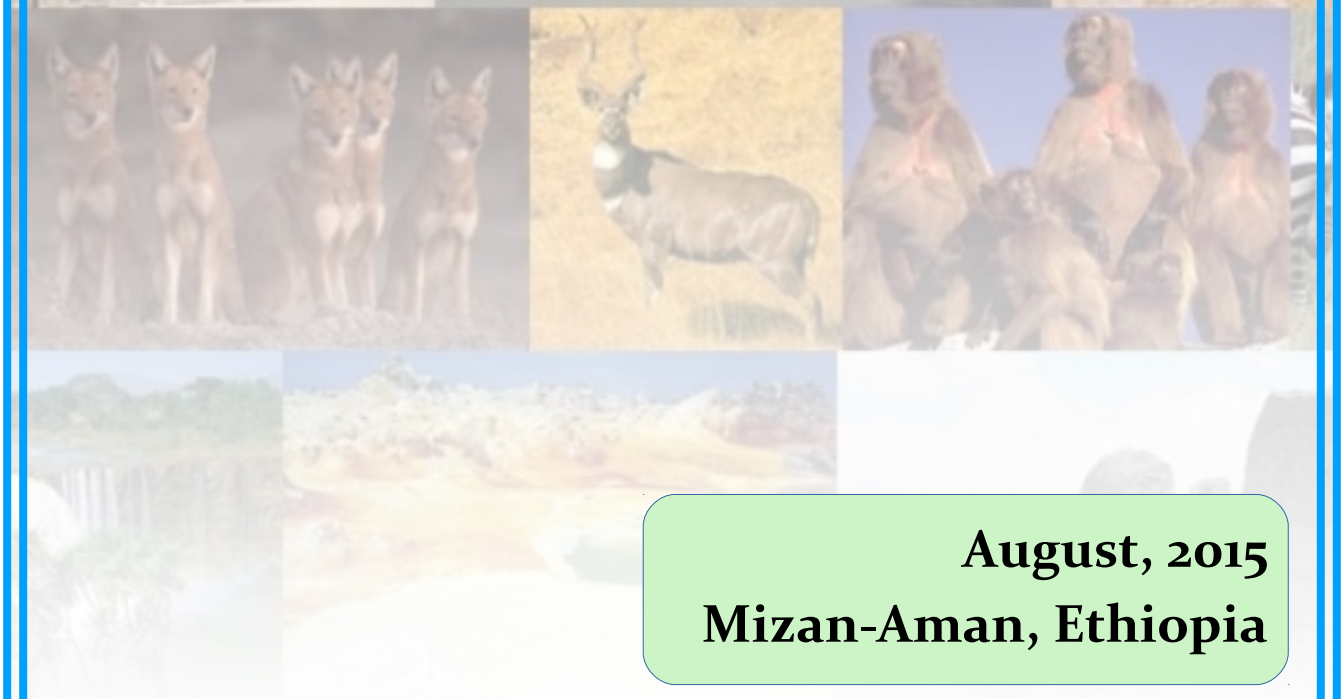
Mizan-Tepi University
College of Social Science and Humanities
Department of Sociology

Sociology of Ethiopian Societies (SOCI11031)
Distance Module



August, 2015
Mizan-Aman, Ethiopia

Sociology of Ethiopian Societies

(SOCI11031)

Prepared by:

Demelash Belay (M.A.)
(Lecturer, Department of Sociology)

Module Introduction

This module discusses issues pertaining to the development of the sociological study of Ethiopian society; the social structure and changing aspects of family, kinship and marriage, religion; aspects of politics and society in contemporary Ethiopia – issues regarding nationalism, secularism, communalism and regionalism associated with the current topics of positive discrimination of the ethnic and sex based disadvantaged groups. The core aim of this module is to enable students to think sociologically with regard to the social institutions of Ethiopia. To this end, it imparts to students the basic analytical skills required in understanding the interactions and interdependence between the various social institutions in Ethiopian society.

The module starts with a small introduction to some historical, socio-cultural, economic and political features of contemporary Ethiopia. The chapter following that gives a brief recount of the analytical or theoretical frameworks that underlay the conceptualization and/or study of Ethiopian society. In the first part of this discussion, the module surveys the predominantly conventional understandings of Ethiopia in various studies and discourses. This section is followed by a discussion of the more or less scholarly views with their own ideological assumptions on the same subject matter. The section is concluded with an attempt at developing a more plausible theoretical framework towards a holistic understanding of our society.

In the second part of the module you will learn about the institutions of education in Ethiopia and their progress through time being affected by the various social, religious and political factors happening in and around the nation. This is followed by a third chapter that shortly reviews the political history of Ethiopia, the structure of the incumbent state, and the feasibility of ethnic federalism in the Ethiopian context. What follows this are concise discussions on the general situation of the Ethiopian economy, the major religions practiced in the country, the features of family, kinship and marriage in Ethiopia as well as a brief portrayal of some cross-cutting issues like gender, and HIV/AIDS in Ethiopia. Finally, the last chapter of the module discusses the development of sociological training and research in Ethiopia.

Symbols

Dear learners,

To make your learning faster and easier, we have used the following symbols.

	This tells you that there is an introduction of the course, module, unit or overview.
?	This tells you there are questions to answer or think about in the text.
	This tells you there is an activity for you to do.
	This tells you there is a self-check question/exercise for you to do.

Table of Contents

Chapter One

Introduction to Contemporary Ethiopia

Dear Learners,

This chapter deals with some preliminary information on Ethiopia. It attempts to provide students with the most basic facts about the history, culture, natural resources, economy and government of Ethiopia as a country. The major objective of the chapter is to set the scene for the detailed sociological review of Ethiopian societies to be presented in the consequent chapters.

Accordingly, the chapter consists of four sections. The first section provides a brief historical overview of Ethiopia. The subsequent section deals with the population and cultures found in the country while the third section attempts to review the land and natural resources of Ethiopia including its climate regions along with the plants and animals found in them. The last section gives a succinct assessment of the economy of the country primarily focusing on its agricultural, manufacturing as well as transpiration and communication sectors.[i]

Objectives

After successfully completing this chapter, you will be able to:

- Briefly outline the history of Ethiopia;
- Discuss the characteristics of the Ethiopian population;
- Sketch out some features of the diverse cultures found in the country;
- Describe the land and natural resources of Ethiopia; and
- Explain the composition of the Ethiopian economy.

Section One: Historical Background

 Dear Learners,

In this section, you will learn about some of the most defining episodes in the history of Ethiopia. Beginning with the facts regarding the origin of the country, the section outlines key historical event that occurred up until the year 1991.

Objectives

After successfully completing this section, you will be able to:

- Present a brief account of Ethiopia in terms of major historical periods;
- Discuss the origin of the ancient Aksumite Kingdom as the ancestor of modern Ethiopia; and
- Assess the role of foreign, especially European, influence on Ethiopian history.

1.1.1. The Historical Origin and Progress of Ethiopia – An Overview

?	Can you think of some historical events where Ethiopia was exposed to direct foreign intervention? _____ _____

The tradition that the biblical Queen of Sheba was a ruler of Ethiopia, who visited King Solomon in Jerusalem in ancient Israel, is supported by the 1st century AD Jewish historian Flavius Josephus, who identified Solomon's visitor as a queen of Egypt and Ethiopia. The ancient Aksumite Kingdom, ancestor of modern Ethiopia, was founded by Semitic-speaking immigrants from southern Arabia. It is believed that they landed on the northeastern African coast in about 1000 B.C. They established bases on the northern

highlands of the Ethiopian Plateau and from there expanded southward. The chief historical and archaeological records of the Aksum Kingdom date from 150 BC to AD 600.

The conversion of the country to Christianity took place during the reign of King Ezana in the 4th century AD. According to traditional accounts, Frumentius, a Syrian who was named bishop of Ethiopia by Saint Athanasius of Alexandria, Egypt, played a major role in the conversion. The foundation was then laid for the dependence of the Ethiopian Church upon the Egyptian Coptic Church, which the Ethiopian Church followed by accepting the Monophysite belief that Jesus Christ was solely divine, not both human and divine. This was the basis for the schism in Christianity that took place at the Council of Chalcedon in AD 451.

In the early 6th century King Kaleb of Aksum intervened in south Arabia, claiming to avenge the persecution of local Christians, probably by their Jewish rulers. Nevertheless, Jewish influence seems to have penetrated Ethiopia at about this time; it left an important mark on Ethiopia's religious customs, and some Aksumites were converted to the Jewish faith. The remnant of these converts, the Beta Israel, also known as Falashas, of northern Ethiopia, immigrated to Israel in the late 20th century. Although the Aksumite ruler Armah gave asylum to the first disciples of the Prophet Muhammad when they were persecuted in Arabia in the 7th century, the rise of Islam led to the isolation of the Aksumite Empire. However, many of the country's rulers sought to forge ties with Western Christendom.

Ethiopian tradition holds that the imperial family is descended from the Queen of Sheba and King Solomon. The succession is said to have been broken for a couple of centuries or so during the Zagwe usurpation, which ended in the 13th century when a king of Shewa claiming true descent succeeded in restoring the Solomonian line. There followed a period of religious and cultural revival in which royal chronicles were written and considerable ecclesiastical literature was developed, the most notable work being the

Kebra Nagast (*The Glory of Kings*), which contains an account of the Queen of Sheba's visit to Jerusalem.

In the latter part of the 15th century a handful of Portuguese and other Europeans found their way into Ethiopia, seeking the legendary Christian kingdom in the East whose monarch was known as Prester John. Portugal hoped to find in this kingdom a possible ally against Islam and the rising power of the Ottomans. Following the devastating Muslim attacks upon Ethiopia that had their beginning in 1527 and were led by the great Ahmad Grañ of Hārer, also known as Harar, the emperor appealed to Portugal for aid. Christopher da Gama, the son of Vasco da Gama, landed at Massawa in 1541 with 400 men but was killed with most of his soldiers in a battle with the enemy. Subsequently a new army equipped with firearms—previously a monopoly of Grañ—was built up with the cooperation of the remaining Portuguese, and in 1543 Grañ's forces were routed and their leader killed.

A Foreign Influence

Attempts by the Portuguese and later by the Jesuits to convert the country to Roman Catholicism led to much conflict. The Jesuits were finally expelled in 1633. For the ensuing 150 years the country was almost entirely isolated from European contact; during this period the capital was established at Gonder, where a number of castles were built. In the middle of the 18th century, the power of the emperors declined and civil war began. In 1769 the English explorer James Bruce traveled through the country in search of the source of the Nile River. In 1805 a British mission sought and obtained a port of entry on the Red Sea. Other Europeans followed in the early 19th century.

Gaining the support of high church officials, a successful brigand from the northwestern frontier, Kassa Haylu, had himself crowned Emperor Tewodros II in 1855, after having defeated a number of petty feudal rulers who controlled various sections of the country. He revived the imperial power and endeavored to unite and reform the country.

As the consequence of a two-year delay by Queen Victoria of Great Britain in replying to a letter Emperor Tewodros had sent, the emperor imprisoned several British officials at Magdala. All diplomatic efforts failed to secure their release. In July 1867 a military force under Sir Robert Napier was dispatched to Ethiopia to force the release of the British prisoners. Landing 3,000 men at Mulkutto on Annesley Bay on January 7, 1868, Napier led his army on a march of 650 km (400 mi) across the mountains, aided by dissatisfied elements of the population, especially in Tigray. Emperor Tewodros, his power waning and his army dwindling, set out for Magdala to meet the British. The mountain fortress was captured by Napier's force on April 13, 1868, and Emperor Tewodros committed suicide to avoid capture. The British then withdrew from the country.

Emperor Tewodros was succeeded by Emperor Yohannes. His troubled reign, which lasted 20 years, started by suppressing rival claimants to the throne. Subsequently Emperor Yohannes had to fight many battles with his foreign enemies: Egyptian, Sudanese, and Italian. The Italians, who had acquired the port of Āseb as early as 1869, took over Massawa from the Egyptians with the approval of Great Britain in 1885. Although Britain and Egypt had promised the emperor free access through this port in 1884, the Italians soon closed it and advanced inland. The emperor defeated them at Dogalī in January 1887 and forced their withdrawal. He then turned his attention to the constantly encroaching Sudanese but was killed in battle against them in March 1889. Emperor Menelik II, king of Shoa in central Ethiopia now became emperor of Ethiopia and brought the country under a single authority. He then reconsolidated the empire by extensive conquests and began to introduce reforms.

B The Accession of Emperor Menelik II

?

Can you identify some major historical events that occurred during the reign of Emperor Menelik II?

_____

_____

On May 2, 1889, about the time of Emperor Menelik II's accession to full power, he concluded the Treaty of Ucciali with Italy. On the surface friendly relations were established between the two countries. This treaty, however, was the source of much trouble. The copy in Amharic stipulated that Ethiopia might, as its option, employ Italy's good offices in the conduct of its diplomacy. The Italian copy, on the other hand, stated that Ethiopia must do so; this would mean full Italian control over Ethiopia's foreign affairs. The Italians used this copy and claimed that it gave them a protectorate over Ethiopia on the basis of the 1885 General Act of Berlin. Italy's insistence on its interpretation of the treaty led Emperor Menelik to denounce it on May 11, 1893.

Italy's claim to a protectorate over Ethiopia was recognized by most European powers, with the exception of France and Russia. In 1891 Great Britain signed a protocol with Italy recognizing Ethiopia as within the Italian sphere of influence, in exchange for an Italian promise not to interfere with the Nile, which the British controlled.

Italy then pushed its advantage by moving southward into Ethiopia. Successes in some parts of Northern Ethiopia induced great confidence on the part of the Italian commander. But Emperor Menelik, who had been importing large quantities of firearms from France and Russia, moved with vigor, gathering troops from all over the country. They met the Italians at Ādwa on March 1, 1896, and inflicted a crushing defeat. On October 26, 1896, a provisional peace concluded at Addis Ababa annulled the Treaty of Ucciali and recognized the independence of Ethiopia. Ethiopia gained new prestige, and

European diplomats hurried to the capital that Emperor Menelik had built at Addis Ababa in 1887.

The Italian defeat left France and Britain face to face in the Nile Valley, with Ethiopian opinion favoring France for having contributed to Italy's defeat at Ādwa. France now aspired to acquire a position of economic supremacy in Ethiopia and to establish a link with the French colonies in West Africa. Emperor Menelik at this time seemed the key to the Nile. In the decade after Ādwa a great expansion of his dominion took place. On May 14, 1897, Emperor Menelik signed a treaty with Great Britain fixing the boundary between Ethiopia and British Somaliland and granting Britain the right to move arms and ammunition across Ethiopia to use against the dervishes in the Nile Valley.

On December 13, 1906, an agreement was signed by France, Britain, and Italy assuring Ethiopian independence but undertaking to respect one another's special interests if the country should split up. Ethiopia did not take part in this convention. For 25 years Ethiopia had maintained its independence against European encroachments, through the skill of Emperor Menelik and the military courage of his people, who by this time were well armed, and through utilization of the mutual jealousies of the rival European powers.

Emperor Menelik's health deteriorated around 1906, with paralysis occurring in the following year. Finally, in June 1908, Emperor Menelik appointed his grandson, Lij Iyasu, a boy of 12, to be his successor; Ras Tesamma was later appointed regent. In 1911 Ras Tesamma died, and Lij Iyasu, though voted old enough to act for himself, had responsibility without power. Emperor Menelik died on December 12, 1913, though his death was long kept a secret. World War I (1914-1918) saved Ethiopia from being carved up by Italy, Great Britain, and France.

Lij Iyasu, whose father, Ras Mikael of Welo let it be known in 1915-1916 that he was predisposed toward Islam. He claimed to be descended from Muhammad and wore the Muslim turban. He also opened friendly relations with the Germans, Austro-Hungarians, and Ottoman Turks. This concerned the Allied legations in Addis Ababa, who supported

the Christian chieftains of Shewa. While Lij Iyasu was in the southern part of the country, the Shewan chiefs massed their forces, marched on Addis Ababa, and on September 27, 1916, crowned Emperor Menelik's daughter, Zauditu, empress and declared Ras Tafari, son of Emperor Menelik's cousin Ras Makonnen, regent and heir to the throne. The following year the railroad from the port of Djibouti to Addis Ababa was completed, giving the capital significant access to the sea for the first time.

C The Accession of Emperor Haile Selassie I

The regency of Ras Tafari was stormy. During World War I some of the Allied powers (Britain, France, and Italy), expecting to face a possible German-Turkish invasion of Ethiopia, had agreed in 1916 to allow Italy to assume power in that country if necessary. However, the regent proved capable of governing, and in 1923 Ethiopia was admitted to the League of Nations, assuring the nation's independence. In 1928 Ras Tafari was crowned as negus (king), and two years later, on November 2, 1930, following the death of Empress Zauditu on April 2, Ras Tafari was crowned emperor and took the throne name Haile Selassie. He came to power with the objective of creating a unified and prosperous state, secure against sedition, dismemberment, or aggression.

Meanwhile, the quest for imperial glory and the humiliating memory of Ādwa gave Italian dictator Benito Mussolini and his Fascist regime an excuse for invading Ethiopia. In that country, feeling toward Italy, none too good at any time, was made even worse by frontier and diplomatic incidents that were magnified in Italy out of all proportion to their real importance.

A clash on December 5, 1934, at Walwal, 100 km (62 mi) on the Ethiopian side of the undemarcated frontier with Italian Somaliland, was referred to the League for an opinion as to responsibility, but its decision, in September 1935, held that neither state was responsible. In the meantime, negotiations with Italy were fruitless and the League of Nations, to which the quarrel had again been referred, offered no help or solution. Finally, as the result of a conference between Britain, France, and Italy, proposals were

formulated as a basis for settlement. Ethiopia agreed to open negotiations, but Italy, which had been assembling large forces of troops and munitions in Italian Somaliland and Eritrea, refused. On October 3, 1935, without any declaration of war, the Italians invaded Ethiopia. Although Ethiopia had delayed mobilization until the Italians moved, its poorly armed and equipped troops were able to slow their initial advances.

Threats by Mussolini and German dictator Adolf Hitler prevented other Western European nations from taking strong measures against Italy; no government wanted to become involved in commitments elsewhere that might compromise its actions at home. In 1935 the League of Nations invoked economic and financial sanctions against Italy, but these omitted such important commodities as coal, oil, and steel. The same year Sir Samuel Hoare, British foreign minister, and Pierre Laval, French premier and foreign minister, proposed the dismemberment of Ethiopia to settle Italian claims, but strong adverse sentiment, particularly in Britain, caused the abandonment of this plan. In 1936 the League again appealed for peace, but the sanctions were not expanded.

The Italian troops, commanded by Marshal Pietro Badoglio, entered Addis Ababa on May 5, 1936, but Emperor Haile Selassie had already left. The emperor found refuge in England and later attended the League of Nations at Geneva, Switzerland, where he made a moving speech, declaring, “God and history will remember your judgment.” Italy formally annexed Ethiopia on May 9, 1936; on June 1 the king of Italy was declared emperor, and Ethiopia, combined with Eritrea and Italian Somaliland, was named Italian East Africa.

D Ethiopia During World War II

?	Can you describe the nature of Anglo-Ethiopian relations during the World War II? _____ _____

The Italian occupation of Ethiopia lasted for only five years, during which time the Ethiopian patriots continued to resist. A year after the outbreak of World War II (1939-1945), on July 12, 1940, Britain officially recognized Ethiopia as an ally and promised liberation in case of victory. Haile Selassie was flown to the Anglo-Egyptian-occupied Sudan to organize Ethiopian resistance. On January 15, 1941, he led his troops into Ethiopia. The British occupied Addis Ababa on April 6, 1941, and Haile Selassie made a formal entry on May 5, 1941. The Italian troops surrendered at Amba Alagi on May 20, 1941. Haile Selassie was reestablished on his throne.

British troops had freed Ethiopia from Italian control, but German and Italian forces menaced Egypt while the British still required a protected land route from the Sudan to the Red Sea. Accordingly, an Anglo-Ethiopian agreement was negotiated in January 1942. It provided for the two allies to collaborate. British civil and military advisers, along with financial and other assistance, were sent to Ethiopia to enable the emperor to reestablish his administration. To maintain internal security, a British military mission undertook the raising, organizing, and training of a regular Ethiopian army.

On December 19, 1944, a new Anglo-Ethiopian agreement was signed as between "two equal and independent powers," which, however, accorded a preferential status to the British government in respect to the appointment of advisers and management of the currency. The educational system was reorganized and expanded; the railroad to Djibouti was restored to Ethiopian control.

E Postwar Ethiopia

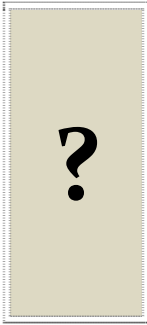
Ethiopia became a charter member of the United Nations (UN) in 1945 and immediately made strong demands for the former Italian colonies of Italian Somaliland and Eritrea. The peace treaty of February 10, 1947, which ended the war with Italy, also terminated the Anglo-Ethiopian agreement of 1944, restoring to Ethiopia its traditional territory. British administration of Italian Somaliland was terminated by the UN decision to place the area under Italian trusteeship for ten years, beginning in 1950; in 1960 this area, together with British Somaliland, became independent Somalia. In 1952 the UN assigned Eritrea to Ethiopia, nominally as an autonomous unit in federation under the Ethiopian crown.

In 1962 Eritrean autonomy was ended, in a move by the government to establish full control over the ports of Massawa and Āseb. The Muslim-organized Eritrean Liberation Front (ELF) began a guerrilla war, at first for autonomy and later for independence, which was to last for nearly 30 years. By the late 1960s about half of the Ethiopian army was stationed in Eritrea. Other separatists, particularly ethnic Somalis in the Ogadēn region, also fought the government.

Demonstrations by leftist student groups, demanding land and education reforms as well as Eritrean independence, led to violent clashes with the police in the late 1960s and early 1970s. From 1972 to 1974, a famine in Tigray and Welo provinces resulted in some 200,000 deaths. News of the famine was suppressed by the government. The general public was unaware of the deaths until late 1973, and further demonstrations against the government broke out on their revelation.

In the early 1970s Haile Selassie continued to play a major role in international affairs, helping to mediate disputes between Senegal and Guinea, Tanzania and Uganda, and northern and southern Sudan. Nevertheless, he largely ignored urgent domestic problems: the great inequality in the distribution of wealth, rural underdevelopment, corruption in government, rampant inflation, unemployment, and a severe drought in the north from 1972 to 1975.

F The Derge Regime



What do you think were the major political changes brought about by the 1974 Ethiopian revolution?

_____

_____

In February 1974 students, workers, and soldiers began a series of strikes and demonstrations that culminated on September 12, 1974, with the deposition of Haile Selassie by members of the armed forces. Chief among the coup leaders was Major Mengistu Haile Mariam. A group called the Provisional Military Administrative Council, known as the Derg, was established to run the country, with Mengistu serving as chairman. In late 1974 the Derg issued a program for the establishment of a state-controlled socialist economy. In early 1975 all agricultural land in Ethiopia was nationalized, with much of it then parceled out in small plots to individuals. In March 1975 the monarchy was abolished, and Ethiopia became a republic.

The overthrow of the monarchy and the creation of the republic ushered in a new era of political openness. Ethnic groups that were brought into Ethiopia in the 19th and 20th centuries, such as the Oromo, Afars, Somali, and Eritreans, stepped up their demands for self-determination. Several of these groups even questioned the legitimacy of the Ethiopian state and created guerrilla forces to fight for independence. With the liberalization of politics, various ideologically based political organizations formed, each with its own view as to the preferred character of a new Ethiopia. Rather than allow democratic elections, the military regime attempted to co-opt potential opponents, giving the most significant political organizations representation in a deliberative body, the Politbureau.

By 1975 it was clear that Mengistu intended to consolidate his hold on power. This led to criticism from the civilian left, particularly after several top leaders of the Derg were killed in early 1977, reportedly on Mengistu's orders. Chief among opponents was the Ethiopian People's Revolutionary Party (EPRP), which by the beginning of 1977 had launched a systematic campaign to undermine the military regime. The EPRP conducted urban guerrilla warfare against the regime, referred to as the "White Terror." The government responded with its own "Red Terror" campaign. The government provided peasants, workers, public officials, and students considered loyal to the government with arms to help government security forces root out so-called enemies of the revolution. Between 1977 and 1978 an estimated 100,000 people suspected of being enemies of the government were killed or disappeared in the name of the Red Terror.

Increasing human rights violations led to tensions between Ethiopia and the United States (Ethiopia's superpower ally of more than 20 years), culminating in a complete break in relations in 1977. The regime was weakened by the withdrawal of military aid, and opponents of the regime gained control of vast amounts of rural territory and destabilized life in the cities. By the summer of 1977 the Eritrean People's Liberation Front (EPLF) controlled all but the major cities in the province of Eritrea; the Tigray People's Liberation Front (TPLF), supported by the EPLF, had successfully captured significant territory in the Tigray region; and Somali separatists, aided by the national army of Somalia, had completely routed the Ethiopian army in the Ogadēn region. However, by early 1978 the Mengistu regime had managed to secure military assistance from the USSR and Cuba, enabling it to regain control of lost territories and drive its opponents underground.

Following this success, Mengistu attempted to win popular support for his regime. He created the Worker's Party of Ethiopia (WPE) in 1984 as Ethiopia's official Marxist-Leninist party and prepared a new constitution to make Ethiopia a Marxist-Leninist people's republic. In 1987 the new constitution was proclaimed and the People's Democratic Republic of Ethiopia declared, modeled after the Soviet system of

government. Nominally a system of civilian rule, the new constitution abolished the Derg and established a new, popularly elected national assembly. Former Derg members remained in control, however, and the new assembly elected Mengistu as president of Ethiopia.

G Resistance and Revolution

Despite its reorganization, the Mengistu government continued to be viewed by many as illegitimate, and by 1987 opposition groups such as the EPLF and the TPLF, which had been driven underground a decade earlier, emerged as revitalized and better organized military organizations. Over the next two years, the Ethiopian army suffered an increasing number of defeats, and its forces became demoralized. The EPLF regained control of most of Eritrea, and the TPLF captured the entire Tigray region and began operations in surrounding regions.

Beginning in the late 1970s Ethiopia suffered from a series of droughts, which progressively lowered agricultural production. A prolonged drought between 1984 and 1986 plunged the country into famine. The embattled northern regions of Ethiopia were hardest hit by the drought. Under an ill-planned resettlement program, the government forcibly relocated about 600,000 northerners to the south. The protracted civil war and the government's mistrust of Westerners hampered worldwide efforts to provide food and medical aid to the inhabitants of Ethiopia. During the 1980s an estimated 1 million Ethiopians died from starvation as a result of famine.

In the late 1980s Ethiopia lost the support of the Soviet Union, which had become dissatisfied with Ethiopia's political and economic development under Mengistu. Faced with economic and military shortages, the government was forced to devise a political solution to its problems. The Ethiopian national assembly called for unconditional peace talks with the EPLF in June 1989, and later agreed to similar talks with the Ethiopian People's Revolutionary Democratic Front (EPRDF), an umbrella organization headed by the TPLF. Even as these talks proceeded, the opposition forces acquired more and more

territory. In February 1990 the EPLF mounted a major drive aimed at capturing the Eritrean port city of Massawa, the entry point for much of the food and military supplies coming into Ethiopia. By the middle of the month it had overrun the city, dealing a decisive blow to the Ethiopian army. A year later the EPRDF had encircled Addis Ababa in the country's heartland. The Ethiopian army lost its will to fight, and the country's political leaders conceded defeat. In May 1991 the EPLF took complete control of Eritrea, Mengistu fled the country, and the EPRDF took control of Addis Ababa.

H Post-Derge Ethiopia

The EPRDF, led by Meles Zenawi, set up a national transitional government in Addis Ababa, and the EPLF established a provisional government in Eritrea. After a referendum in 1993, Eritrea declared its independence, and Ethiopia recognized the new Eritrean government. In June 1994 Ethiopian voters elected representatives to a Constituent Assembly, charged with writing a new democratic constitution. The EPRDF won 484 out of 547 seats in the assembly. A new constitution granting special rights to different ethnic groups in Ethiopia was ratified in December, and became effective in August 1995. In May 1995 a new legislative body, the House of People's Representatives, was elected, with the majority of seats going to the EPRDF. In August the Constituent Assembly officially transferred power to the new legislature, and the country was renamed the Federal Democratic Republic of Ethiopia. In the same month the legislature elected Meles as the country's prime minister. Meles was reelected prime minister in 2000 and 2005.

Section Two: Culture

 Dear Learners,

This section attempts to provide an introductory discussion on the culture of Ethiopia as a country. The section doesn't aim to present the different elements of the diverse cultures found in the country. Instead it tries to outline the central features of the country mainly in terms religion and language largely as seen from the view point of foreigners. Subsequent chapters in the module are meant to cover the subject matter with a more vigilant approach.

Objectives

After successfully completing this section, you will be able to:

- Explain the demographic characteristics of the Ethiopian population;
- Identify some major facts that pertain to religions practiced in Ethiopia; and
- Discuss the composition of languages spoken in the country.

1.2.1. Population

?	What percent of Ethiopia's population do you think lives in rural areas and why? _____ _____

According to the 2007 Population and Housing Census of Ethiopia by the Central Statistics Agency, Ethiopia's population totals 73,750,932 out of which 37,217,130 are males and 36,533,802 are females.[ii] According to some sources like the U.S. Population Reference Bureau the population growth rate for Ethiopia is estimated to be between 2.1 and 2.5 percent per year while density averages about 62 people per square kilometer but

varied widely from region to region. The population is concentrated in the northern and southern highlands, the lowlands in the southeast, south, and west for the most part being far more sparsely inhabited.

Only about 15 percent of the Ethiopia's population is urbanized, making the country one of the least urbanized countries in the world. There is little internal migration, but during the last three decades, tens of thousands of Ethiopians, many young and educated, have emigrated to Europe and the United States. At the end of 2003, Ethiopia was host to some 112,000 refugees, most of them Sudanese, whereas an estimated 19,000 Ethiopians were refugees or seekers of asylum, most of them residing in Kenya, Europe, or the United States.

According to the U.S. Population Reference Bureau, in 2003 the number of births per 1,000 people was 41, the number of deaths, 18. The infant mortality rate per 1,000 live births was 104.5. Life expectancy at birth was 46 years (47 years for females, 45 years for males). According to the United Nations Population Division, Ethiopia's population in 2000 fell into the following age-groups: ages 1–14, 45.9 percent; ages 15–59, 49.5 percent; and ages 60 and older, 4.6 percent, making Ethiopia a typical sub-Saharan country with a large proportion of its population under 15 years of age and a large proportion of women within the reproductive years of 15–49 years of age. For the years 2000–2005, the average number of children per woman was estimated at 6.1.

1.2.2. Religion

The Ethiopian Orthodox Union Church, an autonomous Christian sect headed by a patriarch and closely related to the Coptic church of Egypt, was the state church of Ethiopia until 1974. Orthodox Christianity was introduced to the ancient Aksumites in about 340 A. D., thereafter slowly spreading southward into the northern highlands. Islam was introduced a few centuries later by merchants from Arabia to peoples along the Red Sea coast, spreading thereafter into the center and south. Orthodox Christianity is most strongly represented among the Tigray and Amhara, Islam among the Somali, Afar, Oromo, particularly those in the southern highlands, Gurague, and Sidama in the

southwest. Protestants number perhaps 11 million in 2005, constituting up to 10 percent of the population. Smaller groups include Roman Catholics (about 500,000), Eastern Rite Catholics, and Ethiopian Jews (Beta Israel). A large number of foreign missionaries are active, especially in the south and southwest borderlands. Some Ethiopians still adhere to traditional religious practices and beliefs. [iii]

1.2.3. Language

?	Can you identify the different language families that exist in Ethiopia? _____ _____

At least 70 languages are spoken as mother tongues, but several predominate. Most belong to the Semitic, Cushitic, or Omotic families of the larger Afro-Asiatic super-language family; a small number belong to the Nilo-Saharan family of languages. The largest Semiticspeaking groups are the Amhara, who speak Amharic, formerly the official language that is still quite widely used, and who constitute perhaps 25 percent of the population; and the Tigray, who speak Tigrinya and account for perhaps 14 percent of Ethiopia's people. The Amhara occupy the center of the northern highlands, the Tigray, the far north. Both are plow agriculturalists. Smaller groups include the Gurague, Hareri, and Argobba.

Cushitic-speakers include a large number of groups, most of whom live in the southern highlands. Among them is the largest and most widespread of all of Ethiopia's ethnic groups— the Oromo, perhaps 40 percent of the population, who live in the center-west and in the central southern highlands. Some are agriculturalists and others pastoralists. The Oromo language consists of a number of dialects. The Somali occupy the southeastern lowlands; they are pastoralists and are organized into clans and lineages.

North of the Somali are the Afar or Denakil, pastoralists who inhabit the hot lowlands between the Red Sea and the northern highlands. In the southwest southern highlands are several groups who speak related languages sometimes called Sidamo languages. The largest of these are the Sidama and the Hadya-Libido, cultivators of ensete and coffee. Finally, in the northern highlands are several small groups known as the Agew, Cushitic-speaking agriculturalists who successfully preserved their ethnic identity in the face of Amhara acculturation during the last two millennia. In 1970 they numbered upwards of 125,000. Among these Agew-speakers are the Awi, Kimant, and Beta Israel (Felasha).[iv]

In the far southwest on both sides of the Omo River are perhaps 80 groups of Omotic-speakers, of whom the Welamo are the most numerous. They are hoe cultivators; some specialize in craftwork and weaving. In the far southwest and western borderlands with Sudan are groups who speak Nilo-Saharan languages. They are hoe cultivators and cattle keepers. In the south are the Anuak and the Nuer, who are the most numerous. Farther north are smaller groups, such as the Gumuz and the Berta, and, in western Tigray, the Kunema.

Section Three: Land and Resources

Dear Learners,

This section attempts to give you an introduction to the land and natural resources of Ethiopia. Although the information contained in this section by no means covers all of the facts regarding the country's abundant natural resources, it is hoped that it will give you some general picture on the subject.

Objectives

After successfully completing this section, you will be able to:

- Describe the geographical landscape of Ethiopia;
- Examine the various climate regions found in the country; and
- Discuss the different types of flora and fauna that constitute the wild life present in Ethiopia.

1.3.1. Land

?	In terms of elevation, where do we find the highest and lowest places in Ethiopia? _____ _____

Ethiopia covers an area of 1,133,380 sq km (437,600 sq mi). The heart of the country is a high tableland, known as the Ethiopian Plateau, that covers more than half the total area of the country. The plateau is split diagonally in a northeastern to southwestern direction by the Great Rift Valley. Although the average elevation of the plateau is about 1,680 m (about 5,500 ft), it is cut by many rivers and deep valleys, some of which are 600 m (2,000 ft) below the level of the plateau. The area is capped by mountains, the highest of which is Ras Dashen (4,620 m/15,157 ft). These heights and indentations occur in northern

Ethiopia, in the region surrounding Lake T'ana (the lake in which the Blue Nile rises). The northeastern edges of the plateau are marked by steep escarpments, which drop some 1,200 m (about 4,000 ft) or more to the Denakil Desert. Along the western fringe the plateau descends less abruptly to the desert of Sudan. Along the southern and southwestern limits, the plateau lowers toward Lake Turkana (formerly called Lake Rudolf).

1.3.2. Climate

The climate of Ethiopia varies mainly according to elevation. The tropical zone below approximately 1,800 m (approximately 6,000 ft) has an average annual temperature of about 27°C (about 80°F) and receives less than about 500 mm (about 20 in) of rain annually. The subtropical zone, which includes most of the highland plateau and is between about 1,800 and 2,400 m (about 6,000 and 8,000 ft) in elevation, has an average temperature of about 22°C (about 72°F) with an annual rainfall ranging from about 500 to 1,500 mm (about 20 to 60 in). Above approximately 2,400 m (approximately 8,000 ft) is a temperate zone with an average temperature of about 16°C (about 61°F) and an annual rainfall between about 1,300 and 1,800 mm (about 50 and 70 in). The principal rainy season occurs between mid-June and September, followed by a dry season that may be interrupted in February or March by a short rainy season.

1.3.3. Natural Resources

The resources of Ethiopia are primarily agricultural. The plateau area is fertile and largely undeveloped. The wide range of soils, climate, and elevations permits the production of a diversified range of agricultural commodities. A variety of mineral deposits exist; iron, copper, salt, potash, gold, and platinum are the principal ones that have been commercially exploited.

1.3.4. Plants and Animals

The great variations in elevation are directly reflected in the kind of vegetation found in Ethiopia. The lower areas of the tropical zone have sparse vegetation consisting of desert shrubs, thorn bushes, and coarse savanna grasses. In the valleys and ravines almost every form of African vegetation grows profusely. The temperate zone is largely covered with grassland. Afro-alpine vegetation is found on the highest slopes.

The larger species of African wildlife are native to most parts of the country. These include the giraffe, leopard, hippopotamus, lion, elephant, antelope, and rhinoceros. The caracal, jackal, hyena, and various species of monkey are common. Birds of prey include the eagle, hawk, and vulture. Heron, parrot, and such game birds as the snipe, partridge, teal, pigeon, and bustard are found in abundance.

