

A HISTORICAL STUDY OF SOME SELECTED ASPECTS OF SECONDARY
EDUCATION IN ETHIOPIA SINCE 1908

A THESIS

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JAMES R. DOANES

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DEDICATION

to

My wife - Alice A. Doanes and

My son - James A. Doanes

and

those Ethiopians who led me to love
their country.

J.R.D.

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J.R.D.

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CHAPTER I

INTRODUCTION

Rationale.--Proper education of the children in Ethiopia and the re-evaluation of its educational system is a prime concern of today. Not only is Ethiopia concerned about its educational system, all "underdeveloped" and "developed" countries are likewise concerned. The "underdeveloped" countries are primarily concerned because of the impact of the West. Arensberg and Hiehoff point out in their book, Introducing Social Change that:

The culture of each country in the underdeveloped areas is unique in many respects, there are some characteristics which almost all of them share. This is mainly due to the fact that they have experienced a common history in the past 400 years in their relationship to the industrializing West. ...the term 'underdeveloped' has relevance only when used in comparison with 'develop,' which means industrial West.¹

Emphasizing the crucial impact of educational opportunity, the late President John F. Kennedy made the following statement in his State of the Union Message to Congress on January 14, 1963:

The future of any country which is dependent on the will and wisdom of its citizens is damaged, and irreparably damaged, whenever any of its children is not educated to the fullest extent of its capacity, from grade school through graduate school.²

¹Conrad M. Arensberg and Arthur H. Hiehoff, Introducing Social Change (Chicago: Aldine Publishing Co., 1964), p. 126.

²U. S. Department of Health, Education and Welfare, High School Dropouts: A Twentieth Century Tragedy, Department Publishing No. O-696-077 (Washington: U. S. Government Printing Office, 1963), p. 2.

Ethiopia's deep concern about education extends from the highest governmental level to the parents and students themselves. The question arises in the mind of many why this country with three thousand years of history, one of the oldest nations in the world, is also the youngest among the nations of the earth. Nowhere else is this paradox more evident than perhaps in the field of education. The church and monastic schools in this nation are of the oldest in the world and yet the country has but one university. Ethiopia's first university was opened in September, 1961 in Addis Ababa. This is one of the very few countries in the world which rightly boasts of an ancient civilization, a written language and literature, an indigenous Christian Church with its own liturgical language (Ge'ez), all these and yet with a literacy rate of one of the lowest in the world. As one views the history of the country, how does one explain this paradox? Why is it that despite hundreds of years of church education, Ethiopia's literacy rate is still below 10 per cent; and why is it that the monastic and church schools of Ethiopia did not develop into institutions of higher secular learning under the Ethiopian Orthodox Church when their counterparts in Europe did move into such famous institutions of higher learning as the University of Paris and Bologna? This may seem to be a far-fetched comparison, but it is believed that in some actual facts many similarities between medieval Ethiopia under the Orthodox Church which would make the above comparison quite relevant. Consequently, any discussion of Ethiopia educational system would have to deal with the school systems of the two Ethiopias.

Evolution of the problem.--This problem stems from the writer's

deep concern about the educational enterprise in "underdeveloped" countries who are attempting to improve their educational systems. The present Emperor's long concern for education is reflected in his country, and his own views of pressing needs for an expanding and continuing modernization of Ethiopia's educational system.

Also, the writer was deeply concerned about the growing demands upon the economy of the country. To meet the realities of a rapidly developing economy, the writer felt that the Ministry of Education of Ethiopia should strengthen the critical aspects of the existing secondary school system of the nation.

Contributions to educational knowledge.--The writer hoped that the value of the findings of this research will point out the urgent needs; and will emphasize the importance of meeting these inadequacies in the program of education in Ethiopia and other "underdeveloped" countries. Further, it was hoped that the research will be used as a reference for those concerned about the progress of education in "underdeveloped" countries.

Statement of the problem.--The problem involved in this study was to trace the history of the development of the educational enterprise of Ethiopia; to identify the evolving governmental, religious, and language patterns which constitute the backdrop for the educational system in the country.

Purpose of the study.--The major purpose of this study was to trace the origin and development of the Ethiopian's secondary educational system. The more specific purposes were as follows:

1. To trace the evolving governmental, religious and language patterns of Ethiopia.

2. To discover population trends and economic factors which may have influenced the development of education in Ethiopia.
3. To determine the status of the plants and facilities provided the secondary schools in Ethiopia.
4. To trace the changes and development of curricular offerings in the secondary schools of Ethiopia.
5. To ascertain the status and professional training of Ethiopia's teachers.
6. To discover what personalities have influenced the development of the educational system in Ethiopia.
7. To identify the implications for educational theory and practice as may be desired from the interpretation of the data.

Limitations of the study.--The scope of this study was primarily concerned with the development of the secondary educational system in Ethiopia although, some thought was given to other "underdeveloped" countries.

Definition of terms.--The following terms to be used in this study were defined below.

1. Abyssinia - is a Europeanized form of "Habash", or "Habash" which is the name of the Arab tribe from Yeman who invaded the country some centuries before the Christian Era; and for nearly two thousand years Orientals have called the country by the name of its ancient invaders.
2. Ge'eg - is an ancient language of Ethiopia.
3. Illiterate - a person who is ten years old or older and who can neither read nor write.
4. Socio-economic factors - will be referred to as the selected aspects or factors in the school and economic patterns of the people.

Locale of the Study.--This study was conducted at the School of Education, Atlanta, Georgia during the first and second semester of

1967, although some of the materials was collected in Asmara, Ethiopia from 1962-64.

Method of research.--The Historical and Descriptive-Survey method of research, using reviews, informal interviews, and community visitations, were utilized to gather the data required for this study.

Subjects and materials used in the study.--The following subjects and materials were used in gathering the necessary data for this study.

1. Subjects were Ethiopians (students and citizens) directly and indirectly concerned with the development of Ethiopia's Educational System.
2. Materials used in this research were: informal interviews, questionnaires, letters, school reports, and documents from the Peace Corps, Washington, D. C., and Georgetown University.

Methods of procedure.--The procedural steps used in the collection, analysis, and interpretation of the data pertinent to this research are identified and characterized below.

1. The related literature pertinent to the problem was reviewed, summarized, abstracted and presented in the thesis copy.
2. The information pertaining to the organization of the development of education in Ethiopia was gathered from records and documents.
3. The collected data was compiled and presented in

narrative and tabular form.

4. The statements of findings, conclusions, and recommendations were formulated and incorporated in the finished thesis copy.

Survey of related literature.--The fundamental literature pertinent to this study was found in the writings and researches of authorities on the history of Ethiopia and other "underdeveloped" countries. John Hatch points out that:

The most important single factor dominating the history of the African peoples has been the isolation of their continent from outside contact. It was not until the second half of the nineteenth century that any serious attempt was made to discover what lay within the continent and to bring the majority of the African peoples into contact with the rest of the world. Even today, in the mid-twentieth century, much of Africa still remains difficult to penetrate, and a large proportion of its peoples remain outside world society. Africa, is, indeed, the last continent in the world to be brought into relation with the human development that has been in progress for the last 9,000 years. While the peoples of the other four continents have been engaged in constant social experiments that have brought them ever closer into contact with each other, the African peoples have remained outside and are not, for the first time, beginning to enter the portals of this world human society.¹

The Ethiopians slept near a thousand² years, forgetful of the world, by whom they were forgotten.

