offices in the regions. The office is given the responsibility of promoting women's issues and it is working to this end. But, due to the scarcity of well-planned research projects and publications, valuable data on the socio-economic situation of women are not adequate. This causes the problem to be more serious than other things. As a result it has become very problematic to change the lives of many women in our country as it is supposed to be. This research could be useful to fill the gap that the ministry of women's affairs is facing in Ethiopia. As one of the developing countries, Ethiopia is a poor country where the majority of people live in the countryside. The case of gender discrimination is very high here and even in most parts of the country it is considered as normal part of the tradition. For example, circumcision of girls, abduction and early marriage are being practiced even nowadays. As a result of these, women suffer at delivery, and also they are exposed to fistula due to early marriage and other related problems.

Though the society knows that such practices are not good for women, it considers them as culture and hence it continue doing them as "normal and deserving" to women. What makes the problem more serious is that the society has inculcated the idea of oppressing women in the mind of every generation using oral literature like proverbs to oppress women. In the case of Arsi Oromo women are assumed to be the property of men that men bought at the wedding ceremony. Hence they have the right to punish them and also treat them like their own property. But all the proverbs does not represent women negatively, hence this study has focus on the positive representations of women in the Arsi Oromo Proverbs.

Conceptual Review of Proverbs: Proverbs are considered the most common genre of folklore, found among all cultures of the world. They are simple and often short statements with deep meaning, guidelines for individual, family and village behaviors. Proverbs are not built from a vacuum, rather on repeated real life experiences and observations. Like any form of language, "proverbs are mirrors through which people look at themselves – a stage for experiencing themselves to others" (Malunga& Banda, 2004: 2). Similarly, Jackie Lee (2015), notes that proverbs are the mirror of culture in that they "can reflect the customs, traditions, values, opinions and beliefs of a particular society" (2015: 561). Indeed, by looking at peoples proverbs, we can understand how they think and look at the world, their culture, values, behaviors, aspirations, and preoccupation. A proverb is an adage, a saying in more or less fixed form marked by shortness, sense, and salt and distinguished by the popular acceptance of the truth expressed in it (Finnegan, 1970).

*Corresponding author: Dereje Haile Mamo,

Mamo Department of English Language and Literature, Wolaita Sodo University: Ethiopia.

Similarly, Okpewho (1992) suggests that, proverb is a piece of folk wisdom expressed with terseness and charm. Proverbs can further be defined as “short wise sayings which are often based on observable facts and heavily linked with the culture of the people” (Zakariyah, 2013: 22). Based on the above definitions, proverbs could be conceptualized as any wise saying that converts the central idea in a given context, objectively and truthfully. While much has been written on what a proverb is, it is more important to understand what a proverb does. According to the Yoruba of Nigeria, “Proverbs are the horses of speech” meaning that in the event where communication gets lost, proverbs are used to recover it (Schipper, 1991: 1). Schipper’s idea is succinctly apparent in the following Igbo proverb which says, “Proverbs are the palm-oil with which words are eaten” (Oha, 1999: 87), meaning that proverb help to accelerate the smooth glide of words through the throat.

Theoretical Framework: This study is anchored on a combination of theoretical approaches including patriarchy, hegemonic masculinity, and feminism. Through the lens of these theories, the study tries to find out to what extent proverbs have been used among the Arsi to maintain the traditional depiction of women. The study therefore attempts to identify and analyze women’s positive images as portrayed in Arsi proverbs. In a society where patriarchal practices and beliefs are prevalent, the relationship between men and women is based on gender inequality. Patriarchy, as defined by social scientists such as Weber (1947), is “a system of government in which men rule society through their position as head of households” (quoted in Walby, 1990: 19). However, the meaning of the term has advanced since Weber, especially in the writing by radical feminists, who developed the elements of the domination of women by men. For example, Walby (1990) defines patriarchy as “a system of social structures and practices in which men dominate, oppress, and exploit women” (1990: 20). This particular culture privileges the exercise of men’s power over women. Commenting on the meaning of patriarchy and its effects on women, Mutunda (2015) observes: Patriarchy is a gender system in which men dominate women. The endorsed superior status of men is encouraged and sustained by social institutions that are considered unquestionable. In addition, this system of social stratification based on gender provides men with power and material advantages while depriving women of both those benefits. But in some cases the images of women could be positive and different as this study has tried to show from the traditions of the Arsi Oromo’s of Ethiopia.