1.3.5. Environment

?	Can you identify some of the factors that contribute to deforestation and desertification in Ethiopia? _____ _____

The highland of Ethiopia is made up of folded and fractured crystalline rocks capped by sedimentary limestone and sandstone and by thick layers of volcanic lava. Soil erosion is a major problem in Ethiopia. Deforestation, overgrazing, and poor land management accelerated the rate of erosion. Many farmers in Ethiopia's highlands cultivate sloped or hilly land, causing topsoil to wash away during the torrential rains of the rainy season. The rains also leach the highland soils of much fertility, particularly those soils overlying crystalline rocks. The volcanic soils of the highland are less readily leached and therefore are more fertile. The presence of mosquitoes carrying malaria has kept many farmers from developing parts of Ethiopia's potentially productive lowlands. Deforestation and

desertification are worsened by the widespread use of traditional fuels, such as firewood, which represented 96 percent of total energy consumption in 1997.

Ethiopia's government began organizing conservation efforts in rural areas during the 1970s, encouraging farmers to combat erosion by building terraces and planting tree seedlings. The government also closed some hilly areas to agricultural development. About 17 percent (2007) of Ethiopia's land is officially protected, although the country's system of national parks and reserves suffers from poaching and illegal logging.

Section Four: Economy

?	Can you identify some features of the Ethiopian economy? _____ _____

 Dear Learners,

This section attempts to briefly cover the basic facts on the Ethiopian economy. By starting from agriculture which remains the backbone of the country's economy, the section tries to give an overview of mining, manufacturing and trade as the other three major sectors of the Ethiopian economy.

Objectives

After successfully completing this section, you will be able to:

- Examine the role of agriculture in the Ethiopian economy;
- Discuss the shares of mining and manufacturing in Ethiopia's largely agricultural economy; and
- Identify some basic characteristics of Ethiopia's foreign trade performance.

1.4.1. Agriculture

Agriculture by traditional methods, including the raising of livestock, is the most characteristic form of Ethiopian economic activity. Under Ethiopia's land tenure system, the government owns all land and grants licenses to farmers allowing them to work it. Despite a government program of diversification, coffee remains Ethiopia's most important commodity. Periodic droughts have greatly reduced agricultural output and forced Ethiopia to import basic foodstuffs.

Commercial estates supply coffee, cotton, sugar, fruit, and vegetables to the nation's processing industries and for export. Legumes and oil seeds are also grown on a commercial scale. The most important food crops grown primarily for local consumption are cereal grains such as wheat, corn, and sorghum. Ethiopian herders raise cattle, sheep, goats, and fowl.

1.4.2. Mining

Although many mineral deposits exist in Ethiopia, thick layers of volcanic lava cover the older ore-bearing rock and render exploitation difficult. Outcroppings of iron, copper, zinc, and lead have been mined since ancient times, but deeper reserves of these minerals remain largely unexploited. Gold, limestone, and marble are mined for export.

1.4.3. Manufacturing

Ethiopian industry is limited and centered on processing agricultural commodities. Principal manufactured products include fabrics, leather goods, footwear, cement, and beer. The principal manufacturing center is Addis Ababa. This sector constitutes about 4 percent of the overall economy, although it has shown some growth and diversification in recent years. Much of it is concentrated in Addis Ababa. Food and beverages constitute some 40 percent of the sector, but textiles and leather are also important, the latter especially for the export market. A program to privatize state-owned enterprises has been underway since the late 1990s.

1.4.4. Trade

Ethiopia is primarily an exporter of agricultural products and an importer of consumer and capital goods, and typically experiences a very high trade gap. In 2003 exports amounted to $513 million, and imports cost the country $2,686 million. Coffee is Ethiopia's most valuable foreign-exchange earner. Leading purchasers of exports are Djibouti, Italy, Japan, Saudi Arabia, and Germany; chief suppliers of imports are Saudi Arabia, Italy, China, India, and Germany.

Activity

1. **Discuss the key turning points in Ethiopian history?**

Self-Check Exercise

Part I: Correct/Incorrect

Instruction: Write 'CORRECT' if the Statement is Right and 'INCORRECT' if the Statement is Wrong.

1. The tradition that the biblical Queen of Sheba was a ruler of Ethiopia, who visited King Solomon in Jerusalem in ancient Israel, is not supported by historical facts.
2. Italy's claim to a protectorate over Ethiopia, based on the Italian version of the Treaty of Uchali, was recognized by most European powers, with the exception of Britain and Russia.
3. Ethiopia became a charter member of the United Nations (UN) in 1945 and immediately made strong demands for the former Italian colonies of Italian Somaliland and Eritrea.
4. It was all in May 1991 that the EPLF took complete control of Eritrea, Mengistu fled the country, and the EPRDF took control of Addis Ababa.
5. Only about 25 percent of the Ethiopia's population is urbanized, making the country one of the least urbanized countries in the world.
6. The Ethiopian Orthodox Union Church, an autonomous Christian sect headed by a patriarch and closely related to the Coptic church of Egypt, was the state church of Ethiopia until 1974.
7. At least 70 languages are spoken as mother tongues in Ethiopia, but several predominate. Most belong to the Semitic, Cushitic, or Omotic families of the larger Afro-Asiatic super-language family; a small number belong to the Nilo-Saharan family of languages.
8. The principal rainy season occurs between mid-June and September, followed by a dry season that may be interrupted in February or March by a short rainy season.

9. In 2007 about 17 percent of Ethiopia's land was officially protected, although the country's system of national parks and reserves suffered from poaching and illegal logging.
10. Agriculture by modern methods, including the raising of livestock, is the most characteristic form of Ethiopian economic activity.
11. Ethiopian industry is limited and centered on processing industrial commodities.
12. Ethiopia is primarily an exporter of agricultural products and an importer of consumer and capital goods, and typically experiences a very high trade gap.

Chapter Two

Basic Analytical Frameworks for Ethiopian Studies

Dear Learners,

In this chapter, you will learn about the basic analytical frameworks for Ethiopian studies. In other words, the chapter offers a presentation on the various ways in which people have come to understand Ethiopia and its people.

Consequently, the first section of the chapter focuses on conventional images of Ethiopia in history starting from the mystical view of Ethiopia as a land of enchantment to the observation of the country as beacon of African Independence. Afterward, the second section outlines some of the more scholarly images and assumptions about Ethiopia with a major focus on its ethnic and cultural diversity as well as state of economic development. This section concludes with an attempt to develop a more holistic theoretical framework for understanding Ethiopia and its people.

Objectives

After successfully completing this chapter you will be able to:

- Recount the analytical or theoretical frameworks that underlay the conceptualization and/or study of the Ethiopian society;
- Discuss the predominantly conventional understandings of Ethiopia in various studies and discourses;
- Sketch out the primary scholarly views and assumptions about Ethiopia; and
- Outline some of the major attempts at developing a more plausible theoretical framework towards a holistic understanding the Ethiopian society.

Section One: Conventional Images of Ethiopia[v]

Dear Learners,

In this section you will find a brief discussion on some of the most notable views on Ethiopia. Understanding these views will help you develop a comprehensive image of Ethiopia's place in history and a justified appreciation for what it really means to be an Ethiopian.

Objectives

After successfully completing this section you will be able to:

- 🕮 Become familiar with conventional images of Ethiopia in history
- 🕮 Understand the more mystical views of Ethiopia as a land of enchantment
- 🕮 Explain how Ethiopia came to be seen as a beacon of African Independence.

2.1.1. A Far-Off Place

?	How did the early Greek writers depict Ethiopia in their works? _____ _____

After the Italian invasion of 1935-36, Ethiopia came to be viewed in many parts of the world as a helpless victim of fascist aggression and a symbol of the need for collective security and international order. This was not the first time, however, that an image of Ethiopia had stirred strong sentiments in distant countries. Long before that it had aroused foreign interest for other reasons. Five types of response have been particularly prominently over the countries. Typically Ethiopia has been looked upon as a terribly remote land; a home of pristine piety; a magnificent kingdom; an outpost of savagery; or a bastion of African independence.

For disenchanted moderns and for romantics of many times, the name Ethiopia has evoked the alluring image a faraway land. This image has a notable ancestry. In the opening lines of the *Odyssey*, Homer characterized the Ethiopians as the most remote of men, a phrase remembered by his readers throughout classical antiquity. Homer's Ethiopians dwelt, by the streams of ocean, at earth's two verges, in sunset lands and lands of the rising sun. Later, Herodotus chided Cambyses for ordering a march against Ethiopia without providing supplies and .without for a moment considering the fact that he was to take his men to the ends of the earth..

For the early Greek writers Ethiopia was less a geographical location than a state of mind. For Greeks and Romans generally, Ethiopians meant dark-skinned peoples who lived south of Egypt. At times the reference was so vague as to include peoples from West Africa, Arabia, and India. At times it was more localized, referring to the Nubian kingdom of Kush, with its capital at Napata and later at Meroe. What was constant was that the name Ethiopian denoted a person of dark color literally, of burnt face and that it connoted, above all else, remoteness.

As Frank M Snowden has observed in his study Blacks in Antiquity, the classical attribution of remoteness to Ethiopians had two main rhetorical purposes. As an example of extreme variations of geographical conditions and racial features, it appeared to provide evidence for hypotheses about the effects of environment on the color, features, and life-styles of peoples living in widely separated regions. Thus Aristotle attributed the woolly hair of the Ethiopians to their dry environment and the straight hair of the Scythians (a people of the far north often cited in contrast to the Ethiopians of the far south) to the effects of a moist environment.

The other rhetorical function of classical allusions to the remote Ethiopians was to illustrate the unity of mankind, the all-inclusiveness of the human community; popular prejudices to the contrary notwithstanding. Early Christian writers drew on biblical reference as well as Hellenic conventions in constructing their image of faraway Ethiopia.

St Augustine, like many other Christian authors, considered the Queen of Sheba referred to in 1 Kings and 2 Chronicles to have been Ethiopian and associated that with New Testament statements that she came from the uttermost pasts of the earth to hear the wisdom of Solomon. St Augustine argued that the name Ethiopia was used in the bible in a figurative sense. By Ethiopia was meant all nations, for St Augustine here chose for special mention that people which is at the ends of the earth.

It was probably in the 4th and 5th century that Hebraic and Hellenic allusions to Ethiopia began to be associated with the region now called Ethiopia, whose chief political center was then at Axum. When Christian writers celebrated the success of apostolic efforts by noting that Christian missions had been effective as far away as Scythia and Ethiopia, they may well have had Axumite Ethiopia in mind. The image of remote Ethiopia persisted long after the world had been mapped and the source of Nile discovered. From the 19th century on, Ethiopia was considered remote in two new ways. As Western institutions changed at an accelerating rate and distances were compressed, Ethiopia came to seem removed in time as she became closer in space. Many visitors described themselves as being transported into a biblical era. The current accessibility of Ethiopia by airplane is advertised as an opportunity to .travel to a distant time.. Still another convention developed that of viewing Ethiopia as remote from understanding. She was frequently portrayed as basically unknown, if not in some fundamental sense unknowable.

2.1.2. Ethiopia the Pious

Three passages in the Homeric epics depict the Olympian gods as going off to feast with the Ethiopians. In book 1 of the *Iliad*, Zeus, followed by all the gods, departs for twelve days to visit the blameless Ethiopians. Later, the goddess Iris goes by herself to the land of the Ethiopians to participate in their sacrificial rites to the immortal gods. And in the Odyssey, the god Poseidon .lingered delighted at the banquet side. of the far-off Ethiopians. The Homeric pattern of portraying Ethiopians as close to the gods or of an especially pious nature is found in many later writings; pagan, Jewish, Christian and Muslim. This image too persists despite the vague geographical identity of the subject,

whether Ethiopia is taken to mean all of Black Africa, the Nubia of Napata and Meroe, the Abyssinia of Axum, or the later Christian kingdom of Nubia.

With no apparent incredulity Diodorus, the first century BC Greek historian, reports the Ethiopian belief that they were the first to institute religious worship, solemn assemblies, sacrifices, and other customs used to honor the gods; and that their own sacrifices were the most acceptable of all the gods. Six centuries later Stephanus of Byzantium, for whom Axum was the capital of Ethiopia, reiterates the belief that Ethiopians were the first to introduce the worship of gods.

An image of just and pious Ethiopians is also conveyed by the way individual Ethiopians are usually depicted in ancient literature including that of Herodotus and Diodorus. Besides, the only Ethiopian represented in any detail in the Old Testament is likewise portrayed as a man of high moral character. Many Muslim references to Ethiopians are in a similar vain. A work of the highest standing in Islamic tradition, the *Sira* or biography of Muhammad by Ibn Hisham, reports that Muhammad advised his followers who were being persecuted by the Quraish in Macca that if you go to Abyssinia you will find a king under whom none are persecuted. It is a land of righteousness where God will give you relief from what you are suffering..

Whereas these Muslim references are clearly to Axumite Ethiopia. Christian references tended to confuse Ethiopia or Abyssinia with both Nubia and India for nearly a thousand years. It is likely that monks from Axumite Ethiopia had traveled to Jerusalem from the 5th century onward. About the year 400, St Jerome mentioned Ethiopia as one of the countries from which monks were being welcomed daily in the Holy Land. From the 13th century, the continuing presence of communities of Ethiopian monks in Palestine in securely established. A number of medieval European travelers to the Holy Land reported that the Ethiopians possessed important Christian sanctuaries, including the chapel of St Mary of Golgotha adjacent to the Church of the Holy Sepulcher and an altar in the basilica of the Holy Sepulcher itself. Because of the rigor of their ascetic practices and the

enthusiasm with which they performed the rites, Ethiopians were viewed by a number of such visitors as .the most pious of all the monks in Jerusalem.

2.1.3. A Magnificent Kingdom

?	What happened to Ethiopia's Communication to Europe during the Arab expansion in the 13th and 14th centuries? _____ _____

A few passages from the classical writers suggest a contrasting image of Ethiopia that of a significant worldly power. Pliny the Elder considered that Ethiopia had been a major power in archaic times, that it was .famous and powerful until the Trojan wars and had formerly dominated Syria and the Mediterranean coasts. Speaking of his own times, Diodorus described Nubian Ethiopia as a wealthy and well-run polity, full of rich gold mines and ruled by powerful kings who governed by principles upheld by their devoted and deferential subjects. Axumite Ethiopia clearly had a reputation for being a particularly impressive state. In the later part of the 3rd century Mani wrote that Axum ranked third among the great powers of the world. To many Byzantine emperors Ethiopia appeared a most desirable ally. Constantius II (335-61) strove to win the Ethiopians to his side in doctrinal disputes against Patriarch Athanasius. A more successful bid for collaboration was broached by Justine I (518-27). Justine's successor, Justinian (527- 65), sent embassies to enlist Ethiopia's aid against Persia.

The rise of Islam was to add luster to the image of Ethiopia's magnificence. Although the Arab expansion cut off communication between Ethiopia and Europe, crusaders and other European travelers to Palestine collected and circulated stories about the Abyssinian kingdom. The imagined potency of this realm and her desirability as an ally grew phenomenally in the 13th and 14th centuries. Some accounts stressed that Ethiopia

controlled access to the Indian Ocean through her strategic position on the Red Sea. More often the Ethiopian king's presumed control over the headwaters of the Nile was emphasized.

The medieval image of Ethiopia as a potent ally was inflated by its confluence with a remarkable legend. The legend originated in the 12th century, when Crusaders brought back stories about a fabulous wealthy oriental kingdom ruled by Prester John, an isolated Christian monarch battling against the infidel. In 1165 a letter purportedly sent from this priest-king was received by a number of European rulers, including the Byzantine Comnenus I and Fredrick Barbarossa. These stories and letters sustained a widely shared fantasy. Prester John lived in an enchanted palace, with a magic mirror in front where he could see his vast dominions at a glance. Hundreds of counts and dukes waited on him; his butler was an archbishop, his chief cook a king. He wielded an emerald scepter and wore robes woven by salamanders and washed in fire. In hi dominion there was no poverty, avarice or strife.

At first the medieval imagination located this fabulous kingdom in Asia now in India, now in Persia, now in china. In the 1930s, however, it began to be associated with Ethiopia, the country whose pilgrims were known from the Holy Land but whose location remained obscure. Thanks to the legend of Prester John, Ethiopia once again became a coveted ally from European rulers long after the impulse to join her forces with the Crusaders was spent. The legend of the Queen of Sheba provided still another motif to embellish the Western image of Ethiopia as a fabulous kingdom. The flurry of international attention excited by the exploits of Emperor Menelik in the 1890s gave new life to the fabulous kingdom image. In that decade, as Harold Marcus has shown, several European writers sought to contrast Ethiopia with the rest of Africa by extolling it in superlative terms. Ethiopia was described as a civilized nation of an immense intelligence, the only one that is civilized without wearing trousers and shoes.

2.1.4. Savage Abyssinia

?	Can you identify common images associated with the view of Ethiopia as a savage land? _____ _____

In addition to his picture of the just and pious Ethiopians of Meroe and the regions near Egypt, Diodorus sketched a set of vignettes of the other Ethiopian nations which he located both sides of the Nile farther South. Most of these people, he wrote, are entirely savage and display the nature of a wild beast. They are squalid all over their bodies, keep their nails very long like the wild beasts, and are as far removed as possible from human kindness to one another; and they cultivate none of the practices of civilized life as these are found among the rest of mankind.. Strabo held that the lives of people far removed from the temperate zone would be defective and inferior: this was clear from the modes of life of Ethiopians and their lack of human necessities.

Images of this sort occasionally surface in commentaries of early Christian writers. St Augustine states that the universality of the Christian message is implied here, for it is to reach even unto the Ethiopians, whom he describes as the remotest and the most hideous men. A number of Latin geographers followed their imaginations further in this direction and described Ethiopia as a land of fearful monsters. When in the 1520s European reached the Ethiopian highlands to see for them, however, they found and described a civilization at about the same level as their own. With keen admiration Alvarez describes Ethiopian architecture and painting and the Ethiopian system of justice, and he duly records the aversion of Ethiopians to such crude European customs as spitting in church. Alameda's narrative of a century later includes some secondhand reports of .barbarous customs. of some Ethiopian tribes, but the general tone of his account is appreciative, and he describes the Ethiopians as .very amenable to reason and justice, intelligence and good-

natured, mild, gentle, kind, and so inclined to forgiveness that they readily pardon any injuries.. Visiting in the late 18th century, a much more troubled time, James Bruce was so repulsed by the civil strife and bloodshed he witnessed that eventually he became so obsessed with thoughts about .how to escape from this bloody country.. yet so ingrained was the European disposition against viewing Ethiopia as a savage place that Bruce earned a bad name among his contemporaries because they refused to believe his gory accounts.

It was indeed only in the latter half of the 19th century that image of highland Ethiopia as a savage place gained any currency, as European attitudes toward Africa hardened into arrogant ethnocentrism as best and a vicious exploitative ethnocentrism at worst. A similar point of view was expressed by the Italian delegation which successfully opposed the admission of Ethiopia to the International Postal Union in 1895 on grounds that it was a .nation of primitive tribesmen led by a barbarian.. Lord Hindlip felt that .the Abyssinian above all things excel in cruelty, both to mankind and animals. He agreed with those who argued that there are moral considerations which should compel all the civilized people of the world to lend their support to crushing out of the Abyssinian power, and the substitution of a humane government in the place of Emperor Menelik's rule.

This image was revived in the years after World War I, that epitome of civilized conduct, by groups in England which became alarmed by the extent of the slave trade in Ethiopia, partly for general humanitarian reasons and partly for fear that people were being abducted into slavery from British-ruled Kenya. These concerns were expressed in a series of articles that appeared in the *Westminster Gazette* and *West Africa* in 1922. a decade later, in order to build up a case for its unprovoked aggression against Ethiopia, the Italian government generated propaganda designed to prove that Ethiopia was indeed so savage, primitive and disorganized that modern sensibilities required intervention by a European power to carry out a .civilizing mission.

2.1.5. A Bastion of African Independence

?	How did the Victory of Adwa contribute to the emergence of freedom struggles in the rest of Africa? _____ _____

The ancients also had a conception of Ethiopia as a proud and independent country. Diodorus speaking about the Nubian Ethiopia wrote that they were never brought into subjugation by a foreign prince. The image of Ethiopia as a bastion of African independence became particularly widespread in the late 19th century. While people all over Africa were being subjugated by foreign powers, Ethiopians were winning victories over a series of invaders. From their victories over invading Egyptians in the 1870s, over Sudanese Mahdists in the 1880s and over the Italians in the 1890s, Ethiopians gained a reputation as spirited fighters determined to maintain their sovereignty. It was the last of these victories in particular, that at Adwa in 1896, which called Ethiopia to world attention and prompted European states to set up diplomatic missions in Addis Ababa. The defeat of the Italians at Adwa initiated a decade of negotiations with European powers in which nine border treaties were signed.

From that time forward the image of Ethiopia the Independent was cherished increasingly by Africans and Afro-Americans. In 1892, the efforts of some Bantu Christian leaders to emancipate themselves from the authority of European missions led to the formation of an independent Black South African denomination named the Ethiopian Church. In the original use of this name Ethiopia referred to all black Africans, a usage inspired by allusions to Ethiopia in the Old Testament promises of the evangelization of Africa. Later, however, leaders of the Ethiopian church movement interpreted the nomenclature to signify that the independent church enjoyed not only the biblical

apostolic succession but also a link with an actual independent Christian African monarchy.

The victory at Adwa stimulated the energies of South African blacks in the early years of the Ethiopia movement. The image of independent Ethiopia spread so widely among the Zulus and other tribes that, by 1935-6 nightly prayer meetings on behalf of Ethiopia in Natal and Zululand attracted thousands of new followers, Churches were founded with such names as the Melchizedek Ethiopian Catholic Church and the Coptic Ethiopian Church Orthodox of Abyssinia.

For many secular leaders of colonial Africa, moreover, the image of independent Ethiopia was a powerful beacon and frequent source of inspiration. Ethiopia was seen as the last vestige of black autocracy. The threat to this symbol posed by the Italian invasion so upset Kwame Nkrumah, he recalls in his Autobiographic, that he became motivated to work for the day when he might play a part in bringing an end to so wicked a system as colonialism. For Jomo Kenyatta Ethiopia, with her Emperor leading, relies on her soldiers, her courage, her traditions. There will be no concessions; Ethiopia will fight, as she always has fought, to preserve her independence against this encroachment of Imperialism. Together with J B Danquah of the Gold Coast, Mohammed Said of Somaliland, George Padmore of Jamaica, and others, Kenyatta formed the International African Friends of Abyssinia, a group that subsequently provided the leadership for convening the Pan-African Congress at Manchester in 1945.

Ethiopia the Independent was likewise an image to reckon with among black Americans in the West Indies and the United States. Marcus Garvey stimulated the formation of a number of semi religious cults, chiefly in the West Indies, oriented to a renewed identification with Africa. Some of these took the name of Ethiopians and others adopted the current name of the future Haile Selassie I by calling themselves the Rastafarians. Assertions of black pride in the United States in the 1920s occasionally took the form of a yearning to return to Africa.

Many segments of the Afro-American community responded passionately to the 1935-6 Italian invasion. An editorial in Opportunity: a Journal of Negro Life observed that Ethiopia has become the spiritual fatherland of Negroes throughout the world. George Edmund Haynes asserted that .Ethiopia, .proud and free, has become to thinking Negroes of African descent the symbol of the aspirations of black people for independence, for self-determination, and the assimilation of all that is best in modern civilization. And as early as November 1935, in the Afro-American, W E B Du Bois called the Italian attack a turning point in the history of darker groups and prophesized that it would be the last time when white men would fight, invade and annex colored nations almost at will.

Section Two: Scholarly Images and Assumptions

 Dear Learners,

It may be useful at this point to articulate the scholarly myths the overarching perspectives which have hitherto guided the world of Ethiopianist scholarship. Three general images have dominated that world. Scholars have viewed Ethiopia primarily either as an outpost of Semitic civilization, as an ethnographic museum, or as an underdeveloped country. This section outlines these images, examine the intellectual assumptions connected with them, and thereby prepare the way for a new image based on recent developments in sociological theory and on a fresh look at the field of Ethiopian studies.

Objectives

After successfully completing this section you will be able to:

- Examine the intellectual assumptions connected with scholarly images of Ethiopia; and
- Discuss recent developments in the field of Ethiopian studies.

?

Can you identify the two sets of travelers in the 16th and 17th centuries that laid the foundations for the disciplined study of Ethiopian society and culture?

_____

_____

The images of Ethiopia survey in the above section have played a significant role at various points in world history. Notions of Ethiopia as the farthermost land in the world were invoked to advance the universalistic ideas of Greek philosophers and early Christian apologists. Muslim beliefs that Abyssinia was a just and pious country exonerated Ethiopia from the holy wars of early Islamic expansion, giving Christian Ethiopia a chance to build her strength so she could resist the Muslim onslaught when it came several centuries later resistance which checked the sweep of Islam across Africa. The image of the fabulous kingdom of Prester John helped inspire Portuguese navigators to embark on voyages of discovery around Africa. The picture of Ethiopia as a savage place undermined the readiness of Europeans to condemn the first major fascist aggression preceding the Hitler war.

The symbolism of independent Ethiopia gave hope to opposed Africans and Afro-Americans and support to their freedom movements. As sources of enlightenment about the Ethiopian experience, however, these images must be treated with caution. They tell less about Ethiopian realities than they do about the history of the world outside. All these images, to be sure, have had some grounding in actual observations, and all have their counterpart in the traditional beliefs Ethiopians have about themselves and their relations to outsiders; but they have never been liberated from some admixture of poetic fancy, religious aspiration, or political ambition. The Viennese classicist Albin Lesky has brilliantly analyzed the way ancient Greek conceptions of Ethiopia illustrate the interweaving of mythical representation and rational knowledge that pervades Greek

intellectual history.. Hence, for a sound comprehension of the Ethiopian experience we must turn to a different set of images. These have emerged from efforts to relate the understanding of Ethiopia to modern developments in the scholarly disciplines.

Foundations for the disciplined study of Ethiopian society and culture were laid by two sets of travelers in the 16th and 17th centuries. On several missions to Ethiopia sent by the kings of Portugal and the Popes at Rome, a number of Portuguese and Spanish clergymen collected basic information on the languages, cultures and history of the country. During the same period small numbers of Ethiopian monks were making their way to Rome, some from Jerusalem and some directly from Ethiopia. This group taught interested Europeans about their languages and literature and assisted with the composition of the first Ge.ez (Ethiopic) grammars, dictionaries, and texts which were published at Rome, Antwerp and Gottingen. Thanks to these two groups, scholars acquired a reliable fund of factual information about Ethiopia.

This period of exploration and cultural exchange culminated with the work of a German scholar, Job Ludolf, commonly considered the founder of Ethiopian studies in Europe. Aided by an Ethiopian informant, Abba Gregorios, Ludolf compiled substantial dictionaries and grammars of both Ge.ez and Amharic and went on to construct a circumspect history of Ethiopia with an extensive commentary.

European exploration of Ethiopia virtually stopped fro a century and a half after the expulsion of the Jesuits in the 1630s. It was revived by the pioneering investigations and conclusions of James Bruce, who was in Ethiopia from 1769 to 1771. Subsequently, in the 19th century a number of explorers, diplomats, geographers and missionaries from England, France, Germany, Italy, Sweden, and Switzerland added volumes of observations and new collections of Ethiopic documents.

Another German scholar, August Dillmann, revitalized the scholarly tradition of Ethiopian studies in the 1850s. By the early 20th century the study of Ethiopian culture had been institutionalized on a modest basis in a smaller number of academic settings in

Europe and the United States. Intellectual disciplines have their own mythical components, however. This consists of general assumptions about particular domains of experience which scholars take for granted as they busy themselves with solving specialized problems.

2.2.1. An Outpost of Semitic Civilization

?	Can you list some points that indicate Semitic influences on Ethiopian languages and culture? _____ _____

The first generation of Ethiopianist scholars saw their work chiefly as a branch of Semitic studies. They considered knowledge of Arabic, Hebrew and Syriac the right foundation for the study of Ethiopian culture. Their academic reference group was the fraternity of Orientalist scholars. Their contributions consisted largely of writing vocabularies and grammars of Ethiopian Semitic languages, cataloging manuscripts, editing and translating Ethiopian texts, and examining historical source materials.

The geographical focus of these early scholars was on northern Ethiopia. Substantively their focus was on the productions of literati. Since their training was mainly in textual analysis, they naturally concentrated on Ethiopia.s written traditions. Until the past few decades, moreover, few scholars anywhere were trained for the disciplined study of preliterate cultures. Among the principal discoveries of this group of scholars one might mention the close relationship among the Semitic languages of northern Ethiopia Geez, Tigre and Tigrinya; the correspondences between these and Old South Arabian languages; and other kinds of evidence linking ancient Ethiopian peoples with Sabaean and other Oriental Semitic cultures. The effect of these Semitic influences on Ethiopian languages and culture, the fact that these influences were attested by the preferred

scholarly materials written documentation .and the tendency of European scholars to affirm those aspects of Ethiopian culture which drew on Judaeo-Christian traditions produced a disposition to regard Ethiopia as an outpost of Semitic civilization.

The central features of this image are that (1) the Amhara-Tigrean peoples are identified as the .true Ethiopians. or the .Abyssinians proper., and (2) the core elements of Amhara-Tigrean culture are viewed as deriving from early Semitic influences. The consequences of this image are that Ethiopian history comes to be conceived as a process of the extension of Semitized Ethiopian culture over more and more peoples of Ethiopia; that those peoples who are not .true Abyssinians come to be viewed as alien and inferior; and that little or no attention is given to the non-Semitic components of Amhara-Tigrean culture and to the indigenous traditions of other Ethiopian peoples.

Of recent works which embody this image most extensively, the book *The Ethiopians* by Edward Ullendorff might be mentioned. Subtitled *An Introduction to the County and People*, this work is actually an introduction to selected aspects of Amhara-Tigrean culture. Ullendorff's concern is overwhelmingly with those whom he calls .Abyssinians proper, the carriers of the historical civilization of Semitized Ethiopia, who live in the central highlands.. He holds that the Semites provide the principal linguistic and cultural element; in highland-plateau Ethiopia.

As a result, Ullendorff's treatment is biased in favor of those aspects of Ethiopian culture which reflect Semitic influence. His chapter on religion devotes 18 pages on Ethiopian religions of Semitic provenance Judaism, Christianity and Islam; but only 1 paragraph to indigenous Cushitic religions. His chapter on languages devotes only 1 page to the Cushitic languages, and none to the Nilo-Saharan languages, although these language families in Ethiopia exceed the Semitic languages both in number and variety and in the number of people speaking them.

By contrast, 19 pages are spent on the Semitic languages of Ethiopia, since they express the real Abyssinia as we know it and are the virtually exclusive carriers of Ethiopian

civilization, literature and intellectual prestige. Similarly, the chapter on literature deals exclusively with Geez and Amharic literature, with nary a reference to available collections of Somali poetry or Oromo folk literature. Although it continues to be useful for certain limited purposes, the Semitic outpost image suffers two serious limitations as a general orientation to Ethiopian culture. With respect to empirical inadequacy, it neglects the crucial role of non- Semitic elements in Ethiopian culture. With respect to its implicit and often explicit normative assumptions, it shares the difficulties of all views which consider cultures with written traditions and world religions to be generally superior to non-literate cultures.

2.2.2. An Ethnic Museum

?	Scholars from which universities do you think made a valuable set of intensive studies about the nations and nationalities inhabiting the southern parts of Ethiopia? _____ _____

Another image of Ethiopia is conveyed by the view of Ethiopia as a museum of peoples where implicitly assumed in the works of a number of anthropologists who have worked in the country. The chief assumptions associated with this view are (1) that Ethiopia is a country of extraordinary ethnic diversity, and (2) that each of its diverse peoples deserves to be studied intensively, on its own terms, as bearer of a bounded system and a unique culture.

Whereas the proponents of the first perspective were largely products of the German universities of the late 19th century, those of the second sprang mainly from Anglo-American universities of the mid-20th century. The geographical focus of the latter has been mainly on peoples in the southern parts of the country, and their substantive focus has been mostly on the social organization of discrete tribes. Their contribution has been

to provide basic ethnographies of the relatively unknown peoples of these areas. Within the last fifteen years sustained fieldwork by a number of young scholars has produced a valuable set of intensive studies about the nations and nationalities inhabiting the southern parts of Ethiopia.

But here one intellectual orientation of the modal Anglo-American anthropologist, staunchly antievolutionary and still more or less committed to the doctrine of cultural relativism needs a note. This doctrine holds that every culture is as valid as any other; that any cultural complex is to be examined not with respect to a presumed hierarchy of forms, but in relation to other institutions of the culture and their contributions to the group.s adaptation to its environment. The Sidamo or the Dasenech, in this view, are not to be regarded as Abyssinians manqué (failed) because they lack a written tradition or a world religion, but as bearers of perfectly valid cultures in their own right.

The thrust of this view is to look for a self-sufficient, bounded system. Radical impairment of the system's integrity is viewed as pathological. Relationships with other groups outside the system are considered as peripheral, if at all. More often than not, when the group is related to other groups it is nor to other Ethiopians but to more distant peoples. Although comparisons of this sort are of course legitimate and often highly illuminating, they do tend to reinforce the assumption that the unit being compared is a self-contained, integral system.

Although the assumptions of cultural autonomy and uniqueness on the one hand and cultural relativism on the other have inspired anthropologists to create a rich library of ethnographic monographs, applying these assumptions to groups which belong to a wider system of relationships, as most groups do, tends to be misleading. To see Ethiopia as a mosaic of distinct peoples is to overlook the many features they have in common and the existence of discernable culture areas, and to ignore the numerous relationships these groups have had with one another. To assume that intensive study of each individual group in Ethiopia will produce a valid picture of the whole is a futile assumption. In sum,

the image of Ethiopia as a collection of distinct peoples neglects what these peoples have in common, how they interact, and the nature of Ethiopian society as a whole.

Once one begins to consider these questions, moreover, the assumption of cultural relativism must be discarded. Although it may no longer be valid to rank all cultures by a single set of criteria, it is perfectly valid to rate different aspects and dimensions of culture with respect to a variety of specific criteria. In considering the respective contributions of diverse cultures to larger whole, valuations of this sort becomes indispensable. Some contribute in one area, some in another. Some contribute little, some much.

2.2.3. An Underdeveloped Country

?	How do you think scholars view Ethiopia in terms of its per capita income, health care and literacy? _____ _____

In scholarly writings on Ethiopia during the last decade a third image has emerged. This is most likely to appear in work by economists, sociologists and political scientists. Like the two images previously discussed, it has a solid empirical basis. Whereas the other views were grounded on the substantial Semitic influence upon Ethiopian civilization and on the remarkable cultural diversity of its peoples, this view starts with an assessment of Ethiopian conditions relative to more economically and politically developed nations. Finding that Ethiopia ranks low by the standard indexes of modernization per capita income, health care, literacy, occupational differentiation, and the like it portrays Ethiopia as a particularly underdeveloped country.

The geographical focus of this view is primarily on the central part of the country Shoa province and its capital, Addis Ababa and on the larger towns. Substantively it deals with the modernizing sector of the society, especially the school system, the modern economic

sectors, and the central government. Proponents of this view have been few, but they have contributed to a basic mapping of some of the main points of change and problems connected with Ethiopia's halting movement toward economic development and social mobilization. They include studies on the modernization of Ethiopia's central administration; the weaknesses of the system of education and manpower development; and the counterproductive types of personal relationships found in Ethiopian firms and factories.

Disciplined research of this sort in Ethiopia is still at a rudimentary stage. Although much remains to be done, the limitations of the image of Ethiopia as an underdeveloped country ought also to be kept in mind. It disposes one to view Ethiopia not on her own terms but as a modern society manqué. The key point of reference is the experience of modernized societies, and Ethiopian realities are examined in relation to American and European standards. This focus on the center-entails a neglect of the traditional sectors where most Ethiopians still live in ways that remain little understood. The focus on the certain criteria of progress neglects the ways Ethiopia's past experience is reflected in her present and ignores sources of satisfaction available in her customary life.

2.2.4. A Complex Evolving System

What do you understand by the term 'Eclecticism'?

_____

_____

The disciplined study of Ethiopian culture has made it possible to replace the various conventional images we have discussed above with more firmly grounded conceptions. Each of the latter has been connected with fruitful research and remains valid for future work, given the particular purposes associated with these conceptions to study the

diffusion and forms of Semitic civilization, the characteristics of a variety of distinct traditional cultures, or the problems and process of modernization.

None of those purposes, however, is that of developing a holistic conception of Ethiopian experience. For that, each of them is marked by characteristic deficiencies. These deficiencies are not, of course, exclusively those of Ethiopian studies but are inherent in the general modes of scholarly orientation to all cultural studies. The classical orientation to the study of Great Traditions focuses on the great feats of moral action and literary expression in some exemplary cultural climate. Past cultural achievements are considered as standards of excellence against which other cultural expressions are measured and often found wanting. To some extent this orientation entails an idealization of the past.

The modernist orientation to the study of human societies focuses on certain rationalized ideals, such as egalitarian justice and scientific mastery, and the institutional arrangements and mechanisms of change needed to implement them. Such ideals provide categories of measurement in terms of which present and past societies are analyzed categories like extent of literacy and spread of income distribution. This orientation tends to idealize the future. The cultural relativist orientation entails no transcendent standards for societies other than the purely formal ones connected with system integrity and wholeness. Assuming that all societies in the ethnographic present are equal, it tends to idealize the here and now.