It can be seen, then, that African peoples have had for a very long period of time institutionalized forms for the general education of their peoples for a very long time (in the sense of social and vocational training and indoctrination of social attitudes; for the

¹ John Hatch, Africa Today and Tomorrow (New York: Frederick A. Praeger, 1965), pp. 5-6.

² Ibid., p. 6.

regulation of social and sexual intercourse; for the supervision of political and economic affairs; and for the operation of various social services, which ranged from medical treatment to forms of entertainment and recreation.¹

The classical study Thomas Jesse Jones, Chairman of the Commission studying education in Africa for the Phelps-Stokes Fund, recognized that these institutionalized educative provisions should, and must, be preserved as Africa moves more and more into contact with Western and non-Western peoples.²

Eugene Staley made the following statement: "In underdeveloped countries, bettering the system of... education is one of the most important levers of economic, social, and political advancement."³

Further, the Conference of African States on Development in Africa, at the Addis Ababa Conference in May 1961, held that the African States or countries, as they expanded their educational system would find it essential to consider the necessity of providing this education within the framework of community organization and development.⁴

¹ Ohemeng Edward, "A Statistical Analysis of Education in Ghana 1950-1960" (unpublished Master's thesis, School of Education, Atlanta University, 1963), p. 20.

² Jesse Thomas Jones, Education in Africa (New York: Phelps-Stokes Fund, 1922), pp. 12-24.

³ Eugene Staley, The Future of Underdeveloped Countries (New York: Phelps-Stokes Fund, 1961), p. 232.

⁴ Final Report of the UNESCO Conference of the Development of Africa (Addis Ababa: U. N. Economic Commission for Africa, 1961), Chapter VII.

Education in Africa became more and more formalized at the elementary, secondary, college, university and other levels, at most difficult problem emerged as to the nature and extent to which this educational system would conflict with Zeitgeist of the people. Because the African attached such great importance to the continuity of the family and the community, he also attached great importance to the instilling into his children of the things for which family and community historically stood.

The child born in old Africa was taught about the world of things or his environment (plains, rivers, mountains, pastures, arable lands, forest, grasses, shrubs, fauna, heavens and weather). They set the stage for his life, and around them was built an approved body of knowledge, a rich vocabulary, and his frame-of-reference. He was taught about the nature of a given species of fruit or snake, and also to respect the emotional attitudes toward the physical world, and to share the sentiments and beliefs associated with them--he had to learn how to live with others, to regulate his social life, to observe times and reasons and taboos; to maintain order and become proficient in the arts of music and the dance.¹

In the field of defense, protection or guard against all eventualities and other aspects, the child was taught how to make weapons, tools, hats, and household effects. He had to learn too about his ancestors, their earthly agents, and the methods of evination. And he had to serve as the guardian of tribal customs and institutions and to discriminate between amenable spirits and those that were malign (to

¹Ibid., Chapter 7.

win the former and to appease the latter). He had to know too how to cast a spell, make a charm, dispense, healing and death-dealing portions.¹

The development in Ethiopia is unlike any other country in Africa. It, sometimes called Abyssinia, is a mountain fastness, a fortress, cut off to a large extent from the adjacent world by the mere fact of its altitude, an impregnable feudal kingdom lost in space.

One of the chief issues in Ethiopia is a struggle between this frail, tenacious little man and his country. This sound is of progress, modernization, at least to the extent that difficult circumstances make this possible. Haile Selassie, "King of Kings", has committed himself to a carefully calculated effort to conquer the backwardness of his domain, and bring it into the embrace of civilization overnight.²

Gunther also points out three interesting phenomena which make Ethiopia unique.

1. Ethiopia is not only an independent state, but has by far the longest record of independence of any country in Africa except Egypt, and it differs strikingly from Egypt in that it has never been under foreign domination, except during the Italian occupation from 1936 to 1941.

2. It is Christian--indigenously Christian from the most ancient times, not christianized by modern missionaries.

3. It is not a "black" or Negro nation, as most people think. Some of its people are black as vulcan, and some have Negro blood, but Ethiopians most distinctly do not think of themselves as Negro or Negroid. In Ethiopia, the equation characteristic of colonial Africa is reversed--Europeans work for Africans, not vice versa.³

¹Ibid, Chapter 7.

²John Gunther, Inside Africa (New York: Harper and Brothers, 1955), p. 247.

³Ibid., pp. 251-52.

The first public school was opened in 1908 under Ethiopia's illustrious Emperor, Menelik II. The church schools were the sole medium through which the culture of the nation was propagated and the teachings of the church preserved. The Church Education was divided into two levels: the ordinary and the advanced.

The ordinary level consists of the teaching of reading and writing. This is achieved through a series of practice material designed to help the pupil learn the letters and identify the two hundred and ten symbols that constitute the Ethiopia alphabet.

The ordinary level also consists of six stages and they are as follows:

1. The child first learns to repeat in an orderly manner each of the thirty letters of the alphabet and their seven variations.
2. The child is required to identify the symbols from a table wherein the letters are deliberately put in a unorderly fashion.
3. The child is given a text from the first Epistle of St. John so he may practice reading.
4. The child is given a passage from the acts of the Apostle and in the fourth stage and from the Gospels in the Fifth
5. stage.
6. The child is reading the Psalms.¹

The advanced level accepts a selected few who have an intense desire to serve the church proceed. For the average layman, the end of the ordinary level is for all practical purposes the end of his formal education. And since it is only men who can join the priesthood or otherwise serve the church directly, the enrollment in

¹Mulugeta Wodajo, "Ethiopia: Some Pressing Problems and the Role of Education in their Resolution," Comparative Education Review, II, No. 3 (February, 1959), 24.

the advanced level (unlike in the ordinary level) is exclusively male.

Today Ethiopia is faced with many problems in education. It would be unfair to put the blame on them for whatever difficulties the nation may now be facing. If one was to examine the situation closely, one has no alternative but to be amazed by the truly magnificent results the schools have achieved in such a short period of time.

It has been pointed out that the most important thing to remember about modern public education in Ethiopia is that the system is still in its infancy. Of course, it is true that modern public education started in the reign of Emperor Menelik II and has been continued by the present Emperor, Haile Selassie. For practical purposes the true public educational system in Ethiopia did not start until after the liberation of the country from Italian occupation in 1941. This makes the public educational system only twenty-five years old. The government, after the liberation in 1941, had very little money, no qualified teachers and no indigeneous teaching materials, started anew the difficult task of building a modern public school system.¹

The accomplishments during the last two decades are indeed impressive. The school enrollment has been constantly increasing, from about 30,000 in 1946 to about 100,000 in 1955 and to almost 170,000 in the 1958-59 school year. The educational budget also has been undergoing a constant increase -- from about \$879,400 in 1934-44 to about \$15,000,000 in 1955 and slightly over \$27,000,000 in the 1958-59 school year.

¹Ibid., pp. 2-3.