Deeply entrenched in the concept of patriarchy is the notion of hegemonic masculinity. According to Connell (2005), hegemonic masculinity is “the configuration of gender practice which embodies the currently accepted answer to the problem of legitimacy, which guarantees (or is taken to guarantee) the dominant position of men and the subordination of women” (2005:77). Hegemonic masculinity, when embodied by at least some men overtime and space, legitimates men's domination over women as a group. In essence, hegemonic masculinity, as Mutunda (2015) suggests, refers to that view of masculinity which has established dominance in society. In addition, this form of masculinity is mostly supported by social institutions namely schools, religion, and law, just to cite a few. Furthermore, Mimi Schippers (2007:94) has defined hegemonic masculinity as “the qualities defined as manly that establish and legitimate a hierarchical and complementary relationship to femininity and that by doing so, guarantee the

dominant position of men and the subordination of women in their society” As shown in the definitions above, hegemonic masculinity legitimates the domination of men over women. Feminists have also focused on this gender inequality which stresses women’s inferiority to men. Three feminist approaches namely the liberal, radical, and socialist, try to provide different explanations for the roots of gender inequality. Liberal feminism holds that “women and men are identical by their essential nature but women are deprived of the opportunities to realize their potentials on account of their gender” (Ndungo, 1998:47). Another liberal feminist, Betty Friedman (cited in Belfatmi, 2013: 16) explains gender inequality in terms of culture and social subordination. She maintains that “lack of equal rights in different fields including education is the root of women’s oppression.” In fact, the liberal feminists believe there is no such thing as male/female nature but human nature. They imagine a society inhabited by human beings who will be the same in their essential nature. When some feminists began to perceive the inequality between women and men, they used the term “radical” to signify their commitment to seek the origin of the root cause of this inequality. One such theorist is Shulamith Firestone (1970) who is believed to be the first radical feminist. Throughout her work titled the dialectic of sex (1970), Firestone stresses that the root cause of women’s subordination is their biology. She argues that women’s biology, which includes menstruation, pregnancy, childbirth, and breastfeeding, makes them to be dependent on men. This dependence inevitably produces unequal power relationships (Firestone, quoted in Belfatmi, 2013: 16). But the idea of dependency is also controversial, because some traditions like that of the Arsi Oromo’s reveals that it is men who are dependent on women rather women on men.

Other radical feminists argue that patriarchy is the origin of inequality existing between males and females. They focus on patriarchal oppression in every sphere of women’s lives from the most private to the most public. They stress the need to revalue the creative and nurturing aspects of femininity which have been devalued and distorted in patriarchal society. For instance, in her *Sexual Politics*, Kate Millet (1970) maintains that patriarchy is perpetuated by the family, being the primary source of socialization which provides men with dominant disposition. She believes that patriarchy is the source of many social problems faced by women. She also argues that gender inequality is not related to social class but to male domination over women. In the same breath, Hartman (1997) argues that patriarchy creates the conditions for women to be systematically dominated, exploited and oppressed. The very difference between men and women, which allow men to exploit the situation to dominate women and rule the world, is the very difference that concern radical feminists on a political level. Radical feminism sees that men have benefited of inequality; women, on the other hand, carry out unpaid work in higher jobs positions. Consequently, “unlike liberal feminism which claims that gender inequality should be reformed, radical feminism believes that it should be totally eradicated” (Belfatmi, 2013:17). Radical feminism promotes womanhood rather than aspiring to integrate and assimilate into male-dominated social arena. It is focused upon sexual oppression as a manifestation of women’s oppression and social order. Marxist and socialist feminism, nevertheless considers the entire system of capitalism as the root of women oppression. This theory highlights the provision of cheap labor to enhance capitalism.

The theory finds significance in class relation in that one class is more advantaged than the other. Social feminists believe that the exploitative economic relations, where the worker is exploited by the dominant capitalist class, could serve as an understanding of gender relations. They further argue that women are second class citizen in patriarchal capitalism which demands for its survival on exploitation of working people and on the social exploitation of women (Humm, 1992). Social feminists hold that one way to get rid of gender inequality is the establishment of a communist society in which the production of wealth is commonly owned. They, therefore, relate gender inequality to economic differences. But this idea is also traditionally exercised by our society. This shows that using the positive images of women in our society which is communal by its very nature we can solve gender related issues.