All three orientations thus exhibit characteristic normative and empirical blind spots. Here we have conceptualized them as pure logical types so that the rationale and structure of these orientations of the related images may be visible. Despite some exceptions, it is fair to say that Ethiopian studies for the most part fall into the three types of orientation defined above, orientations epitomized by and inherent in the professional scholarly orientations of the Semitic philologist, the social anthropologist, and the developmental economist. Two possible ways of dealing with the shortcomings of these orientations are ignoring them and combing them. One can, on the one hand, eschew any

conception at all, in the vain hope that facts will speak for themselves. But useful though factual compendia may be, they cannot generate that economical re-conceptualization of the Ethiopian experience which remains one of the outstanding tasks of Ethiopianist scholarship.

The other approach is a studied eclecticism in which one attempts to combine all three approaches, viewing data at different points in terms of the Semitic past, the ethnographic present, and the modernist future. Combining a number of deficient views, however, is not likely to produce a satisfactory synthesis. Rather, one needs to deal directly with the intellectual difficulties of each view and discover what new occupation, if any, can eliminate these difficulties in principle.

Such a conception may be drawn from recent advances in general sociological theory. Here the reference is both to the increased clarity with which total societies have come to be conceptualized as boundary-maintaining systems of action and to the more sophisticated ways in which societal evolution can be analyzed. Using this perspective one can develop an image of Ethiopia as a complex socio-cultural system that has evolved through determined stages. The original units of this system are a great number of diverse, historically autonomous societies, of small scale. The crucial feature of its evolution has been the transition, still under way, from an inter-societal system to a single societal system, thanks to the development of increased adaptive capacities in some of its units. This conception transcends the chief limitation of the three prevailing images of Ethiopia in the following ways:

1. It constrains us to take into account all of the peoples and traditions of Ethiopia, Semitized and non-Semitized, without prejudging the properties and achievement of any;
2. It constrains us to take into account indications of communality as well as diversity among Ethiopian peoples, interconnections as well as autonomies, centripetal as well as peripheral phenomena;

3. It constrains us to view contemporary Ethiopia not as a static, underdeveloped country, but as a society at a certain point in a long developmental process, the understanding of which is indispensable to knowing her future options. Although this conception may have great theoretical appeal, one cannot assume *a priori* that it will be fruitful for dealing with Ethiopian realities. Is there sufficient evidence to justify treating all of Ethiopia as a single complex? This question must be dealt with before we can carry out an elaborate analysis which takes that conception as a guiding image.

Activity

1. **Discuss the view of Ethiopia as a *Complex Evolving System* by taking into account changes that you have observed in the region where you reside?**

_____

_____

_____

_____

_____

_____

_____

_____

Self-Check Exercise

Part I: Correct/Incorrect

Instruction: Write 'CORRECT' if the Statement is Right and 'INCORRECT' if the Statement is Wrong.

1. In the opening lines of the *Odyssey*, Homer characterized the Ethiopians as the most remote of men.
2. For the early Greek writers Ethiopia was more a geographical location than a state of mind.
3. An image of just and pious Ethiopians is also conveyed by the way individual Ethiopians are usually depicted in ancient literature including that of Herodotus and Diodorus.
4. Thanks to the legend of Prester John, Ethiopia became a coveted ally from European rulers long after the impulse to join her forces with the Crusaders was spent.
5. The victory at Adwa stimulated the energies of South African blacks in the early years of the Ethiopia movement.
6. The first generation of Ethiopianist scholars saw their work chiefly as a branch of Cushitic studies.
7. The doctrine of cultural relativism holds that every culture is as valid as any other; that any cultural complex is to be examined not with respect to a presumed hierarchy of forms, but in relation to other institutions of the culture and their contributions to the group's adaptation to its environment.
8. Disciplined research in Ethiopia is still at a rudimentary stage.
9. The modernist orientation to the study of human societies focuses on certain rationalized ideals, such as egalitarian justice and scientific mastery, and the institutional arrangements and mechanisms of change needed to implement them.

Chapter Three

Education and Society in Ethiopia

Dear Learners,

In this chapter, you will learn about educational institutions in Ethiopia as they progress through time affected by the various social, religious and political factors happening in and around the nation. Mention of the African nation of Ethiopia is likely to elicit visions of child victims of famine, and children (those fortunate to attend school) in poor quality, overcrowded schools that are unlikely to prepare them for the 21st century. This vision, which emerged from the world media response to the drought of the mid-1980s, remains a reality in drought-affected areas of Ethiopia today. Research to date (e.g., Bredckamp, Knuth, Kunesh, and Shulman, 1992) strongly suggests that the best hope for changing this vision is to invest scarce resources where they most likely to result in maximum benefits in the education of children.[vi]

Objectives

After successfully completing this chapter you will be able to:

- Describe the early roots of education in Ethiopia;
- Outline the historical development of modern education in Ethiopia;
- Examine the features of higher education in Ethiopia; and
- Explain the major challenges of education in Ethiopia.

Section One: Education Pre-1900: Historical Roots of Education in Ethiopia

 Dear Learners,

In this section, you will find a discussion on the historical roots of education in Ethiopia. The section primarily focuses on the roots of traditional education in the country and its transitional relations with modern Western education. Two major traditions characterize the development of education in Ethiopia - traditional and Western systems. While Western educational ideas have flourished since the early twentieth century, the traditional approach has characterized Ethiopian education throughout the history of this ancient nation. This traditional system is deeply rooted in the Ethiopian Orthodox Church and is recognized as one of the oldest educational systems in the world.

Objectives

After successfully completing this section you will be able to:

- 🕮 Examine the features of traditional education in Ethiopia;
- 🕮 Assess the role of religion in the development of education in Ethiopia; and
- 🕮 Describe the rise and progress of Western education in Ethiopia.

3.1.1. Church Education

?	How many years do you think it takes to complete early church education in Ethiopia? _____ _____

For centuries, Orthodox Churches, monasteries, and convents were the only centers for formal learning from preschool through the university level. Traditional subjects of study in these programs included theology, philosophy, computation, history, *poetry,* and music (Pankhurst, 1955; Wagaw, 1979). At least for males, the importance of early education was recognized as early as Medieval Ethiopia. Pankhurst (1997), for example, writes:

> *"Early historical data on children in Ethiopia is so scant that it is almost as though they were neither seen not heard. We can, however, catch occasional glimpses of the medieval educational system which must have existed for centuries."* Pankhurst (1997)

During unreliable the medieval period, male children began attending Church services at a very early age. At these services children began the first stages of formal education. The curriculum for children of this age consisted primarily of drill and practice of the alphabet. Mastery of the alphabet was followed by reading and recitation of religious texts that began with the Psalms of David. During the nineteenth century, Swiss missionary Gobat provided one of the most thorough descriptions of early education in Ethiopia. In describing the more formal church educator, Gobat observed:

> *"Having learned to read, they were required to commit to the Gospel of St John, and to study several of St Paul's Epistles and a number of Homilies of St Chrysostom; after which they were assigned the task of learning by heart the Psalm of David, the Waddase Mariam, or Praises of Mary, and several prayers, and were supposed to*

memorize long lists of Ge.ez words. After this they would sit at the feet of renowned masters who would explain to them the scriptures and other texts, including traditional Ethiopian code of law. The course thus embraced seven years on chanting (muise), nine years on grammar, and four on poetry, after which the student had to face the sacred books of the Old and New Testament. There were, in addition, courses in civil and canonical law, astronomy and history"(cited in Pankhurst, 1992: 130).

3.1.2. Koranic Education

Students traveled far and wide in "the quest for knowledge" and to study under the supervision of well-known scholars. "Sessions" (sing., *Majlis*) and "circles" (sing., *Halqa*) were held by Muslim scholars for the purpose of teaching. These scholarly sessions took place at public places such as Mosques but also, privately, at the homes of scholars. Oral instruction was the primary technique for imparting (religious) knowledge, soon to be used in all branches of Islamic scholarship. This strong emphasis on the oral component of learning did not exclude the fact that Muslim scholars in early Islam also based their teaching on written material such as collections of data and lecture scripts (often organized in notebooks), and notes used as memory aids.

In the course of time, these thematically organized collections of data gradually gained more definite shape and came to be fixed (in writing, or memory, or both). Some old collections became known as the literary or scholarly "work" of the scholar who had prepared them initially and had then "published" them in his lectures; others were revised, edited, and formally published first by a scholar's student(s). Scholars preparing such written collections and lecture scripts, however, were not deprived of authorial creativity altogether: for they expressed their individual opinions and convictions through thematic selection and arrangement of the material they included in their works. Beginning in the ninth century, there was a steady increase in the number of scholars who were writing books, editing them definitively, and publishing them themselves.

Section Two: Education Since 1900

 Dear Learners,

Having grasped the historical roots of education in Ethiopia as presented in the section of the chapter, in this section you will learn about the development of education in Ethiopia since 1900. The section mainly focuses of the evolution of preschool and primary education in the country.

Objectives

After successfully completing this section you will be able to:

- Examine Ethiopia's transition from a primarily Church based educational system to a more modern formal education;
- Describe the nature of preschool education in Ethiopia after 1900; and
- Discuss the progress of primary education in Ethiopia since 1900.

3.2.1. General Overview

?	What do you think were the major factors that led to the introduction of a western style education in Ethiopia? _____ _____

Until the early 1900s, formal education was confined to a system of religious instruction organized and presented under the aegis of the Ethiopian Orthodox Church. Church schools prepared individuals for the clergy and for other religious duties and positions. In the process, these schools also provided religious education to the children of the nobility and to the sons of limited numbers of tenant farmers and servants associated with elite families. Misguided policies caused very few children to receive an education. As a result

Ethiopia did not meet the Educational standards of other African countries in the early 1900s. Toward the end of the nineteenth century, Emperor Menelik II had also permitted the establishment of European missionary schools. At the same time, Islamic schools provided some education.

At the beginning of the twentieth century, the education system's failure to meet the needs of people involved in statecraft, diplomacy, commerce, and industry led to the introduction of government-sponsored secular education. The first public school to provide a western style education was the Ecole. The government recruited foreign teachers for primary and secondary schools to offset the teacher shortage. By 1952 a total of 60,000 students were enrolled in 400 primary schools, eleven secondary schools, and three institutions offering college-level courses. In the 1960s, 310 mission and privately operated schools with an enrollment of 52,000 supplemented the country's public school system. While reforms have been made the aims of education, the actual structure of the Ethiopian school system has remained unchanged from that established in the 1950s.

In May 1961, Ethiopia hosted the United Nations-sponsored Conference of African States on the Development of Education. Among other things, the conference highlighted Ethiopia's educational deficiencies. The Ethiopian education system, especially in primary and secondary education, was ranked the bottom among African nations. There were school and teacher shortages, a high dropout rate, and low overall attendance rates; especially among females, non-Christians and rural children. Embarrassed by this record, the Ministry of Education developed a new education policy, which was in effect until 1974. Designed in conjunction with the objectives of the government's second and third five year development plans, extending from 1962 to 1973, the policy gave precedence to the establishment of technical training schools, although academic education also was expanded. Curriculum revisions introduced a mix of academic and nonacademic subjects. There were two institutions of higher education: Haile Selassie I University in Addis Ababa formed by imperial charter in 1961, and the private University of Asmara, founded by a Roman Catholic religious order based in Italy. The government expanded the public

school system and in 1971 there were 1,300 primary and secondary schools and 13,000 teachers.

But the system suffered from a shortage of qualified personnel, a lack of funds, and overcrowded facilities. Often financed with foreign aid, school construction usually proceeded faster than the training and certification of teachers. In addition, most schools were in the major towns. Crowded and understaffed, those schools in small towns and rural areas provided a poor education. The inadequacies of public education before the mid-1970s resulted partly from the school financing system. To finance primary education, the government levied a special tax on agricultural land. Local boards of education supervised the disbursement of tax receipts. The system's inequities fostered the expansion of primary education in wealthier regions rather than in poorer ones. Moreover, urban inhabitants, who did not have to pay the tax but who were predominantly represented in the schools, sent their children at the expense of the taxpaying rural landowners and poor peasants.

The government attempted to rectify this imbalance in 1970 by imposing an education tax on urban landowners and a 2 percent tax on the personal income of urban residents. But the Ministry of Finance treated the funds collected as part of the general revenue and never spent the money for its intended purpose. Expenditure on education was only 1.4 to 3 percent of the gross national product (GNP) between 1968 and 1974, compared with 2.5 to 6 percent for other African countries during the same period. Under the pressure of growing public dissatisfaction and mounting student activism in the university and secondary schools, the imperial government initiated a comprehensive study of the education system. Completed in July 1972, the Education Sector Review (ESR) recommended attaining universal primary education as quickly and inexpensively as possible, ruralizing the curricula through the inclusion of informal training, equalizing educational opportunities, and relating the entire system to the national development process.

The ESR criticized the education system's focus on preparing students for the next level of academic study and on the completion of rigid qualifying examinations. Also criticized was the government's lack of concern for the young people who dropped out before learning marketable skills, a situation that contributed to unemployment. The report stated that, by contrast, "The recommended system would provide a self-contained program at each level that would be terminal for most students." The report was not published until February 1974, which gave time for rumors to generate opposition among students, parents, and the teachers' union to the ESR recommendations. Most resented what they considered the removal of education from its elite position. Many teachers also feared salary reductions. Strikes and widespread disturbances ensued, and the education crisis became a contributing factor in the imperial regime's fall later that year.

With the beginning of the Ethiopian Revolution in 1974, the name of the university was changed to Addis Ababa University (AAU). By 1974, despite efforts by the government to improve the situation, less than 10 percent of the total population was literate. The national literacy campaign began in early 1975 when the government mobilized more than 60,000 students and teachers, sending them all over the country for two-year terms of service. Most critics however saw this as the government's way to silence rising opposition while at the same time creating a network of government spies in the rural areas. Generally, the campaign to increase literacy remained illusive even though government reports showed improvements. Let us discuss here the two major types of education that characterize the very early days of the education process in institutionalized settings: preschool and primary grade education.

3.2.2. Preschool Education

?	What do you think were the major contributions of The Preschool Teacher Training Institute (PTTI) in Addis Ababa for the provision of preschool education in Ethiopia? _____ _____ _____

Since current resources are insufficient for providing even basic primary education to Ethiopian children, the Ministry of Education (MOE, 2001) currently deemphasizes preprimary education. Nevertheless, recognizing the importance of quality education at this level, the Ministry is currently strongly encouraging the involvement of private institutions and individuals to invest in education at this level. Thus, through nongovernmental organizations, missions, private individuals, religious institutions, and other organizations, a number of preschools are beginning to emerge in urban areas. Only a very small number of parents, however, can afford tuition for their children to attend such programs. Concomitant with the lack of access to preschool programs is a lack of qualified teachers in these programs. A recent educational directive (MOE, 2002) requires that those who teach in the few available preschool programs must now be high school graduates who have taken an additional 3 months of specialized training from a Preschool Teacher-Training Institute. Sites for obtaining such training (and funds to attend), however, are scarce.

The Preschool Teacher Training Institute (PTTI), established in Addis Ababa in 1986, is one of the few PTTIs in the country. During the 3-month specialized training program at this institute, trainees engage in basic coursework emphasizing the preparation of preschool teaching materials. Courses are organized in 12-course modules that include: *preschool pedagogy, child psychology, health and nutrition, language development, pre-math, environmental education, arts and crafts, music, health and physical education,*

preschool management and administration and *play*. Following this coursework, trainees engage in a short practicum with children using the materials they constructed through the modules.

3.2.3. Primary Grade Education

Given the magnitude of problems with providing high-quality education for preschool children, the current government in Ethiopia has made the decision to invest more heavily in what most nations describe as .basic. education . that is, education of elementary grade children. In Ethiopia, basic education refers to school-age children from Grades 1-4 (Cycle I) and Grades 5-8 (Cycle 2). In this regard, the government recently began to increase support for *Teacher Training Institutes* (TTI) and *Teacher Training Colleges* (TTC) which are responsible for producing primary teachers. For those committed to teaching younger children, one year of specialized training had previously been required after completion of Grade 12.

In response to a greater demand for primary teachers, however, most current educational reforms recommend this training may be provided upon completion of Grade 10 at TTI and TTC. To support this rapidly increasing demand for primary teachers, the number of TTI has increased in the country, and almost all administrative regions now have at least one such institution. In addition, many institutions that previously offered only 1-year programs for Cycle 1 teacher preparation recently have expanded and begun to offer 2-year preparation programs for Cycle 2 teacher preparation. Despite the government's goal of improving the quality of teacher education, the lack of sufficient qualified teachers remains a major problem. For example, only 73% of the teachers of children in the second cycle currently hold even a diploma or higher level of training.

Furthermore, the education of those with such credentials is mostly highly academic and nearly devoid of skills that might help teachers prepare for the challenges of real classrooms. In response to this challenge, the Ministry now sponsors in-service summer programs for thousands of teachers. These programs are believed to be critically important to enable school teachers to meet the demands of the new curriculum reforms

that have been taking place in the country since the early 1990s (MOE, 2000/2001). Let us now turn to a discussion about the situation of higher educational institutions: their organization and functions.

Section Three: Higher Education In Ethiopia

 Dear Learners,

In this section you will learn about the development of higher education in Ethiopia. The section discusses the organization of higher educational institutions in Ethiopia, the state of academic freedom in higher educational institutions as well as the rapid expansion and privatization of higher education in the country after 1991.

Objectives

After successfully completing this section you will be able to:

- Outline the organization of higher educational institutions in Ethiopia;
- Explain the state of academic freedom in higher educational institutions in Ethiopia; and
- Discuss the rapid expansion and privatization of higher education in Ethiopia since 1991.

3.3.1. Organization of Higher Educational Institutions

?	Who do you think has the highest decision making power in higher educational institutions in Ethiopia? _____ _____ _____

The Higher Education Institutions Board reviews and adapts the plans and budgets of each institution. The universities have senates, which fall in between the boards and the academic commissions in their powers and duties. Each of these administrative bodies creates various committees to assist their duties. The academic commission (AC) of each college faculty deliberates on and submits proposals about programs, plans, courses, certification, promotions, and students' status. The department councils are composed of all full-time academic staff and chaired by the department heads. The council prepares and submits recommendations to the AC concerning programs of study, curricula, courses, staff promotion, research projects, teaching materials, and examinations. Higher education institutions recruit their own staff based on certain criteria. Once employed, the teachers are assessed at the end of every semester (twice a year) by their students, colleagues, and the department head. The teacher must receive an above average rating to continue their employment. Contracts are renewed every 2 years. Those teachers whose performance falls below average for 2 consecutive semesters will not have their contracts renewed. In the past 5 years, a few contracts have been terminated due to low evaluations by students at the AAU.

Salaries of faculty are based on their ranks. There are six salary scales and after two years of service a teacher will go up to the next rank. Previously all were paid the same and there was no incentive. Thus the new plan was every two years teachers receive a pay increase. A good teacher can be promoted every 2 or 3 years and has pay increments every

year. As a consequence teachers are now highly motivated, although many instructors still complain that their salaries are too low. As of 2008, there are 16,161,528 children enrolled in grades 1 through 12 in Ethiopia; 13,476,104 are in government schools and 2,685,424 in non-government schools, while are 8,760.958 are boys and 7,380,570 are girls. These were taught by 267,191 teachers in 267,191 schools, which had a total of over 267,191 classrooms.

There were 2,228 teachers in higher education institutions in 1989-99. The professors and associate professors were only 2.29% and 6.78% respectively. Over 66% of the instructors had a master's or PhD degrees, with the rest hold a bachelor's or the equivalent. There was 5,169 support staff working in higher education institutions in Ethiopia in 1998-99. In 1999, 48.36% of the supportive staff was females. The academic staff of Ethiopian higher education institutions spends 75% of their time in teaching and 25% in research activities. Those working in research institutes spend 25% in teaching and 75% in research work. The Institute of Ethiopian Studies (IES), the first research unit in the country, was established in 1963. In 1999, there were six well established research units within HEI; the IES, the Debre Zeit Agricultural Research Center (under the Alemaya University of Agriculture), Geophysical Observatory, Institute of Development Research, Institute of Educational Research, and Institute of Pathobiology. The scientific and professional journals published by research institutes, professional associations, or colleges include:

- Bulletin of Chemistry, Ethiopian Journal of Agriculture, Ethiopian
- Journal of Development Research, Ethiopian Journal of Education,
- Ethiopian Journal of Health Development, Ethiopian Medical Journal,
- Ethiopian Pharmaceutical Journal, Journal of Ethiopian Law, Journal of
- Ethiopian Studies, SINET: Ethiopian Journal of Science, and ZEDE:
- Journal of the Association of Ethiopian Engineers and Architects.

The journals associated with the AAU are assessed every 2.3 years by a committee composed of 7 members from various disciplines. The funds for the research work come from the government budget and donors. Higher education in Ethiopia has been financed

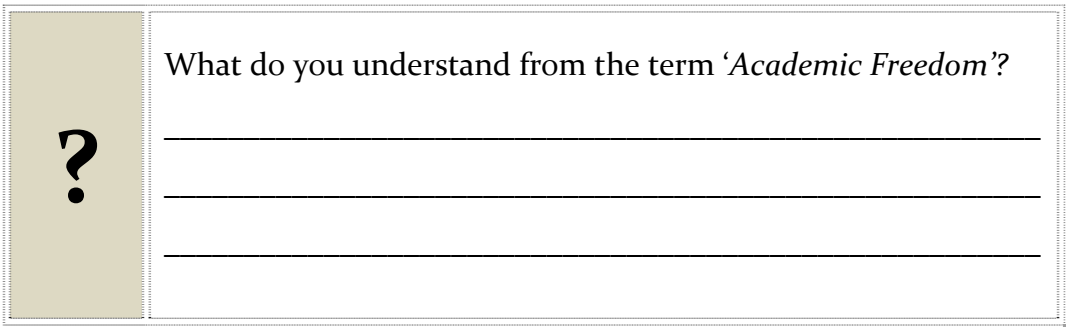
mainly by the government. The funds for the capital and recurrent expenses are provided to institutions through the Ministry of Finance. About 12% of the education budget is set aside for higher education. Out of the recurrent budget, about 50% is allocated for salaries. Ethiopian tuition fees have been increasing over the years. The fees for foreign students are about double. The admission rate for women has been only about 15% for the past several years up to 1999. Some efforts have been made to improve the rate of admission by lowering the admission cut-off grade point by 0.2 (for example, admitting boys with 3.0 and girls with 2.8 GPA to the same program). This affirmative action has improved women's admission rate, but has not resulted in significant changes; the attrition rate of this group is higher than average.

Most women are also enrolled in social and pedagogical sciences and in diploma programs. Out of the total of 864 graduate students, only 62 (7.18%) were women. Engineering, agriculture, and pharmacy had the least female enrollment. In the past several years, new private colleges have been accredited by the Ministry of Education. The four officially recognized colleges are: Unity University in Addis Ababa, Alfa College of Distance Education and People to People College in Harar, and Awassa Adventist College. The total government budget for education has increased by 84%. In attempt to provide education for all, huge expansion of education through the construction of new schools was initiated close to the communities they serve. After regionalization was introduced in 1993, almost all Ethiopians had the right to education in their own languages. Educational texts, although vetted by the Ministry of Education, are devised by the educational bureaus in regional states in order to ensure their appropriateness to the diverse cultures of Ethiopia. Social awareness programs to teach that education is vital were set up to combat cultural and historical barriers.

Regional government has had a role to play in reviewing and reinvigorating education in the primary and secondary sectors, but higher education remains the responsibility of central government. The government set up a new plan to establish one new university per regional state and one education college, one technology college and one medical

college. The number of girls enrolled has doubled from 1996 to 2000. Most still do not have equal status with boys, but there are measures such as "positive discrimination," which are helping to right this imbalance. In 2004 UNESCO Institute for Statistics showed percentage of female teachers in primary education reaching 44.6 percent and primary gross enrollment rate to 93.4 percent. There are a growing number of private and public Universities and colleges in Ethiopia. As of 2007, the University Capacity Building Program (UCBP) to build 13 new universities is undergoing nationwide. The expansion of and privatization of higher educational institutions is discussed as follows.

3.3.2. Academic Freedom in Ethiopian Higher Education Institutions



Any attempt to understand the emergence, development and present status of Higher Education Institutions in Ethiopia should start from recognizing Ethiopia's intellectual legacy that predates the age of Ethiopian Universities and Colleges in the 20th century. While recognizing indigenous systems of knowledge production and transmission in Ethiopia, one cannot afford to omit, as we have attempted at above, the pivotal role that the Ethiopian Orthodox Church has played. For centuries, we have noted, the clerics and theologians of the Church were and still are engaged in both spiritual and liberal education. Up until the 1920s, it was the Church that furnished the bulk of educated men who filled the various ranks of the Ethiopian Civil Service. As one writer rightly stated, the Church has been .the central force of the intellectual and cultural life of Ethiopia. (Teshome 1990: 64).

This role of the Church, however, started to decline as the twentieth century progressed. Its spiritual emphasis, curricula and methods of teaching could not go in par with the dominance of rational, secular and western forms of knowledge that rely on scientific inquiry and technological progress. As a result, .Ethiopia's traditionally independent education looked elsewhere for new inspiration, for new models for a new era. (Teshome 1990: 64). It should also be recognized that the seeds of modern education in Ethiopia were sown mainly during the period from 1906-36. Emperor Haile Selassie.s accession to the throne in 1930 boosted the expansion of primary and secondary schools in Ethiopia during this period. He was eager to see the construction of new schools, closely supervised the hiring of foreign teachers for the schools, and in some cases paid parents so that their children go to school.

According to Trudeau (1964), the expansion of modern education in Ethiopia was so vigorous in this particular decade and there were more than 20 government schools in the country before the Italian invasion. Fascist Italy's invasion and five-year occupation (1936-41) means a terrible blow to the crop of educated Ethiopian men. Many were jailed, tortured, and killed. Post 1941, Ethiopia faced the daunting challenge to resuscitate its system of education. These were difficult times when teachers were few, the facilities were run down, books and other teaching materials were in short supply. And yet, Trudeau (1964:10) states .a complete system of education from the elementary to University level was developed. in a space of a decade (1941-51). This is a laudable achievement that the Emperor, his government and Ethiopians of that generation should be remembered for.

A landmark in the history of Higher Education in Ethiopia is, however, December 11th 1950 when the University College of Addis Ababa (UCAA) was inaugurated and became operational. Four years later, on 28 July 1954, the UCAA secured its Charter from the Imperial government and on 26 August 1954, it held its first graduation ceremony. In 1956 the Ministry of Education established a department to coordinate and supervise the functions and development of special schools and institutions of higher

learning..(Teshome1964:85). During the period from 1950 to 1960, the total number colleges grew to 12.

These include UCAA, Alemaya College of Agriculture, Engineering College, Building College and Jimma Public Health College. Even more the Armed forces had 3 military colleges including the Harar Military College, Naval Forces Academy in Massawa and the Air Force College in Debre Zeit. In line with these developments, a survey team from the University of Utah (1959) was authorized to develop a Higher Education Development Program. Particularly, the team was commissioned to explore the possibility of founding a national university. The team submitted in its final report on April 29th 1960 favoring the establishment of such a University and outlining detailed recommendations on how to go about the task. For our purpose, two major recommendations of the Utah team deserve mention. First of all, the team emphasized the importance of autonomy to the University. It pointed out,

> *"The granting of a Charter to University in which autonomy or near autonomy could be guaranteed to the University so that political, religious, economic or other interference would be eliminated so far as is humanely possible. That freedom of teaching, research, discussion, publication and all other freedoms and privileges essential to academic excellence and prestige in the academic word, thus established would be maintained."* (Survey Team Report, 1960:23).

Secondly, the Survey team recommended that the new University should command budget adequate enough to allow further expansion and the challenge to furnish skilled personnel to the burgeoning civil sector of the country. Its recommendations go,

> *"All budgets and funds which regularly and normally go to the various units of higher education, including budgets for teacher Education and training together with all other funds that may logically and rightfully be secured, be included in the budget of the proposed University."* (Survey Team Report, 1960:25).

These recommendations attest that ensuring and protecting academic freedom, institutional autonomy and financial self reliance of Higher Educational Institutions in Ethiopia were salient policy matters even before the Haile Selassie I University (HSIU) was inaugurated. Soon afterwards, on 28 February 1961, the Charter of Haile Selassie I University was published on the *Negarit Gazzeta*. The Emperor donated his *Genete Le.ul* Palace to be the main campus of the new University and the convocation marking the founding of HSIU was held on 18 December 1961. Even though American assistance was sought at the early stages, the University leadership was Ethiopian from the very beginning. The first President was Lij Kassa Woldemariam (1962-1969) succeeded by Dr. Aklilu Habte (1969-1974). According to Teshome (1990), the University became very assertive of its autonomy and freedoms right from its inception. Pressures used to come from the government urging the University to rapidly increase its student intake, open up new programs and meet the work force needs of the country. The University leadership was, however, adamant responding to government pressures stating,

> *"Motivation, academic standards, the relevance of what is thought to current professional requirements and post academic training are more decisive factor than are the size of the department or the number of students in a given production line."* (Teshome, 1990:130)

Since then, the University has experienced similar other pressures and the University community never relented to express its skepticism towards hurried and imposed Higher Education expansion plans. Even more, Haile Selassie.s University students began to become ardent critics of the Imperial regime. Political radicalism of the students gained ground in the campuses because students enjoyed the freedoms to study; reflect on the social, economic and political conditions of their country and the freedom to organize themselves into a student union. The student body also started to publish articles on its newsletter, Struggle, over political issues like the .National Question.. These developments led to constant student demonstrations, clashes with the police that

involved brutal beatings, student detentions, and killings as well. These dissenting voices were joined by the choir of strikes from the Confederation of Ethiopian Labor Unions (CELU) and the Ethiopian Teachers Association (ETA), grievances and mutinies from the Armed Forces, and the outbreak of the 1972-73 famine. The political crisis reached its apogee in 1974 when the Imperial government in Ethiopia collapsed.

The University which bore the Emperor's name and was promoted under his tutelage became the pioneer to sow the seeds of the regime's destruction. Since then successive Ethiopian regimes view the University as the bastion of resistance and opposition. A reputation, the writer believes, deservingly earned. The Military government that seized power in 1974, the Dergue in popular parlance, had this fear towards the University community. Its first action after stepping into power was, therefore, to send students, faculty and staff into the rural areas for what was dubbed, the *zemetcha*. In the meantime the curricula of University programs were revised to ensure a .thorough application of the principles of Marxism Leninism (Teshome, 1990: 250). Even more, .faculty and staff attended orientation classes at the Yekatit school of Political Education. (Teshome, 1990: 250).

All of these were attempts to indoctrinate staff members with a single ideology and ban every other intellectual exercise or inquiry. This exercise is a clear contravention of the academic freedom of the University community to think, reflect, research and publish about any socio-political or economic concept, perspective, theory or ideology. No wonder the Higher Education Institutions of Ethiopia lost their warmth and activism but became known for their dullness and stagnation. Teshome (1990:254) narrates this tragedy stating; *there is no faculty union worthy of its name, and very few publications by staff members.* The lively and useful student unions, together with their publishing organs, no longer exist.

The Dergue founded a Commission for Higher Education (CHE) in 1977 which was authorized to coordinate and supervise the operation of existing higher education

institutions. In 1987, CHE was dismantled and a new Higher Education Management Department (HEMD) was set up under the auspices of the Ministry of Education. An HEMD report in 1989/90 shows that there were only three Universities in the country (Addis Ababa University, Alemaya University of Agriculture and Asmara University), 6 colleges (Awassa College of Agriculture, Ambo Agricultural College, Jimma College of Agriculture, Addis Ababa Commercial College, Wondo Genet Forestry College and College of Urban Planning) and 3 Institutes (Bahir Dar Polytechnic Institute, Jimma Institute of Health Sciences, and Arba Minch Water Technology Institute). Many of the above mentioned colleges were upgraded to college status during the time of the Derg. In addition, progress has been made in terms of student intake (both in the regular and evening classes), the number of teaching staff in the institutions and the opening of some graduate (MA) programs between 1974-91.Broadly speaking, however, academic freedom and intellectual exuberance gave way to a stifled and docile University environment in the days of the Dergue.

Activity

1. **Discuss the major historical landmarks that underline the development of higher education in Ethiopia from 1950 up to 1991?**

_____

_____

_____

_____

_____

_____

_____

_____

3.3.3. Post 1991 Higher Education Expansion in Ethiopia

?

Can you identify some of the major problems that characterize higher educational institutions in Ethiopia?

_____

_____

_____

Fifteen years have lapsed [the author was writing in 2006] after the downfall of the Dergue and it is appropriate to examine the Higher Education Policy of the incumbent EPRDF led government. In so doing, we have to explore not just the imperatives but also the practicalities of Higher Education Reform currently underway. The beginning of the EPRDF government was marred with suspicion, fear and harsh measures towards Higher Educational Institutions in general, and the Addis Ababa University in particular. The first clash happened on January 4th 1993, when security forces fired live ammunition into the crowd of unarmed students, beaten and arrested large numbers of Addis Ababa University (AAU) students. Four months later (April 1993) the government summarily dismissed more than 40 professors who had been critical of the government. This was a terrible blow to a University that has enjoyed little capacity building and academic freedom during the Dergue period.

The incumbent government repeatedly states that the level of enrolment, the number of graduates, and the contribution of the sector to the country's development has been limited. A prominent ex-official in the MOE writes, *the higher education system was mediocre by not being in a position to inspire the country's government and society towards poverty alleviation and sustainable development.* (Teshome, 2003:4). Even though it is not clear on how mediocrity could be measured at an institutional level, the government had the iron will to do away with it. Hence, it launched what was dubbed the Higher Education Expansion and Reform agenda from the early 90s. Two conferences were held

in Adama (1995) and Bishoftu (1996) consecutively where the status, problems and prospects of the Ethiopian higher education system were discussed. The outcome of these deliberations was a document entitled Future Directions of Higher Education in Ethiopia (1997). According to Teshome (2003:7), the major problems identified in this document are:

1. The lack of clarity and vision;
2. Problems of quality and relevance;
3. Lack of program and institutional evaluation mechanisms;
4. Financial and resource constraints;
5. Inability to mobilize alternative financial resources;
6. Inefficient resource utilization; and
7. Poor quality and community of leadership.

It seems like the responsibility of the blame lay with University leadership and staff members who do not have the vision and mission, the wit to solicit extra funding resources, to constantly upgrade the quality of their staff through evaluation and furnish relevant products. The government wanted Higher Educational Institutions to put their house in order by fending for themselves, utilizing their resources scrupulously, and engaging themselves in constant evaluative exercise. These were believed to weed out the mediocrity quoted earlier. There was no mention of issues relating to academic freedom and institutional autonomy of higher education systems in Ethiopia. These, the writer believes, are staggering omissions that might have impinged on the effectiveness of the government reform agenda.

A striking observation in government policy is the recognition that the quality of graduates from Ethiopian Higher Education institutions has been declining. Following from that is the conviction to mitigate issues that have contributed to this decline. This, the Ministry reckoned, could be handled by introducing a national Quality and Relevance Assurance Agency (QRAA) mandated to review and evaluate the quality and the practical relevance of Higher Educational Institutions in Ethiopia. Another is the National

Pedagogical Research Centre (NPRC) mandated to equip and enhance the pedagogic skills of university and college instructors. Accordingly, almost all Higher Educational Institutions in Ethiopia were urged to revise and update their curricula. One challenge in implementing these reform measures, Teshome (2003:9) states, was that the academia in the older Higher Educational Institutions does not accept any change and was at the centre of this resistance.

One gathers that officials saw not only mediocrity but also resistance to their reform agenda. There was not however any explanation why such resistance was faced in these institutions. It is however clear that the government's approach has been top-down in curriculum revision, student enrolment, program development and institutional reforms and restructuring which closed avenues for dialogue and initiative between the university community and the higher authorities. A subsidiary reform measure meant to ensure high quality and relevance was putting the students at the centre of the system. This line of reform inter alia meant calling a round of meetings (at the department, faculty and university level) where students appraise their teachers publicly and make the latter account for their weaknesses and mistakes. This would allow the instructors swallow their criticisms [a crude equivalent for the Amharic phrase: Hisin Mewat].

The second frontier of the reform agenda was broadening access by expanding the intake of existing Higher Education institutions. This materialized by creating four new regional universities (2000) through merging smaller tertiary learning institutions and by opening up new graduate (Masters Level) programs. Resource wise, the government thinks that Higher Education institutions are costly establishments where the lion share of their expenses is spent for administrative instead of academic purposes. Financially speaking, these institutions solely depend on the government and generate very little income through research collaborations. This trend, the government believes, should be reversed. Public universities and colleges should generate income by mobilizing a greater share of the necessary financing from students themselves (Teshome, 2003:12). Hence cost sharing systems were put in place. Other financial sources suggested include providing

short courses, contract research, consultancy services, farm activities and production services(Teshome, 2003: 12) The authorities have also thought of introducing a block grant budgeting system for universities and colleges so that the latter have greater autonomy while managing and utilizing funds.