Ethiopia has made many accomplishments, but is faced with many more problems. The most pressing problems are those related to the shortage of funds, teachers and equipment. Also, the preparation of textbooks in Amharic, the official language, the adaptation of the curriculum to the social and cultural backgrounds of Ethiopian children, the overall improvement of instruction, the increased use of modern audio-visual aids, etc.¹

Summary of related literature.--The related literature pertinent to this research is here summarized in the generalized statements to follow:

1. During the past three and four decades Ethiopia has made continuing and determined effort to provide universal and compulsory primary education.
2. Ethiopia needs and encourages foreign assistance to supplement Ethiopia's national effort to build a comprehensive and adequate educational program for the entire nation.
3. Ethiopia's continuing plan for the improvement of its socio-economic patterns includes such factors as: (a) to raise the living standards of the people, (b) to eradicate illiteracy and disease, and (c) to withstand the subtle pressures of neo-colonialism and economic imperialism.
4. Africa and all of Ethiopia in recent years have and are demanding economic and social progress, and they will get it come what may.
5. Some future needs of education in Ethiopia as observed in related literature to this study were:
 - a. More and better prepared local teachers.
 - b. More schools are needed, and equipment.
 - c. Courses of study improved and revised to meet the needs of the people.

¹"Ethiopia: A Medium for Social Change," Phi Delta Kappan (January, 1960), 41: 158-161.

- d. More emphasis on teacher training.
6. Quaison-Sackey has a very unique way of describing Africa. He does it as follows:

In the pages of the past
 In the faithless days of long ago,
 When vision was short and knowledge scant,
 Men called me "Dark Africa"

Dark Africa?
 I, who raised the regal pyramids
 And held the fortunes
 Of conqu'ring Caesars
 In my tempting grasp

Dark Africa?
 Who nursed the doubtful child
 Of civilization
 On the wand'ring banks
 Of life-giving Nile
 And gave to the teeming nations
 Of the West
 A Grecian Gift!

The dazzling glare of iron and steel
 Sometimes obscures non-metal worth;
 So when I disdained my pristine
 Bows and arrows
 And cared not much for iron and steel,
 They called me "Dark" in all the world.

But dearer far than cold steel and iron
 Is the tranquil art
 Of thinking together
 And living together.

Dark Africa?
 Underneath the clotted roots
 Of my kingly whistling palms
 I keep a treasure that none can measure.

Dark Africa?
 My dawn is here:
 Behold, I see
 A rich-warm glow in the East,¹
 Any my day will soon be here.

- Michael Dei-Anang
 (Africa Speaks)

¹Alex Quaison-Sackey, Africa Unbound (New York: Frederick A. Praeger, 1963), pp. 7-8.

CHAPTER II

PRESENTATION AND INTERPRETATION OF DATA

Organization and treatment of data.--The primary objective of this research was to present, analyze, and interpret all the data directly concerned with the general purpose of the study--to trace the origin and development of Ethiopia's Secondary Education System since 1908.

Secondly, all data were classified, analyzed and interpreted under the following topics: (1) origin and early development of Ethiopia's Secondary Educational System, (2) religious and language patterns, (3) social, political and economic forces, (4) school organization, (5) enrollments, (6) characteristics of school plants, (7) transportation, and (8) the evolution of Ethiopia's Educational System.

Thirdly, tables covering all statistics relative to the data were presented along with analyses under appropriate captions corresponding with the tables.

Introductory statement.--With the exception of some scattered information gathered by eye-witnesses of an earlier age, the exploration and study of Ethiopia began as the Middle Ages merged in the modern era. From the fifteenth and sixteenth centuries to the present day, navigators and missionaries, royal ambassadors, peace corps volunteers, and traders have made their way to Ethiopia. Many of them have lived to tell the tale of their adventures, and few

have been able to resist the beauty and strangeness of country and people which have frequently inspired their pen with a surfeit of colour and a love of the picturesque.¹

Geography and climate - Between the valley of the Upper Nile and the plains of Somalia, rising in great forested terraces to lofty mountain peaks, lies Ethiopia. It is protected on three sides by waterless deserts, and on the fourth by high mountains and lush jungles. Ethiopia has remained aloof and independent, somewhat resembling an African Switzerland.²

With an area of 395,000 square miles, Ethiopia is a little smaller than the combined areas of France and Spain, or four times the size of Great Britain. The Empire, located in the eastern part of the African continent, would comfortably blanket the states of Texas, Oklahoma and Kansas. The southern most tip is 250 miles north of the equator, and the distance from the northern to the southern boundary is about 600 miles.³

Ethiopia is bounded on the north by the Red Sea and the small enclave of French Somaliland. On the west, it is bordered by the Sudan, on the south by Kenya, and on the east by the new republic of Somalia.

Although the central area, around the capital, is a flat, volcanic plain, much of the rest of the country is a mass of steep

¹Edward Ullendorff, The Ethiopians (New York: Oxford University Press, 1960), p. 1.

²Ernest Luther, Ethiopia Today (London: Oxford University Press, 1960), p. 1-2.

³Ibid., p. 2.

mountains and deep gorges. The extensive mountainous western half is bounded by a great fault scarp overlooking a rift valley. This rift valley forms a wide trench south of the capital, occupied by a succession of lakes. To the east of the rift valley trench in the south of the country, there are other lofty mountains; from there the country passes into a plateau, eventually fading into the Somalian desert plains. The mountainous character is the result of a number of extinct volcanoes, and huge piles of volcanic rock cover much of the country. Numerous peaks reach over 10,000 feet, and many of them over 13,000. The mountainous heart of Ethiopia is a land of abundant rainfall, and of swiftly running mountain streams carving their way through deep and tortuous gorges to empty into a Nile River tributary. The western rift valley edge is the main water parting of the country. Eastward, the water drains toward the Somali deserts.

The Awash, the chief river, rises in Shoa and empties into Lake Aussa. On this river, about fifty miles from Addis Ababa, the Ethiopians are developing a dam site. The Coka Dam Scheme will have an installed capacity of 61,500 horsepower, and an annual electricity potential of over 100 million kilowatt hours.¹

The Blue Nile rises in Ethiopia, and has given the country at various times a diplomatic weapon over Egypt. In 1093 when the Nile failed to rise, the Caliph of Egypt sent his Patriarch, loaded with gifts, to the Ethiopian Emperor, and the river went up twenty feet in a single day. Three hundred years later an Egyptian persecution was stayed by the Emperor's warning the Caliph that he could turn

¹Luther, op. cit., p. 4.

Egypt into a desert if Christian blood was shed.¹

The climate of Ethiopia is, in the western highlands, one of the most pleasant in all of Africa. There are three climatic periods: the cold season, from October to February; the hot, dry season, from March to June; and the rainy season, from July to September. Around the great mountain wall which encloses Ethiopia proper are wastes of rock and sand, where existence is possible only when wells are known, whose waters enable the desert nomads to keep alive their camels, donkey, mules, and herds of goats, sheep and cattle. Here, wild and domestic animals alike live precariously on the scrub vegetation.

The pleasant climate and extremely fertile soil of Ethiopia provide easy sustenance for the people. Agriculture is practiced on a large scale. Sugar cane is grown in the hotter regions. Coffee is indigenous in the Kaffé country, and is believed to have received its name here. This crop is the major export of Ethiopia and accounts for over half of the country's export revenue. In the middle regions, maize, wheat, barley, wild oranges and tobacco are cultivated. In the elevated regions above 6,000 feet, corn is grown and pasture land supports mules, donkeys, goats, oxen and sheep. Horses and camels are important in all regions. The raising of livestock is a major industry, and there are three times as many livestock as people in the country.²

The large forested tracts of Ethiopia include the date-palm,

¹Luther, op. cit., p. 4.