METHODOLOGY

Design of the Study: Qualitative research design was used for the study. This is because it was believed to be suitable to interpret and explicate the existing images of women as revealed in the selected proverbs of the Arsi Oromo people.

Subjects of the Study: The major population of this study is the Arsi Oromo's. The researcher collected a total of more than 75 proverbs reflecting positive images of women. However, a sample of 15 proverbs was drawn from the 75 to the manageability and relevance of the study.

Sampling Technique: For this study, the researcher used purposive sampling procedure to come up with 15 proverbs having thematic reflection on positive images of women. The proverbs were collected through interviewing 10 elders who were systematically selected (using snowball sampling) from various communities of West Arsi zone based on their deep knowledge of Arsi Oromo's culture. Moreover document analysis and focus group discussion were also used. Then, the collected proverbs were filtered based on their thematic relevance for the study and the selected 15 proverbs were analyzed using qualitative method of data analysis.

Data Analysis: For the analysis of the proverbs, the researcher used qualitative method of data analysis. The researcher transcribed and translated the proverbs into English. And then the proverbs were analyzed and interpreted within their relevant thematic category based on the theoretical framework of patriarchy, hegemonic masculinity, and feminism.

Analysis of the Selected Proverbs: The proverbs analyzed were put into ten categories according to various themes that were found relevant to shade light on the ways positive images of women is perceived among the Arsi Oromo people.

Women as the glory of men Dubartiin faaya dhiiraati

A woman is jewelry of a man: This is a very powerful metaphorical expression. According to this metaphor a woman is as precious as jewelry that everyone wants to have. To analyze the meaning, first let me define what jewelry is; according to Concise Oxford Dictionary (2001) a jewel means: a precious stone, especially a single crystal or a cut and polished piece of a lustrous or translucent mineral. And jewelry means: personal ornament, such as necklaces, rings, or

bracelets that are made from or contain jewels and precious metal. This expresses clearly that women are the best thing men should keep always in the front part to be seen by others always. We do not keep jewels in a secret place but put it in our hands, necks and other visible areas so that others look at them and appreciate how much attractive and beautiful they are. If any one considers women as his glory or jewelry, he could not by any means reject them or try to dominate them as his adversaries, rather he will show that he is proud of them and try to protect them because they are as precious as jewelry.

Images of Women as a wife

Dubartiin gaachana dhiiraati.

A woman is a shield of a man

This proverb also like the above one highlights the value of women for the existence of men. The metaphor used here shows that a man cannot stand by himself without the support of a woman. It also makes women the protector of men from danger like a shield. Here the metaphor is a shield, so it is better first to define what a shield is from the Concise Oxford Dictionary (2001). A shield means: a broad piece of armor held by straps or a handle on one side, used for protection against blows or missiles. Or it means sporting trophy consisting of an engraved metal plate mounted on a piece of wood. It also means a person or a thing providing protection from danger; risk, etc. Based on the above meaning of a shield we can easily understand that women are very important for men's existence and security. If women are this much important for the society, it is fair that men treat them properly by giving them what they deserve as a reward. In this proverb we can see that there is changing image of women that makes men dependent on them unlike other proverbs that makes women totally dependent on men.

Images of women as a pillar Niitiin utubaa manaati

A wife is a pillar of a house

Like the above two proverbs, this one also expresses the importance of a woman with a metaphor of a pillar. If she is a pillar, then the metaphor means she is the center of the house that everything is dependent upon her. In the same way to be exact on the meaning of the above proverb let me use the concise oxford dictionary (2001). A pillar is a tall vertical structure, which is usually of a stone, used as a support for building or as an ornament or monument. Or it means a person or a thing providing reliable support for his or her community. It is also good to define what a pillar is in the Arsi Oromo context. When they build a hut or a house they usually use a big central pillar that holds the house as a cornerstone, if that wood is taken from the house everything will collapse immediately because everything is dependent on it. Now we can observe how much crucial a woman is in a family or a house. If she is like a pillar it means that nothing could stand by itself without her support. This proverb even gives more value to a woman than a man because she is the pillar that holds the house; here women and men are presented as interdependent but men as more dependent upon them. If we remove the pillar the house will be collapsed because everything is dependent upon it. This concept changes the existing assumption that women are dependent upon men. If

we remove the pillar the house shall be collapsed, but if we remove the other parts of the house two things shall happen. First because the interdependence will be no more that is the house will collapse. Second even though the house is collapsed, the pillar can stand by itself.