Last but not the least, the government reform agenda targeted at appointing leaders who commensurate with the reform agenda. This involved instituting new board structures, and ensuring accountability and transparency in the leadership. But once again, it is very difficult to confidently state if the reforms that entered into force have resulted these much coveted virtues i.e. democracy, accountability and transparency. A logical climax of the reform initiatives is the Higher Education Law which was enacted by parliament in (2003). The Law recognized that Higher Educational Institutions should have administrative and financial autonomy and enjoy the freedoms of recruiting, promoting and their staff. It is not, however, explicit about the various academic freedoms that Higher Educational Institutions should enjoy in order to thrive in their ventures. This Law has also authorized the establishment of the Ethiopian Higher Education Strategic Institute (EHESI) and the Quality and Relevance Assurance Authority (QRAA).

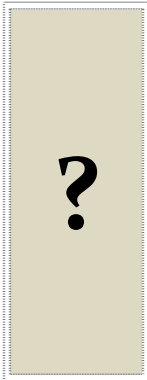
A year from the promulgation of the Higher Education Law (2004), a Higher Education System Overhaul (HESO) study was carried out by a commission which has come up with two key findings. These are:

a. Higher Educational Institutions, Government and its agencies have not been preparing sufficiently for the new situation of autonomy and accountability. For instance, the document states (HESO, 2004:6), the introduction of formula funding and the block grant will place much more responsibility on HEI managers and boards to do more with less. Unfortunately, HEI leaders and their Ministry counterparts do not have that skill.
b. All agencies involved display aspects of a disabling culture: in particular, they suffer from a blame culture, are insufficiently outcome-oriented, and are not yet empowering organizations (HESO, 2004:6).î The recommendations of the HESO

study are directed to the top most echelons of power urging the Ministry of Education officials, board members of Higher Education Institutions, and the CEOs of universities and colleges to provide visionary, participatory and inspiring leadership (HESO 2004: 13).

In conclusion, much of the work done in promoting higher education institutions in Ethiopia Post-1991 focused on institutional reforms. The four major strategic areas of reform were quality and relevance assurance, augmenting access by increasing student intake and commencing new programs, appointing new senior leadership and management systems, and introducing the Higher Education Law (2003). These reforms are highly technocratic. This legacy seems to have soured university-state relations in Ethiopia and must have acted as a barrier even to well meaning government policies of reform.

3.3.4. Privatization of Higher Education in Ethiopia



Can you identify some institutional problems that emerged a result of the privatization of higher education in Ethiopia?

_____

_____

_____

In today's world where market rules seem to govern the production and access of goods and services, the notion of higher education as a public good is being revisited. The privatization of Higher Education is global phenomenon brought about by two major factors. These are, a combination of unprecedented demand for access to higher education and the inability or unwillingness of governments to satiate the demand (Altbach, 1999:1).î These same factors (increasing demand and government inability to satiate the demand) explain the reason why Ethiopia is currently experiencing the emulsification of higher education. Teshome (2003:1) argues that private providers now

complement public institutions as a means of managing costs of expanding higher education enrolments, increasing the diversity of training programs and broadening social participation in higher education. To its credit, the current government has introduced favorable policy and legal instruments that have encouraged the opening up of many private higher education institutions.

According to Desalegne (2004:65), the Education and Training Policy of the Transitional Government (1994) first stipulated that the government will create the necessary conditions to encourage and give support to private investors to open schools and establish various educational and training institutions. But it also underscored that the quality of education rendered in these private institutions should be constantly monitored and evaluated. The Ministry of Education was authorized to set the quality standard for these institutions and grant accreditation. Later, the Ministry issued a guideline for opening up private Higher Educational Institutions. Its requirements were set in terms of curricula and credit loads, requisite classroom and teaching facilities, and the number and qualification of academic staff. Since then various proclamations were passed regarding the licensing of private higher education institutions and their accreditation. The latest was Regulation Number 206/1997 that charged the Ministry of Trade and Industry with the responsibility of giving licenses. The Ministry of Education however retained the authority to accredit these institutions. Among other things, the regulation stated that private higher education institutions should be assessed every two years so that its license is renewed before the beginning of the next academic year (Desalegne 2004:70).

The proliferation of private Higher Educational Institutions in Ethiopia Post-1991 is staggering. Desalegne (2004:72) quotes data from the Ethiopian Privatization Agency where a total of 333 education projects with a capital outlay of 4.4 billion birr have been approved from 1993/94 to 2002/03. Much of the investment has of course gone to the establishment of many private higher education institutions. On a positive note, private higher education institutions in the country are contributing a lot in terms of

enrollment. Ashcroft and Rayner (2004:1) stated, only in 2002/03 those private Higher Educational Institutions accredited by the Ministry of Education accounted for 24% of student enrollments. This figure is believed to increase in the years to come.

However, these institutions have a number of problems. They are mainly financed by tuition payments from students. This has affected their geographical distribution (they are disproportionately found in urban areas), the type of programs and training them offer (many are tuned towards trainings in accounting, business management, ICT etc) and the quality and sustainability of their programs (changing programs and course offerings following trends in the market). Most of these institutions are housed in rented buildings many of which were not constructed for education purposes. They usually have inadequate equipment, facilities, and libraries. Still more, many of these private institutions rely on part time teaching staff and have a limited number of teaching staff who are employed on a full time basis.

According to Wondwosen (2003:26), the reluctance to employ full time teaching staff arises from the fact that these institutions find it profitable to run their programs with part time professors and lecturers. For all these reasons, there is a lot of mistrust about the quality of education in these private Higher Educational Institutions. Just as many people appreciate the access private higher education institutions have offered to youngsters, others consider these institutions as diploma mills or certificate shops (Desalegne 2004:78)

Seen from this vantage point, a lot has to be done in order to promote the quality of private Higher Educational Institutions in Ethiopia. Ashcroft and Rayner (2004:3) suggest that providing stakeholders with quality information could be one major way of cultivating confidence amongst the general public. Stakeholders like the fee-paying public, potential employers as well as the government should see that private institutions add value to their students. This should particularly be the case if private Higher Educational Institutions seek assistance from the government. According to Ashcroft and Rayner (2004:4), it is no longer enough to argue that, if government wishes to achieve a

quality system it must invest in it. As an example, it would be more convincing to argue, that at present, say, 75% of employers are happy with private HEI graduates, but many say they wish to see more IT competence: the private sector could then argue that with tax relief on or soft loans for technological products, the sector would aim to improve the employer satisfaction ratings by at least 10%.

According to Ashcroft and Rayner (2004), private higher education institutions should also be active in influencing the direction of the Quality and Relevance Assurance Agency (QRAA). This involves seeking more autonomy [emphasis mine] to follow their individual mission and to define quality processes for themselves according to their circumstances (Ashcroft and Rayner, 2004:5).î As far as autonomy is concerned, we need to recognize that private institutions enjoy more autonomy and freedoms when compared with their public counterparts. This is mainly because private institutions typically receive little, if any, public funds and because legal structures do NOT restrict most academic activities (Altbach, 1999:10). On the other hand, many scholars are skeptical about the relative autonomy of these institutions. Some regard them as elite institutions both in terms of their student intake and staff profiles that exclude the ordinary African/Ethiopian. More often than not, these private institutions work to the detriment of public institutions leading to the fragmentation of higher education systems, with intellectuals, in their search for economic and political opportunities, being drawn more and more towards the elite institutionsî.2 In the African context, A. Mama (xx: 16) argues, the marketization of higher education has undermined most of the pre-Academic Conference on the Problems and Challenges in Arab and African Countries, 10-11 September, 2005, Alexandria, Egypt requisites for academic freedom and social responsibility. We can therefore conclude that debates about academic freedom, institutional autonomy and issues of financial and human resource management in private Higher Educational Institutions are substantively and contextually different from that of the public institutions in Ethiopia.

Section Four: Challenges of Education in Ethiopia

Dear Learners,

In this section you will learn about the primary challenges facing the Ethiopian educational system. Starting from the basic economic barriers, the section outlines key challenges facing education in Ethiopia. Some of the issues discussed in the section include, traditional practices, attitude towards education as well as other classroom realities.

Objectives

After successfully completing this section you will be able to:

- Identify economic realities that seriously impede prospects for improving education in Ethiopia;
- Discuss general attitudes toward education in Ethiopia; and
- Explain some features of classroom reality in Ethiopia.

1.4.1. Overview

?	How would you describe education in rural Ethiopia? _____ _____ _____

Ethiopia faces many historical, social and political obstacles that have restricted progress in education for years. According to UNESCO reviews, most people in Ethiopia feel that work is more important than education, so they start at a very early age with little to no education. Children in rural areas are less likely to go to school than children in urban areas. Though gradually improving, most rural families cannot afford to send their children to school because parents believe that while their children are in school they

cannot contribute to the household chores and income. Social awareness that education is important is something that Ethiopia lacks but has improved gradually. There is a need to change the importance of education in the country's social structure, and children should be encouraged and required to attend school and become educated.

Corporal punishment is also an issue that has affected progress for centuries. The society of Ethiopia expects teachers and parents to use corporal punishment to maintain order and discipline. Most believe that through punishing children for bad habits they in turn learn good ones. Also since the mid-1970s there have been drastic losses of professionals who leave the country, mostly for economical reasons. Many educated Ethiopians seek higher salaries in foreign countries thus many of those who manage to finish higher education immigrate creating endless shortage of qualified personals and professionals in every sector of the country. As of 2006, there are more Ethiopia-trained doctors living in Chicago than in the entire country.

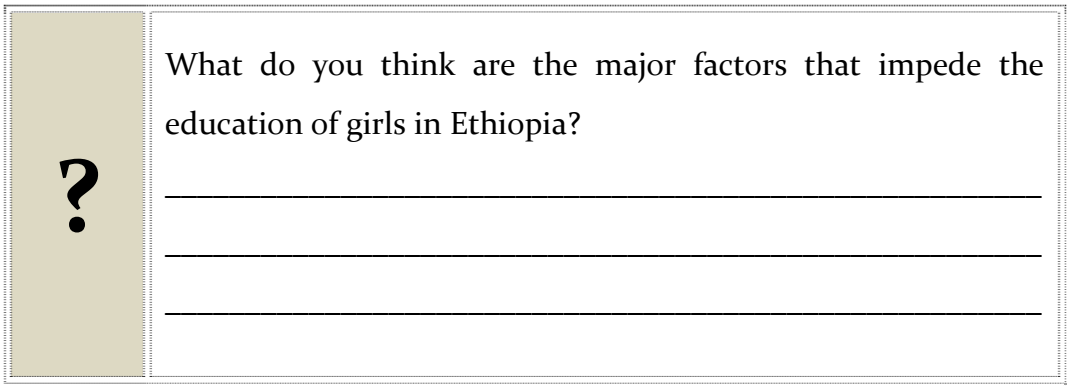
Given scarce resources of the developing nation of Ethiopia, the government has determined that improvement of primary education is the best hope for its future. Yet, even at the primary level, children and teachers are confronted by problems not easily overcome. These include major economic barriers, early marriage and traditional female roles, attitudes toward education, preparation of teachers and classroom realities.

4.3.2. Basic Economic Barriers

?	Can you identify some economic challenges facing education in Ethiopia? _____ _____ _____

Especially in rural Ethiopia, where the majority of the population lives, day-to-day economic realities seriously impede prospects for improving the education of very young children. The Ethiopian economy is based on agriculture, a sector of the economy that suffers from recurrent droughts and inefficient cultivation practices. Because of time factors, 45% of the population is below international poverty measures (CIA: World Factbook-Ethiopia, 2003). Thus, in order for many families to survive, children in rural areas are needed to help support the family by herding animals and assisting with the crops rather than attending school. In urban areas, on the other hand, this view has been changing. Since education is seen as one of the few means for economic improvement in the city, increasing numbers of urban families now hire tutors at home to assist very young children in receiving better academic preparation in hopes they will be more successful in schools.

3.4.3. Early Marriage and Traditional Female Roles



Early marriage and traditional female roles generate still further barriers to early education. These traditions, though changing in towns and cities, are still evident among the vast majority of the population of rural Ethiopia. Families see early marriage as a way to improve the family's economic status, to strengthen ties between marrying families, to increase the likelihood that girls will be virgins at marriage, and to avoid the possibility of having an unmarried daughter later in life. These attitudes and values seriously impede the participation of females in education at nearly all levels. Although such views are beginning to change in the larger cities, it is not uncommon to see children (primarily

females) married as early as ages 9-11. Along with such marriages are often early pregnancies and accompanying birth complications for child-mothers whose bodies are not mature enough to support pregnancy and childbirth. Such complications often result in serious injury and/or death of both infants and mothers ñ placing even greater economic demands on survivors. Moreover, since girls tend to marry so early and are quickly relegated to a life of childcare and traditional chores, it is little wonder that families with such limited incomes are unwilling to invest financially in the education of females. To address this problem, the MOE has been working on ways to include formal discussion of such issues in emerging curricular material.

Besides, the government through its legislative and executive branches has taken practical steps towards early marriage practices that the rate has declined very dramatically. However, the resilience of the institutions cannot be overstated. There had been a research endeavor in West Gojjam during the summer of 2009 in which, in an attempt to understand the community's understanding of masculinity and femininity, questions were included about marriage practices, in particular age at first marriage. Most have reported that everyone in the community gets married after age 18; but a curious note made by one participant in one of the focus group discussions highlighted the fact that people are reporting so for they assume if they have not done so, they would be reported to the police for going wrong on the law.

3.4.4. Attitudes Toward Education

Low educational attainment and aspirations of most parents pose another challenge facing early education. In a society where the literacy rate is 43%, the level of educational aspiration for children tends to be lower (CIA: World Factbook-Ethiopia, 2003). Further, parents who hope education will provide advancement opportunities for their children are unaware of decades of research strongly supporting play-oriented approaches to learning in the early grades over the traditional academic approaches (Isenberg and Quisenberry, 2001). During informal interviews conducted by the authors with a number of preschool teachers in 2001, one teacher depicted the feelings of many families

as follows: *Most families do not know the significance of preschool education in general and the role of play in educational life of children in particular. As a result of this, even those families who send their children to preschools asses the performance of their children in terms of their academic achievement, i.e., to what extent a child is able to count numbers, recite the alphabet, etc.*

That is one reason why most of the preschools follow teaching methods similar to the primary school children rather than emphasizing creative play. Lower educational aspirations for children might also be accounted for by the very remote probability of their children being admitted to higher education institutions on completion of secondary education. Currently, however, the government is opening new higher education institutions and expanding existing programs. Such expansion should increase the likelihood of admission of more students and give increasing numbers of students and parents greater hope that higher education pursuits will be rewarded.

3.4.5. Perceptions of Teaching as a Profession

As in many countries of the world, teaching young children in Ethiopia is considered among the lowest rungs of professions. Thus, comparatively low salaries result in little interest in teaching as a career path. As a result, after only 1 or 2 years of service, many new primary teachers leave the profession for higher paying jobs. Thus, new teachers often consider teaching as only a stepping-stone for future career opportunities. This fact has indicated to us that the institution is still being practiced, though with its clandestine nature being pushed to the underground by the active involvement of law enforcement offices.

3.4.6. Classroom Realities

?	Can you identify some of the challenges Ethiopian students and teachers face in classrooms? _____ _____ _____

Day-to-day classroom realities such as high student-teacher ratio, lack of school materials, curriculum concerns, and gender bias pose serious challenges to teachers as they begin their work. One such reality is the teacher-child ratio existing in most schools. In observations of Cycle I schools during seven site visits over the past 3 years, for example, authors observed classes with teacher-child ratios from 1:60 to 1:90. Such ratios certainly pale the complaints of teachers in most countries who express concerns about class sizes of 25 or 30 students.

In addition to teacher-child ratios, Abebe (1998) aptly describes current classroom realities regarding teaching materials: In elementary schools it is a common sight to observe one book shared among four to five students. In classrooms where children are sitting so close together that free movement is almost impossible, the teacher cannot move around to attend to individual students. He or she can only stand in front and lecture. The teaching and learning environment is so uninviting that both teachers and students are not motivated at all. It is a situation in which teachers have lost their enthusiasm to teach, and students have lost their interest to learn.

In addition to the above physical realities of class-rooms, under the most recent reforms, teachers are given additional responsibilities of adapting the national curriculum to specialized needs of local regions. Since over 80 different languages are spoken in Ethiopia, even this simple curricular innovation poses a major burden on already overextended teachers.

Activity

1. **Outline some solutions which you think would help solve the major problems facing the Ethiopian educational system?**

_____

_____

_____

_____

_____

_____

_____

_____

Self-Check Exercise

Part I: Correct/Incorrect

Instruction: Write 'CORRECT' if the Statement is Right and 'INCORRECT' if the Statement is Wrong.

1. By 1952 a total of 60,000 Ethiopian students were enrolled in 400 primary schools, eleven secondary schools, and three institutions offering college-level courses.
2. In Ethiopia, basic education refers to school-age children from Grades 1-4 (Cycle I) and Grades 5-8 (Cycle 2).
3. Only a small number of Ethiopian women are enrolled in social and pedagogical sciences and in diploma programs.
4. There were less than 20 government schools in Ethiopia before the Italian invasion.
5. The national Quality and Relevance Assurance Agency (QRAA) is mandated to review and evaluate the quality and the practical relevance of Higher Educational Institutions in Ethiopia.
6. According to the Ethiopian Privatization Agency where a total of 333 education projects with a capital outlay of 4.4 billion birr have been approved from 1993/94 to 2002/03.

Chapter Four

Ethiopian Economy

 Dear Learners,

In this chapter, you will find a discussion on the general situation of the Ethiopian economy; its interdependence with the various aspects of the society; its characters at it manifests itself in the rural-urban contrast and rapid urbanization; and its ability to create jobs for the majority of the working age population. The chapter begins with a general overview of Ethiopian economy.

Objectives

After successfully completing this chapter you will be able to:

- Discuss the general situation of the Ethiopian economy;
- Examine the relationships between economy and society in Ethiopia;
- Describe the Ethiopian economy in its rural-urban manifestations; and
- Discuss the Ethiopian economy in its ability to alleviate unemployment.

Section One: General Overview of Ethiopian Economy

Dear Learners,

This section mainly focuses on presenting some facts and figures that could give a general overview of the Ethiopian economy. The key issues discussed in the section include the Gross Domestic Product of Ethiopia; the changes that have occurred in the economy of Ethiopia over the years; as well as the central contributions of agriculture to the Ethiopian economy.

Objectives

After successfully completing this section you will be able to:

- Discuss the general situation of the Ethiopian economy; and
- Examine the relationships between economy and society in Ethiopia.

4.1.1. Basic Facts and Figures

?	What do you think is the basis of the Ethiopian economy and why? _____ _____ _____

Ethiopia is often ironically referred to as the "water tower" of Eastern Africa because of the many (14 major) rivers that pour off the high tableland. It also has the greatest water reserves in Africa, but few irrigation systems in place to use it. Just 1% is used for power production and 1.5% for irrigation. Historically, Ethiopia's feudal and communist

economic structure has always kept it one rainless season away from devastating droughts. But Ethiopia has a big potential and it is one of the most fertile countries. According to the New York Times, Ethiopia "could easily become the breadbasket for much of Europe if her agriculture were better organized.

Ethiopia is one of the poorest countries in the world, with a gross domestic product (GDP) of roughly US$6 billion, a per capita annual income of about US$100, and chronic trade deficits in the early 2000s. The basis of the economy is rain fed agriculture, which means that crop production fluctuates widely according to yearly rainfall patterns, leaving the country subject to recurrent and often catastrophic drought. Droughts have increased in severity since the 1970s in step not only with shortfalls in crop production but also with burgeoning population growth. Indeed, the increase in population has outstripped the productive capacity of the agricultural sector, creating a structural food deficit even in times of normal or superior production.

Services, including retail trade, public administration, defense, and transportation, constitute the second largest component of the economy. Manufacturing and mining are a distant third and fourth. Within the budget, defense outlays have been high since the early 1990s, most recently because of war with Eritrea from 1998 to 2000, although they have declined since then. The budget has been in deficit since at least the late 1990s, with expenditures regularly exceeding revenues. Shortfalls have been covered by grants and loans from international lending institutions. Ethiopia is heavily dependent on international donor largesse, particularly in times of drought.

Since the early 1990s, the country has received financial support for economic reforms from the International Monetary Fund and the World Bank. In 2001 it qualified for debt reduction under these institutions. heavily indebted poor countries initiative. On the whole, the reform process has been beneficial; government revenue has risen, and outlays have been redirected from defense to education, health, and infrastructure. Still, economic performance suffers from hindrances such as public ownership of farmland,

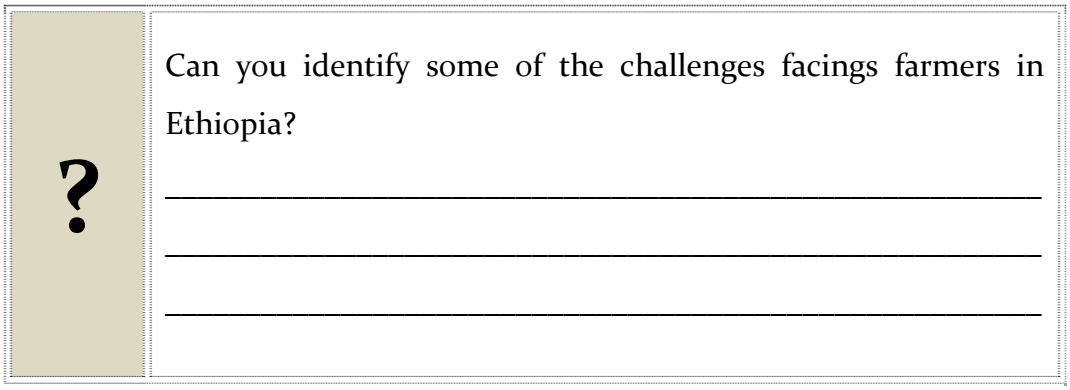
low levels of investment, corruption in high levels of the government, and dependence on foreign finance.

The United Nations and the World Bank maintain that without immediate steps to deal with a burgeoning population, large-scale environmental degradation, soil exhaustion, and rural land-holding policies, Ethiopia will become permanently reliant upon donor largesse just to feed itself. Various reports by the government have, alternatively depicted Ethiopia registering a fast-growing annual GDP and it was the fastest-growing non-oil dependent African nation in 2007 and 2008. Since 1991, there have been attempts to improve the economy; however, there has been some political opposition to the policies as well as a 2008 drought which slowed progress. The effectiveness of these policies is reflected in the ten-percent yearly economic growth from 2003-2008. Despite these economic improvements, urban and rural poverty remains an issue in the country.

In 2002/3 Gross Domestic Product (GDP) was US$6.5 billion. Per capita GDP amounted to US$94.0, among the lowest in the world. In 2002.3 GDP per sector was estimated as follows: agriculture and fishing, 39.4 percent; industry, 11.9 percent; and services, 48.7 percent. Largely because of the long-term demands of economic and social development and the short-term impact of recurrent drought, government expenditures have regularly exceeded revenues since the early 1990s. Much of the difference has been made up by foreign assistance. Government revenue has been rising steadily since the late 1990s, reflecting, among other measures, recently improved tax-collection procedures and the substitution of a value-added tax in January 2003 for the former sales tax on transactions of larger enterprises. On the spending side, there has been a marked shift in funding from defense to economic and social programs since 2000 and the conclusion of the war with Eritrea. For 2003/4, revenue and foreign grants were estimated to have reached ca. US$1.7 billion, up from ca. US$1.5 billion in 2001/2; spending was estimated at ca. US$2.2 billion, up from ca. US$2 billion in 2001/2. For 2004/, revenue was projected to increase by almost 20 percent, reflecting further rises in both domestic revenues and foreign grants, whereas spending was expected to increase by 14 percent, reflecting increases in outlays for

regional administration, infrastructure, and poverty alleviation. Deficits for 2003/ and 2004/5 were in the range of US$500,000.

Agriculture is the most important sector of Ethiopia's economy, constituting nearly 40 percent of gross domestic product. The sector provides by far the largest percentage of exports and employs up to 80 percent of the population. About 20 percent of potential arable land is actually cultivated, almost all of it dependent on rainfall. Many other economic activities depend on agriculture, including marketing, processing, and export of agricultural products. Production is overwhelmingly by small-scale farmers and enterprises and a large part of commodity exports are provided by the small agricultural cash-crop sector.



Farming is in the hands of peasants, who cultivate individual plots. The Ethiopian constitution defines the right to own land as belonging only to "the state and the people", but citizens may only lease land (up to 99 years), and are unable to mortgage or sell. Renting of land for a maximum of twenty years is allowed and this is expected to ensure that land goes to the most productive user. In the highlands, grains (barley, corn, teff, and wheat) as well as pulses and oilseeds are the major crops; at lower elevations, sorghum and sugarcane are favored. Ethiopia is home to an estimated 7 million pastoralists who tend a large number of livestock's survey in 2003 counted 35 million cattle, 25 million sheep, and 18 million goats. A large portion of them are found in the dry lowlands of the east, southeast, and south that are suited to pastoralism but not farming. Two bush crops flourish in the south coffee, the major export earner, in the southern highlands, and chat,

a mild stimulant that is also exported, in the southeastern lowlands. The government has announced plans to boost both grain and livestock production in an effort to address the problem of chronic food shortages. Ethiopia has no significant fishing or forestry industries. Deforestation and destructive farming practices have led to increasing soil erosion and degradation during the last 30 years, especially in the northern highlands. Recurrent droughts and livestock disease have had a severe impact on pastoralism in the southeast and south.

Industry and manufacturing sector constitutes about 4 percent of the overall economy, although it has shown some growth and diversification in recent years. Much of it is concentrated in Addis Ababa. Food and beverages constitute some 40 percent of the sector, but textiles and leather are also important, the latter especially for the export market. A program to privatize state-owned enterprises has been underway since the late 1990s.

Section Two: Urbanization in Ethiopia

 Dear Learners,

This section mainly focuses on outlining some features of urbanization in Ethiopia and its economic manifestations. The section discusses the rate of urbanization in Ethiopia; the growth of urban centers in the country; the population composition of primary urban centers; and the contrast between rural and urban life in Ethiopia.

Objectives

After successfully completing this section you will be able to:

- 🕮 Discuss the historical trend of urbanization in Ethiopia; and
- 🕮 Examine the similarities and differences between rural and urban life in Ethiopia.

4.2.1. Urban Expansion in Ethiopia

?

Which periods in Ethiopian history do you think witnessed a rapid rate of urban growth?

_____

_____

_____

Ethiopia was under-urbanized, even by African standards. In the late 1980s, only about 11 percent of the population lived in urban areas of at least 2,000 residents. There were hundreds of communities with 2,000 to 5,000 people, but these were primarily extensions of rural villages without urban or administrative functions. Thus, the level of urbanization would be even lower if one used strict urban structural criteria. Ethiopia's relative lack of urbanization is the result of the country's history of agricultural self-sufficiency, which has reinforced rural peasant life. Population growth, migration, and urbanization are all straining both governments' and ecosystems' capacity to provide people with basic services. Urbanization has steadily been increasing in Ethiopia, with two periods of significantly rapid growth: first, in 1936.1941 during the Italian occupation of Mussolini's fascist regime, and from 1967 to 1975 when the populations of urban centers tripled.

In 1936, Italy annexed Ethiopia, building infrastructure to connect major cities, and a dam providing power and water. This along with the influx of Italians and laborers was the major cause of rapid growth during this period. Such a pace of urban development continued until the 1935 Italian invasion. Urban growth was fairly rapid during and after the Italian occupation of 1936-41. The second period of growth was from 1967 to 1975 when rural populations migrated to urban centers seeking work and better living conditions. Urbanization accelerated during this period, when the average annual growth rate was about 6.3 percent. Urban growth was especially evident in the northern half of Ethiopia, where most of the major towns are located.

This pattern slowed after to the 1975 Land Reform program instituted by the government provided incentives for people to stay in rural areas. As people moved from rural areas to the cities, there were fewer people to grow food for the population. The Land Reform Act was meant to increase agriculture since food production was not keeping up with population growth over the period of 1970. 1983. The program proliferated the formation of peasant associations, large villages based on agriculture. The act did lead to an increase in food production, although there is debate over the cause; it may be related to weather conditions more than the reform act.

Addis Ababa was home to about 35 percent of the country's urban population in 1987. Another 7 percent resided in Asmara, the second largest city. Major industrial, commercial, governmental, educational, health, and cultural institutions were located in these two cities, which together were home to about 2 million people, or one out of twenty-five Ethiopians. Nevertheless, many small towns had emerged as well. In 1970 there were 171 towns with populations of 2,000 to 20,000; this total had grown to 229 by 1980. The period 1967-75 saw rapid growth of relatively new urban centers. The population of six towns, Akaki, Arba Minch, Awassa, Bahir Dar, Jijiga, and Shashemene more than tripled, and that of eight others more than doubled. Awassa, Arba Minch, Metu, and Goba were newly designated capitals of administrative regions and important agricultural centers. Awassa, capital of Sidamo, had a lakeshore site and convenient location on the Addis Ababa-Nairobi highway. Bahir Dar was a newly planned city on Lake Tana and the site of several industries and a polytechnic institute. Akaki and Asseb were growing into important industrial towns, while Jijiga and Shashemene had become communications and service centers.

Urban centers that experienced moderate growth tended to be more established towns, such as Addis Ababa, Dire Dawa, and Debre Zeit. A few old provincial capitals, such as Gondar, also experienced moderate growth, but others, such as Harar, Dese, Debre Markos, and Jimma, had slow growth rates because of competition from larger cities. By the 1990s, Harar was being overshadowed by Dire Dawa, Dese by Kembolcha, and Debre

Markos by Bahir Dar. Overall, the rate of urban growth declined from 1975 to 1987. With the exception of Asseb, Arba Minch, and Awassa, urban centers grew an average of about 40 percent over that twelve-year period. This slow growth is explained by several factors. Rural-to-urban migration had been largely responsible for the rapid expansion between 1967 and 1975, whereas natural population growth may have been mostly responsible for urban expansion between 1975 and 1984. The 1975 land reform program provided incentives and opportunities for peasants and other potential migrants to stay in rural areas. Restrictions on travel, lack of employment, housing shortages, and social unrest in some towns during the 1975-80 period also contributed to a decline in rural-to-urban migration.

Although the male and female populations were about equal, men outnumbered women in rural areas. More women migrated to the urban centers for a variety of reasons, including increased job opportunities. As a result of intensified warfare in the period 1988-91, all urban centers received a large influx of population, resulting in severe overcrowding, shortages of housing and water, overtaxed social services, and unemployment. In addition to beggars and maimed persons, the new arrivals comprised large numbers of young people. These included not only primary and secondary school students but also an alarming number of orphans and street children, estimated at well over 100,000. Although all large towns shared in this influx, Addis Ababa, as the national capital, was most affected. This situation underscored the huge social problems that the political leaders had neglected for far too long. Urban populations have continued to grow with an 8.1% increase from 1975 to 2000.

4.2.2. Rural Versus Urban Life

?

How would you characterize the literacy rate in rural and urban centers in Ethiopia?

_____

_____

_____

Migration to urban areas is usually motivated by the hope of better living conditions. In peasant associations daily life is a struggle to survive. About 16% of the population in Ethiopia is living on less than 1 dollar per day (2008). Only 65% of rural households in Ethiopia consume the World Health Organization's minimum standard of food per day (2,200 kilocalories), with 42% of children under 5 years old being underweight. Most poor families (75%) share their sleeping quarters with livestock, and 40% of children sleep on the floor, where nighttime temperatures average 5 degrees Celsius in the cold season. The average family size is six or seven, living in a 30-square-meter mud and thatch hut, with less than two hectares of land to cultivate. These living conditions are deplorable, but are the daily lives of peasant associations.

The peasant associations face a cycle of poverty. Since the landholdings are so small, farmers cannot allow the land to lay fallow, which reduces soil fertility. This land degradation reduces the production of fodder for livestock, which causes low milk yields. Since the community burns livestock manure as fuel, rather than plowing the nutrients back into the land, the crop production is reduced. The low productivity of agriculture leads to inadequate incomes for farmers, hunger, malnutrition and disease. These unhealthy farmers have a hard time working the land and the productivity drops further.

Although conditions are drastically better in cities, all of Ethiopia suffers from poverty, and poor sanitation. In the capital city of Addis Ababa, 55% of the population lives in

slums. Although there are some wealthy neighborhoods with mansions, most people make their houses using whatever materials are available, with walls made of mud or wood. Only 12% of homes have cement tiles or floors. Sanitation is the most pressing need in the city, with most of the population lacking access to waste treatment facilities. This contributes to the spread of illness through unhealthy water.

Despite the living conditions in the cities, the people of Addis Ababa are much better off than people living in the peasant associations owing to their educational opportunities. Unlike rural children, 69% of urban children are enrolled in primary school, and 35% of those eligible for secondary school attend. Addis Ababa has its own university as well as many other secondary schools. The literacy rate is 82%. Health is also much greater in the cities. Birth rates, infant mortality rates, and death rates are lower in the city than in rural areas owing to better access to education and hospitals. Life expectancy is higher at 53, compared to 48 in rural areas. Despite sanitation being a problem, use of improved water sources is also greater; 81% in cities compared to 11% in rural areas. This encourages more people to migrate to the cities in hopes of better living conditions.

Many NGOs (Non-Governmental Organizations) are working to solve this problem; however, most are far apart, uncoordinated, and working in isolation. The Sub-Saharan Africa NGO Consortium is attempting to coordinate efforts among NGOs in Uganda, Kenya, Tanzania, Zambia, South Africa, Zimbabwe, Ethiopia, Sudan, Cameroon, the Democratic Republic of Congo, Senegal, Ivory Coast, Mali, Ghana, and Nigeria.

4.2.3. Rural and Urban Unemployment

?

What do you think is the major difference between rural and urban unemployment in Ethiopia?

_____

_____

_____

Generally, it is difficult to measure unemployment in less developed countries such as Ethiopia because of the lack of reliable records and the existence of various informal types of work. However, based on Ministry of Labor surveys and numerous other analyses, a general assessment of unemployment in Ethiopia can be made. According to the Ministry of Labor, the unemployment rate increased 11.5 percent annually during the 1979-88 period; by l987/88 there were 715,065 registered unemployed workers in thirty-six major towns. Of those registered, l34,ll7 ultimately found jobs, leaving the remaining 580,948 unemployed. The urban labor force totaled 1.7 million in 1988/89. The Ministry of Labor indicated that the government employed 523,000 of these workers. The rest relied on private employment or self-employment for their livelihood.

According to the government, rural unemployment was virtually nonexistent. A l981/82 rural labor survey revealed that 97.5 percent of the rural labor force worked, 2.4 percent did not work because of social reasons, and 0.l percent had been unemployed during the previous twelve months. However, it is important to note that unemployment, as conventionally defined, records only part of the story; it leaves out disguised unemployment and underemployment, which were prevalent in both urban and rural areas. For instance, the same rural labor force survey found that 50 percent of those working were unpaid family workers. What is important about unemployment in Ethiopia is that with an expansion of the labor force, the public sector with an already

swollen payroll and acute budgetary problems was unlikely to absorb more than a tiny fraction of those entering the labor market.

Section Three: Alternative Development Policies: Imperial and Dergue Regimes

 Dear Learners,

This section mainly focuses on outlining the alternative development policies that were adopted by the Imperial and Dergue regimes. The section discusses the progress of development policy in Ethiopia and the resulting improvements that followed. Development planning and implementation in Ethiopia is also another issue presented in the section.

Objectives

After successfully completing this section you will be able to:

- Discuss the characteristics of the Ethiopian economy during the Imperial and Dergue regimes;
- Examine the contents of state development policies and plans during the two regimes; and
- Assess the extent of government involvement in the economic sector.

4.3.1. Overview

?

Who do you think were the major economic intermediaries between Ethiopia and the outside world in ancient times?

_____

_____

_____

By African standards, Ethiopia is a potentially wealthy country, with fertile soil and good rainfall over large regions. Farmers produce a variety of grains, including wheat, corn, and millet. Coffee also grows well on southern slopes. Herders can raise cattle, sheep, and goats in nearly all parts of the country. Additionally, Ethiopia possesses several valuable minerals, including gold and platinum.

Unlike most sub-Saharan African countries, Ethiopia's resources have enabled the country to maintain contacts with the outside world for centuries. Since ancient times, Ethiopian traders exchanged gold, ivory, musk, and wild animal skins for salt and luxury goods, such as silk and velvet. By the late nineteenth century, coffee had become one of Ethiopia's more important cash crops. At that time, most trade flowed along two major trade routes, both of which terminated in the far southwest in the Kefa-Jima region. From there, one route went north to Mitsiwa via Gonder and Adwa, the other along the Awash River valley to Harer and then on to Berbera or Zeila on the Red Sea.