²Ibid, pp. 5-6.

mimosa, giant sycamore, gum, pine, fig, orange, pomegrante, peach, apricot, and banana trees. Castor, ginger, saffron, cardamom, tamarind, sage, mustard, and caraway are among the spices grown. Cotton and indigo are other important crops; bee cultivation is important because of the dependence on a supply of honey in mead¹ production.

Historical background - A study of Ethiopia must begin with the Emperor, the Negusa Nagast or King of King, Conquering Lion of the Tribe of Juda and Elect of God. The name of Ethiopia comes from the Greeks: to the Ancient Egyptians this vast territory was the Land of Cust; to the Romans it was known as Nubia. It is one of the oldest independent Kingdoms in Africa, the only surviving Christian nation outside the western world, the country with the briefest colonial experience (outside of those who had none at all), the only non-Arab, non-Muslim state in northern Africa-- all these unique characteristics apply to Ethiopia and do much to determine its paradoxical position. Ethiopia is consciously trying to achieve development under the leadership of a traditional monarchy.

The beginning of modern Ethiopian history goes back to the reign of Menelik II (1889-1913), who pulled his country out of its internecine rivalries and united it by force into roughly its present shape. In 1896 Menelik defeated the Italians at Adowa and annulled the Treaty of Ucciali (signed by him in 1889 to guarantee the integrity of Ethiopia). Three years after the death of Menelik, his nephew, Tafari Makennen, overthrew the successor regime and assumed

¹Luther, op. cit., p. 8.

the position of regent for Menelik's daughter, Zauditu. When Zauditu died in 1930, the regent ascended the throne and was crowned Haile Selassie I. One of his first actions, only a year later, was to grant Ethiopia a first Constitution, setting up a constitutional monarchy with appointive advisory organs. The development of modern Ethiopia has been the history of his reign. The Constitution of 1931 served as a symbol of Ethiopia's entry into full modernization. The Constitution provides for a transition to a constitutional monarchy, with a bicameral parliament and a judiciary system. The Constitution of 1955 incorporates a liberal bill of rights and grants the franchise to all over twenty-one. The senate -- the upper house -- is composed of 105 members, appointed to six-year terms by the Emperor. The 210 members of the Chamber of Deputies are elected to four-year terms. The empire is divided into twelve administrative provinces (Tigre, Wallo, Shoa; Begemeder, Gojjam, Wallegra and Ilubabor; Kaffa, Gamu-Gofa, Arussi, and Sidame Borana; Harar) and the federated region of Eritrea.¹

Eritrea was a colony under the Italians between 1882-1935, then Ethiopia gained control. The Fascist reopened its attack against Ethiopian the same year and within a year conquered it. In 1936, Emperor Haile Selassie I, in one of the most dramatic addresses of this century, appealed to the League of Nations of which Ethiopia had been a member since 1923. He needed help to save Ethiopia (and the League itself) from extinction. However, the

¹Ullendorff, op. cit., pp. 190-98.

situation deteriorated rapidly, with Ethiopia being invaded and overrun by Italian armies in 1937. Ethiopia was occupied by Italy from that year until its defeat by combined Ethiopian, Sudanese, and British forces, under the command of His Imperial Majesty, 1941. The colonial period lasted only five years. After it was liberated the Emperor returned from exile in Britain, enriched by his period of contact with the modern world.

Although the colonial period was a short one, it had its impact upon the socio-economic patterns of the country. The nature of the Fascist rule accentuated the material advances associated with colonialism, but it also produced its ill effects in the field of human relations. Roads, communications, urbanization, minor industrialization, mining, and agriculture production were prime sectors of Italian attention. Also at the same time, intellectual and governmental leaders were killed, schooling stopped, health uncared for, and political evolution ignored. On the other hand, wage labor was introduced, and the population came in contact with new political, social, and economic ways. European contact of a more helpful sort was continued between 1941 and 1944 through Ethiopia's cooperation with the British Military Administration and British advisers. Eritrea was under the British Administration until 1952.¹

Today, Ethiopia is not yet a homogeneous nation. The core of the country consists of the highland plateau; this is surrounded by lowlands with ethnically different border populations. Roughly

¹William Zartman, Government and Politics in Northern Africa (New York: Frederick A. Praeger, 1963), pp. 144-48.

speaking, the northern half of the country comprises what used to be called "Abyssinia"; the greatest part of its population, largely Coptic Christian in religion, consists of several million Amhara, perhaps half a million Tigre people, some intrusive Galla, and smaller groups. It is in the former Abyssinia that the Semitic culture of Ethiopia is concentrated: the Amharic language derives its alphabet largely from that of Geez, the South Arabic language brought in about 500 B.C. The southern portion of the country is inhabited by several million Galla, partly Islamized from the coast, whose Cushitic tongue has no alphabet of its own. Among the Cushitic-speaking ethnic groups in the south are the million or so each of Sidamó, Somali, Wollamo, and Kaffa.¹

Differentiation may be drawn between the way of life of the more stable agricultural peasantry on the fertile central plateau, largely Amhara, Tigre, and Galla, and the nomadic, semi-nomadic Muslims, and pagans are of the belt of semi-desert lowlands that almost surround the green highlands.

The Emperor is making consistent efforts toward the unity of these peoples through a program of centralization. A program of "Amharization" in Ethiopia has made an attempt to convert most of the linguistic and tribal groups to the Amhara pattern. This Amharization is linked to a program of "modernization," but has far to go before achieving its end. The portion of the population which identifies itself as Amhara probably does not yet constitute a majority.²

¹Simon D. Messing, "Changing Ethiopia," The Middle East Journal, IX, No. 4 (Autum, 1955), p. 17.

²Ibid., p. 18.

Ethiopia is yet underdeveloped, but not a poor country. There is no starvation. There is a surplus of grain and cattle available for export, if processing industries are developed. A study by the United Nations in 1951 concluded that Ethiopia had the most unusual arable acreage in the Middle East. There may also be other natural resources such as oil. The agricultural extension experts, the engineer, and modern midwife are now arriving. Ethiopia is a country largely of subsistence largely of subsistence agriculture, with only the beginning of a middle class of craftsmen and merchants, not to speak of professionals. When that new phase of Ethiopian history develops, with the arrival of the industrial age, and cash economy, and emphasis on mechanical skills, the non-material and spiritual culture of this ancient land will probably be changed more deeply and more rapidly than it has up to now.