Images of women as mothers: Now, first I will try to analyze nine proverbs that deal about women as mothers because they have the same qualities or themes. While collecting the data among the Arsi Oromo's I could not find any proverb that negatively represent women as mothers; but step mothers were represented negatively with an exception. Here are the nine proverbs dealing with mothers:

- Haatin ama deessi; abbaan wadala harreeti.
A mother is a child bearer; but a father is a male donkey.
- Haadha ilaalii intala fuudhi.
Evaluate the mother and marry her daughter.
- Michu haadha ormaarra badduu hadhaa ofi wayya
A bad mother is better than a good step mother
- Haati ofi kafana ofiiti.
A mother is one's own dress.
- Hadhaa duutee manna haadha maraate wayya
A mad mother is better than the dead one
- Haatiif bishan baddu hinqabani
There is no evil mother and water
- Namnii haadha qabu nama waaqa qabu
Having a mother is having God's love
- Abbaan gindo'o; haati gingilcha'a.
A father is rigid like a flat winnowing basket (impermissible), and a mother is flexible or tolerant like a sieve
- Namni afur gola tokko galu: abbaa murtii, shiftaa, hattuu fi maraattuu; kana hundaa kan horattu haadha.

Four types of men dwell in a house: a lawyer, a bandit, a thief and a crazy; but a Mother handles them all.

All of the above proverbs magnify the quality of a mother to a higher level, to the extent of perfection. Women as a mother are respected and honored as a special being. In the proverbs listed mothers are presented with a better identity than fathers. For example proverb number one appreciates women's capacity of bearing a child, but it also says that a father does nothing but is like a male donkey that does not take the responsibility like bearing children and feeding them.

Proverb number eight also appreciates the character of a mother as a flexible being symbolizing her with a sieve to show her kindness when compared with men, those who are presented as rigid or firm in their stand or character. This does not mean of course that all men are rigid and all women are soft, but the majority of women may be flexible when compared with men. We cannot also conclude that flexibility is more important than firmness, because those characters are important based on circumstances that we face. For instance if women are always soft and flexible, this might cause them to accept the challenges they face from the society as something not that much harmful. If they are firm in their stand against any form of discrimination they can change them. So any character could not be totally important and irrelevant but the situation matters, flexibility is good for peaceful coexistence and for conflict resolution, firmness is also important in terms

of legal issues to protect human rights and to punish those who are illegal; may be to those who are against women's right. Let us see the other proverbs about motherhood to understand how much value has been given for them for being a mother. Proverb number two is about marriage advice. According to Arsi Oromo, if one wants to marry a girl he has to know her mother's character very well, because a mother is considered to be a teacher for her daughter. If the mother is hard worker, the daughter is expected to be the same, if she is lazy, and then the same result is expected to happen. So, a mother is basic in her daughter's life, she can shape her in the way she is. From this proverb it is possible to see that women are crucial in a society's development, because if women are illiterate they will not be productive at any point, as a mother women can shape or teacher her children at home those things that are very important in life. This shows that giving more attention for teaching today's women, tomorrow's mothers is very crucial to change their life and our country in general.

Proverb number three compares a bad mother with a good step mother, and gives more value to the bad mother to show how much a mother is very important to her children. Proverb number four also likens a mother with a cloth which covers once nakedness. Proverb number five also expresses the importance of a mother by preferring her existence even being mad is better than the dead one. When we come to number six, it puts that there is no bad mother like water. Here motherhood is given the highest quality that disproves other proverbs assumption of putting women as evil, because all mothers are women. Hence if we love mothers we are expected to give the respect all women deserves as potential mothers and as part of the community that needs our support because of what they have suffered in the past. Proverb number seven is somehow different because it says that having a mother is having God or God's love. This proverb gives women a divine character which is beyond humanity. That means if we have a mother we lack nothing, because a mother is like God. Finally proverb number nine shows a mother's ability of handling or managing a family where different behavior is manifested that are good and bad which do not go together like: a thief, a bandit, a crazy and a lawyer. In short in the above proverbs motherhood is respected in all directions. This positive attitude towards women as a mother could be used as a weapon to fight against any form of discrimination against women.