Despite its many riches, Ethiopia never became a great trading nation. Most Ethiopians despised traders, preferring instead to emulate the country's warriors and priests. After establishing a foothold in the country, Greek, Armenian, and Arab traders became the economic intermediaries between Ethiopia and the outside world. Arabs also settled in the interior and eventually dominated all commercial activity except petty trade. When

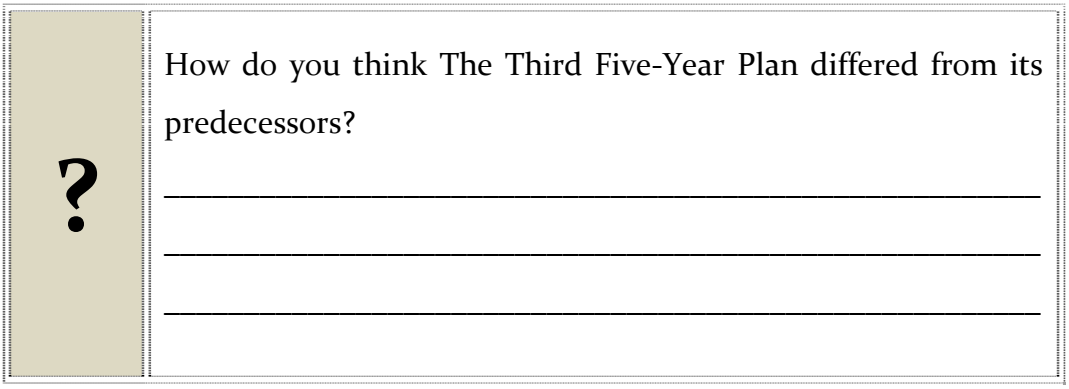
their occupation of Ethiopia ended in 1941, the Italians left behind them a country whose economic structure was much as it had been for centuries. There had been some improvements in communications, particularly in the area of road building, and attempts had been made to establish a few small industries and to introduce commercial farming, particularly in Eritrea, which Italy had occupied since 1890. But these changes were limited. With only a small proportion of the population participating in the money economy, trade consisted mostly of barter.

Wage labor was limited, economic units were largely self-sufficient, foreign trade was negligible, and the market for manufactured goods was extremely small. During the late l940s and 1950s, much of the economy remained unchanged. The government focused its development efforts on expansion of the bureaucratic structure and ancillary services. Most farmers cultivated small plots of land or herded cattle. Traditional and primitive farming methods provided the population with a subsistence standard of living. In addition, many nomadic peoples raised livestock and followed a life of seasonal movement in drier areas. The agricultural sector grew slightly, and the industrial sector represented a small part of the total economy.

4.3.2. The Imperial Regime

By the early 1950s, Emperor Haile Selassie I (reigned 1930- 74) had renewed calls for a transition from a subsistence economy to an agro-industrial economy. To accomplish this task, Ethiopia needed an infrastructure to exploit resources, a material base to improve living conditions, and better health, education, communications, and other services. A key element of the emperor's new economic policy was the adoption of centrally administered development plans. Between l945 and l957, several technical missions, including one each from the United States, the Food and Agriculture Organization of the United Nations (FAO), and Yugoslavia, prepared a series of development plans. However, these plans failed to achieve any meaningful results, largely because basic statistical data were scarce and the government's administrative and technical capabilities were minimal.

In 1954/55 the government created the National Economic Council to coordinate the state's development plans. This agency, which was a policy-making body chaired by the emperor, devoted its attention to improving agricultural and industrial productivity, eradicating illiteracy and diseases, and improving living standards for all Ethiopians. The National Economic Council helped to prepare Ethiopia's first and second five-year plans. The First Five-Year Plan (1957-61) sought to develop a strong infrastructure, particularly in transportation, construction, and communications, to link isolated regions. Another goal was the establishment of an indigenous cadre of skilled and semiskilled personnel to work in processing industries to help reduce Ethiopia's dependence on imports. Lastly, the plan aimed to accelerate agricultural development by promoting commercial agricultural ventures. The Second Five- Year Plan (1962-67) signaled the start of a twenty-year program to change Ethiopia's predominantly agricultural economy to an agro-industrial one. The plan's objectives included diversification of production, introduction of modern processing methods, and expansion of the economy's productive capacity to increase the country's growth rate.



The Third Five-Year Plan (1968-73) also sought to facilitate Ethiopia's economic well-being by raising manufacturing and agro-industrial performance. However, unlike its predecessors, the third plan expressed the government's willingness to expand educational opportunities and to improve peasant agriculture. Total investment for the First Five-Year Plan reached 839.6 million birr, about 25 percent above the planned 674 million birr figure; total expenditure for the Second Five-Year Plan was 13 percent higher than the planned 1,694 million birr figure. The allocation for the Third Five-Year Plan was

3,115 million birr. Several factors hindered Ethiopia's development planning. Apart from the fact that the government lacked the administrative and technical capabilities to implement a national development plan, staffing problems plagued the Planning Commission (which prepared the first and second plans) and the Ministry of Planning (which prepared the third). Many project managers failed to achieve plan objectives because they neglected to identify the resources (personnel, equipment, and funds) and to establish the organizational structures necessary to facilitate large-scale economic development.

During the First Five-Year Plan, the gross national product (GNP) increased at a 3.2 percent annual rate as opposed to the projected figure of 3.7 percent, and growth in economic sectors such as agriculture, manufacturing, and mining failed to meet the national plan's targets. Exports increased at a 3.5 percent annual rate during the first plan, whereas imports grew at a rate of 6.4 percent per annum, thus failing to correct the negative balance of trade that had existed since l95l. The Second Five-Year Plan and Third Five-Year Plan anticipated that the economy would grow at an annual rate of 4.3 percent and 6.0 percent, respectively.

Officials also expected agriculture, manufacturing, and transportation and communications to grow at respective rates of 2.5, 27.3, and 6.7 percent annually during the Second Five-Year Plan and at respective rates of 2.9, l4.9, and l0.9 percent during the Third Five-Year Plan. The Planning Commission never assessed the performance of these two plans, largely because of a shortage of qualified personnel.

However, according to data from the Ethiopian government's Central Statistical Authority, during the 1960/61 to 1973/74 period the economy achieved sustained economic growth. Between 1960 and 1970, for example, Ethiopia enjoyed an annual 4.4 percent average growth rate in per capita gross domestic product (GDP). The manufacturing sector's growth rate more than doubled (from 1.9 percent in 1960/61 to 4.4 percent in 1973/74), and the growth rate for the wholesale, retail trade, transportation, and communications sectors increased from 9.3 percent to 15.6 percent. Relative to its

neighbors, Ethiopia's economic performance was mixed. Ethiopia's 4.4 percent average per capita GDP growth rate was higher than Sudan's 1.3 percent rate or Somalia's 1 percent rate. However, Kenya's GDP grew at an estimated 6 percent annual rate, and Uganda achieved a 5.6 percent growth rate during the same 1960/61 to 1972/73 period.

By the early l970s, Ethiopia's economy not only had started to grow but also had begun to diversify into areas such as manufacturing and services. However, these changes failed to improve the lives of most Ethiopians. About four-fifths of the population was subsistence farmers who lived in poverty because they used most of their meager production to pay taxes, rents, debt payments, and bribes. On a broader level, from 1953 to 1974 the balance of trade registered annual deficits. The only exception was l973, when a combination of unusually large receipts from the export of oilseeds and pulses and an unusually small rise in import values resulted in a favorable balance of payments of 454 million birr. With the country registering trade deficits, the government attempted to restrict imports and to substitute locally produced industrial goods to improve the trade balance. Despite these efforts, however, the unfavorable trade balance continued. As a result, foreign grants and loans financed much of the balance of payments deficit.

4.3.3. The Dergue Regime

?

What do you think were the contributions of the Development Through Cooperation Campaign (Zemetcha) for the improvement of the Ethiopian economy during the Dergue regime?

_____

_____

_____

The l974 revolution resulted in the nationalization and restructuring of the Ethiopian economy. After the revolution, the country's economy can be viewed as having gone through four phases. Internal political upheaval, armed conflict, and radical institutional reform marked the 1974-78 period of the revolution. There was little economic growth; instead, the government's nationalization measures and the highly unstable political climate caused economic dislocation in sectors such as agriculture and manufacturing. Additionally, the military budget consumed a substantial portion of the nation's resources. As a result of these problems, GDP increased at an average annual rate of only 0.4 percent. Moreover, the current account deficit and the overall fiscal deficit widened, and the retail price index jumped, experiencing a l6.5 percent average annual increase.

In the second phase (1978-80), the economy began to recover as the government consolidated power and implemented institutional reforms. The government's new Development through Cooperation Campaign (commonly referred to as zemetcha) also contributed to the economy's improvement. More important, security conditions improved as internal and external threats subsided. In the aftermath of the 1977-78 Ogaden War and the decline in rebel activity in Eritrea, Addis Ababa set production targets and mobilized the resources needed to improve economic conditions. Consequently, GDP grew at an average annual rate of 5.7 percent. Benefiting from good

weather, agricultural production increased at an average annual rate of 3.6 percent, and manufacturing increased at an average annual rate of l8.9 percent, as many closed plants, particularly in Eritrea, reopened. The current account deficit and the overall fiscal deficit remained below 5 percent of GDP during this period.

In the third phase (1980-85), the economy experienced a setback. Except for Ethiopian Fiscal Year (EFY) 1982/83, the growth of GDP declined. Manufacturing took a downturn as well, and agriculture reached a crisis stage. Four factors accounted for these developments. First, the 1984-85 drought affected almost all regions of the country. As a result, the government committed scarce resources to famine relief efforts while tabling long-term development projects. Consequently, the external accounts (as shown in the current account deficit and the debt service ratio) and the overall fiscal deficit worsened, despite international drought assistance totaling more than US$450 million. Notwithstanding these efforts, close to 8 million people became famine victims during the drought of the mid-1980s, and about 1 million died. Second, the manufacturing sector stagnated as agricultural inputs declined. Also, many industries exhausted their capacity to increase output; as a result, they failed to meet the rising demand for consumer items. Third, the lack of foreign exchange and declining investment reversed the relatively high manufacturing growth rates of 1978-80. Finally, Ethiopia's large military establishment created a major burden on the economy. Defense expenditures during this time were absorbing 40 to 50 percent of the government's current expenditure.

In the fourth period (1985-90), the economy continued to stagnate, despite an improvement in the weather in EFY l985/86 and EFY l986/87, which helped reverse the agricultural decline. GDP and the manufacturing sector also grew during this period, GDP increasing at an average annual rate of 5 percent. However, the lingering effects of the 1984-85 drought undercut these achievements and contributed to the economy's overall stagnation. During the 1985-90 period, the current account deficit and the overall fiscal deficit worsened to annual rates of l0.6 and l3.5 percent, respectively, and the debt service ratio continued to climb.

4.3.4. The Involvement of the Government in Economic Activities

?	What do you think is a Marxist-Leninist political philosophy? _____ _____ _____

The imperial government presided over what was, even in the mid-twentieth century, essentially a feudal economy, with aristocrats and the church owning most arable land and tenant farmers who paid exorbitant rents making up the majority of the nation's agriculturalists. Acting primarily through the Ministry of Finance, the emperor used fiscal and monetary strategies to direct the local economy. The various ministries, although not always effective, played a key role in developing and implementing programs. The government conducted negotiations with the ministries to allocate resources for plan priorities. Officials formulated actual operations, however, without adhering to plan priorities. This problem developed partly because the relationship between the Planning Commission, responsible for formulating national objectives and priorities, and the Ministry of Finance, responsible for resource planning and management, was not clearly defined. The Ministry of Finance often played a pivotal role, whereas the Planning Commission was relegated to a minor role. Often the Planning Commission was perceived as merely another bureaucratic layer. The ultimate power to approve budgets and programs rested with the emperor, although the Council of Ministers had the opportunity to review plans.

After the revolution, the government's role in determining economic policies changed dramatically. In January and February l975, the government nationalized or took partial control of more than loo companies, banks and other financial institutions, and insurance

companies. In March l975, the regime nationalized rural land and granted peasants "possessing rights" to parcels of land not to exceed ten hectares per grantee. In December l975, the government issued Proclamation No.76, which established a 500,000 birr ceiling on private investment and urged Ethiopians to invest in enterprises larger than cottage industries. This policy changed in mid-1989, when the government implemented three special decrees to encourage the development of small-scale industries, the participation of nongovernmental bodies in the hotel industry, and the establishment of joint ventures.

Under the Provisional Military Administrative Council (PMAC; also known as the Dergue), Ethiopia's political system and economic structure changed dramatically, and the government embraced a Marxist-Leninist political philosophy. Planning became more ambitious and more pervasive, penetrating all regions and all sectors of the society, in contrast to the imperial period. Article 2 of the l987 constitution legitimized these changes by declaring that "the State shall guide the economic and social activities of the country through a central plan." The Office of the National Council for Central Planning (ONCCP), which replaced the Planning Commission and which was chaired by Mengistu as head of state, served as the supreme policy-making body and had the power and responsibility to prepare the directives, strategies, and procedures for short- and long-range plans.

The ONCCP played a pivotal role in mediating budget requests between other ministries and the Ministry of Finance. The government also sought to improve Ethiopia's economic performance by expanding the number of state-owned enterprises and encouraging barter and counter-trade practices. On March 5, 1990, President Mengistu delivered a speech to the Workers' Party of Ethiopia (WPE) Central Committee in which he declared the failure of the Marxist economic system imposed by the military regime after the 1974 overthrow of Emperor Haile Selassie. He also announced the adoption of a new strategy for the country's future progress and development. Mengistu's proposals included decentralization in planning and a free-market, mixed economy in which the private and public sectors would play complementary roles. The new strategy would permit Ethiopian

and foreign private individuals to invest in foreign and domestic trade, industry, construction, mining, and agriculture and in the country's development in general. Although Mengistu's new economic policy attracted considerable attention, many economists were skeptical about Ethiopia's ability to bring about a quick radical transformation of its economic policies. In any case, the plan proved irrelevant in view of the deteriorating political and military situation that led to the fall of the regime in 1991.

Activity

1. **Compare and contrast the alternative development policies adopted by the Imperial and Dergue regime?**

_____

_____

_____

_____

_____

_____

_____

_____

Self-Check Exercise

Part I: Correct/Incorrect

Instruction: Write 'CORRECT' if the Statement is Right and 'INCORRECT' if the Statement is Wrong.

1. In early 2000 Ethiopia's Gross Domestic Product (GDP) was roughly US$6 billion, its per capita annual income was about US$100, and the country had a chronic trade deficit.
2. The Ethiopian constitution defines the right to own land as belonging only to "the state and the people", but citizens may only lease land (up to 99 years), and are able to mortgage or sell.
3. In the late 1980s, only about 11 percent of the Ethiopian population lived in urban areas of at least 2,000 residents.
4. In 2008 about 16% of the population in Ethiopia was living on less than 1 dollar per day.
5. Like most sub-Saharan African countries, Ethiopia's resources have enabled the country to maintain contacts with the outside world for centuries.
6. Article 2 of the 1987 Ethiopian constitution legitimized decentralized planning by declaring that "the State shall guide the economic and social activities of the country through a central plan."

Chapter Five

Aspects of Politics and Society in Contemporary Ethiopia

Dear Learners,

This chapter consists of three parts. The first part reviews the political history of Ethiopia while the second part discusses the structure of the incumbent state by reviewing the structure of the government. The third part, on the other hand, reviews the feasibility of ethnic federalism in the Ethiopian context by comparing Ethiopian Ethnic Federalism with the experiences other countries and through an appraisal of the successes and pitfalls of ethnic federalism in terms of addressing "the National Question".

Objectives

After successfully completing this chapter you will be able to:

- 🕮 Outline key occurrences in the political history of Ethiopia;
- 🕮 Explain the configuration of the current Ethiopian government; and
- 🕮 Discuss ethnic federalism and its application in Ethiopia.

Section One: The Political History of Ethiopia

Dear Learners,

In this section you will learn about the political history of Ethiopia. The section attempts to provide a brief summary of major issues that have developed in the course of Ethiopian history. Beginning with some notes on the history of state formation in Ethiopia, the section tries to set the scene for the following section on the structure of the incumbent Ethiopian government.

Objectives

After successfully completing this section you will be able to:

- Explain the process of state formation in Ethiopia; and
- Outline key occurrences in the political history of Ethiopia.

?	When do you think was Ethiopia was formed as a state? _____ _____ _____

The history of state formation in Ethiopia is a source of profound, even bitter contention. At one extreme, pan-Ethiopian nationalists contend that the state is some 3,000 years old. According to this perspective, the Ethiopian state has existed for millennia, forging a distinct national identity. Ethiopian nationalism is a historically verifiable reality, not a myth. It has successfully countered ethnic and regional challenges. The assimilation of periphery cultures into Amhara or Amhara/Tigray core culture made the creation of the Ethiopian nation possible. From this perspective, Ethiopia is the melting pot par excellence. Its image is one of Ethiopia as a nation-state.

At the other extreme, ethno nationalist groups such as the Oromo Liberation Front (OLF) claim that Abyssinia (central and northern Ethiopia, the historic core of Ethiopian polity) colonized roughly half the territories and peoples to form a colonial empire-state in the last quarter of the 19th century. From the ethno nationalist vantage point, Ethiopia is a colonial empire that needs to undergo decolonization where "ethno national" colonies become independent states. Its image is one of Ethiopia as a colonial-state.

A more sensible image of Ethiopia would be as a historically evolved (non-colonial) empire-state. The ancient Ethiopian state, short-term contractions in size notwithstanding, expanded, over a long historical period, through the conquest and incorporation of adjoining kingdoms, principalities, sultanates, etc., as indeed most states in the world were formed. Thus the following political history of Ethiopia could be discussed from this perspective.

Archaeologists have discovered remains of early hominids in Ethiopia's Rift Valley, including *Australopithecus afarensis*, or "Lucy," thought to be 3.5 million years old. By ca. 7000 B. C., Cushitic- and Omotic-speaking peoples were present in Ethiopia, after which further linguistic diversification gave rise to peoples who spoke Agew, Sidamo, Somali, Oromo, and numerous Omotic tongues. Initially hunters and gathers, these peoples eventually domesticated indigenous plants, including the grasses teff and eleusine, and ensete, a root crop, kept cattle and other animals, and established agricultural patterns of livelihood that were to be characteristic of the region into contemporary times. By at least the late first millennium B.C., it appears, the Agew occupied much of the northern highlands, whereas the Sidama inhabited the central and southern highlands. Both played important roles in subsequent historical developments.

During the first millennium B.C., Sabaeans from southwest Arabia migrated across the Red Sea and settled in the extreme northern plateau. They brought with them their Semitic speech and writing system and a knowledge of stone architecture. The Sabaeans settled among the Agew and created a series of small political units that by the beginning

of the Christian era had been incorporated into the Aksumite Empire, with its capital at Aksum. Ethiopian history as an organized and independent polity dates back to the beginning of the second century with the kingdom of Axum in the northern state of *Tigrai.* The Aksumite empire was a trading state that dominated the Red Sea and commerce between the Nile Valley and Arabia and between the Roman Empire and India. Centered in the highlands of present-day Eritrea and Tigray, it stretched at its height from the Nile Valley in Sudan to Southwest Arabia.

?	What do you think were the causes of cultural and linguistic fusion during the Axumite Era? _____ _____ _____

The Aksumites used Greek as a trading language, but a new Semitic language, Ge'ez, arose that is thought to be at least indirectly ancestral to modern Amharic and Tigrinya. The Aksumites also constructed stone palaces and public buildings, erected large funerary oblelisks, and minted coins. In the early fourth century, Christianity was introduced in the form of Byzantine Orthodoxy. Although it took centuries before Christianity gained a firm hold, in time Orthodoxy became the embodiment of Ethiopian identity. During the seventh century A.D., Aksum began a long decline. By the eleventh century, the political center of the kingdom had shifted southward into Agaw territory, and a non-Aksumite dynasty, the Zagwe, had assumed control. Aksum faded, but it bequeathed to its successors its Semitic language, Christianity, and the concept of a multi-ethnic empire-state ruled by a "king of kings."After the collapse of Axum, power shifted south to *Lasta* and later to *Shewa*.

From Aksumite times, there began a process of cultural and lingustic fusion between the northern Semites and the indigenous Agew that was to continue over the course of a

millennium. This process gave rise to the northern Christian Agew, who formed themselves into the Tigray and Amhara ethnic groups. The Zagwe placed their capital, Lalibala, far south of Aksum and constructed there and elsewhere across their domains a remarkable ensemble of rock-hewn churches. In the late thirteenth century, an Amhara dynasty moved the center of the kingdom still farther south into Shewa in the southernmost part of the northern highlands. During the succeeding centuries, the Amhara kingdom, a military state, was often at war either with Sidama kingdoms to the west or with Muslim principalities to the east.

About 1529 a Muslim Afar-Somali army overran the highlands, and during the 1530s nearly succeeded in destroying the Amhara-Tigray state and Christianity. At almost the same time, the Oromo were in the midst of a decades-long migration from their homeland in the far southern lowlands. The Oromo moved north through the southern highlands, bypassing the Sidama on the west, and into the central highlands, where they settled in the center and west on land, some of which had formerly belonged to the Amhara. At the beginning of the seventeenth century, the Jesuits arrived to minister to Portuguese soldiers who had helped defeat the Muslims in the early 1540s and who had remained in the kingdom. As part of their mission, however, the Jesuits attempted to convert the Orthodox Ethiopians to Roman Catholicism. They met with some initial success before their crusade set off a religious civil war in the late 1620s that led to their expulsion and an attempt to keep out all “Franks,” as the Ethiopians called Europeans.

An era of reconsolidation and cultural flowering ensued during the seventeenth and eighteenth centuries following the founding of a new capital at Gondar. The monarchy eventually becomes a pawn of regional warlords, however, and it was not until the mid-nineteenth century that Emperor Tewodros II reunited the kingdom and sought to restore the power of the throne. Most scholars trace the origins of the modern history of Ethiopia to his reign. Emperor Menilek II (1889–1913) defeated the Italians in 1896 when they sought to invade Ethiopia, although he allowed them to retain the frontier province facing the Red Sea, which they named Eritrea. Emperor Menilek, in turn, sent armies to

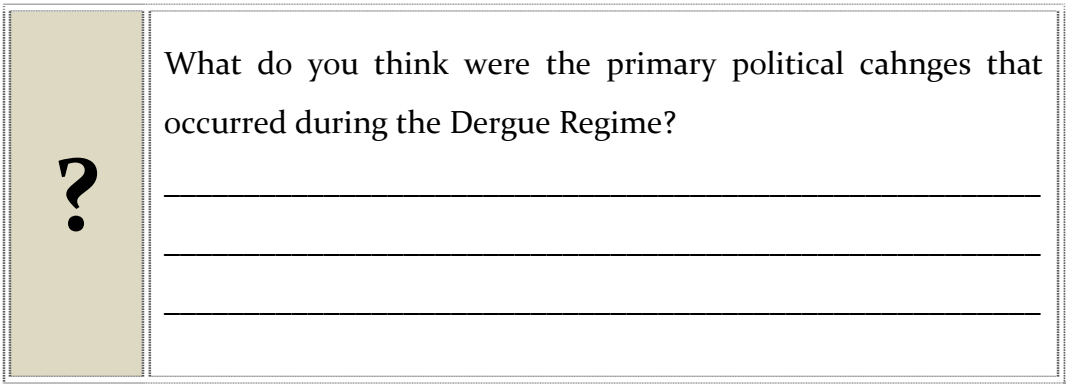
conquer the southern highlands and surrounding lowlands, annexing them to the traditional Amhara-Tigray kingdom to create the present-day nation-state of Ethiopia with its capital at Addis Ababa. He also opened the country to Western influence and technology, for example, by establishing diplomatic relations with several European powers and by authorizing construction of a railway from Addis Ababa to Djibouti on the Red Sea.

After serving as regent, Tafari Makonnen, a cousin of Emperor Menilek, ascended the throne in 1930 as Emperor Haile Selassie I. French-educated and aware of Ethiopia's backwardness, he began to introduce various Western-inspired reforms, but these changes were hardly underway before war broke out with Italy in October 1935. The emperor's dramatic appeal for assistance in mid-1936 before the League of Nations, of which Ethiopia was a member, went unanswered. Italian colonization lasted from 1936 to 1941. The Italians never controlled large parts of the countryside and at times ruled harshly. Nonetheless, they constructed public buildings, built a rudimentary road system throughout the country, and in general sought to modernize the country.

In the 18th century, real power was in the hands of provincial nobles from the highlands of Ethiopia where during this period nations, nationalities and peoples of Ethiopia were administered by their own chiefs, rulers, sultans and kings as separate entities. After 1880 Ethiopia was reunited under one centralized government. During the 1890s, Italian colonial powers arrived at the northern part of Ethiopia. They were defeated at the battle of Adwa in 1896 but Italy retained control of northern part of Ethiopia and created its colony, Eritrea. In the 1930s, Emperor Haile Selassie came to power and Ethiopia was under centralized autocracy. Ethiopia never experienced any protracted period of colonialism although the country was occupied by Italians for five years from 1936-1941.

The first Constitution was adopted by Emperor Haile Selassie in 1931 which had no effect of limiting the power of the Emperor. The second Constitution was adopted in 1955 but

Ethiopia still remained essentially feudal. After the war with Italy, Emperor Haile Selassie pursued a policy of centralization, but he also continued to introduce change in areas such as public education, the army, and government administration. The slow pace of his reform efforts, however, fostered discontent that led to an attempted coup in 1960. In early 1974, a mutiny among disgruntled lower-ranking army officers set a process in motion that led to the fall of the imperial government. The mutineers were joined by urban groups disappointed by the slow pace of economic and political reforms and aroused by the impact of a devastating famine that the government failed to acknowledge or address. Over a period of several months, the rebellious officers arrested the emperor's ministers and associates, and in September removed the emperor himself. A group of junior military officers, soon known as the Dergue ("committee" in Amharic), then assumed power and initiated a 17-year period of military rule.



The Dergue pursued a socialist agenda but governed in military style, and it looked to the Soviet Union as a model and for military support. It nationalized rural and urban land and placed local control in the hands of citizen committees; it also devised controversial policies of peasant resettlement in response to another devastating drought in 1984–85 and of "villagization," ostensibly to improve security. A Somali invasion in 1977–78 to capture the Somali-inhabited southeast lowlands was repulsed with Soviet aid, but thereafter resistance against the Dergue arose in all parts of the country, most notably in the north. During this period there was widespread unrest and civil war and the question of the right of nations and nationalities remained unanswered. In Eritrea the Eritrean People's Liberation Front (EPLF) pursued a campaign against the 1962 annexation and

eventually sought separation from Ethiopia. In Tigre, the Tigray People's Liberation Front (TPLF) sought regional autonomy and the overthrow of the Dergue. In the late 1980s, the TPLF and other Ethiopian ethnically based resistance groups formed the Ethiopian People's Revolutionary Democratic Front (EPRDF), and, together with the EPLF, administered defeats on a demoralized Ethiopian army that led to the collapse of the Dergue.

On May 29, 1991, the Dergue regime was ousted by the Ethiopian People's Revolutionary Democratic Front (EPRDF). The EPRDF launched the implementation of a political reform process which has transformed the military single party rule into a multiparty federal republic. In the transitional period (1991-1995) several measures were taken to stabilize the country, to reform the economy and to establish democracy. At the outset in 1991, a Transitional Charter was also adopted which guaranteed the fundamental rights recognized in international human rights agreements. On 21st August, 1995 the Charter was replaced by the Constitution of the Federal Democratic Republic of Ethiopia that guarantees the protection of human rights, democracy and rule of law.

Section Two: Structure of the Ethiopian Government

 Dear Learners,

In this section, you will learn about the three branches of government as they are structured in the Federal Democratic Republic of Ethiopia. Hence, the section briefly outlines the legislative, executive and judiciary branches of the Ethiopian government.

Objectives

After successfully completing this section, you will be able to:

- Describe the federal organization of the Ethiopian government
- Provide a brief description on the structure of the three branches of government in Ethiopia.

5.2.1. The Constitution of the Federal Democratic Republic of Ethiopia

How many articles are there in the 1995 Ethiopian Constitution?

_____

_____

The Constitution of the Federal Democratic Republic of Ethiopia was enacted in December 1994 by a Constitutional Assembly of Representatives, elected by the peoples. It was adopted following public debate over the pros and cons of the draft constitution throughout the country, making it the first popular constitution of the land. It entered into force in 1995. The Constitution is the cornerstone for the formation of the federal democratic republic, a fundamental departure from the previous centralized form of government. The Constitution, which is the supreme law of the land, provides that all sovereign power resides in the Nations, Nationalities and Peoples of Ethiopia.

The Constitution has enshrined the spirit and words of the Universal Declaration of Human Rights (UDHR). It stipulates that all persons are equal before the law and are entitled to equal and effective protection of the law without discrimination on grounds of national or social origin, sex, language, religion, political or other opinion, property, birth or other status. Further, the Constitution provides that everyone has the right of thought, conscience and religion as well as inviolable and inalienable right to life, privacy, liberty and the security of person.

The Constitution also ensures democratic rights for every Ethiopian national without discrimination based on nationality, sex, language, religion, political opinion, or any other status. Everyone is entitled to the right to express him/her self freely. Freedom of the press is enshrined in the Constitution. In addition, every Ethiopian has the right to equal

access to publicly funded social services. The right to justice in time is also guaranteed.

Ensuring the rights of nations, nationalities and peoples to self-determination including the right to secession, the Constitution has guaranteed a democratic condition in which national unity can be forged through the free will of the people rather than by forceful means. Each nation and nationality has also the right to speak, write and nurture its own language, to express, develop and promote its culture as well as to preserve its history. According to the Constitution, state and religion are separate, and all the languages of Ethiopia have won equal state recognition. The Constitution further ensures gender equality. Women are able to own, administer and utilize as well as transfer property equally with men.

5.2.2. Structure of the Federal Government

?	Which organ do you think holds the highest authority in the Ethiopian federal government? _____ _____

The Federal Democratic Republic of Ethiopia has a parliamentary form of government. The Republic comprises the Federal Government and nine National Regional States established on the basis of settlement patterns, language, identity and the consent of the people concerned. The National Regional States are entitled to equal rights and powers. There are two self-governing city administrations: Addis Ababa and Dire Dawa. The Federal Government and the Regional States have legislative, executive, and judicial powers. The powers of federal and regional governments are defined by the Constitution. It is incumbent upon Regional States to respect the power of the Federal Government which likewise is bound to respect the powers of regional states. All powers not given expressly to the federal government alone or concurrently to the Federal Government and the states are reserved to the states.

The federal arrangement, under the Constitution, has guaranteed the rights of Regional States to administer their own affairs. The Regional States have their own constitutions. They are empowered to formulate policies that are appropriate for their respective development, to lay the foundation for economic and social infrastructures, to directly participate in sectors that are critical for their economic development and to safeguard law and order in their own areas.

5.2.2.1. The Legislative

?	Can you identify some duties of the House of Peoples' Representatives? _____ _____

FDRE has two Federal Houses: the House of Peoples' Representatives (HPR) and the House of Federation (HOF)

House of People's Representatives (HPR)

The HPR is the highest authority of the Federal Government. The House has legislative powers in all matters assigned to federal jurisdiction by the Constitution. Members of the HPR are elected by the people for a term of five years. The members of the HPR, who shall not exceed 550, represent the people as a whole. In order to discharge appropriately the duties entrusted to it by the Constitution, the House has organized 12 standing committees. The committees are formed in accordance with the organizational set-up of the federal government organs. The committees enable the House to have effective legislative procedures. Since the State is a multi-party democracy, people belonging to various political parties, coalitions and independents make up representatives in the House. The working procedure of the Parliament is determined jointly by agreement of representatives belonging to all groups in HPR. In addition to the usual consultation with opposition parties in enacting legislations, there is a day in a month identified as a day for

the opposition to set the agenda for HPR. This affords the opportunity for the minority in the parliament to be heard. Reports presented by the Prime Minister and other executive officials and the debates are aired live to the public.

The House of Federation (HOF)

The House of Federation (HOF) is composed of representatives of Nations, Nationalities and Peoples. Each Nation, Nationality and People has at least one representative in the HOF. One additional member shall represent every nation or nationality for every one million people. The state councils elect members of the HOF. The state councils may themselves elect representatives to the HOF or hold elections to elect representatives by the people directly.

According to Article 62 of the FDRE Constitution, the HOF has the power, *inter alia*, to interpret the Constitution, decide on the basis of the Constitution on issues relating to the right of Nations, Nationalities and Peoples' to self-determination including secession, to promote and consolidate the unity and equality of peoples and find solution to dispute or misunderstanding that might arise between regional states. However, the HOF does not have any legislative power.

The President of the FDRE

The President of the FDRE is the Head of the State. The HPR nominates the candidates for presidency. The President is elected by a joint session of both Houses with the approval of a two third majority vote. The President's term of office is six years. A president can only be elected for two consecutive terms. The President's powers and functions include opening the joint session of the two Houses, appointing ambassadors and other envoys, conferring high military titles upon the recommendation of the prime Minister and granting pardon in accordance with the law.

5.2.2.2. The Executive

What is the highest executive office in Ethiopia?

_____

_____

A political party or a coalition of political parties that has the greatest number of seats in the HPR forms and leads the executive. The highest executive powers of the Federal Government are vested in the Prime Minister and in the Council of Ministers that are responsible to the HPR. In the exercise of state functions, members of the Council of Ministers are collectively responsible for all decisions they make as a body.

The Prime Minister is elected from among members of the HPR and his/her term of office is the duration of the mandate of the HPR. The Prime Minister is the Chief Executive, the Chairman of the Council of Ministers and the Commander-in-Chief of the national armed forces. The Prime Minister follows up and ensures the implementation of laws, policies, directives and other decisions adopted by the HPR. The Prime Minister submits nominees for ministerial posts, for posts of commissioners, the president and vice-president of the Federal Supreme Court and the Auditor General to HPR for approval. He further submits to the HPR periodic reports on the work accomplished by the Executive as well as on its plans and proposals.

Council of Ministers comprises the Prime Minister, the Deputy Prime Minister, Ministers and other members as may be determined by the law. The Council is accountable to the Prime Minister. In all its decisions, the Council is responsible to the HPR. The Council, *inter alia*, ensures the implementation of laws and decisions adopted by HPR, draws up the annual federal budget and implements the same when approved by the HPR, formulates the country's foreign policy and exercises overall supervision over its implementation and submits draft laws to the HPR on any matter falling within its

competence. It has the power to declare a state of emergency. In doing so, it submits, within the time limit prescribed by the Constitution, the proclamation declaring a state of emergency for approval by the HPR.

5.2.2.3. The Judiciary

?	Who do you think has the highest and final judicial power in federal matters? _____ _____

An independent judiciary is established by the Constitution. Supreme Federal judicial authority is vested in the Federal Supreme Court. Judicial powers both at the Federal and state level are vested in the Courts. Courts at all levels are free from any interference or influence of any governmental body, government official or from any other source. Judges exercise their functions in full independence and are directed solely by the law. The HPR has the power to establish the Federal High Court and First-Instance Courts nation-wide or in some parts of the country as it deems necessary. Unless arranged in this manner, the jurisdiction of the Federal High Court and the First-Instance Courts are delegated to Courts of Regional States.

The Federal Supreme Court is the highest and final judicial power in federal matters. The Federal Supreme Court has also the power of cassation over any final court decision from federal and regional courts containing a basic error of law. While regional courts have jurisdiction over cases arising under regional laws, federal courts have jurisdiction over cases arising under the Constitution, federal laws and international treaties.

No judge shall be removed from his duties before he reaches the retirement age determined by law except when the Judicial Administration Council decides to remove him for violation of disciplinary rules or on grounds of gross incompetence or

inefficiency; or when a judge can no longer carry out his responsibilities on account of illness and the HPR or the concerned state council approves by a majority vote the decisions of Judicial Administration Council. The judiciary is able to discharge powers independently and serves as a balancing power to the executive, by providing the "checks and balances" which are decisive for the observance of the rule of law, good governance and democratization.

Sharia Court

Pursuant to chapter three of the Constitution, disputes arising in relation to marriage, personal and family laws are to be adjudicated in accordance with religious or customary laws, with the consent of the parties thereof. The HPR and State Councils can establish or give official recognition to religious and customary courts. Accordingly, Sharia Courts have been established at federal and state levels Federal Courts of Sharia have common jurisdiction over the following matters;

a) Any question regarding marriage, divorce, maintenance, guardianship of minors and family relationships; provided that the marriage to which the question relates was concluded, or the parties have consented to be adjudicated in accordance with Islamic Law;

b) Any question regarding waqf, gift /Hiba/, succession of wills; provided that the endower or donor is a Muslim or the deceased is Muslim at the time of his death;

c) Any question regarding payment of costs incurred in any suit relating to the aforementioned matters.

The Sharia Courts have jurisdiction over the aforementioned matters only where the parties thereof have expressly consented to be adjudicated under Islamic law. Federal Courts of Sharia adjudicate cases under their jurisdiction in accordance with Islamic law. In conducting proceedings, the courts apply the civil procedure law in force. Where jurisdiction has been agreed, the law prohibits the transfer of a case brought before a Sharia Court to regular courts, or for a case before a regular court to be transferred to a Court of Sharia.

5.2.3. Structure of Regional State Governments

Which organ do you think holds the highest authority in Ethiopian regional state governments?

_____

_____

Each of the nine Regional States has its own constitution. Regional States are organized in state councils, zones, special woredas or woredas or municipalities and kebeles. However, the State Council of each Regional State may provide other administrative hierarchies and determine their powers and duties.