Religious patterns - Monophysite Christianity is not only the official religion of the Ethiopian Empire; it is also the most profound expression of the national existence of the Ethiopians. From the period of its conversion to Christianity around the year 330 A.D., Ethiopia had yearned for contacts with Palestine; consequently, several Ethiopian pilgrims made visits to the Holy Land. Surrounded by Moslem lands, Ethiopia nevertheless remained an independent Christian nation. When Jerusalem was wrested from the Arabs by European Crusaders in 1099 and the Roman Church gained control of the Holy City, the various Ethiopian emperors immediately started to negotiate with the Popes to regain a place in the Holy Sepulchral. However, these negotiations were not entirely fruitful, for it was

not until the second Moslem conquest of Jerusalem by Saladin in 1187 that the Ethiopians obtained "the chapel of the Invention of the Cross in the Church of the Holy Sepulchral and a station in the grotto in the Nativity in Bethlehem."¹

This period (550-1550) of Ethiopian history was further characterized by political instability and general restlessness. The Solomonic dynasty was overthrown and the so called Zague dynasty came to power. The new dynasty moved the capital South from Axum to Lalibella. This shift of capital southward weakened Ethiopia's influence along the Red Sea Coast, thus contributing further to the isolation of the country. The monarchs of the Zague dynasty, continued their religious duties by building churches includeing the famous monolithic churches at Lalibella that were hewn from the rocks. After about one hundred and thirty years in power the Zague dynasty was overthrown, chiefly through the intrigues of one of the clergymen (later canonized as Saint Teckle-Haimanot) and the Solomonic dynasty returned to power. The Solomonic dynasty moved the capital still further South to Debre Berhan.

The dominant characteristics of the period 550-1550 could be summarized thus:

1. The Emperors were almost completely subjugated by the church which yearned for contacts with Palestine.
2. The country was unstable with numerous civil wars and the shifting of dynasties.
3. The constant moving of the capital southward added to the isolation of the country.

¹Sylvia Pankhurst, Ethiopia: A Cultural History (Middlesex, England: Lalibella Printing Press, 1955), p. 286.

Europe of the corresponding period enjoyed not only a relatively greater amount of peace and tranquility (which is prerequisite for any intellectual endeavor) but also had a social and economic atmosphere conducive to the growth of higher institutions of secular learning. By and large the medieval universities flourished when:

1. They were able to satisfy the intellectual curiosity of the students.
2. They were able to institute methodical thinking and research.
3. Their system of patronage was in conformity with their pursuit for truth.
4. They were in a position to guarantee the continuity of civilization and the interpretation of the age.¹

None of these conditions were satisfied in the case of Medieval Ethiopia. In the first place, none of the monastic schools of Ethiopia such as Debre Libanos or Debre Bizen even attempted to satisfy the intellectual curiosity of their students. Their main task was to prepare the youth for the service of the Church. As for methodical thinking and research, the monastic schools of Ethiopia did not teach any secular subjects and it would obviously have been a heresy for any Christian clergyman to introduce inductive research in the field of religious faith and dogma.

The system of patronage was even more unfavorable since those church schools, unlike those of Europe, had no substantial help from the nobility and the church was their only patron.

Although the indigenous Coptic Church is now subordinate to the

¹Ullendorff, op. cit., p. 98.

Emperor, it remains today, as it has been historically, a powerful factor in society. It owns an estimated forty per cent of all land in the highlands; there are towns named Nazareth, Magdala, and Bethlehem. The Church exerts a conservative force upon political and economic development in the country.

Table 1, page 26, describes the incidence of student adherence to some of the traditional religious practices in Ethiopia. As might be expected, there is a consistent decrease in conventional religiosity as one moves from the secondary to the college level. Perhaps more significant is the extent to which the modern adolescents do remain faithful to the old religious practices, in view of their considerable alienation from the institution of the Ethiopian Church.

Despite its toleration of a few reforms instigated by Haile Selassie, such as permitting women to sit alongside men in some of the Addis Ababa churches and providing occasional sermons in the vernacular Amharic, the Ethiopian Orthodox Church has not yet begun to adjust to the demands of the modern era.¹

Language patterns in Ethiopia - Ethiopia is a country of many languages. There are three languages families in Ethiopia: Semitic, Cushiti, and an unclassified group. I will enumerate briefly the various languages, indicate the regions where they are spoken and give an approximate evaluation of the number of speakers.

The indigenous language of the country was not a Semitic one. Cushitic was the language group of the geographical domain that at

¹Donald N. Levine, Wax and Gold (Chicago and London: The University of Chicago Press, 1965), pp. 128-29.

TABLE 1

**EXTENT TO WHICH STUDENTS IN THE SECONDARY SCHOOLS
OF ETHIOPIA OBSERVE THE TRADITIONAL RELIGIOUS
PRACTICES**

Religious Practices Observed	Per Cent of Student Observance
Follow the fasts:	
All the time	38
Most of the time	26
Sometimes	27
Not at all	9
Go to church (Mosque):	
More than once a week	9
Once a week	59
Less than once a week	25
Not at all	7
Bow to church (Mosque):	
Always	28
Some/most of the time	50
Not at all	22
Pray:	
Twice or more daily	64
Once a day	22
Once or twice a week	6
Once or twice a month	5
Not at all	3 ¹

¹Levine, op. cit., p. 129.

present more or less coincides with the Empire of Ethiopia. It was only sometime in the first millenium B.C. that Semites from South Arabia came over to Ethiopia. It is not known precisely from what region they originated. All that is known is that they were speakers of one or more of the South Arabic dialects. They imported from South Arabia a Semitic language and a Semitic Ethiopia. Needless to say, a period of billilingualism resulted from the contact of the two languages families and it is this situation that brought about an influence of one language group on another.

Semitic - The Semitic languages of Ethiopia are the following: Ge'ez, Tigre, Tigrinya, Amharic, Gurage, Harari, Argobba, and Gafat. From the geographical and descriptive point-of-view these languages can be divided into North Ethiopia including Ge'ez, Tigre, and Tigrinya, and South Ethiopic including Amharic, Gurage, Harari, Argobba, and Gafat.

Ge'ez or Ancient Ethiopic has probably the most archaic features of the whole group. The name is derived from the tribe (or group) of Ge'ez (or Agazi), one of the tribes of Southern Arabia that occupied Ethiopia. Ge'ez is no longer spoken, but has remained the language of the liturgy. The oldest Ethiopic inscription, in unvocalized script, dates from the third or fourth century A.D. Between the fifth and the seventh centuries the Bible was translated. No literary documents of the period from the ninth to the thirteenth century have come to light. Even though Ge'ez ceased to be spoken sometime between the tenth and twelfth centuries, it continued to be the literary language of Ethiopia. At that period Ge'ez was replaced

by Amharic due to a shift of the political power to the South. The languages closely related to Ge'ez are Tigre and Tigrinya.

Tigre (also called Hasi) is not to be confused with the region of Tigre in northern Ethiopia where Tigrinya is used. Tigre is spoken in the eastern, western and northern lowlands of Eritrea including the Massawa region and the Dahlak islands in the east and up to the Kassala province and in the border regions of the Sudan in the west. In most of these regions other Semitic and Cushitic languages are spoken, such as Beja (or Bedawiye), Bilin of the Agau group, and Tigrinya. Tigre is spoken by some of the Beni Amer, Maria, Mensa, Beit Asgede, and other tribes. The only literary documents are some religious texts printed by the Swedish and Catholic missions. Folk literature and popular traditions have been collected by Western scholars.

The number of speakers varies between 120,000 and 250,000, according to the different estimates.

Tigrinya is spoken in certain parts of Eritrea and in the northern part of Ethiopia, in the regions of Hamasen, Akkele Guzay, Serae, Wolkait, Tembien, Tigre, and others. The name of the language (Tigrinya) derives from the region of Tigre with the Ethiopic ending --nya. There are slight regional variants in Tigrinya. Because of its contacts with Amharic, Tigrinya has shown occasional features influenced by Amharic. As in the case of Tigre, various mission societies have printed Biblical and religious texts. In addition, textbooks and other literary specimens are currently printed in Tigrinya. About 1,500,000 speak this language.