Images of Women as a Salt

Nyaannii soogidda malee, manni dubartii malee hinbarreedu

A house without a woman is like a stew without salt.

This proverb supports what we have seen in the above proverb; here a house without a Woman is likened with a stew without salt. If a stew is without salt we know that is not a stew totally because it tastes nothing. So is a family, if we move women from a traditional family, then it will be very hard for their life. This shows how much important or invaluable a woman is for the family in particular and for the community in general.

Images of Women as Wise

Malli mala dubartii; humni human bishaanii siif haata'u:
Wisdom like a woman, power like water, let it be unto you

This proverb shows the blessing given to a man, if some proverbs that insults and consider women as ignorant were right, the Arsi Oromo's should not bless men with this blessing. But the matter is they know how much important woman is in the society, how much significant their knowledge is and the like. According to the Concise Oxford Dictionary (2001) wisdom means: the quality of being wise, the body of knowledge and experience that develops within a specified society or period. And power means: the ability to do something or act in a particular way. It is the capacity to influence the behavior of others; their emotions, or the course of events. It can be also a right or authority given or delegated to a person or body; Political authority or control. As well as it can be Physical strength or force. From both definitions it is easy to consider how much important wisdom and power is. Moreover the power of is known especially nowadays. Water has power both for construction and destruction. For example, Tsunami which is a long high sea wave caused by an earthquake or other disturbance, *ibid* (2001) was caused by water waves and has destroyed lots of people and their property recently. Also we use water for generating electricity to move big industries and for our daily purposes'. But we can do nothing without wisdom and knowledge. This shows it is very important to involve women in their countries and their own issues.

Daddaftee nadhungatteef dhirsa naafhintaatu: Early kissing could not assure your being my husband This proverb is very important as HIV is destroying the productive force of most developing countries like Ethiopia. As we know the main reason for HIV is unsafe sex, and the main solution is abstinence from it. This proverb teaches couples not to rush in to sex because it doesn't guarantee the married life as some considers it. Not only this but also the proverb disproves that women are not emotional like men in sexual matters, so giving more attention to control their sexual feelings is very important to save the generation from the wide spread of HIV and unwanted pregnancy. The proverb shows that how much a woman cares for her future married life and hence wise in keeping herself clean from sexual problems.

Images of Women as a King

Mootiin dhagaa maal? Soogidda; mootiin nama aeenyu? Dubartii:

The king of stones is a common salt; the king of human being is a woman

This proverb compares woman with a salt like the first one, but adds king's quality for women over humanity. Let me first define both salt and king from the Concise Oxford Dictionary (2001). Salt which is also called common salt is a substance which gives seawater its characteristic taste and is used for seasoning or preserving food. It represents a person of great goodness and strength of character, with the biblical allusion to Matt 5:13. Let me use the same dictionary and define the word king. King means: the male ruler of an independent state, especially one who inherits the position by right of birth. Or it is a person or thing regarded as the finest or most important in its sphere or group. Here we can see that both salt and king are very important in the life of any society. Women are presented here as the king of humanity, but when we see the definition of traditional kingship women do not have the birth right even to be a king because only men are assumed to inherit a throne. So according to this proverb women are the king of kings because the proverb has made them the king of all men. While

collecting my data among the Arsi Oromo, I raised a question why women are not given the right of leadership in the so called democratic Geda system. The man told me that women have their own democratic system by which they ask their rights when they faced problem in the society.

The system is called the "Sinquee institution" which I have defined under the discussion of the Geda system. Then I asked him do they have power to rule like the traditional system. The man gave me two reasons for the collapse of women's right to defend and administer their own cases under the male dominated Geda system. The first reason was the collapse of the Geda system due to the invasion of King Menlik of Showa and the raise of dictators among the Oromo leadership which is against the Geda system of administration. And the second reason was the conversion of the Arsi Oromo from their traditional religion Waqeffeta in to Islam which strongly teaches the submission of women unto the domination of men. The above two reasons has worsened the condition of women to the extent it is now seen among the Arsi Oromo's.