5.2.3.1. The State Council

The State Council is the highest organ of the state authority. It is responsible to the people of the respective Regional State. Each State Council has legislative power on matters falling under state jurisdiction. The people of respective regions elect members of Regional States Councils for a term of five years by free, direct and fair elections conducted through secret ballots. The Council has the power to draft, adopt and amend the state constitution, which must be consistent with the provisions of the FDRE Constitution.

5.2.3.2. Council of Nationalities

In SNNP Regional State, there are two councils, the State Council and the Council of Nationalities. The State Council has the same power and function as other state councils. What is unique to this region is the Council of Nationalities, which is a feature not found in other states. The Council of Nationalities is composed of representatives of nations, nationalities and peoples of the Regional State. Being represented by at least one member, each nation, nationality or people is represented by one additional

representative for every one million of its population.

The Council has the power, *inter alia,* to interpret the regional constitution; organize the council of constitutional enquiry; decide on issues relating to the region's nations, nationalities and peoples right to zone, special woreda and woreda administration according to the state constitution; create favorable condition in which history, culture, and language of nationalities are studied; study disputes between neighboring states and the question of border delimitations, submit reports to the House of Federation and follow up their implementation.

5.2.3.3. State Executive Organs

Which organ do you think is the highest administrative body of a Regional State?

_____

_____

A political party or a coalition of political parties that has the greatest number of seats in a State Council of a Regional State forms the executive and leads it. The Executive Council is the highest administrative body of a Regional State and is accountable to the State Council. The Executive Council is composed of the Chief Executive, Deputy Chief Executive, Head of Executive Bureaus and other members determined by the law. The Chief Executive is the Chairman of the Regional State's Executive Council.

Executive Councils have, *inter alia*, powers and functions to: ensure the implementation of laws and decisions issued by States Councils and the Federal Government; issue directives; draw up the state budgets and when approved by the state councils, implement the same; formulate economic and social policies and strategies of states; submit draft laws to the state councils and, when approved, implement them; and declare a state of emergency.

5.2.3.4. States' Judiciary

Judicial power in the regions is exclusively vested in the courts. The independence of the judiciary of a Regional State is established by the FDRE Constitution and the concerned region's constitution. Regional courts at all level are free from any interference or any influence of a governmental body, public official or any other source.

The judicial organ of a Regional State comprises the State Supreme Court, Zonal High Court, Woreda Courts and Kebele Social Courts. The Social Courts are the lowest and first instance courts of the regions.

The Regional Supreme Court has the highest and final judicial power over state matters, except regional matters that are taken to the Federal Supreme Court, cassation division, on the ground of fundamental error of law. It also exercises the jurisdiction of the Federal High Court over federal matters. Regional High Courts, in addition to regional jurisdiction, exercise the jurisdiction of federal first instance courts. Decisions rendered by a Regional High Court exercising the jurisdiction of federal first instance courts are appealable to the Regional Supreme Court.

The State Supreme Court draws up and submits, directly to the respective regional state council, the administrative budget of the regional courts and administers the same upon approval. The State Supreme Court requests the Federal Supreme Court compensatory budget for those state courts which concurrently exercise the jurisdiction of federal courts.

5.2.3.5. Structure of Addis Ababa and Dire Dawa Cities Governments

?	What do you think is the difference between a regional government and a city administration? _____ _____

Addis Ababa and Dire Dawa Cities are organized in City Council, Mayor, City Cabinet, and City Judicial Organs. The residents of the cities elect members of the Councils for a term of five years. The Cities' Councils have the power to promulgate proclamations on matters such as master plan of the city and establishment of city executive organs. The political party occupying the majority seats of the councils or, where such does not exist, a coalition of political parties constitutes the executive organs of the cities. The Mayor, being accountable to the respective City Council and the Federal Government, is the chief

executive officer of the city.

The City Governments of Addis Ababa and Dire Dawa have City Courts and Kebelle Social Courts. Addis Ababa or Dire Dawa City Courts comprise First Instance Courts and Appellate Courts. The First Instance Court has first instance jurisdiction over matters falling under the jurisdiction of the respective city courts. The Appellate Courts entertain appeals over the decisions of the First Instance Court and other bodies entrusted with judicial power.

Activity

2. **Discuss the contents of the 1995 Ethiopian Constitution?**

_____

_____

_____

_____

_____

3. **What does the constitution say about the structure the Ethiopian government?**

_____

_____

_____

_____

Section Three: Ethnic Federalism in Ethiopia1

Dear Learners,

In this section you will find a review on the feasibility of ethnic federalism in the Ethiopian context through a comparison of Ethiopian Ethnic Federalism with the experiences other countries and through an appraisal of the successes and pitfalls of ethnic federalism in terms of addressing "the National Question". [vii]

Objectives

After successfully completing this section you will be able to:

- Discuss the features of ethnic diversity in Ethiopia;
- Explain Ethiopian federalism in a comparative perspective; and
- Summarize the evolution of Ethnic federalism in Ethiopia.

5.3.1. Introduction

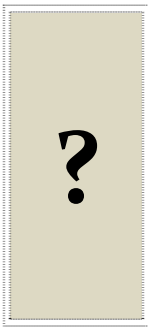
?	What is Federalism? _____ _____

In 1991, following the collapse of military rule, Ethiopia established a federal system creating largely ethnic-based territorial units its framers claiming they have found a formula to achieve ethnic and regional autonomy, while maintaining the state as a political unit. The initial process of federalization lasted four years, and was formalized in a new constitution in 1995. The Ethiopian ethnic federal system is significant in that it provides for secession of any ethnic unit.

The secession clause is one of the most controversial issues in public discourse in Ethiopia and its Diaspora communities today. Opponents of ethnic federalism fear that it

invites ethnic conflict and risks state disintegration. The Ethiopian state, they worry, may face the same fate as the USSR and Yugoslavia. Others, of an ethno nationalist persuasion, doubt the government's real commitment to self-determination; they support the ethnic federal constitution per se, but claim that it has not been put into practice. To many critics, the federal state is a de facto one-party state in which ethnic organizations are mere satellites of one ethnic organization, the Tigray Peoples Liberation Front (hereafter referred to as TPLF), the leading unit in the ruling coalition, the Ethiopian Peoples Revolutionary Democratic Front (hereafter referred to as EPRDF). Finally, those who consider Ethiopia to be a colonial empire see the federal exercise as yet another colonial trick, and advocate "decolonization." Supporters of ethnic federalism point out that it has maintained the unity of the Ethiopian peoples and the territorial integrity of the state, while providing full recognition to the principle of ethnic equality. It is important to examine objectively whether ethnic federalism is a viable way of resolving conflict between ethno nationalism and state nationalism. Now that the ethnic federal experiment is more than a decade old, it is possible to make a tentative evaluation of its performance.

5.3.1. Ethiopia in Comparative Perspective



Why do you think ethnic federalism came to be applied in Africa?

_____

_____

Following World War II and the start of decolonization, newly independent countries in Africa struggled to create viable nation-states combining different ethnic groupings within the territorial boundaries inherited from colonialism. For these countries, modernity entailed the transformation of disparate ethnic groups into a unitary nation-state with a common language and citizenship. France was the model nation-state par excellence. Such a nation-state came to be regarded as a badge of modernity, while

"ethnicism" was associated with backwardness and repudiated by modernizing elites. Many African countries followed the nation-state model and attempted to create a unified nation out of disparate peoples. Since most African countries are multiethnic, the Ethiopian experiment with ethnic federalism is of special interest to students of African politics. Ever since decolonization in the 1950s and 1960s, the belief that ethnic identity should be denied public expression in political institutions has been conventional wisdom in the continent. The 1960s witnessed the rise of state nationalism in Africa. State nationalists attempted to undermine ethnic nationalism, which they saw as an obstacle to modern state formation. Despite their arbitrariness, the territorial entities inherited from colonialism formed the basis for nation-state-building. The chief challenge was to replace ethnic identity with national identity, rather than simply superimpose the latter. Suspicion of ethnic nationalism is discernible to this day. In Uganda, to take an extreme example, the state altogether disallows ethnic parties; it champions a de-ethicized unitary state.

Yet, it is undeniable that the effects, largely deleterious, of ethnic identity on public life persist unabated. Despite its official banishment from political life, ethnic nationalism has proved a potent political force throughout Sub-Saharan Africa. Recognition of the importance people attach to ethnic identities and interests informs the Ethiopian experiment that accommodates the institutional expression of ethnicity in public life. Ethiopian ethnic federalism encourages political parties to organize along ethnic lines, and champions an ethnicized federal state. As an exception to the general pattern in Africa, it is worthy of a close examination. A brief review of a few federal systems among African, communist, and western countries is useful to understand better the unique and radical aspects of the Ethiopian federal system.

Among African countries, Nigeria is notable in creating a federal system and committing itself to cultural and structural pluralism. At the time of its independence in 1960, its federal system consisted of three regions, each with a dominant ethnic group. In 1967, a total of twelve states were created. By 1996, it had expanded to thirty-six states, in part, so

that ethnic group and state and would not correspond. Thus, in sharp contrast to Ethiopia's federal system, Nigerian federalism is certainly not ethnic-based in structure or objective.

Outside the developing world, Yugoslavia and the USSR had constitutional arrangements that recognized the right to self-determination and secession. Yugoslavia's 1946 communist constitution gave each republic a right to self-determination and secession. By 1974, Yugoslavia consisted of five "nations."17 But Marshal Tito organized the federal system in such a way that there was no precise correspondence between ethnic territories and the various republics. Once the federation collapsed in 1992, ethnic cleansing was unleashed to forcibly make ethnic units coincide with political territories. The Soviet regime had created conditions that were conducive to the transformation of ethnic nationalism into state nationalism.20 It institutionalized nationhood and nationality at the sub-state level and, thus, inadvertently paved the way for its own disintegration.21 Both Soviet and Yugoslav federal structures had collapsed by the last decade of the 20th century.

Finally, corporate pluralist western countries such as Switzerland, Belgium, and Canada formally recognize ethnic units, and allocate political (e.g., legislative and executive positions) and economic power on the basis of an ethnic formula. Ethnic groups are integrated only in their mutual allegiance to a larger national government and the need to participate in a national economic system. One of the ways Ethiopia's federalism differs from the other corporate pluralist states, however, is in its allowance for the right of secession. The constitutional marrying of political pluralism and the right of secession makes Ethiopia's ethnic federalism unique.

5.3.2. Ethnic Diversity in Ethiopia

What is the declared objective for applying ethnic federalism in Ethiopia?

_____

_____

Ethiopia has great ethnic diversity with 84 ethnic groups. Twelve of these ethnic groups have a population of half a million or more, out of a population of 53 million in 1994. The two major ethnic groups (the Oromo and the Amhara) constitute over 62 percent of the population. The third largest ethnic group, the Tigray, has been the politically dominant ethnic group since 1991, but comprises only 6 percent of the population. The three ethnic groups constitute more than two-thirds of the population. In 1994, four other ethnic groups, namely, Somali, Gurage, Sidama, and Welaita, had a population of over one million. The seven largest ethnic groups comprise 84.5 percent of the country's population. Five ethnic groups (Afar, Hadiya, Gamo, Gedeo, and Keffa) had populations between 599,000 and 1,000,000. The twelve largest ethnic groups constitute almost 92 percent of the population. Fourteen ethnic groups had populations between 100,000 and 500,000, while twenty-eight ethnic groups had a population of between 10,000 and 100,000. Twenty-three ethnic groups had a population of less than 10,000 each in 1994. For the most part, each ethnic group has its own language.

The declared objective of the framers of ethnic federalism was to transform the empire-state into a democratic state of ethnic pluralism in order to ensure that no ethnic community would find it necessary or desirable to secede. Adopting the French model, modern Ethiopian governments attempted to forge cultural homogenization through state centralization and one-language policy during most of the 20th century. In the span of a century, three forms of ethnic social engineering have been attempted in Ethiopia.

The first social engineering was designed by Emperor Menelik (1889-1913) but significantly elaborated by Emperor Haile Selassie (1930-36, 1941-74). It attempted to create a unitary state on the basis of cultural assimilation, using Amharic as the sole language of instruction and public discourse and Abyssinian Orthodox Christian culture as the core culture of Ethiopian national identity. This effort was in keeping with the pan-Ethiopian nationalist perspective. Cultural and structural inequalities typified imperial rule, with ethnic and regional discontent rising until the revolution of 1974 overthrew the monarchy. The policy of assimilation into mainstream Amhara culture provoked some subordinated ethnic groups into initiating ethnic movements in various regions of the empire-state.

The second ethnic social engineering (1974-91) was the military government's attempt to retain a unitary state and address the "national question" within the framework of Marxism- Leninism. To address the latter, it set up the Institute for the Study of Nationalities in 1983. Based on the Institute's recommendations, the military regime created twenty-four administrative regions and five autonomous regions within the unitary form of state, but no devolution of authority was discernible. In 1979, the regime initiated a mass National Literacy Campaign in 15 Ethiopian languages. At the same time as it was making these and related efforts (e.g., in legitimating ethnic folk music and dance) in the direction of cultural pluralism, the regime waged a military campaign against ethno-nationalist armed groups. In the last decade of its rule, ethnic based opposition organizations had intensified their assault on the military government and ethnic nationalism became a major factor in the demise of the centralizing military regime.

The previous two social engineering attempts had failed by 1974 and 1991, respectively. The third ethnic social engineering (1991-present), under investigation here, is the EPRDF government's attempt to maintain the Ethiopian state on the basis of ethnic federalism as well as cultural, language and political autonomy at regional and sub-regional levels. Ethno nationalist movements grew immensely during military rule. Apart from the

Eritrean nationalist movements, the major ethnic organizations included the TPLF, Oromo Liberation Front (OLF), and Afar Liberation Front (ALF); minor organizations included Islamic Oromo Liberation Front (IOLF), Western Somali Liberation Front (WSLF), demilitarized it self recently after reaching agreement with the government ,Ogadeni National Liberation Front (ONLF). Ethno nationalist organizations posed the gravest threat to military rule and to the unity and territorial integrity of the country.

Indeed, it is the TPLF/EPRDF, and to a lesser extent, OLF, Afar and Somali movements that, in collaboration with the Eritrean People's Liberation Front (EPLF), brought down the military regime. TPLF, OLF, and WSLF had sought secession prior to the collapse of the military junta. They were willing to come together to forge a new constitutional arrangement they could all live with probably because they had come to realize that secession was not a viable option. At the same time, however, a secession provision had to be made a part of the compact, if only to justify the sacrifices they had called upon their mobilized constituents to make during long years of struggle. It is likely that at least one or perhaps more ethno nationalist movement(s) would not have joined a federal arrangement if secession were not constitutionally recognized.

The ideological antecedents of EPRDF's ethnic federalism project can be traced to Marxist-Leninist ideology and its conception of "the national question." The project followed the example of the USSR and Yugoslavia. The Ethiopian Student Movement (ESM) at home and abroad had introduced Marxism-Leninism to Ethiopia in the mid-1960s. "The national question" had soon after emerged as the burning question. The ESM was initially divided on the "correct" resolution of the national question. In the end, the ESM attempted to legitimate ethno-nationalism within the ideological compass of Marxism- Leninism, marking a radical departure from the inherited pan Ethiopianist ideology.

The ESM saw its resolution within the framework of the Marxist-Leninist doctrine of "the right of nations to self-determination, up to and including secession." By 1971, the ESM

worldwide adopted this doctrine. When the ESM gave birth to Marxist-Leninist political parties, notably Mela Ityopia Socialist Niqinaqe (MEISON) in 1968 and Ethiopian Peoples Revolutionary Party (EPRP) in 1975, it also bequeathed them this doctrine. When the military junta adopted the Marxist-Leninist orientation of the ESM, it conspicuously rejected "the right of secession" doctrine. But other ethno nationalist organizations, including OLF and TPLF made "the right of nations to self-determination, up to and including secession," their organizing principle and raison d'être. When EPRDF assumed power in 1991 in alliance with OLF and others, this doctrine became the basis for constructing a new federal state structure. Thus, ideological orientation and political necessity recommended ethnic federalism as a framework for resolving issues of ethnic and regional autonomy and the right to self-determination while retaining the Ethiopian state.

5.3.3. The Evolution and Structure of Ethnic Federalism

?	Can you identify some of the changes that have occurred in the structure of the Ethiopian government since 1991? _____ _____

The EPRDF-spearheaded multiethnic coalition convened a national conference in July 1991, and quickly established the Transitional Government of Ethiopia (TGE) under a transitional charter. Twenty-seven political groups participated in the charter conference. According to the preamble of the transitional charter, "self-determination of all the peoples shall be [one of] the governing principles of political, economic and social life" henceforth. It underlined the need to end all hostilities, heal (ethnic) wounds, and create peace and stability.

The transitional charter affirmed the right of ethnic groups to self-determination, up to and including secession (Article 2) and provided for the establishment of local and

regional governments “on the basis of nationality” (Article 13). It also stipulated that "the Head of State, the Prime Minister, the Vice-Chairperson and Secretary of the Council of Representatives shall be from different nations / nationalities” (Article 9b). \

The charter conference established an 87 -member Council of Representatives (COR), comprising "representatives of national liberation movements, other political organizations and prominent individuals" (Article 7). The COR acted as the national parliament for the two-and- half-year transitional period. EPRDF had the largest voting bloc with 32 seats, followed by the Oromo Liberation front (OLF) with 12 seats.49 The radical departure from the unitary policies of the two previous regimes provoked immediate opposition from pan-Ethiopian nationalists. At he other extreme, the OLF bolted out of the transitional government in June 1992 and abandoned its participation in the upcoming district and regional elections, charging election fraud on the part of EPRDF and complaining that the provision for ethnic and regional autonomy enshrined in the Charter was not faithfully implemented.51 In April 1993, EPRDF, which has ethnic constituents in (and rules) Tigray, Amhara, Oromia, and Southern regional states, ousted five Southern political groups (the “Southern Coalition”) for expressing sympathy with opposition groups meeting in Paris. Thus, by the time the constitution was crafted in 1995, EPRDF’s ethnic federal design, as well as its political legitimacy, was already under challenge in some critical quarters.

The transitional COR established a Constitutional Commission to draft a constitution. It later adopted the draft and presented it for public discussion. Then, a Constituent Assembly ratified the federal constitution in December 1994, which came into force in August 1995. The constitution of the Federal Democratic Republic of Ethiopia starts with the words: “We the nations, nationalities, and peoples of Ethiopia.” This phrase indicates that all the ethnic groups as collectivities, rather than individual citizens are, in principle, the authors of the constitution. Thus, Ethiopia’s ethnic federalism is federalism based on ethnic communities as the constituent units and foundations of the federal state. Comprising a preamble and eleven chapters, the constitution covered separation of state

and religion, transparency and accountability of government, human and democratic rights, structure of the federal and regional states, and division of powers. Although Ethiopia is a multiethnic state, the preamble affirms that the Ethiopian peoples, "in full and free exercise of [their] right to self-determination" strongly commit themselves to build one political community and one economic community based on their common interests, common outlook, and common destiny (italics mine). These clauses were inserted in the preamble, after a long debate, in order to underscore the need for political and economic unity among the constituent ethnic groups and regions.

In the remaining portion of this section, we will look at two important components of ethnic federalism: language pluralism, and regional autonomy. Language pluralism is important because it was one of the factors that created profound alienation for ethnic groups for whom the dominant culture-cum-language was not their own, and because it is one indicator of pluralism in multiethnic societies. The regional autonomy subsection indicates specific ethnic and regional rights included in accommodating perceived demands of major ethnic groups.

5.3.4. Language Pluralism

?	What does the 1995 Ethiopian constitution has to say about the use of languages spoken by the different ethnic groups in the country? _____ _____

There are more or less as many languages as ethnic groups in the country. In other words, there are more than 80 languages in Ethiopia dozen languages. Nonetheless, as indicated in the previous section, cultural assimilation with Amharic as the language of instruction was the policy during the imperial, and to a lesser extent, the military periods. However, post-1991 Ethiopia's ethnic federalism is characterized by cultural pluralism, including

language pluralism. Amharic is the working language of the federal government. In addition to Amharic, state television and radio media broadcast in Oromiffa and Tigrinya. But each regional state has the right to choose its own working language. In addition to Addis Ababa (the federal territory and capital) and Dire Dawa (federal territory), Amhara, Benishangul- Gumuz, Gambella, and the polyglot Southern regional states have chosen Amharic as their working language. Indeed, Amharic is the second language of about 10 percent of population.

By comparison, Oromiffa, the next major language in the country is the second language of only 3 percent of the population. In the Federal court system, the working language is Amharic; in the regional system, the working language is up to the region.

Each regional state can choose its own language of instruction in primary schools. Out of some 80 local languages spoken in the country, 19 are now used. Within each regional state, municipalities, zones and districts can choose their own language(s) of instruction. In Oromia regional state, for example, Adama (now the regional state capital), Amharic can be the language of instruction as much as Oromiffa. Within the Southern regional state, Guragigna, Sidamigna, Welaitigna, Hadiyigna, Gamogna, Gedeogna, Keffigna, or Kembatigna, etc. can be the language of instruction as much as Amharic in respective zones and districts. Due to lack of resources in the local language, including writing system, adequate teaching material, and teaching staff in the local language, many communities have chosen Amharic as their language of instruction. But, according to the federal Education Sector Development Program, more textbooks will be printed in local languages. In the Afar, Somali, Benishangul-Gumuz, Southern, and Oromia regional states, pilot nomadic schools and boarding schools have been established and/or planned in order to provide educational access, in most cases for the first time, to children in pastoral communities. Plans are also underway for Regional Education Media Units to design and transmit educational programs in local languages. Within the framework of the federal Education Sector Development Program, each regional state has produced its own educational development plan, and 87 percent of the program is to be implemented

by the regional states themselves. They also have a considerable degree of financial autonomy subject to federal Ministry of Finance.

5.3.5. Regional Autonomy

?	Can you identify some rights given to regional states in Ethiopia? _____ _____

The constitution established a federal republic comprising nine regional states created on the basis of predominant ethnic group, except the Southern regional state formed by 46 ethnic groups, and except two federal territories, Addis Ababa and Dire Dawa. It affirmed the unrestricted corporate right of all ethnic groups: "Every nation, nationality and people shall have the unrestricted right to self- determination up to secession" (Article 39). The act of secession requires a two-thirds vote in the legislature of the seceding ethnic group to be followed three years later by a referendum in the seceding region. It does not require the approval of the federal legislature.

The House of Federation (upper house) is the guardian and interpreter of the constitution. It is the chamber in which "nations, nationalities, and peoples" (i.e., ethnic groups) are directly and proportionately represented. The House is composed of at least one representative from each of 67 ethnic groups in the country, and one additional representative for every one million population of each ethnic group. As a result, most ethnic groups are represented in the 112- member House of Federation. The Southern state (SNNP) with 46 ethnic groups has 54 representatives. The two largest ethnic groups, the Oromo and the Amhara have 19 and 17 representatives, respectively; the politically dominant ethnic group, the Tigray, has 3 representatives. It is noteworthy that the multiethnic federal territories of Dire Dawa and Addis Ababa have no representation in the House of Federation.

The constitution provides considerable executive, legislative and judicial authority to regional states. “All powers not given expressly to the Federal Government alone, or concurrently to the Federal government and the States are reserved to the States” (Article 52). Each of the nine regional states has its own constitution, flag, executive government, legislature, judiciary, and police; it chooses its own working language; finally, it has the right to secession.

The constitution also allows further decentralization from regional state to zonal and woreda(district) levels. Some constituent parts (e.g., ethnic zones) want their statuses upgraded to that of regional state, primarily because that is where executive power lies.
The constitution provides little guidance to management of federal-regional relations. Dealing with inter-state border disputes, Article 48 stipulates settlement by bilateral agreement among the disputant states. If the parties fail to reach an agreement, the House of Federation will decide on the basis of settlement patterns and the wishes of the people concerned. Article 50 only stipulates the general need for mutual, reciprocal respect between federal and regional governments.

There is immense economic interdependence (grain, coffee, etc.) among the regional states, and between regional states and the federal state. There are also the beginnings of exchange of experiences (in education, health, soil and water conservation, etc.) among the regional states themselves. Generally, the federal government mediates relations among regional states. Relations between the federal government and regional governments and among regional governments have been relatively smooth thus far because one party, albeit a multiethnic coalition, dominates all levels of government either directly or indirectly through its allied ethnic parties. The ruling coalition, EPRDF, enjoys a monopoly of power at all levels of government, except in one (Hadiya) zone. EPRDF consists of three ethnic and one multiethnic organization, namely, the TPLF, Amhara National Democratic Movement (ANDM), Oromo People's Democratic Organization (OPDO), and Southern Ethiopia Peoples Democratic Front (SEPDF).

The structure within EPRDF provides equal votes for the four components in its central as well as executive committees. It has hegemonic control over EPRDF-allied ruling parties in the remaining five regions of the country (Afar, Benishangul Gumuz, Gambela, Harari, and Somali).

5.3.6. A Preliminary Appraisal and Speculation on Future Prospects

?	What is an "Obligatory Ascribed Status"? _____ _____

The EPRDF reconfigured the empire-state to create nine ethnic-based territorial units, to the great dismay of many people, especially among the Amhara elite, the Staatsvolk (statebearing nationality) of Ethiopia. Ethnic nationality is assigned an "obligatory ascribed status" (to use Brubaker's term). During their everyday transactions with government offices, Ethiopian citizens are required to state their ethnic affiliation, "correct" affiliation being one based on identification with one of the 84 officially given ethnic categories. "Correct" identification itself is based on mother tongue or household language use or descent. The imposition of ascribed ethnic classification is a source of common complaint, among (de-ethicized) urban folk who wish to self-identify as Ethiopian only and among those offspring who are from parents belonging to two different ethnic groups. Such institutionalized forms of ethnic categorization and division contribute to many citizens' profound fear of state instability.

Ethnic federalism institutionalized ethnic groups as fundamental constituents of the state. It established them as social categories sharply distinct from the overarching category of citizenship. Many citizens are worried that it might lead to the demise of the state altogether. Thus far, there is no evidence that new ethnic nationalisms have emerged in Ethiopia as a consequence of ethnic federalism, as they did in the former

USSR. But it is too early to entirely dismiss their emergence.

The federal constitutions of the USSR and Yugoslavia provided for secession, and both collapsed eventually, the collapse attributed, quite rightly, far more to communism than to the secession provision. But while Communist Parties controlled the politics of ethnic autonomy, there is no Communist Party in Ethiopia. Perhaps the ruling party (EPRDF) plays a functionally equivalent role. Nonetheless, it is a coalition of ethnic parties, not a monolithic party. A second distinction is that in the Ethiopian case, the constitution provides for political pluralism. Indeed, 63 political parties (all of them ethnic and regional save six) were officially registered with the National Electoral Board by August 1996. The Ethiopian constitution is also premised on liberal democratic conceptions of community and individual rights. During the recent Ethio-Eritrean border war (1998-2000), all ethnic groups, including those in border regions like Somali, Afar and Gambella, volunteered in large numbers to join the war effort. Tragic as it was, the conflict, nonetheless, demonstrated a genuine and high degree of pan-Ethiopian nationalism among members of diverse ethnic backgrounds. The OLF is the conspicuous exception in that it aligned itself with Eritrea during the border war.

EPRDF has been undergoing an organizational-cum-ideological crisis since 2001. In a series of party meetings in June 2001, OPDO and SEDPF as well as the five allied regional parties, complained publicly of TPLF/EPRDF "tutelage." Its crisis was manifested in its employment of Leninist organizational practices while adopting pluralist principles. It may face a great challenge in sustaining the ethnic federal project unless it undergoes ideological and organizational changes. Inasmuch as EPRDF is a coalition, it is different from the Communist party of the USSR or Yugoslavia. The viability and stability of the infant political system is dependent on its flexibility and adaptability. Contingent events will shape the outcome of the ethnic federal experiment. In any case, the experiment is politically fragile. Given "democratic centralist" practice, democratization would be extremely difficult to realize, despite the principles of political pluralism enshrined in the constitution. There is a mismatch between the liberal-democratic political-pluralist

elements of the constitution and the political praxis of the dominant party.

Ethnic federalism has created conditions conducive to ethnic and regional autonomy in language and culture and in administrative, fiscal, judicial and police decentralization. Regime supporters point to the fact that most ethnic groups appear willing to live within the framework of the federal system as an important achievement of ethnic federalism. It is probably the case that some ethnic groups (e.g., Somali) that ordinarily would not have supported the government are hinging their support, alliance, and/or membership in the state structure on the basis of the secession provision. Ethnic federalism has also contributed to creating conditions conducive to ethnic conflict, though not secession. The major organization advancing the cause of secession is the OLF.

One condition under which ethnic federalism can survive, even acquire vibrancy, is if currently dominant ethnic parties within EPRDF (i.e., TPLF, ANDM, OPDO, and SEPDF) openly tolerate competing political parties in their respective regional areas. A second condition is for EPRDF to open up membership in its coalition to other ethnic or multiethnic parties (e.g., Afar, Somali, Harari, Benishangul- Gumuz) that are allied to it, and to do so on an equitable footing or proportional basis.

A third condition is for EPRDF to transform itself from a coalition of ethnic parties to one national (meta-ethnic) party of citizens. This last possibility will have serious ramifications for the ethnic basis of the federal system; in a nutshell, it is likely to make the state less federal and more unitary. Perhaps, as a precursor to the last option, there is now a suggestion that any citizen can join any of the EPRDF ethnic parties regardless of ethnic membership. As indicated earlier, ideological orientation and political necessity recommended ethnic federalism as a framework for resolving issues of ethnic diversity and the right to self determination. The success of the experiment is contingent on the ruling party's willingness and capacity to disengage itself from democratic centralism, extend and deepen the democratization process, reduce poverty, ensure a sustained economic growth rate, and expand educational coverage. It is a tall order, and the

capacity of the ruling party, perhaps any party, to fill it is doubtful indeed.

Thus far, ethnic federalism has effectively undercut the drive for secession by ethno nationalist organizations by largely denying them manifest ethnic oppression as a rallying cause. Through its pronouncement of ethnic and regional autonomy, ethnic federalism has managed to maintain the integrity of the Ethiopian state. The proclamation of ethnic autonomy has dampened grievances based on deprecation of denigrated languages and cultures. At the same time, the move toward cultural pluralism has inevitably increased ethnically inspired hostility between previously dominant and dominated ethnic groups as all are forced to adjust to new terms of interethnic relationships. Therefore, in the short run, the drive toward cultural pluralism has necessarily intensified inter-ethnic discord instead of cultivating ethnic harmony. In the long run, however, it has the potential to enhance ethnic harmony and equality based on mutual respect and reciprocity; at least, amelioration of ethnic conflict and inequality is not impossible.

The complex and fluid situation now has elements of both intensification and amelioration of ethnic conflict. In any event, the success of the Ethiopian experiment is far from assured. If it succeeds, it may encourage others to move in the direction of ethnic federalism. If it fails (e.g.,civil war or actual state disintegration), it may serve as a warning of what form of state to avoid.

In summary, the Ethiopian state historically evolved, over millennia, as a non-colonial empire state. The country has a great ethnic diversity. In the 20th century, imperial ssimilationist policies and military communist policies failed to overcome ethnic alienation and revolt. The leadership since 1991 institutionalized ethnic federalism as a matter of ideological orientation and political necessity and as a way of resolving conflict between ethno nationalism and the state. The fact that most ethnic groups appear willing to live within the framework of the federal system is, in part, an achievement of ethnic federalism. Thus far, ethnic federalism has undercut the drive for secession by largely removing manifest aspects of ethnic oppression (e.g., language use) that would have served as a rallying cause for ethno nationalist organizations. Through its cultural pluralist and political autonomy policies, ethnic federalism has contributed to state maintenance.

The Ethiopian federal system is unique in its constitutional marrying of political pluralism and the right of secession. But there is a mismatch between the liberal-democratic political-pluralist elements of the constitution and the political praxis of the dominant party; it is wedded to the modus operandi of democratic centralism, inhibiting effective decentralization and democratization.

In the short run, the viability and stability of the infant political system is dependent on its flexibility and adaptability. In the long run, the success of ethnic federalism will be contingent, in good measure, on a more balanced share of power between the three major ethnic groups, the Oromo, the Amhara and the Tigray. At the moment, it appears to be in favor of the numerically small Tigray ethnic group. All three ethnic groups not only need to work out a mutual accommodation, they also need, in turn, to support pluralist policies and practices vis-à-vis all ethnic groups in the country. At the interstate level, Ethiopia needs to establish normal relations with all its neighboring states as there are co-ethnics residing in all of them.

Self-Check Exercise

Part I: Correct/Incorrect

Instruction: Write 'CORRECT' if the Statement is Right and 'INCORRECT' if the Statement is Wrong.

1. The Aksumite empire was a trading state that dominated the Red Sea and commerce between the Nile Valley and Arabia and between the Roman Empire and India.
2. The 1995 Ethiopian Constitution, which is the supreme law of the land, provides that some sovereign power resides in the Nations, Nationalities and Peoples of Ethiopia.
3. The Federal Democratic Republic of Ethiopia has a parliamentary form of government and comprises nine National Regional States established on the basis of settlement patterns, language, identity and the consent of the people concerned.
4. According to Article 72 of the FDRE Constitution, the HOF has the power, *inter alia*, to interpret the Constitution, decide on the basis of the Constitution on issues relating to the right of Nations, Nationalities and Peoples'
5. The Prime Minister is the Chief Executive, the Chairman of the Council of Ministers and the Commander-in-Chief of the national armed forces.
6. The Federal Supreme Court is the highest and final judicial power in state matters.
7. The Federal Council is the highest organ of the state authority and is responsible to the people of the respective Regional State.
8. Cities' Councils have the power to promulgate proclamations on matters such as master plan of the city and establishment of city executive organs.
9. Despite its official banishment from political life, ethnic nationalism has proved a potent political force throughout Sub-Saharan Africa.
10. The declared objective of the framers of ethnic federalism was to transform the empire-state into a democratic state of ethnic pluralism in order to ensure that no ethnic community would find it necessary or desirable to secede.

Chapter Six

Religions in Ethiopia

 Dear Learners,

In this chapter, you will learn about the numerous religious beliefs practiced in Ethiopia. The chapter includes only one section that focuses on some basic facts and figures regarding religious practices in Ethiopia.

Objectives

After completing this chapter you will be able to:

- Briefly examine the practice of religion in Ethiopian history;
- Assess the composition of the Ethiopian population in terms of religious practices; and
- Describe the contemporary state of religious practice in Ethiopia.

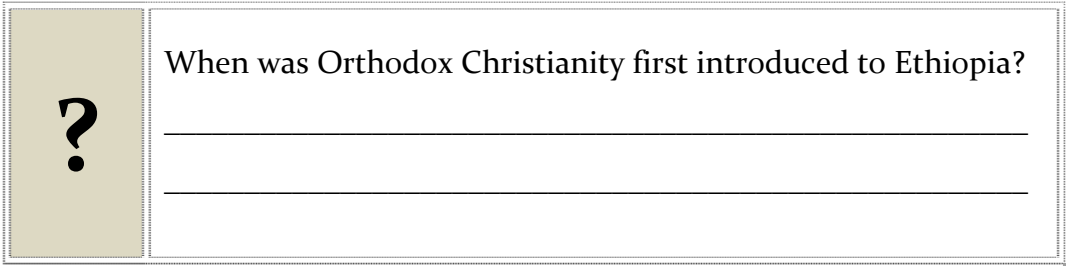
Section One: Religious Practices in Ethiopia

?	Can you identify some religions practiced in Ethiopia? _____ _____

The 1955 constitution stated, "The Ethiopian Orthodox Church, founded in the fourth century on the doctrines of Saint Mark, is the established church of the Empire and is, as such, supported by the state." The Church was the bulwark of the state and the monarchy and became an element in the ethnic identity of the dominant Amhara and Tigray. By contrast, Islam spread among ethnically diverse and geographically dispersed groups at different times and therefore failed to provide the same degree of political unity to its adherents. Traditional belief systems were strongest in the lowland regions, but elements

of such systems characterized much of the popular religion of Christians and Muslims as well. Beliefs and rituals varied widely, but fear of the evil eye, for example, was widespread among followers of all religions. Officially, the imperial regime tolerated Muslims. For example, the government retained Muslim courts, which dealt with family and personal law according to Islamic law. However, the imperial authorities gradually took over Muslim schools and discouraged the teaching of Arabic. Additionally, the behavior of administrators in local communities and the general pattern of Christian dominance tended to alienate Muslims.

The revolution brought a major change in the official status of the Ethiopian Orthodox Church and other religions. In 1975, the Dergue regime disestablished the church, which was a substantial landholder during the imperial era, and early the next year removed its patriarch. The Dergue declared that all religions were equal, and a number of Muslim holydays became official holidays in addition to the Christian holidays already honored. Despite these changes, divisions between Muslims and Christians persisted. According to the 2007 National Census, Christians make up 62.8% of the country's population (43.5% Ethiopian Orthodox, 19.3% other denominations), Muslims 33.9%, practitioners of traditional faiths 2.6%, and other religions 0.6%.



Orthodox Christianity was introduced to the ancient Axumites from the Byzantine world in about 340 A. D., thereafter slowly spreading southward into the northern highlands. Islam was introduced a few centuries later by merchants from Arabia to peoples along the Red Sea coast, spreading thereafter into the center and south. Orthodoxy is most strongly represented among the Tigray and Amhara, Islam among the Somali, Afar, Oromo (particularly those in the southern highlands), Gurage, and Sidama in the southwest.