Amharic is the national language of Ethiopia. The name of Amerinya is derived from the region of Amhara with the Ethiopi ending -nya. The northern region of Amharic reaches the Tigrinya-speaking area runs along the edge of the Ethiopian tableland to the Dankali depression. As the national language it is spoken throughout Ethiopia and its vocabulary also exerts considerable influence of the vernaculars. Within the Amharic-speaking region there are various Semitic and Cushitic languages, the most important being Galla. The recent literature of Amharic includes writings of religious and historical nature, novels, dramas, poetry. There are about 3,000,000 to 5,000,000 speakers of Amharic.

Gurage. The region of Gurage, to the southwest of Addis Ababa is bordered on the north by the river Awash, on the east by Lake Zway, and on the southwest by the river Omo. The original population of present-day Gurage was a Sidamo group from the South. The country was then occupied and settled by military colonies from the North. This situation accounts for the rather numerous Sidamo elements in the Gurage vocabulary on the one side and the North Ethiopic features in the morphology and vocabulary on the other side. There is no vernacular literature in Gurage outside of a Catechism in Chaha written in Ethiopic characters. The number of Gurage speakers amounts probably to 5,000,000.

Harari (called Adare by the inhabitants) is spoken only within the walled city of Harar in eastern Ethiopia. The languages spoken around Harar are Galla and Somali and their influence is quite noticeable in the Harari vocabulary. Another foreign element in the Harari vocabulary are the Arabic loan words, stemming from the fact that the

Hararis are Moslems. The vernacular literature of Adare, in prose and poetry, deals mainly with Moslem religious subjects, but very few specimens of it are published. The writings are in the Arabic alphabet. The Harari speakers amount to about 35,000.

Argobba is spoken on the region of Ankober to the north of Addis Ababa, in the villages of Aliyu Amba, Ch'ano and others. The language is disappearing in favor of Amharic. The older people still speak the language; the young generation uses Amharic. Argobba is closely related to Amharic. Out of a vocabulary of about 1,300 roots only eighty are confined to Argobba. There is no written literature in Argobba. The Argobba are Moslems; the number of Argobba-speakers amounts to several hundred.

There was another Argobba spoken to the south of Harar, but the language seems to have disappeared completely in favour of Galla.

Gafat was a language spoken in the southern part of Godjam, in the region of the Blue Nile. The only written document of this language is the translation of The Song of Songs made from Amharic into Gafat toward the end of the eighteenth century. At present the language is no longer spoken and the Gafat people speak Amharic.¹

Today the official language of the country is Amharic, with English as the first foreign language taught in the schools. There are numerous other languages, of which Tigrinya and Gallinya are the most important. French, Italian and Arabic may be heard in the

¹Wolf Leslau, "The Languages of Ethiopia and Their Geographical Distribution," The Middle East Journal, X, No. 3 (Summer, 1956), 257-268.

cities. The ancient tongue of the Ethiopians, Ge'ez, is still used by the Church.

Social, political, and economic forces - The major social, political and economic problems of Ethiopia are by and large the same as those of the rest of Africa, indeed of the rest of the underdeveloped countries. It is felt that all the underdeveloped countries have numerous problems in common and that they should have to cooperate with each other. Ethiopia seems to follow the trend of the time and aligns herself with the so-called neutralist or uncommitted world which is also largely underdeveloped. A gradual but discernible change has already occurred in this direction, especially after the Suez invasion of 1956. Before 1956, Ethiopia's foreign policy was Western-oriented as she voted almost consistently with the Western nations and even sent contingents to Korea. Since 1956, however, a marked change in foreign policy seems to have occurred. In the last session of the United Nations General Assembly, for instance, Ethiopia voted with the neutralist bloc on almost all major issues including the representation of the People's Republic of China in the United Nations. Whether such a change will remain as a permanent feature of the country's foreign policy is difficult to say at the moment. In foreign policy, therefore, Ethiopia's main problems would be whether (a) one would be in a position to withstand external pressure and strengthen her alignment with the neutralist bloc, and (b) she would be able to become an ardent champion of African nationalism and Pan-Africanism (the latter at least as an ideology) after so many years of forced isolation from

the continent.¹

As far as domestic policy and internal social conditions are concerned, Ethiopia has enjoyed many decades of stability which is quite an achievement and an asset, especially in the context of present-day Africa. Over the centuries Ethiopia has evolved various institutions which have helped in bringing about social cohesion and stability. Unfortunately, however, the country did not have the necessary trained personnel to exploit to the maximum the advantages of a stable society. Nonetheless, the introduction of a centralized government and various similar social reforms have helped to minimize tribal and regional differences to such an extent that today Ethiopia seems to be nearer to a unified national-state than many of her sister countries in Africa.

The fact that there seems to be a schism between the traditionalists and the modernistic is hardly peculiar to Ethiopia as such a schism is found almost all over Africa. However, in Ethiopia this particular problem is further complicated by two factors: (a) the extremely conservative Ethiopian Orthodox Church which is still a power to reckon with, although much less than before; and (b) the fact that three-quarters of the educated elite of the past generation--the contemporaries of the leaders of present-day Africa--were massacred by the Italians thereby leaving the post-War educated young men as the main group upon whom the Emperor can rely for the progress of the country.

¹Mulugeta Wodajo, "Ethiopia: Some Pressing Problems and the Role of Education in their Resolution," The Journal of Negro Education, XXX, No. 3 (Summer, 1961), 235.

To ensure Ethiopia's foothold in the modern world and to give the new constitution-meaning, the Ethiopian Government is lending increasing support to programs of economic and educational advancement. Governmental involvement is an obvious prerequisite in a country where the level of living is still low, human skills are still limited, subsistence agriculture is the primary productive facet of local life, and where private incentive for industrial growth is not readily apparent. The administration has adopted a broadly-based policy of encouraging and financially supporting the improvement of communications facilities, the creation of basic social and technical services, the fostering of better agricultural production techniques, and the encouragement of foreign investment in Ethiopia. It will be many years, however, before the fruits of these efforts become apparent.

It is undoubtedly in the field of national education that Ethiopia has made its most significant gains. Beginning in 1942 when Ethiopia's modern school system was virtually non-existent and up to 1952 some 200 school buildings were constructed; student enrollment increased perceptibly; more than 2,000 teachers received specialized training; a new "organizational framework" was created; and a special method of financing education in the provinces was introduced. Almost all of these advances have been made under the guidance of the Emperor, who retains the portfolio of the Minister of education. However, these innovations have been conducted at a measured pace. As was pointed out by the U. S. Operations Mission to Ethiopia in 1953:

In setting underway the forces for the creation of a modern system of education there must be recognition that to move too fast would be to endanger the tradition, customs and national character of the nation. A completely centralized education institution guided by the ideals of efficiency cannot be imposed. At the same time, in its race to achieve national recognition and to compete with other nations of the world on modern terms, the nation cannot await the development of a system through the evolutionary processes which have been common to most countries.¹

Of course, Ethiopia still stands far distant from its goal in the educational field. Presently, there are 75,000 children enrolled in nationally endowed institutions where Amharic is employed as the lingua franca. Only 4 per cent of Ethiopia's school age children (7-11 years of age) attend these schools. It is thought that slightly more than 3,000,000 children attend Qur'anic and Coptic Christian centers where greater emphasis is placed upon rote memorization, unquestioning application of traditional values, and retention of local ethnocentricities. Furthermore, almost all of Ethiopia's 440 government schools serve only the first three grades. Ethiopian teachers in these institutions still require additional training and supervision. Moreover, at existing levels of teacher training the country's proliferating school age population threatens to overwhelm the present limited cadre of educators. Over the short run, Ethiopia will have to rely heavily upon the aid of European and American instructors and school administrators. In the long run, the Empire will be served well by its own people who, in the main, already evince an intense desire for education and its derivative benefits.