RESULTS AND DISCUSSION

While collecting the proverbs I have also gathered information about the society's attitude towards the proverbs that are negative towards women. Most of the women do not support the Proverbs that negatively represents them. When I tried to know why they are against those proverbs representing them negatively, they told me that they are getting different trainings by the government to bring attitudinal change. But some of the women do not support the idea of equality among men and women and they do not want their husbands to help them in their household activities which they consider their own business. Likewise most men in the rural areas do not support the equality of women with men, but due to their fear of the government's policy they are not willing to express their opinion about the issues directly, but indirectly they sometimes shows their disagreement towards the issue. Most of the men who oppose the equality of women with men are aged and illiterate.

The majority of my interviewee in the Arsi Oromo do not accept that their culture by itself being the cause of women's domination by men. They believe that the inclusion of their region into King Menlik's control and the conversion of the people from traditional religion in to Islam and Christianity have caused the problem of women's subordination and domination by men. I believe that if the teachings that support women's negative representations were discouraged by religious and cultural leaders through teaching the community it is easy to change the society very easily, in addition to the attempt the government is making to bring change. I say this because most of the people in our country live in the countryside and they are also illiterate, and they originate most of their knowledge from their religion and culture. In the Arsi Oromo's culture there are lots of good things about women, encouraging those positive ideas about them, and discouraging the negative things said about women could change the society's way of thinking and finally would bring the equality of women and men in the society. I have also observed that almost all the negative proverbs about women do not have any ground of truth; rather they are usually an insult about womanhood which originates from a wrong perception about them. Moreover the proverbs contradict with each other, some proverbs consider women as ignorant, but at the same time

other proverb advises youngsters to be wise like women. Some proverb consider a woman as an animal deserving to be beaten with a stick or rod, but at the same time another proverb put women as the king of humanity. This contradiction among the proverbs, disqualify the definition of proverbs by most scholar as a general truth, because a truth does not contradict with itself. Hence it is mandatory to change the negative attitude the society developed due to these biased proverbs towards women by teaching the community as much as possible. I was also able to recognize critical issues about women by living among the community at least for six months where I have collected the data; most women do not have extra business except house hold activities. As a result of this, most women, after finishing their household activities they are accustomed with wasting their time by drinking coffee moving from one house to the other. They back bite with each other, quarrel with irrelevant issues and also help each other in times of hardship. Due to this if the government wants to be effective in implementing its policies towards gender related issues, the government should have to invest on women by helping them with finance so that women could begin their own businesses that would help them change their life radically.

Recommendations

Based on the results of this study it will be good if the following measures are taken and implemented by all the concerned bodies in our country in general and in the study areas in particular. Some of the recommendations are:

- The Government of Ethiopia must focus on the cultures and the religions of different areas in our country to be effective in the implementations of Gender related policies.
- Gender related education must be given starting from early childhood in every school in the country in order to build up the minds of the generation on the equality of men and women to solve the problem at the grass root level.
- Expanding training on Gender issues all over the country is also very important. But this one is very difficult and needs the involvement of religious leaders, because matured people are not usually willing to change their thinking. As a result they need traditional means to convince them about the problem the cultural and religious thinking brings on women.
- Using the culture and religion of the society to solve Gender related problems is very effective in a traditional country like Ethiopia where the majorities of the people lives in the countryside and believe in their religions and culture more than science and modern way of life.
- The Governments Medias like ETV's, regional FM's are not giving enough time for Gender issues. Rather they give more time for the governments' propaganda and other less relevant issues like Europeans' football while women are dying because of gender related problems in the country. Therefore the Medias should be used properly to the advantage of women in the country to change the society's attitude towards them.
- At the family level things also should be changed in order to solve the problems women face in the country by developing systems like the health extension package which health professionals go house to house and solve problems of health in the countryside areas.
- To bring attitudinal transformation on Gender issues in our country the government institutions, religious institutions, academic institutions, culture and ministry of women's affair must work together.
- At the level of higher education in our country giving common courses on Gender issues and conducting research extensively on the representations of women in the oral and written literature is very important to change and improve the situation of women radically. In order to achieve this, the government and the society should have to put great investment on the positive issues related with women.

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