Merchants in major towns also tend to be Muslims. In the east and to an extent in the south, Muslim peoples surround Orthodox Christians. Protestants number perhaps 11 million, constituting up to 10 percent of the population. Smaller groups include Roman Catholics (about 500,000), Eastern Rite Catholics, and Ethiopian Jews (Felasha). The last group, a small ancient group of Jews, the Beta Israel, live in northwestern Ethiopia, though most immigrated to Israel in the last decades of the twentieth century as part of the rescue missions undertaken by the Israeli government, Operation Moses and Operation Solomon. Some Israeli and Jewish scholars consider these Ethiopian Jews as a historical Lost Tribe of Israel.

The Kingdom of Aksum was one of the first nations to officially adopt Christianity, when King Ezana was converted during the fourth century AD. Many believe that the Gospel had entered Ethiopia even earlier, with the royal official described as being baptized by Philip the Evangelist in chapter eight of the Acts of the Apostles (Acts 8:26.39). Today, the Ethiopian Orthodox Tewahdo Church, part of Oriental Orthodoxy, is by far the largest denomination, though a number of Protestant churches and the Ethiopian Orthodox Tehadeso Church have recently gained ground. Since the eighteenth century there has existed a relatively small Ethiopian Catholic Church in full communion with Rome, with adherents making up less than 1% of the total population.The name "Ethiopia" is mentioned in the Bible numerous times (thirty-seven times in the King James Version).

The name ‘Abyssinia’ is also mentioned in the Qur’an and Hadith. Islam in Ethiopia dates back to the founding of the religion; in 615, when a group of Muslims were counseled by Muhammad to escape persecution in Mecca and travel to Ethiopia via modern day Eritrea, which was ruled by Ashama ibn Abjar, a pious Christian king. Moreover, Bilal, the first muezzin, the person chosen to call the faithful to prayer, and one of the foremost companions of Muhammad, was from Abyssinia (Eritrea, Ethiopia etc.). Also, the largest single ethnic group of non-Arab Companions of Muhammad was that of the Ethiopian’s.

There are numerous indigenous African religions in Ethiopia, mainly located in the far southwest and western borderlands. In general, most of the (largely members of the non-Chalcedonian Ethiopian Orthodox Tewahdo Church) Christians live in the highlands, while Muslims and adherents of traditional African religions tend to inhabit more lowland regions in the east and south of the country. Ethiopia is also the spiritual homeland of the Rastafarian movement, whose adherents believe Ethiopia is Zion. The Rastafarians view Emperor Haile Selassie I as the human incarnation of God. The Emperor himself was an Ethiopian Orthodox Christian, which also has a concept of Zion, though it represents a separate and complex concept, referring figuratively to St. Mary, but also to Ethiopia as a bastion of Christianity surrounded by Muslims and other religions, much like Mount Zion in the Bible. It is also used to refer to Axum, the ancient capital and religious centre of Ethiopian Orthodox Christians, or to its primary church, called Church of Our Lady Mary of Zion.

Self-Check Exercise

Part I: Correct/Incorrect

Instruction: Write 'CORRECT' if the Statement is Right and 'INCORRECT' if the Statement is Wrong.

1. The Kingdom of Aksum was one of the first nations to officially adopt Christianity, when King Ezana was converted during the tenth century AD.
2. The 1965 constitution of Ethiopia identifies the Ethiopian Orthodox Church as the established Church of Ethiopia.
3. The Imperial government allowed Muslim courts, which dealt with family and personal law according to Islamic law.
4. During the Imperial regime, traditional belief systems were strongest in the lowland regions.
5. There are numerous indigenous African religions in Ethiopia, mainly located in the far southwest and western borderlands.
6. According to the 2007 National Census, Christians make up 62.8% of the country's population (43.5% Ethiopian Orthodox, 19.3% other denominations), Muslims 33.9%, practitioners of traditional faiths 2.6%, and other religions 0.6%.

Chapter Seven

Marriage and Family in Ethiopia

 Dear Learners,

In this chapter, attempt is made to present a brief overview of the family and marriage systems in Ethiopia. The chapter primarily deals with traditional marriage customs; family structure; as well as reproduction and socialization in Ethiopia. The aim of the chapter is by no means to cover an ethnographic assessment of the customs and practices of all ethnic groups in the country. Rather the chapter intends to outline general features of marriage and family Ethiopia.

Objectives

After completing this chapter you will be able to:

- 🕮 Examine traditional marriage customs in Ethiopia;
- 🕮 Discuss the features of family structure in Ethiopia; and
- 🕮 Explain the process of reproduction and socialization in Ethiopia.

Section One: Marriage and Family in Ethiopia[viii]

 Dear Learners,

In this section, you will learn about the basic characteristics of marriage and family in Ethiopia. The section mainly focuses on traditional marriage customs and family structure that could portray Ethiopia as a country.

7.1.1. Marriage

?	Can you identify some types of marriage practiced in Ethiopia? _____ _____

Traditional marriage customs in Ethiopia vary by ethnic group, although many customs are trans-ethnic. Arranged marriages still exist, although this practice is becoming much less common, especially in urban areas. The presentation of bride wealth from the male's family to the female's family is common. The amount is not fixed and varies with the wealth of the families. The bride wealth may include livestock, money, or other socially valued items.

The proposal usually involves elders, who travel from the groom's house to the parents of the bride to ask for the marriage. The elders are traditionally the individuals who decide when and where the ceremony takes place. Both the bride's and groom's families prepare food and drink for the ceremony by brewing wine and beer and cooking food. A great deal of food is prepared for the occasion, especially meat dishes.

Christians often wed in Orthodox churches, and a variety of wedding types exist. In the *Takelil or Holy Matrimony* type, the bride and groom participate in a special ceremony in the church and agree never to divorce. This type of commitment has become rare in

recent years. Wedding garb in the cities is very western: suits and tuxedos for the men and a white wedding gown for the bride.

The basic family structure is much larger than the typical Western nuclear unit. The oldest male is usually the head of the household and is in charge of decision making. Men, usually having the primary income, control the family economically and distribute money. Women are in charge of domestic life and have significantly more contact with the children. The father is seen as an authority figure.

Children are socially required to care for their parents, and so there are often three to four generations in a household. With the advent of urban living, however, this pattern is changing, and children often live far from their families and have a much harder time supporting them. Urbanites have a responsibility to send money to their families in rural areas and often try their best to relocate their families to the cities.

The legal age of marriage in Ethiopia for men and women is 18. Prior to a law passed in the year 2000, the average age of marriage for rural girls was 12-14 years old, but some would marry as young as age 9. In urban areas the acceptable age has always been 18 years old.

Activity

1. **Describe the traditional marriage custom practiced in your community?**

_____

_____

_____

_____

_____

Traditionally, marriages are arranged by the bride and groom's families. It is customary for the bride's family to give the groom's family gifts at the time of marriage. There are regional variations in traditions in Ethiopia. In some regions, the groom is expected to give jewelry and the wedding dress to his bride. A man who cannot provide the customary gifts is at a disadvantage. In some cases a woman may be expected to provide dowry. If her family is poor, a woman will be sequestered in her home for three months. During this time she will undergo extensive beauty rituals, such as henna decoration and herb saunas, while other women in her family and community lavishly pamper and attend to her. At the end of the three months, she will be presented to the community and her future husband's family. The woman's striking beauty is considered to be her gift.

It is common for a young couple to begin their marriage by living in either the husband or the wife's family's home. The woman's mother or mother-in-law, depending on where the newlyweds reside, will instruct her about homemaking and caring for her husband during this time.

7.1.2. Family Structure in Ethiopia

?	What is the difference between a nuclear family and an extended family? _____ _____

Family structure in Ethiopia typically includes the extended family. Family ties are strong. Households in the Ethiopia include from one to six persons, half of whom are children under age 10. In times of crisis, the family will take full responsibility for the family member's problems, whether it is financial, health or social. Disputes are settled by elders of the community. The society respects elders and accepts their admonitions or advice. Interaction is personal, informal and intimate; a great deal of interdependence is needed to accomplish a task or solve a problem.

In rural areas family planning is not common due to religious reasons and couples normally have children soon after marriage. Contraceptive use is more common in metropolitan areas. Breastfeeding often serves as a natural form of birth control. For married couples in urban areas, the most common methods of birth control are oral contraceptives, IUDs, and condoms. In Ethiopia, abortion is illegal under most circumstances and the death rate from it is high. (Getahun & Berhane, 2000) It is not considered a form of family planning. Sexuality is not openly discussed. However, abstinence is generally taught by parents.

Inheritance laws follow a fairly regular pattern. Before an elder passes away he or she leaves an oral or written will regarding his or her wishes for the disposal of possessions. Children and living spouses are typically the inheritors, but if an individual dies without a will, property is allotted by the court system to the closest living relatives and friends. Land, although not officially owned by individuals, is inheritable. Men are more privileged then females and usually receive the most prized properties and equipment, while women tend to inherit items associated with the domestic sphere.

Descent is traced through both the mother's and father's families, but the male line is more valued than the female. It is customary for a child to take the father's first name as his or her last name. In rural areas, villages are often composed of kin groups that offer support during difficult times. The kin group in which one participates tends to be in the male line. Elders are respected, especially men, and are regarded as the source of a lineage. In general, an elder or groups of elders are responsible for settling disputes within a kin group or clan.

7.1.3. Reproduction and Socialization

7.1.3.1. Reproduction

?	Can you identify some customary rituals that Ethiopians perform during pregnancy? _____ _____

Pregnancy is usually not discussed until it is noticeable. In Ethiopia, women are helped through pregnancy by their mothers and other female family members, friends and neighbors. Women do household chores and work as usual until they give birth. There is a belief that keeping active will quicken labor. If the baby is a woman's first, she will go to her parents' home in the eighth month to relax and prepare for the birth. Rural and urban women observe this custom. In some areas it is considered bad luck to buy items for the baby until it is born. It is also considered impractical to buy clothes for the baby before the gender is known.

Urban women have recently started taking vitamins during pregnancy. Only a small percentage of rural women take vitamins. It is not culturally acceptable for a woman to be pregnant and unmarried, because it will bring shame to the family. Hot mustard is avoided during pregnancy, as it is rumored to cause miscarriage. During pregnancy and postpartum, warm foods are eaten as they are believed to aid in healing after birth.

In anticipation of the birth, there may be a “tasting day,” where the expectant mother and her mother's friends celebrate the upcoming birth. The expectant mother is entertained and cooked for by her friends. Only women attend this joyous event, engaging in special dances and sampling or “tasting” the food that the mother will eat after the baby is born. In particular, the women will cook and then sample the porridge *genfo.* This celebration is akin to a baby shower without gifts.

During labor, friends and family of the mother-to-be ritually roast and drink coffee and burn incense. Men are not present during labor. If a woman is in labor she might notify her mother or a female friend. Men aren't involved in the delivery process. In rural areas, babies are born with the assistance of a midwife, who is a member of the mother's community. Other women can be present up until the point of labor, when it is just the woman, her mother, the midwife, and her helpers - such as neighbors who are especially experienced with childbirth. In the cities, women may have prenatal care if affordable, provided by a clinic or a hospital.

In Orthodox Christian communities, women will gather outside the home to pray. When the mother's painful screams are heard, the women begin to say special prayers to the Virgin Mary. When the baby is born these women will make a series of loud sounds to broadcast the arrival and gender of the baby: five times to announce a boy; seven times to announce a girl.

After birth, a thick, hot porridge called *genfo* is eaten by the new mother. It is believed to help her gain back strength and heal quickly. Friends and family make the *genfo*. It is made with barley, whole wheat flour, and spiced ghee (clarified butter). A drink made with flax seed, oats, and honey is also given to the mother. This drink is believed to produce breast milk quickly and help with constipation resulting from pregnancy.

On either the seventh or the twelfth day, depending on the region, the mother and child go outside to be in the sun. This is done for the baby's health. Neighbors come on this day to clean the house. In preparation for this day, the mother is pampered. She is given beautiful clothes, is decorated with henna, is fed special food, and is seated in a special chair. Her husband may bring her gifts.

A son is also circumcised on either the seventh day or the twelfth day, depending on the region. If the family is Christian, a priest blesses the child with holy water. If the child is a boy, he is christened at 40 days. If the child is a girl, she is christened at 80 days.

7.1.3.2. Infant and Child Care

?	Can you identify some duties a mother is expected to undertake during child care? _____ _____

The child sleeps either in a crib by the mother's side or in bed with her, but the child is always in the same room during the 40-day resting period. During this period, new mothers are never left alone. They are watched carefully to protect them from the "evil eye." New mothers are taught how to care for their babies by their mothers and the elder ladies.

Breastfeeding is much more common than bottle feeding, especially in rural areas. Almost all rural mothers breastfeed, and special attention is given to the mother's diet as it is understood that a malnourished mother may not produce enough milk. Most women breastfeed until they are ready to have another child or until the child is two to three years old.

In urban areas, there has been a gradual preference for bottle feeding because most women are working mothers. In rural areas, some babies are given the herb, fenugreek, and in the cities, some are given chamomile tea to cleanse their stomachs because it is believed that when a baby cries, he or she may be having stomach problems. Babies are introduced to solid food about six months of age. In Ethiopia, the baby's body is massaged with lotion, baby oil, or butter (rural areas). In rural areas, babies are normally carried on their mothers' backs in a leather or cotton wrap.

Children are raised by the extended family and community. It is the primary duty of the mother to care for the children as part of her domestic duties. If the mother is not available, the responsibility falls to the older female children as well as the grandmothers. In urban areas, where both parents often work, babysitters are employed and the father

takes a more active role in child care. If a child is born out of wedlock, whoever the women claims is the father is required by law to support the child economically. If parents get divorced, a child five years old or older is asked with whom he or she wants to live.

During early childhood, children have the greatest exposure to their mothers and female relatives. At around the age of five, especially in urban areas, children start attending school if their families can afford the fees. In rural areas, schools are few and children do farm work. This means a very low percentage of rural youth attend school. The government is trying to alleviate this problem by building accessible schools in rural areas. The patriarchal structure of society is reflected in the stress on education for boys over girls. Women face discrimination problems as well as physical abuse in school. Also, the belief still exists that females are less competent then males and that education is wasted on them.

Self-Check Exercise

<u>Part I</u>: Correct/Incorrect

<u>Instruction</u>: Write 'CORRECT' if the Statement is Right and 'INCORRECT' if the Statement is Wrong.

1. The basic family structure in Ethiopia is much smaller than the typical Western nuclear unit.
2. In Ethiopia children are socially required to care for their parents, and so there are often three to four generations in a household.
3. Family structure in Ethiopia typically includes the nuclear family.
4. Children and living spouses are typically the inheritors of property, but if an individual dies without a will, property is allotted by the court system to the closest living relatives and friends.
5. A small percentage of rural women in Ethiopia take vitamins during pregnancy.

Chapter Eight

Cross-Cutting Issues: Gender and HIV/AIDS

Dear Learners,

In this Chapter you will learn about the situation of women in Ethiopia. The first section in this chapter deals with gender issues in Ethiopia and is compiled based on a 2005 report by the government of the Federal Democratic Republic of Ethiopia on the Implementation of the AU Solemn Declaration on Gender Equality in Africa and attempts to relate Ethiopian women with issues like HIV/AIDS, gender based violence, gender parity, human rights of women, right to inheritance of land and property, as well as women's access to education. Consequently, the second section proceeds to briefly explain the spread of HIV/AIDS in Ethiopia.

1 Objectives

After successfully completing this chapter, you will be able to:

- Explain the relationship between the spread of HIV/AIDS and the situation of women in Ethiopia;
- Discuss the state of gender parity in Ethiopia;
- Identify the protection of human rights of women in Ethiopia;
- Explain Ethiopian women's right to inheritance of land and property;
- Discuss women's access to education in Ethiopia; and
- Describe the knowledge and behavior of the general Ethiopian population concerning HIV/AIDS.

Section One: The Situation of Ethiopian Women

?

Do you think women in Ethiopia enjoy the fruits of their labor? Explain?

_____

_____

Like many African countries, the majority of women in Ethiopia hold low status in the society. They have been denied equal access to education, training and gainful employment opportunities and their involvement in policy formulation and a decision making process has been minimal. Women play a vital role in the community by taking care of all social activities. However, they do not enjoy the fruits of their labor and suffer from political, economical, social and cultural marginalization. Although women constitute 49.8% of the population and contribute their share in agricultural production and other household activities, they have not benefited from their labor equally with their male counterparts. The participation of women in qualified jobs and related fields is at its lowest level. For instance, the National Labor Force Survey (CSA, 1999) indicates that women account for only 23.9% in technical and professional fields. The majority of women perform tiresome, low paid and even unpaid jobs. The 1994 census on employment also shows that women represent only 27.3% of the total government employees and 93.2% of them are engaged in low-grade jobs. The Government of the Federal Democratic Republic of Ethiopia (FDRE) formulated several laws and policies to promote gender equality. Particularly Article 35 of the Constitution of the Federal Democratic Republic of Ethiopia clearly stipulates the rights of women. The government has also been promoting the mainstreaming of gender in all its development policies and strategies to address gender inequality. Women's National Policy was formulated and adopted in 1993 in order to address gender inequality. National institutional machineries were established at federal, regional and Woreda (district) levels to implement the policy. The Women's Affairs Office has been reestablished as a full-fledged Ministry in October

2005 with the duties and responsibilities of ensuring participation and empowerment of women in political, economical, social and cultural matters.

The Labor proclamation No 42/93 as well as the newly amended labor law 377/2004 stipulates that women shall not be discriminated against employment and equal payment on the basis of their sex. It also prohibits employment of women on a type of work that may be harmful to their health. The criminal code/penal code has been recently revised and amended to address discrimination against women and protect them from criminal acts such as rape, abduction, Female Genital Mutilation (FGM), sexual exploitation and harassment ...etc. The Criminal procedural code has also been revised and the first draft has been submitted to the Council of Ministers. The document is forwarded to the parliament for further comment and approval.

The 1997 Federal Rural Land Administration Law has provisions on equal rights of women to land. The Federal Government and 3 Regional States have enacted Land Use and Administration Laws that took into account the issue of gender. Proclamation No.9/1995 that established the Environmental Protection Authority (EPA) also ensures women's environmental rights. The Civil Service proclamation No.262/2002 provides equal employment opportunity for both sexes. Moreover, efforts have been made to address the problem of gender inequality and gender based discrimination in the Education and training policy. Economic Reform policy that was formulated in 1992 also aims to promote economic development and improve the living standard of the most vulnerable sections of the society, particularly women. The economic policy ensured equal rights of agricultural land use, control and participation of women in extension services. The Health Policy, Developmental Social Welfare Policy, Cultural Policy, the Policy on Natural Resources and the Environment, the Civil Service Proclamation, Pension Law, Penal Code...etc. aim to improve the livelihood of women.

Activity

1. **What do you think is special about the situation of women in developing countries in general and in Ethiopia in particular?**

_____

_____

_____

_____

_____

8.1.1. Gender and HIV/ AIDS

Can you identify legal grounds that are setup to protect Ethiopian women from HIV/AIDS?

_____

_____

There are basic supportive legal grounds conducive for combating the HIV/AIDS pandemic and other related infectious diseases, among which, the following are the major ones. Article 34 (4) and article 35 (9) of the Constitution provide the right to health care and the right to protection from harmful customs and practices. Moreover, Article 35 (7) of the Constitution provides equal rights for women with regard to inheritance and property rights. On the other hand, article 514 of the Penal Code makes any deliberate or negligent act to transmit any kind of disease to a person punishable by law. Efforts are underway to enact specific law for HIV/AIDS. The legal provisions regarding gender based violence are specified in the gender based violence section.

However, there are many challenges with regard to implementation because of lack of awareness and other social barriers. There is also a problem of capacity in the judiciary. The hope is that the Justice Sector Reform Program currently underway will help resolve this problem.

8.1.2. Gender Based Violence

?	How many Harmful Traditional Practices do you think there in Ethiopia? _____ _____

The constitution has provisions that protect victims of harmful traditional practices, for all its citizens and particularly for Women. Article 35(4) stipulates that the State shall enforce the rights of women and that laws, customs and practices that oppress or cause bodily or mental harm to women are prohibited. Rape, abduction, female genital mutilation and early marriage are some of the main gender based violence perpetrated against women in our society.

In a baseline survey conducted in 1998 by the National Committee on Harmful Traditional Practices on ethnic groups in the country, it was reported that there are some 88 forms of Harmful Traditional Practices (HTPs), 90% of which are found to have negative consequences on the physical and mental health of Women and Children.

Recommendations were made by this and other related studies to formulate a specific law or revise the existing laws to mitigate HTPs against women. Accordingly, different measures have been undertaken in order to amend discriminatory legislations. For instance, the revisions made in the family code, among others, include the following major amendments:

- Whereas the minimum age for marriage which used to be 15 and 18 for female and male, respectively, has been revised to be 18 years for both sexes.
- The revised code came up with a provision that common property shall be administered jointly by the spouses unless there is an agreement, which empowers one of them to administer all or part of the common property.
- It permits divorce by mutual consent of the spouses and it is not classified in serious and other cases unlike the previous provisions, which was considered to be discriminatory against the woman.
- It limited the role of family arbitrators who used to refer divorce cases to be entertained by courts.
- It also states that marriage should be based only on the consent of the spouses. The criminal code is also revised taking into account the issue of gender. It has the following punishable provisions, which did not feature in the previous code.
- Endangering the lives of pregnant women and children through Harmful Traditional Practices.
- Causing bodily injury to pregnant women and children through Harmful Traditional Practices.
- Violence against a marriage partner or a person cohabiting in an irregular union. Female circumcision and FGM are also punishable. Whoever circumcises a woman of any age and infibulates the genitals of women will be punished.

Early marriage is another form of gender based violence. It is a harmful traditional practice common in most parts of our country. The national rate for early marriage stands at 54%. Although early marriage is not stated in the chapter on HTPs, in the new criminal code it is considered as a punishable act (Article 648). The government has accorded particular attention to the issue of gender based violence and the National committee on Traditional Practices in Ethiopia (NCTPE), the Ministry of Women's Affairs (MoWA) and others government bodies are striving towards the elimination of gender based violence and HTPs. Measures have been taken to enhance the capacity of law enforcement

agencies as well as journalists to address gender-based violence through workshops, trainings and symposiums. The National Plan of Action for Gender (2000-2010) particularly addresses gender based violence, FGM and other harmful practices and Sectoral Ministries, Regional Offices and NGOs are implementing it.

8.1.3. Gender Parity

?	How do you characterize the participation of Ethiopian women in the decision making structures of the country? _____ _____

Article 3 of the constitution provides equal opportunity for women to participate in the decision making process by giving them the right to vote and be elected. In this regard, a number of measures have been taken in terms of advocacy, lobbying and awareness creation in order to increase the participation of women in the decision making structures of the country. Though much still remains to be done, there are noticeable achievements in the participation of women particularly in the parliament as well as in regional councils. The ruling party took an important stride by making 30% of its candidates for 2005 election to be women. As a result, the number of women in parliament has increased significantly.

The Civil Service Reform Programs also contributed a lot to women's participation in decision-making. Article 13 (1) of the Civil Service Proclamation No 262/2002 prohibits discrimination among job seeker on the basis of sex. The proclamation also incorporates an affirmative action by stating that preference shall be given to female candidates who have equal or close scores to that of male candidates. The representation of women in the different decision making structures is shown below:

Women's Representation in Federal Parliament

	2000		2005	
	Male	Female	Male	Female
House of People's Representative	502	42	413	117
House of the Federation	110	7	91	21

Source: House of People's Representatives

The number of elected women has also increased at regional level. In Oromiya from 537 seats 199, in Tigray from 157 seats 76, in Afar from 82 seats 8, in Somali from 160 seats 5, in Harari from 36 seats 7, in Amhara from 250 seats 84 and in Southern Nations, Nationalities and Peoples Region (SNNPR) from 347 seats 95 are women.

The number of elected women has also increased at regional level. In Oromiya from 537 seats 199, in Tigray from 157 seats 76, in Afar from 82 seats 8, in Somali from 160 seats 5, in Harari from 36 seats 7, in Amhara from 250 seats 84 and in Southern Nations, Nationalities and Peoples Region (SNNPR) from 347 seats 95 are women.

Women's Representation in the Executive Branch

	2000		2005	
Positions	Male	Female	Male	Female
Ministers	16	1	20	2
Deputy Minister/State Ministers	12	4	30	5
State Ministers			30	5
Ambassadors	16	4	35	3

Source: Federal Civil Service Agency

8.1.4. Human Rights of Women

The Ethiopian government has signed and ratified important regional and international instruments that promote and protect the rights of women. The UN Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was ratified in

September 1981 and periodical reports have been submitted on its implementation. The African Charter on the Rights and Welfare of the Child was ratified in December 2002 and the National Action Plan for Children has been prepared for its implementation. The UN Convention on the Rights of the Child (CRC) was ratified in September 1990 and the Ministry of Women's Affairs is given the responsibility of overseeing its effective implementation.

The Human Rights Commission was established in 2000 with the objective of sensitizing the public about human rights, ensuring that they are respected and take necessary measures where they are found to have been violated. Similarly, the Ombudsman was established in 2000 with the objective of fostering good governance, the rule of law, by way of ensuring that citizen's rights are respected.

Activity

1. **Can you mention some regional and international documents on women that were signed and ratified by the Ethiopian government?**

8.1.5. Right to Inheritance of Land and Property

?

Are you aware of any measures taken by the Ethiopian government in order to strengthen the participation of women in the economy?

_____

_____

The Constitution gives special attention to women's equal economic rights, equal acquisition and inheritance of property including land. According to the Federal Rural Land Administration Law (1997), the land administration law of each Administrative Region shall ensure the equal rights of women in holding, administering, and transferring land. It also provides for women's participation in decision-making on land-related matters. The following are important steps taken to strengthen women's role in the country's economy:

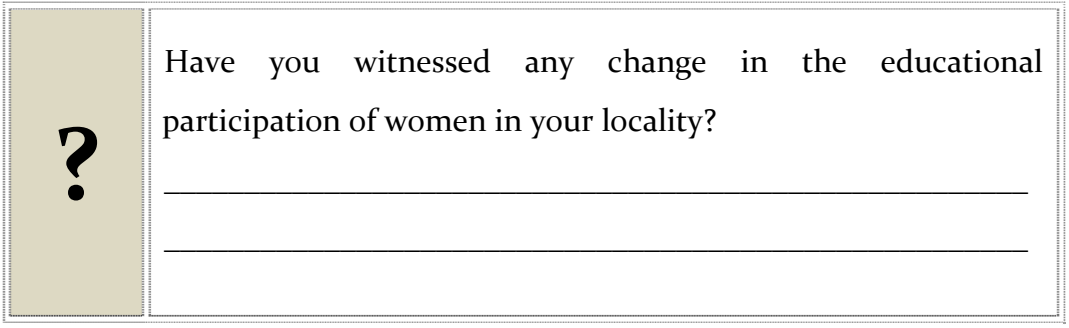
- Registration of the names of both spouses is undertaken in the rural areas of the country in order to solve the problems women face to access land.
- The National Food Security Program regards women as its priority target group. Specially, women from food insecure households in rural areas of Ethiopia get support through productive safety nets including public works and direct income support.
- The Technical and Vocational Education and Training Program (TVET) of the Ministry of Agriculture and Rural Development take into consideration affirmative action. This has been helpful to increase women's access to services where female agents are responsible for the delivery of extension services.
- Women in Urban areas of Ethiopia have equal access to employment opportunities and are entitled to equal payment for equal work. Ethiopia has ratified international conventions that ensure non-discrimination in employment

opportunities. The Constitution and the Civil Service Proclamation give guarantees to this end. Domestic labor laws are also reviewed in such a way to integrate the rights of women.

- The government is taking measures to alleviate the burden of self-employed and other women employees living in urban areas. Credit services rendered by governmental and non-governmental organizations give special attention to poor women. Priority is also given to poor women in the distribution of low cost houses built by government.

In conclusion, it is important to note that despite the government's effort, misconception and lack of awareness towards the issue of gender is a challenge in its effectiveness. The Second National Development Program has taken this situation into consideration and is prepared in such a way that gender issues are fully integrated in the government's efforts to achieve sustainable growth.

8.1.6. Women's Access to Education



The Ethiopian government has committed itself to various national, regional, and international initiatives to eliminate gender-based disparity in terms of access to education. Progress has been made with regard to achieving the MDGs ("Goal 2: Achieve Universal Primary Education" and "Goal 3: Promote Gender Equality and Empower Women) and implementing the Beijing commitments. The National Education Policy, which is prepared in the spirit of achieving the Universal Primary Education by 2015, recognizes the importance of affirmative action in enhancing girls'/ women's participation in decision-making. Education Sector Development Programs,

which are prepared on the basis of the "Education for All" (EFA) initiative formulated at the Jomtien (Thailand) World Conference, are being implemented throughout the country with the objective of achieving gender equality in education by 2015. The government's dedicated efforts have led to progress in reducing gender disparity in education. The following are some of the major achievements:

- The establishment of women's affairs departments, within the Ministry of Education and at regional level, has facilitated the coordination and follow-up of the implementation of gender mainstreaming. This has not only prevented social and cultural barriers to women's education but has also created a women-friendly environment. Furthermore, it has helped to diffuse curricular textbooks and teaching materials that are free of gender based discrimination.
- Guidelines, which encourage the participation of the community in the decentralized education system, have been drafted and implemented to promote the education of girls. The education board, with members drawn from teachers, parents, women and youth associations, was established at the grass roots level. Guideline for integrating gender issues in the preparation of the teaching-learning materials has also been developed and the curriculum is being reviewed every two years to ensure that gender issues are included.
- Trainings have been provided to the professionals of the education sector on gender and related matters. This has contributed to the effective implementation of gender mainstreaming.
- Notable sensitization and advocacy activities were undertaken at all levels in order to abolish cultural discriminatory practices. Some types of discriminations, on which greater focus was made, were the preference of sons over daughters and traditional practices like early marriage, widely practiced abduction and rape.
- Different guidelines, checklist and training manuals related to gender mainstreaming, have been prepared and disseminated to schools in order to promote a female-students' friendly environment in schools. Most Regional

Administrations have also developed five-year strategic frameworks to increase the enrollment of girls in higher educational institutions. Gender focal points have also been established to assist and encourage girls to join gender-stereotype fields of study such as science.

- Strategy has been formulated to increase the school enrollment of girls in pastoral areas. The committee, which has been set up at the House of Peoples' Representatives to follow up the implementation of the development program undertaken in pastoral areas, has also contributed to girls' education in pastoral areas.
- Efforts were made to encourage women participate in informal education programs. However, participation was lower than expected and women's heavy and tedious workload has been noted as the major factor.
- Activities are underway to provide financial assistance to needy females. The concerted effort of the government and non-governmental organizations has resulted in an increase in the level of girls' primary school enrollment, which was only 19% 15 years ago. The following data indicates the growth in girl's enrollment in schools.

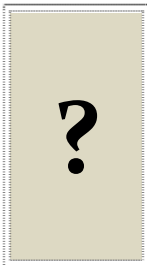
Gross Enrollment Ratio in Primary School (1-8)

Indicator	2002/2003		2003/2004		2004/2005	
	Male	Female	Male	Female	Male	Female
GER at Primary (1-8)	74.6	53.8	77.4	50.1	88.00	71.5
GER at Secondary (9-10)	24	14	28.2	15.9	34.6	19.8

Source: Ministry of Education

Education is one of the priority areas of the government and the Third Education Sector Development Program (ESDP III), which was launched recently, continues to give greater attention to gender.

Section Two: HIV/AIDS in Ethiopia[ix]



When was the first HIV case identified in Ethiopia?

_____

_____

8.2.1. Overview of HIV/AIDS in Ethiopia.

The first HIV infections in Ethiopia were identified in 1984, and the first AIDS cases reported in 1986. In 1987, the government established an HIV/AIDS department within the Ministry of Health, and in 1988, an HIV surveillance system was established. In 1989, the Health Bureau of the Addis Ababa City Administration began HIV sentinel surveillance. Currently, there are 34 HIV sentinel surveillance sites reporting to the MOH. As the overwhelming majority of them are in urban areas, an enormous segment of the rural population remains uncovered by the current system, despite that 85 percent of the population lives in rural areas.

HIV/AIDS increased rapidly during the 1990s. By 1989, HIV prevalence among the general adult population was estimated at 2.7 percent, increasing to 7.1 percent in 1997 and to 7.3 percent in 2000. In 2001, this figure was 6.6 percent. However, the MOH does not believe that this fall indicates that the HIV epidemic in Ethiopia is declining; rather, it is primarily a result of the reclassification of one sentinel site. The MOH estimates that 2.2 million Ethiopians were living with HIV/AIDS in 2001, of whom 2 million were adults.

During the early stages of the HIV/AIDS epidemic, there was a major effort to conduct a series of surveys in Addis Ababa and other major urban centers among core transmitter groups. However, post-1990, there are very few data to indicate the level or progression of the epidemic among sex workers and truck drivers, as well as traders/merchants and the military.

The Ethiopian Red Cross Society-Blood Transfusion Service (ERCS-BTS) has been collecting and reporting HIV prevalence data among blood donors since 1987. There are indications that HIV prevalence among blood donors has decreased; however, it is difficult to determine whether this trend is an accurate measure or is due to increasingly effective prescreening procedures in the transfusion services.

Data indicate that heterosexual and MTCT transmission account for almost all HIV infections in the country. The few data available have not found an association between harmful traditional practices and acquisition of HIV. HIV transmission via unsafe injections appears to be very low.

AIDS case reporting began soon after the establishment of the HIV/AIDS department within the MOH in 1987. It appears that the HIV/AIDS epidemic in most of urban Ethiopia began in the mid-1980s, reaching its apex in the mid-1990s and stabilizing thereafter. In rural Ethiopia, the epidemic began in the early 1990s. In 2009, with an estimated 1.1 million people living with HIV, Ethiopia had one of the largest populations of HIV- infected people in the world. However, HIV prevalence among the adult population was lower than many sub-Saharan African countries Adult HIV prevalence in 2009 was estimated to be between 1.4% and 2.8%.

8.2.2. Knowledge and Behavior Concerning HIV/AIDS

?	How would you evaluate the knowledge and behavior of Ethiopians concerning HIV/AIDS? _____ _____

8.2.2.1. Knowledge and Behavior among the General Population

The 2005 Demographic and Health Survey (DHS) report for Ethiopia showed that young women age 15-24, especially never-married, are generally somewhat more knowledgeable

of the various modes of prevention than older women, while the opposite pattern is observed among men. A national survey conducted in 2008 for the Health Impact Evaluation found that comprehensive knowledge of HIV prevention and transmission was 12.5% among women – lower than the 16% reported by the DHS in 2005. According to another survey done in 2009, knowledge levels were lowest among women above the age of 30, married, lowest wealth index, rural, uneducated and from emerging regions (Afar, Somali, Benshangul-Gumuz, and Gambella).

The 2008 Health Impact Evaluation found that only 53.2% of women know that a healthy-looking person can have the virus, compared to 37% in the DHS 2000 and 51% in the DHS 2005. Half of the respondents in 2008 were aware that HIV cannot be transmitted through a mosquito bite. A large proportion of women knew that HIV cannot be transmitted by supernatural means (67.5%) or though sharing food with an infected person (74.3%). Only 54.4%, 46.5% and 41.3% of the women indicated that abstaining from sexual intercourse, limiting sex to one uninfected partner and using condom every time they have sexual intercourse reduce the risk of getting the AIDS virus, respectively. Knowledge of using condoms as a means of avoiding HIV was 40%, similar to the DHS 2005 result of 41%. The proportion of women having had two or more partners was 0.2% in 2005 and 1.3% in 2008, and those who reported having had higher risk sexual intercourse was 2.7% in 2005 and 5.3% in 2008.

8.2.2.2. Stigma and Discrimination

?	What do you think is the cause of stigma and discrimination against HIV patients in Ethiopia? _____ _____

The government has been working closely with civil society to better monitor the situation around stigma and discrimination of people infected and affected by the virus

and design programs to raise awareness and understanding. For example, a multi-site study on knowledge, attitude and behavior study conducted by the faith-based network EIFDDA in 33 woredas among the general population found that 30% of the respondents had acceptable attitudes regarding PLHIV on all four indicators (willingness to care for PLHIV, to buy from PLHIV, allow PLHIV to teach their children and keep family member's HIV result secret). This may highlight an improvement as compared to the figure documented in DHS 2005 which was only 10.7% among females and 16% among males in the general population. Accepting attitudes were higher among younger and educated groups of respondents.

A recent study found that 8% of PLHIV respondents had experienced human rights violations such as denial of employment (3%), eviction from home (3%), and loss of job (2%) as a result of their HIV status. In addition, 18% had verbal insults directed at them because of their HIV status. Those directing verbal insults included neighbors (48%), family or relatives (14%), co-workers (11%), friends (11%), strangers and social acquaintance (8%).

A study conducted among youth in Addis Ababa found that discussion about HIV and AIDS, condoms and sex life with male friends wasn't a problem, but talking to family members and doctors was. It was reportedly easier to talk about HIV and AIDS (41% to family members, and 23% to doctors) than sex life (7% each to family members and doctors) and condoms (11% to family members, and 18% to doctors).