¹William H. Lewis, "Documents--Ethiopia's Revised Constitution," The Middle East Journal, X, No. 2 (Spring, 1956), 262.

A natural accompaniment of educational advancement in Ethiopia, is the economic maturation of the Empire. While the pace of Ethiopian economic development has been slow, it has been well-measured and in harmony with the growing needs of the country. Numerous factors, however, serve to impede rapid progress including: (1) the inaccessibility of potentially productive areas of the country; (2) the backward nature of the Empire's agricultural economy with the exception of coffee production, is of the subsistence variety; (3) the weakness of incentives for economic change as well as the absence of widely based skills, capital, and aggressive and adventuresome traditions of investment; and (4) the need for more coherent administrative planning in fields such as industrial and agricultural development.¹

As far as the economic problems of the country are concerned, they, too, are much the same as elsewhere in Africa and the rest of the economically underdeveloped world. Like Ghana, Ethiopia suffers from a one-crop economy (coffee) which makes the nation too dependent on price fluctuations in the world market. Very little has yet been done to diversify agriculture, although a lot of thinking and some planning have taken place. Since Ethiopia's economy is a subsistence economy, the nation has not so far been faced with any major economic troubles. But with the growth of urban centers, a few secondary industries together with the initial efforts to build the infra-structure of the economy, the grand old-days of no

¹William H. Lewis, "The Ethiopian Empire: Progress and Problems," The Middle East Journal, X, No. 3 (Summer, 1956), 263.

economic troubles may be gone for good and there seem to be certain indications that some fiscal troubles are in the making. This, of course, is not an inevitability especially if the government takes further drastic measures to cope with the problem.

The people - The history of the Ethiopian people had its beginning like those of all ancient civilizations, in traditions and in monuments. Both survive today in sufficient quantity and vividness to place the country and its culture within a unique context and to enable the Ethiopian to have an individuating sense of himself and his origins. Tradition traces the ruling house to Solomon and the Queen of Sheba, a tradition which gives emphasis to the Ethiopians' consciousness of themselves as an elect people and guardians of the Ark of the Covenant.

Around 2,000 B.C. the Hamitic peoples (the Beja, Bilan, and Agau of today), migrated into Ethiopia; a thousand years later the Semitic peoples came, in a migration that continued for some six centuries. (The descendants of these people are the Amhara, Tigre, Gurage, and Harari of today). The history of the diverse peoples who inhabit this rugged country is long and obscure. Most authorities seem to agree that the Ethiopian people had their origin as the result of an influx of Semitic tribes from southern Arabia to the Abyssinian highlands sometime in the first millennium B.C. The migrants conquered, assimilated, and absorbed by inter-marriage the basically Hamitic peoples they found there, who in turn, is is thought, had much earlier displaced a predominantly Negro culture. The Semitic-Hamitic descendants of the early invaders eventually

spread southward, but the degree of assimilation they were able to achieve with the inhabitants of the regions infiltrated by these secondary migrations was never complete, and there remain to this day scattered enclaves of these by-passed groups who have largely preserved their Hamitic speech and pagan religion. For the most part, however, the migrants from Arabia succeeded in imposing on the peoples they conquered their own Semitic tongues and culture; their descendants comprise the ancient nucleus of the Abyssinian people.¹

Today the people of Ethiopia, like the various parts of the country they inhabit, vary greatly. Separated by almost impassable mountain and desert lands, the different peoples have had little contact with each other. About two million of the estimated population of fifteen million are Christian Amharas, who live on the high central plateau. These people are rather short, but long-legged, with straight noses and Caucasian features. Their skin ranges from brown to mahogany, and their hair is curly. North of the Amharas live the Tigreans, who are much like them and are also Christian. Both races are of mixed Hamitic and Semitic origin.

The Amharas are almost surrounded by the Gallas, a pastoral people of Hamitic origin who compose about 50 per cent of the population. They are tall, flat-nosed and fuzzy-haired; characterized by a fierce, and industrious, but pleasant temperament. The plateau country of the south-east is the home of the Somalis, Muslims of mixed, but largely Semitic blood.

¹Luther, op. cit., pp. 9-10.

The people of Ethiopia are not, as are so many other of the peoples of Africa, at the mercy of a harsh and demanding climate; the fertility of their soil provides an easy sustenance. They are largely feudal in their social and political relationships. Although Ethiopia is generally considered a Christian (Coptic) country, about one-fifth of the population is pagan, and two-fifths Muslim. The ruling peoples are the Christian Amharas, but the rights of non-Christians are respected in the law and a separate Muslim court system.¹

Table 2, page 39, shows the geographical areas and their elevations, the towns and provinces, population with reference to the languages spoken by the tribes or peoples.

The Educational patterns of Ethiopia - The first modern Europeans to penetrate Ethiopia, the Portuguese, found, when they arrived in the fifteenth century, a land of schools, seminaries and libraries and a class of people who could read and write as in any country in the Europe they left behind them. The angular, functional profiles of modernistic school buildings, which are becoming familiar patterns on the Ethiopian landscape, might convey to the unformed observer the impression that formal education arrived only very recently on the Ethiopian scene. To the contrary, today's educational system in Ethiopia is the heir of centuries of instruction. Under the Ethiopian Church, the country, which has an ancient civilization has had centuries of education in a classical,

¹Christine Sandford, Ethiopia Under Haile Selassie (London: J. M. Dent and Sons LTD., 1956), pp. 8-13.

TABLE 2

THE MAKE-UP OF MAJOR TOWNS IN ETHIOPIA**

Town	Population	Province	Elevation	Language-Origin
Central Area	1959		approx.	
Addis Ababa*	425,000(61)	Shoa	8,200 ft.	Amharic-Semitic
Ghion (Wolise)	under 8,000	Shoa	6,607	Gallinya-Cushitic Gurage-Semitic
Ambo	under 8,000	Shoa	7,021	Gallinya-Cushitic
Nazareth	under 8,000	Shoa	5,800	Gallinya-Cushitic
Debra Berhan	under 8,000	Shoa	8,000	Amharic-Semitic
North				
Asmara***	120,000	Eritrea	7,641	Tigre- and Tigrinya Semitic
Gondar*	14,000	Begemdir	6,959	Amharic-Semitic
Dessie	53,000	Wallo	8,868	Gallinya-Cushitic
Mekele* and Quiha	under 8,000	Tigre	6,600	Tigrinya-Semitic
Debra Markos	under 8,000	Gojam	8,800	Amharic-Semitic
East				
Harar*	40,000	Harar	6,000	Gallinya, Somali Harari, Amharic and Arabic
Diredawa	30,000	Harar	3,950	Gallinya, Somali Amharic and Arabic
South-West				
Jimma*	8,000	Jimma-Kaffa	5,709	Gallinya-Cushitic
Yergallem*(Balle)	Under 8,000	Sidamo	5,771	Sidamo-Cushitic
Asella*(Asala)	under 8,000	Arussi	7,800	Gallinya-Cushitic
Lekempt* (Nakampt)	Under 8,000	Walaga	6,600	Gallinya-Cushitic

*Capital.