The national PLHIV network, NEP+, and Federal HAPCO, in collaboration with other partners, have launched a national study to measure the level of stigma associated with HIV and AIDS – "The People Living with HIV Stigma Index" – based on an internationally developed tool using resources obtained from International Planned Parenthood Federation (IPPF) and other donors. A national Technical Working Group was established to oversee and provide close technical support as well as strategic guidance throughout the process.

8.2.3. Impact of HIV/AIDS

?	Can you identify some impacts of HIV/AIDS? _____ _____

Impacts of HIV/AIDS on Livelihoods and Food Security: A study in three woredas (n=1,245 households, of which 620 were HIV/AIDS affected and 625 not affected) revealed that, of the total 223 deaths in 2006-07 – when ART coverage was very low – 90% took place in affected households. HIV/AIDS-affected households had a higher percentage of widow-headed households, a higher dependency ratio and a much higher number of orphans. In terms of labor availability, male-headed, unaffected households had two times higher number of adult labor than those affected households. Similarly female-headed, HIV/AIDS-affected households had the lowest number of working adults, reduced on average by half compared to male-headed, HIV/AIDS-affected households.

In terms land utilization, unaffected households in the study had utilized more land and had more labor force to cultivate it compared to affected households. Male-headed households also had more land utilized and labor force than female-headed households. When looking at income and assets, on average, affected households earned less income from various sources such as sale of crops and livestock and self employment. The difference in average annual income between the two groups amounted to 1,000 birr per household. A higher number of unaffected households owned various types of assets than affected households. Six percent of affected households reported to have plough oxen, compared to 52% of unaffected households. More unaffected households also reported owning radios, farm implements and jewelry. By contrast, a higher number of affected households reported selling assets, including productive ones60.

Regarding food security status, the Food Consumption Score (FCS) results show a higher percentage of affected households had poor consumption compared to unaffected households. The affected households used more severe coping strategies as compared to unaffected households. The study found a statistically significant association of being HIV/AIDS-affected with consumption-related strategies like reducing the quantity or number of meals eaten, and going the entire day without eating.

Since the study, there has been a significant increase in nutritional support to people infected and affected by HIV. In addition, HIV/AIDS services have been mainstreamed into the national Productive Safety Net Program, which distributes cash and food to chronically food-insecure beneficiaries in rural areas, and mobilizes communities to participate in public works programmes.

Impact of ART on AIDS mortality: As in many developing countries, Ethiopia does not have a well functioning vital registration system that provides accurate cause-specific adult mortality estimates. As a result, little is known about the effect of HIV/AIDS at the population level, or about the effectiveness of efforts to mitigate its impact. However, findings of a mortality surveillance study that collected burial data in Addis Ababa (based on verbal autopsy interview with close relatives or caretakers and physician review of cause of death) documented a reduction in AIDS mortality following the introduction of ART61. This reversal was indicated by a declining ratio of observed over projected deaths (for all-cause mortality), and by estimates of the trend in AIDS-specific mortality. The decline in the number of adult AIDS deaths since the rapid scale up ART is significant.

8.2.4. National Response to HIV/AIDS in Ethiopia

?	What measures do you think the government should take to eradicate HIV/AIDS from Ethiopia? _____ _____

Despite the overwhelming challenges, the Government of Ethiopia is making efforts towards containing the epidemic and mitigating the impact of HIV/AIDS through an intensified national response in a comprehensive and accelerated manner. Ethiopia has developed and implemented a Multisectoral Plan of Action for Universal Access to HIV Prevention, Treatment, Care and Support (2007–2010). This process has been guided by the HIV/AIDS Strategic Plan for Multisectoral Response (SPM), Ethiopia's universal access commitment, and the "Three Ones" principles. This harmonized SPM was prepared with participation of regions, sector organizations, employee associations, the private sector, development partners, the Network of Network of HIV Positives in Ethiopia (NEP+), the Ethiopian Inter-Faith Forum for Development, Dialogue and Action (EIFDDA) and others.

The SPM aimed to enhance implementation capacity, coordination and networking, leadership and mainstreaming, social mobilization and community empowerment, integration of services and targeting responses in order to alleviate the health, social and economic impact of HIV/AIDS. It has been the lead document in coordinating the national response to the epidemic in Ethiopia.

Commendable progress has been seen in creating an enabling environment and institutional strengthening in terms of governance and mainstreaming,

partnership and networking, resource mobilization, multisectoral approach, and addressing gender issues in the context of HIV/AIDS62.

Huge efforts had been made to build the implementation capacity, especially in the health sector, in areas of human resource development, site expansion and construction of health facilities; strengthening the capacity of sectors and community based organizations (CBOs), faith based organization (FBOs), PLHIV associations and others; establishing HIV/AIDS coordinating units; and establishing youth centers in various parts of the country. Intensive trainings have been given on various components of the HIV/AIDS program, including on HIV counseling and testing, prevention of mother to child transmission (PMTCT), and chronic HIV care including ART.

Ethiopia is also taking a leadership role at global and regional levels. First Lady Azeb Mesfin is currently the Chair of the National Coalition of Women Against HIV/AIDS and the President of Organization of African First Ladies Against HIV and AIDS. In these roles, the First Lady Mrs. Mesfin has shown extraordinary dedication to the cause of African women, both against HIV and against social norms that drive the vulnerability of women and girls. In addition, the Minister of Health, Dr. Tedros Adhanom, has recently served as the Chair of the executive boards of both UNAIDS and the Global Fund to Fight AIDS, Tuberculosis and Malaria.

This leadership role was recently recognized when Ethiopia was selected to host the 2011 International Conference on AIDS and STIs in Africa (ICASA). As it announced the host country, the Society for AIDS in Africa praised the Ethiopia's "stability, communication, security, accommodation, dynamic NGO presence, strong scientific population and most importantly, the Government's strong commitment in the fight against HIV, AIDS, TB and Malaria"63.

The Government of Ethiopia endorsed a comprehensive HIV/AIDS policy in 1998, which is under revision currently to accommodate provisions for treatment and care aspects of

the HIV/AIDS response. A number of other supporting policies, strategies and guidelines were also developed, distributed and utilized to guide comprehensive HIV prevention, treatment, care and support services at affordable cost for all needy individual and family, whereas HCT and ART programs are provided free of charge and addresses the barriers for women, children and other most-at-risk populations.

After a thorough review and analysis of the epidemic, the current response's major achievements, gaps, and challenges of the National HIV/AIDS program which was guided by the SPM in the past five years, a second multisectoral strategic plan (SPMII) was developed with the involvement of appropriate stakeholders using regular consultation and brainstorming sessions. The plan covers five years (2009-2014) and focuses on the enabling environment for the response and priority programmatic thematic areas. Strategic issues included in the enabling thematic area are capacity building, community mobilization and empowerment, leadership and governance, mainstreaming, coordination, and partnership and networking. Whereas strategic issues in the programmatic thematic areas include: intensifying HIV prevention, increasing access and quality of chronic care and treatment, strengthen care and support, and enhance generation and use of strategic information.

The main national strategies developed and implemented by different stakeholders at national level to curb the epidemic and address the burden of the pandemic are; (a) Promote VCT and other behavioral change interventions, (b) Promote the use of male and female condoms, (c) Provide user-friendly reproductive health and STI services, (d) Enhance bargaining and negotiations skills for safe sex where applicable, (e) Provide safe and alternative income generating and employment opportunities where applicable, (f) Strengthen and expand school anti AIDS clubs and mini medias, (g) Integrate HIV/AIDS in life skill education and basic curriculum, (g) Develop youth centers and entertainment resorts, and (h) Organize the youth on voluntary basis and provide peer education.

?

What do you think should be the role of Civil Society Organizations in the fight against HIV/AIDS?

_____

_____

HIV and Human rights: For the protection of most-at-risk populations or other vulnerable subpopulations, the country has developed non-discrimination laws or regulations. CSOs such as Ethiopian lawyers' association, women's association, and professional associations like teachers' association are enforcing laws and regulations to be implemented. In addition to this, work place policies are implemented and followed by the civil service agency, and the Ministry of Labor and Social Affairs. Moreover, in Ethiopia, the criminal law and HIV/AIDS policy which was issued in 1998 are under review to remove inconsistencies with the national HIV strategy that may present obstacles to effective HIV prevention, treatment, care and support for these subpopulations.

Ethiopia has laws and regulations that protect people living with HIV against discrimination. These include both general non-discrimination provisions and provisions that specifically mention HIV, focus on schooling, housing, employment, health care etc.). Mandatory HIV testing for employment is strictly prohibited in the country's Labor law (Labor Proclamation No. 262/2001 and 377/2003 Article 14.1 d). Additionally, the Civil Service Workplace HIV/AIDS Guideline of the country also protects people living with HIV from discrimination by employers. Governmental sectors and non-governmental organizations have been strongly working for the implementation of these laws and regulations (e.g. Ethiopian Human Rights Commission, Federal Ministry of Labor and Social Affairs, Federal Ministry of Women's Affairs, Ethiopian Women Lawyers Association, Women's Coalition, women's PLHIV network and others).

As part of the human rights issues, the country has a policy prohibiting HIV screening for general employment purposes (recruitment, assignment/relocation, appointment, promotion, and termination), and to ensure that AIDS research protocols involving human subjects are reviewed and approved by a national or local ethical review committee. The ethical review committee includes representatives of civil society and people living with HIV. For monitoring and enforcement of the human right issues, the country has independent national institutions with focal points within governmental health and other departments to monitor HIV-related human rights abuses and HIV-related discrimination in areas such as housing and employment. There are organizations like the Ethiopian Women Lawyers Association providing free legal services to people living with HIV, and there are programs to educate, reduce HIV-related stigma and discrimination, raise awareness among people living with HIV concerning their rights.

HIV and youth: There is a national youth policy that calls on youth to be active participants in and beneficiaries of democratization and economic development activities. The policy addresses a wide range of youth issues, ranging from HIV/AIDS to environmental protection and social services. In addition, the Ethiopian Government has also formulated the youth development package with the view to alleviate the economic, social and political problems of youth64.

Program guidelines and standards: Furthermore, in order to ensure that standardized and quality HIV/AIDS services are being rendered at the community level, various guidelines and standards were developed and distributed. A partnership implementation guideline, social mobilization manuals, a life skills training manual, school Community Conversation guidelines and manual, behavioral change communication message development materials, peer education, life skills education and ART adherence implementation and training manuals were prepared and distributed at various levels.

In addition, a Master Plan for the Public Health Laboratory System in Ethiopia has been developed by EHNRI to serve as the blueprint for the development of Ethiopia's public health laboratory system65. Furthermore, a National Logistic Master Plan was developed by PFSA to strengthen procurement, distribution and utilization of HIV/AIDS and other heath commodities in the country.

To facilitate coordination, assist in standardization and better guide the PMTCT program in the country, the following program documents were produced during the reporting period: a PMTCT training manual, a revised manual for the implementation of PMTCT, guidelines and a task-shifting training manual for pediatric HIV/AIDS care and treatment, and a national training manual for Mothers support Group (MSG).

Self-Check Exercise

Part I: Multiple Choices

1. Which of the following statements is INCORRECT?
    A. In Ethiopia, women constitute 49.8% of the population
    B. Article 36 of the Constitution of the Federal Democratic Republic of Ethiopia stipulates the rights of women.
    C. The number of female parliamentarians in the house of peoples representatives has increased from 42 in 2000 to 117 in 2005
    D. All of the above
    E. None of the above
2. Which Millennium Development Goal states about the promotion of gender equality and the empowerment of women in all countries including Ethiopia?
    A. Goal 4
    B. Goal 3
    C. Goal 1
    D. None of the above

Part II: Correct/Incorrect

Instruction: Write 'CORRECT' if the Statement is Right and 'INCORRECT' if the Statement is Wrong.

1. Limited judiciary capacity is one of the major barriers against the implementation of legal frameworks established for protecting the rights of women in Ethiopia.
2. In a baseline survey conducted in 1998 by the National Committee on Harmful Traditional Practices, it was reported that there were 10 forms of Harmful Traditional Practices in Ethiopia.
3. In the revised family code of Ethiopia the minimum age for marriage which used to be 18 years for both sexes, has been revised to be 15 and 18 for female and male, respectively.

Chapter Nine

Sociological Training and Research in Ethiopia[x]

Dear Learners,

This chapter contains a short presentation on the development and contemporary state of sociological training and research in Ethiopia. Formal training in sociology and social anthropology in Ethiopia has a relatively long history, having commenced under the University College of Addis Ababa (UCAA) established in 1951. In this relatively long period of time, training in sociology and social anthropology has passed through many stages. Courses in the two related disciplines have been offered in various forms being packaged in one undergraduate program. The organizational structure within which undergraduate level training in sociology and social anthropology is placed has mutated and assumed a number of forms that were accompanied by successive revisions of curriculum.

Objectives

After completing this chapter, you will be able to:

- Discuss the historical development of sociological training and research in Ethiopia;
- Examine the relevance of sociological training and research in Ethiopia;
- Assess the role of the Ethiopian Society of Sociologists, Social Workers and Anthropologists (ESSSWA).

Section One: A Brief Historical Overview

?	When did sociological training started in Ethiopia? _____ _____

This section offers a brief overview of the evolution and development of sociological and anthropological training in Ethiopia over the last 55 years. The teaching of sociology and social anthropology in Ethiopia began and developed within the auspices of the Addis Ababa University (AAU) system going through five distinct phases of (i) The Early Period: 1951-61, (ii) The Formative Period: 1962-73, (iii) The Transitional Period: 1974-77, (iv) The Post-Transitional Revival Period: 1978-89', and (v) The Expansion and Development Period: 1990 to present. In passing through these phases it has on occasion changed its structure, its curricula, and even its appellation – from Department of Sociology and Anthropology, to Department of Applied Sociology, then to Department of Sociology and Social Administration, and finally to the current Department of Sociology and Social Anthropology.

9.1.1. The Early Period (1951 - 1961)

?	What was the role of the Ethiopian Ethnographic Society in the development of sociological training? _____ _____

The University College of Addis Ababa consisted of two faculties: science and arts. Students of the Faculty of Arts were given a kind of generalist education covering the subjects of history, geography, economics, philosophy, and sociology; and only in their

final years were students permitted to specialize in disciplines of their choice. Students at UCAA received an average of two hours of sociology per week during their freshman year.

An interesting development as regards the evolution of training in sociology and social anthropology during the UCAA days was the foundation of the Ethnographic Society. The Society encouraged its member students to collect ethnographic materials on various subjects when they travelled back to their place of origin during their summer break, and published their findings in its bulletin – the Ethnographic Bulletin. The articles appearing in the Bulletin were of such a high standard that they have stood the test of time to the extent that the Ethiopian Society of Sociologists, Social Workers and Social Anthropologists (ESSSWA) has found it worth reprinting all of its numbers (Pankhurst, 2002).

9.1.1. The Formative Period (1962 - 1973)

Who are regarded as the founding fathers of the Department of Sociology and Social Anthropology at UCAA?

_____

_____

The year 1962, the time of the founding of the Haile Selassie I University that replaced the UCAA, represented a watershed in the development of the teaching of sociology and social anthropology, as it probably did for many other disciplines. The true birth of sociology as an independent discipline within the Ethiopian tertiary education system can be traced to this period at the beginning of which it acquired institutional recognition in the form a separate department. The newly reorganized Faculty of Arts of the new University was made to consist of five separate departments, one of which was the Department of Sociology and Anthropology.

The establishment of the Department, over and above giving impetus to the teaching of the disciplines on the basis of a coherent syllabus, provided the opportunity and the

forum for thinking through the direction that the teaching of the two interrelated disciplines ought to take in Ethiopia. The available information indicates that the decision of the founding fathers of the Department – Georges Savard and William Schack, in particular – was motivated by their belief that social anthropology is the sociology of African societies, as well as practical considerations of available manpower and resources. The reasoning that social anthropology would focus more on the study of the traditional, whereas sociology would take care of the study of the developing modern sector such as the urban-industrial nexus, and that they would share the middle ground to the study of which they would each bring their peculiar approaches and methods, appears to be justified. It has allowed for interdisciplinary synergy without diluting the disciplinary boundaries of sociology and social anthropology, as testified by later developments.

In its twelve years of existence, the Department of Sociology and Anthropology offered only a minor program in sociology for students majoring in other social science disciplines, in addition to teaching faculty-wide common course, namely, 'Introduction to Sociology' and a few other service courses. However, the hopes of starting a full-fledged degree program were kept alive, and by 1972, a curriculum for such a program was readied although its approval and ultimate launching were overtaken by the revolutionary events of 1973-74 and the consequent closure of the University for some three years.

9.1.2. The Transitional Period (1974 - 1977)

The University was closed in 1974 and remained so for all practical purposes until the academic year 1976/77, all students and the Ethiopian staff having been shipped off, mostly to the rural areas, on the 'Development Through Cooperation Campaign' that officially lasted until the summer of 1976. Although the University was formally reopened in 1976/77, the normal conduct of its activities did not resume until the academic year 1977/78. In spite of the suspension of teaching at the University, some tangible achievements were made during this interim period. Expatriate members of the Department were set to work on the development of teaching materials and the

finalization of the curriculum for a fully-fledged sociology and anthropology major undergraduate program.

After going through the appropriate University approval mechanisms, this curriculum briefly went into effect upon the resumption of teaching in 1976/77. It was however abandoned after it was used in the training of only a single and replaced by the curriculum of the Applied Sociology program.

9.1.3. The Post-Transitional Revival Period (1978 - 1989)

With the consolidation of the revolution in the late-1970s, Marxism-Leninism became the official ideology of Ethiopian society. Under these circumstances, it was only a matter of time before the only University in the land, the single most important centre of higher learning, was brought in line with the new ideological orientation. Consequently, the Department of Sociology and Anthropology became a target for an overhaul because of its presumed redundancy in the light of Marxist dialectical and historical materialism that were to be taught by the Department of Philosophy. The School of Social Work was found equally dispensable since it was perceived to be an instrument of bourgeois reformism by those in power.

Thus, in 1978 following the University-wide organizational restructuring, the College of Social Sciences was set up replacing the old Faculty of Arts, the Business School, and the School of Social Work. The Department of Sociology and Anthropology and the School of Social Work were presented with a fait accompli merger into a single unit called Department of Applied Sociology. The staffs of the two units grudgingly accepted the decision and began to work together in the new unit in order to save the integrity of their respective disciplines – albeit under difficult circumstances.

Most probably, the important achievement of this period lies in the fact that the teaching of sociology and social anthropology was kept afloat. Considering the political and ideological climate of the 1970s and 1980s the mere continuation of the teaching of the two related disciplines was a success in itself. We can now look back to the period and

appreciate both the seriousness of the danger that was looming as well as the appropriateness of the decision by the staff of the Department of Sociology and Anthropology and the School of Social Work to accept and make the best of the uneasy merger. By being flexible and allowing the merger of the two units to materialize they avoided a crisis that could as well have led to the vanishing of sociology/social anthropology as disciplines from Ethiopian educational scene.

The merger of the Department of Sociology and Anthropology with the School of Social Work in the newly created Department of Applied Sociology had the additional unintended benefit of bringing together the very few sociologists and social anthropologist that were split between the two units into a teaching team of a minimum working size. After the mass departure of almost all expatriate and many national staff in the wake of the revolution, AAU found itself in a deep crisis on account of a shortage of teachers. While some departments partially overcame their staff shortages by launching their respective graduate program, such a possibility was not available for the Department of Applied Sociology that was struggling to keep going its BA program that was itself too new. Thus in the mid-1980s the Department had no more than seven full-time instructors at any one time, of which only two to three had PhD-level training.

The curriculum of the Department of Applied Sociology had four major shortcomings that became clear shortly after it went into effect (Seyoum G. Selassie and Yeraswork Admassie, 1989). Firstly, it was heavily loaded with redundant courses such as 'Marxist Sociology' and 'Marxian Anthropology' that were simply imposed upon the Department and whose contents were already covered by four freshman course ('Political Economy of Capitalism',

'Political Economy of Socialism', Dialectical Materialism', and 'Historical Materialism'). Secondly, some of its courses lacked coherence since topics that deserved to be offered in one course were compartmentalized into different courses. Thirdly, it lacked balance in that some social institutions and fields of sociology were given undue prominence, being made the subject matter of whole courses (such as 'Sociology of the Family' and

'Sociology of Law') while others (for instance, religion, education, and polity) were totally ignored. Finally, it included courses (such as 'Principles of Accounting I' and 'Principles of Accounting II') that were in no way related to sociology, social anthropology, or social work, and were only meant to widen the employment opportunity of graduates.

In 1984, thanks to the relative relaxation of the political atmosphere, the staff of the Department revised the Applied Sociology curriculum and got it approved together with a commensurate name change for the Department – the Department of Sociology and Social Administration. The introduction of the new curriculum was a significant step forward in the relentless attempt to maintain the integrity of the Department as an academic institution that kept a delicate balance between science and application, social theory and social research, as well as between giving students for whom the BA degree is terminal practically relevant education and providing a good grounding in science of society for promising students that are likely to continue with graduate education (Seyoum G. Selassie and Yeraswork Admassie, 1989).

The Sociology and Social Administration curriculum that addressed the limitations of its predecessor was sound enough that it continued to secure as the basis of the teaching of sociology, social anthropology, without any major changes until 2002. Yet, it was abundantly clear that it was not doing justice regarding the teaching of social work, for which it was still officially responsible. It was obvious that the three social work courses that made up part of the SoSA curriculum were too few to constitute any meaningful training in social work, except in name. Furthermore, the situation was getting even worse as the Department's competence to give training in social work was being progressively eroded together with its failure to replace its retiring social work educators. Thus, the situation was unsatisfactory to all concerned parties within and outside the Department, and it was only a matter of time before the social work question had to be dealt with the kind of radical solution it called for.

9.1.4. The Expansion and Development Period (1990 - Present)

What changes do you think happened to sociological training in Ethiopia since 1990?

_____

_____

With the launching of a graduate program in Social Anthropology in 1990, the teaching of sociology and social anthropology in Ethiopia entered into an era of sustained development. A number of factors contributed to this epoch-making development, chief among which was the cooperative agreement with and the technical and financial support obtained from Norway's Chr. Michelsen Institute (CMI). Yet, a push for the establishment of a graduate program in social anthropology that came from government circles starting around 1987 has played a contributory role by making the University authorities amenable to the idea. This was in its turn motivated by the government's growing realization of the need to systematically appraise social factors and take them into consideration in development intervention planning – a lesson that arrived on the back of the military-socialist regime's bitter disappointment with its dirigisme approach to development in the areas of state-farms, cooperatives, resettlement, and the like.

The launching of the MA program in Social Anthropology and the cooperative agreement with CMI that has lasted over fifteen years and continues at present in the form of a research cooperation program that has benefited not just teaching and research in social anthropology. It has directly and indirectly contributed towards the strengthening of the teaching of sociology in the joint undergraduate program as well as to the preparations for the launching of the MA program in sociology that has been successfully completed at the time of the writing of this paper. To this end, starting as early as 1997, the CMI rendered financial support towards the postgraduate training of six staff members in Western universities in sociology alone. So also, it has supported the department to

acquire books and journals without which the launching of an MA program in sociology would be impossible.

The establishment of the MA program in Social Anthropology in 1990 signaled a definitive turn in the academic orientation of the Department. As pointed out earlier, ever since the merger of the old Department of Sociology and Anthropology with the School of Social work in 1978, and up until the

1990s, the Department strove to make the best out of the difficult task of accommodating three disciplines within one undergraduate program. In the 1970s and the 1980s, most of the instructors in the Department, particularly the senior ones, were sociologists and social anthropologists who had started their academic career in the old School of Social work. Then, together with the wide opportunity for the training of young academic staff in social anthropology that materialized following the launching of the MA program, and with more and more of these MA holders immediately setting out to pursue their PhD-level training in social anthropology overseas, the centre of gravity started to shift in favor of social anthropology.

The Department was well aware of the skewed nature of the new development and the need to take timely measures to rectify it; and starting in 1997 it acted to that effect by devoting the remaining overseas scholarships at its disposal to the training of its young staff in sociology and social work. However, while the majority of those who went abroad to pursue training in the former returned home with MAs and PhDs to resume their teaching duty in the Department, those who were sent to Western countries for training in social work or social work-related sociology invariably chose not to return – obviously, African social workers were in demand in Western countries with sizeable African immigrant populations and the terms of employment of AAU were no match to the greener pastures of the West.

To make matters worse for the social work component, two of the most senior staff of the Department with social work background were retiring after decades of dedicated service,

and one other was forced to leave the University altogether for political reasons. Furthermore, it was becoming almost impossible to even secure part-time instructors qualified to teach social work.

These developments culminated in the inevitable: the complete institutional separation of the teaching of sociology and social anthropology from that of social work. Thus in 2002, the Department revised the curriculum of its under- graduate program to concentrate on the teaching of sociology and social anthropology: effectively, a double-major undergraduate program in sociology and social anthropology. It also underlined the importance of the shift by accompanying it with a name change of the Department to properly reflect its new contents: the Department of Sociology and Social Anthropology (SOSA). Also, when in 2001 the Department was approached by the Jane Adams College from the USA with an offer of support to strengthen its social work component, it instead put forward a counter proposal in favor of reestablishing a separate and independent Graduate School of Social Work, which was realized in 2003 with the active involvement of the Department of SOSA. Thus, after sailing together through difficult times the teaching of sociology and anthropology and that of social work have parted their ways. Interestingly enough, however, cooperation continues, as the time has arrived for the Department of SOSA to pay back its debt to social work by continuing to provide the new Graduate School with instructors until such time as it is strong enough to stand on its own.

9.1.2. The Relevance of Sociological Training and Research for Development

What do you think is the relevance of sociological training for developing countries?

_____

_____

Since the 1990s, the growing recognition of the importance of participatory and sustainable development approaches in Ethiopia has created a positive enabling environment for development practitioners (working for both government and nongovernmental organizations) to work proactively with their target communities and community based organizations. This, among other things, has created the demand for professional Sociologists. Accordingly, the Sociology Department has enjoyed a massive increase in the students' intake at Addis Ababa University and growing number of students are employed in development policy and practice areas of government and non-government offices. Some assessments (Feleke and Anannia, 1996), indicated that there has been a growing demand since the 1990s in the engagement of Sociologists in development practice. This has coincided with the growing number of employment opportunities notably in the NGO sector and the integration of participatory development approaches into technical government ministries such as the Ministry of Water Resources and the Ministry of Works and Urban Development, which used to be less interested in social science graduates.

Based on the analysis of organizational assessment data of an umbrella organization for the NGOs sector in Ethiopia, Feleke (2006) reported that sociologists comprise 38 percent of the top six professional labor forces in the NGO/CSO sector that promote bottom-up development approach. This is followed by accountants (34 percent), health workers (13 percent), economists (7 percent), Agriculturalists (6. percent), and Engineers (3 percent).

These sociologists were assigned to work in occupational areas that include community development / social sector development, community based projects management, gender and development, social policy and advocacy, as well as social survey and diagnosis work.

Interviews with Sociology professionals assigned in the above areas of work revealed that they have played significant roles in conducting community diagnosis and social survey, whose findings have been used to design socially appropriate and economically cost-effective programs for poor urban and rural people. They have served as program officers or program managers of development initiatives that were intending to facilitate social change with the most vulnerable and socially deprived groups. With emerging contemporary development issues and their current development work (such as HIV/AIDS, climate change, pastoralist livelihoods, social capital and local economic development), most of the interviewed sociology graduates indicated that some of the social theory courses that they have learnt during their stay in the university were less relevant or sometimes obsolete to be applied for their development work. They expect the Department of Sociology or ESSSWA to create them the platform for refreshing their thoughts and perspectives in contemporary social issues, development policies and practices.

9.1.3. The Role of the Ethiopian Society of Sociologists, Social Workers and Anthropologists (ESSSWA)

What were the reasons behind the establishment of the Ethiopian Society of Sociologists, Social Workers and Anthropologists (ESSSWA)?

_____

_____

The Ethiopian Society of Sociology, Social Work and Anthropology (ESSSWA) was founded in June 1996 as a professional society of sociologists, social workers and anthropologists. It currently has over 400 members, who are working in various organizations including the NGO sector, higher learning institutions and universities, government offices, UN organizations and grass roots civil society organizations and communities.

The primary goal of ESSSWA, among other things, is promoting professional competence and ethics in the disciplines of Sociology, and the widespread application of the discipline in poverty reduction and development. It also strives to develop member's professional competence and enhance their effective contribution to the country's development in their fields of specialization. It assists Government, NGOs and the private sector and communities in translating the various development policies and strategies into action. ESSSWA also advocates for the creation of a more enabling environment, and the development of a vibrant civil society in the country; and it actively engages itself in policy analysis, research and advocacy with a view to nurturing pluralism and offering alternative options.

A closer look into the operational and policy environment in which ESSSWA is currently functioning reveals some considerable accomplishments. It has conducted annual

conferences, which believed to have created opportunities for exchange of ideas and experiences amongst members. It has promoted empirical and policy oriented researches and debates in pertinent social development issues particularly child development. In this regard, the national professional association has initiated capacity building seminars and short-term training workshops in strengthening the capacities of its members particularly in relation to children development and social policy issues. It has now begun to establish and maintain links with continental and international professional associations like the International Sociological Association.

Nevertheless, the national professional association has encountered gaps and challenges in its endeavors. There is the challenging task of making a meaningful contribution to the ongoing global and national fight against poverty. A critical gap relevant to the association's mission and role in this regard is perhaps its non-effectiveness to work towards the creation of a policy and institutional environment that could allow addressing the social dimensions of poverty such as social exclusion, neglect, abuse and rising social evils and problems such as disintegration of the family, beggary, prostitution, homelessness and streetism, crime and substance abuse.

This professional association is also faced with the daunting challenge of bridging the current gap between social education and social practice in the country. Discussions held in this regard with some members of ESSSWA both from development practitioners and the academics indicated the existence of a visible gap between the system of social education and the system of social practice in the country. The former is said to be by and large theory driven and in most cases outdated. This calls forth the need to make interventions that aim at bridging the gaps particularly in the area of enabling the system of education catch up with the reality on the ground and be as effective as possible in solving problem on the ground.

9.1.4. Challenges of Sociological Training and Research in Ethiopia

What do you think are the primary challenges of sociological training and research in Ethiopia?

_____

_____

The professional study of Ethiopian societies had been dominated by foreigners such as Bahrey in the 16th century, Abu Rumi in the late 18th century and Liq in the early 19th century. However, there were some intellectual contributions by few Ethiopian scholars such as Gebre Hiywet Baykedagn and Afework Gebre Eyesus in the 20th century, who studied issues that have significant social importance. Despite the continuous revision of the curriculum of Sociology, one can see uniformity in the patterns and the origins of the courses. They seem to have been dominated by the orientation of the 'western theory', which present themselves as 'universal' knowledge and global perspectives in influencing sociological thinking. Little efforts were exerted on theorizing indigenous thinking and introducing alternative perspectives through courses grounded with Ethiopian and African social thinking as well as the 'southern' social theories and philosophical pursuits (Sumner, 1998; Connell, 2007, Pankhurst A, 1996). The recent book of Sumner on African Philosophy was also a significant contribution to theorizing African social thinking and philosophy (Sumner, 1998). Instead of building on these contributions, the sociological courses at the Department of SOSA, Addis Ababa University, trace little back to the foundation of social knowledge grounded with indigenous perspectives. This is further evidenced by the limited capacity of the Department of Sociology in promoting academic research and generating a theoretically-embedded, policy-relevant and cumulative body of knowledge.

Another institutional factor that has challenged the qualities of the studies of Sociology is the high students to instructors ratio (currently over 90), which is almost four folds of what it used to be two decades ago. While it is encouraging to note the ever increasing of demand for sociological course by students, the university could not cope with increasing supply of teachers and reading materials necessary to train such numbers of sociology students. These factors, along with, the massive admission of students has continued to threaten the quality of the training and research activities in Sociology (Yeraswork and Gebre , 2006).

Furthermore, the presences of financial and budgetary resources as well as the lack of incentives for researchers have negatively affected the quality of teaching and research in sociology. There is little time, resources, and publishing opportunities available to the university teachers who are overloaded with teaching, administrative work, shortage of books and reference materials (Seyoum and Yeraswork, 1989).

The Department of Sociology does not seem to have proactive relations, systematic engagement and continuous linkage/ collaboration with relevant governmental, non-governmental, and international partners. The scholarly relations and collaborations with similar sociology programs particularly with other African research institutions seem to be limited. The policy making environment in the country seem to have little appreciation for using expertise

Self-Check Exercise

Part I: Correct/Incorrect

Instruction: Write 'CORRECT' if the Statement is Right and 'INCORRECT' if the Statement is Wrong.

1. The true birth of sociology as an independent discipline within the Ethiopian tertiary education system can be traced to the year 1992.
2. In 1984, the staff of the Department of Applied Sociology at AAU revised the curriculum and got it approved together with a name change for the Department – the Department of Sociology and Social Administration.
3. The launching of an MA program in Social Anthropology and the cooperative agreement with CMI that has lasted over fifteen years has not just benefited teaching and research in social anthropology but also strengthened the teaching of sociology .
4. Since the 1990s, the growing recognition of the importance of participatory and sustainable development approaches in Ethiopia has resulted in a decreased demand for professional Sociologists.
5. The Ethiopian Society of Sociology, Social Work and Anthropology (ESSSWA) was founded in June 1986 as a professional society of sociologists, social workers and anthropologists.
6. The primary goal of ESSSWA is promoting professional competence and ethics in the disciplines of Sociology, and the widespread application of the discipline in poverty reduction and development.
7. Ethiopian scholars such as Gebre Hiywet Baykedagn and Afework Gebre Eyesus have made significant contribution for a sociological study of Ethiopian societies.

References

Abbink, Jon (1997) "Ethnicity and Constitutionalism in Contemporary Ethiopia," *Journal of African Law*, 41, pp 159-174

BahiruZewde (2002) A History of Modern Ethiopia: 1855-1991, 2nd Edition, Addis Ababa: Addis Ababa University Press

BahiruZewde (2008) Society, State and History: Selected Essays, Addis Ababa: Addis Ababa University Press

Bratton, Michael (1994) "Civil Society and Political Transition in Africa," *IDR Reports*, 11(6)

Donald Levine (1976) Greater Ethiopia: The Evolution of a Multiethnic Society, Chicago: Chicago University Press

Hoot, L James, et al (August 2004) *'Early Education in Ethiopia: Progress and Prospects'* inEarly Childhood Education Journal*, Vol 32, No 1,*

Pero (1972) "Which Way Ethiopia? Problems of an African Educational System," *Mansfield College Magazine*, Oxford, 175, pp 4-7

Quirin, James (1998) "Caste and Class in Historical North-West Ethiopia: The Beta Israel (Falasha) and Kemant, 1300-1900," *The Journal of African History*, 39(2), pp 195-220

Pankhurst, Alula (1999) "Caste in Africa: The Evidence from Southwestern Ethiopia Reconsidered," *Africa: Journal of the International African Institute*, 69(4), pp 485-509

Yeraswork Admassie and Gebre Yntiso (2006) *Sociological and Anthropological Training in Ethiopia* 'African Sociological Review (10.1.2006)'. A Bi-annual Publication of CODESRIA , Dakar , Senegal.

Feleke Tadele (_____) The Relevance of Sociological Studies and Training for Social Realities, Development Policy and Practice in Ethiopia, Ethiopian Society of Sociologists, Social Workers and Anthropologists (ESSSWA), Addis Ababa.

Keller, Edmond J. (2008). Ethiopia. Microsoft® Encarta® 2009 [DVD]. Redmond, WA: Microsoft Corporation.

Library of Congress– Federal Research Division. (2005). Country Profile: Ethiopia. Washington D.C. : U.S.A.

End Notes

[i] The chapter is largely based on an overview of Ethiopia contributed by Edmond J. Keller to the 2009 edition of the Microsoft Encarta Encyclopedia.

[ii] Central Statistics Agency (CSA) (2007)

[iii] Library of Congress (2005)

[iv] Library of Congress (2005)

[v] An adapted excerpt from Donald N. Levine's book (1974) *Greater Ethiopia: Evolution of a Multiethnic Society*, Chicago: University of Chicago Press, *Chapter One and Chapter Two*, pp 1-25

[vi] This chapter is adapted from the works of various authors including historians, social anthropologists, sociologists and Ethiopian scholars; besides, some notes have also been included from sources in the internet.

[vii] This part is an excerpt adaptation of a paper entitled "Ethnic Federalism in Ethiopia: Background, Present Conditions and Future Prospects" by Alem Habtu (2003)

[viii] This section on Marriage, added September 2008, was written by Alexandra Duncan and Molly Hayden. It is based on information contributed by Ethiopian interpreters at University of Washington Medical Center and caseworker / cultural mediators at Harborview Medical Center.

[ix] This Section is Based on The Report on Progress Towards Implementation of the UN Declaration of Commitment on HIV/AIDS 2010 by the Federal HIV/AIDS Prevention and Control Office of FDRE

[x] This chapter is based on articles by Yeraswork Admassie and Gebre Yntiso (2006) and Feleke Tadele (_____) on the development of sociology and social anthropology in Ethiopia.