**Of 70 more languages spoken in Ethiopia only about eight are spoken by large numbers over large areas. About 50 per cent of the people speak Amharic; probably a larger per cent speak Gallinya. As a first language, about 34 per cent speak Amharic or Tigrinya; 40 per cent speak Gallinya; 6 per cent speak Somali; 2.5 per cent Gurage; and 17.5 per cent speak other tongues.

***Capital of Eritrea.

ecclesiastical language, Ge'ez which has held much the position in Ethiopia as Latin in Europe, and also in a vernacular, Amharic. Ge'ez has been the language of the priesthood; and Amharic, written and spoken, has been the language of the layman. In the nearly seven thousand church schools for the laity in Ethiopia today, the curriculum is being broadened to go beyond the traditional basic reading and writing curriculum.¹

Secondary education in Ethiopia since 1908 - The first modern period of Ethiopian primary and secondary education began under Emperor Menelik II, who ruled a unified Ethiopia from 1889 to his death in 1914. In 1908 Emperor Menelik II founded the first of Ethiopia's modern schools, The Menelik II School, in Addis Ababa. With this school began the introduction of the Western curriculum, with French and English as the languages of instruction. In this school the Emperor Haile Selassie I and many of his present ministers once studied. This school includes kindergartens, primary, and secondary departments. Boarding students from all of the provinces of Ethiopia and a few from Arabia, Egypt, and India are currently in attendance.

The first modern school established by the Emperor Haile Selassie I is the Tafari Makonnen School, founded in 1922, when the present Emperor was His Highness Prince Regent Tafari Makonnen. The School, which offers both elementary and secondary instruction, was formally opened in 1924, after the Regent's return from a tour of

¹David Abner Talbot, Contemporary Ethiopia (New York: Philosophical Library, 1952), pp. 161-72.

Europe. Ethiopia thus possessed two great educational institutions which were the focus for the best talent from all parts of the realm. In the early years of the Tafari Makonnen School the pupils were divided into classes receiving instruction in French and separate classes receiving all their instruction in English. The steady development of Tafari Makonnen School was interrupted by the war with Mussolini's Italy. Its buildings and facilities were taken over by a company of Italian Alpine troops from 1936 to 1941, during the Italian occupation of the country. Some of the ablest of the alumni were then sent abroad for higher education, and it was unhappily this trained intelligentsia that suffered the most grievous decimation in the 1937 massacres. When the Schools were restored to the Imperial Ethiopian Government in 1941--much of the equipment had been destroyed by the Alpine troops. The enrollment soon climbed to 700, with thirty instructors. Because enemy occupation of the country had disrupted the normal flow of pupils, large numbers of students in the early postwar years--in the Tafari Makonnen School as elsewhere--were far above the normal age for the grades they were attending. By 1949-1950, the twenty-fifth anniversary of the School's operation, the enrollment was 210 secondary pupils and 900 elementary pupils.¹

Among the other schools established through the Emperor's personal endowment or as a result of his policy and intense personal interest are The General Wingate Secondary School, The Haile Selassie I Secondary School, and the Boarding School for Blind

¹Ullendorff, op. cit., pp. 199-200.

children. The General Wingate Secondary School, named in honor of the late Major-General Orde Charles Wingate, who was in field command of the combined Ethiopian, Sudanese, and British forces which began the liberation of Ethiopia in 1941, an important source of students for the University College. The teachers are drawn from many nationalities, and the language of instruction is English. Standards are said to be good, and many pupils take the London University General Certificate of Education Examination. Apart from the main type of secondary school, there also exist commercial, technical, agricultural and teacher-training establishments, as well as the Empress Menen school for Girls. Education is free, and so is boarding accommodation for pupils from distant regions of the country. The total number of secondary school was twenty-four in 1957.¹

Two schools which were of special interest to the later Empress are the Empress Menen Girl's High School, which the Empress Menen founded soon after coming to the throne, and the Empress Menen Handicraft School, a three carpet² department which teaches the art of making rugs and carpets from Ethiopian materials and with the traditional Ethiopian designs. Also it has a silverwork department, a dressmaking department, and a woodwork department. Part of the curriculum is devoted to general education, with three hours a week set aside for the study of Amharic and four for English

¹ Richard Greenfield, Ethiopia (New York: Frederick A. Praeger, Publishers, 1965), pp. 316-17.

² A three-carpet department is a vocational section of the school where part of the curriculum is devoted to general education.

In addition to the free Government schools there are, in Addis Ababa, a number of private schools. Among these are the Lycee Franco-Ethiopienne, subsidized by the French Government. The instruction in this school is entirely French. Most of the children in this secondary school are Ethiopian. The Sandford School is a private school which accepts all English and Ethiopian applicants and receives children of other nationalities under a quota system. The American Institute, an evening school, offers, on the level of adult education, commercial subjects, mathematics, and courses in English and French. Among the mission-supported secondary schools is the Ethiopian Evangelical College at Debre Zeit, a coeducational boarding school sponsored by combined American, German, Norwegian, and Swedish Lutheran Church Missions.

Beyond the secondary level are such new professional schools as the Air Force Cadet Training Center (at Bishoftu, an hour's drive from Addis Ababa), the Ethiopian College of Engineering, the Harar Teacher Training School, and the American-sponsored Imperial Ethiopian College of Agriculture and Mechanical Arts.

Secondary education in Eritrea - Eritrea's educational system, set on its course during the British caretaker administration by an exceptionally able and enthusiastic Director of Education, has taken great strides forward during the past few years. The new Haile Selassie Secondary School at Asmara is a fine institution, both in terms of bricks and mortar as well as in educational facilities. The same is true of the large Comboni School under the direction of the gifted and scholarly Father Gasparini. Of course, this is only a small sector of the entire educational system of Ethiopia. Traditionally,

the nucleus of Ethiopian education is formed by the ancient institution of church schools. The priests would gather groups of small boys outside the many thousands of village churches and drill them in the rudiments of the Ethiopic syllabary. From there they would pass on to the Psalm and to the Gospels in Ge'ez, and though teachers and pupils will have little more than the vaguest idea of what they are reading, the discipline is wholesome and the reading and writing might stand the boys in good stead later on. Since early times, the Mission societies, and here it is, perhaps, the Swedish Evangelical Mission that deserves to be singled out for praise, for many of Ethiopia's outstanding men received their early training in their schools.¹

Teachers - A slight digression is necessary at this point to present some facts about the teaching population of Ethiopia. During the school year 1956-57 there were 3,003 teachers in Ethiopia conducting classes from Grades 1 through 12. Of these, 406 or 14 per cent were foreigners, and 218 or 54 per cent were Indians. These foreign teachers function primarily as secondary school teachers as head-masters. Ethiopian teachers--the possessors and conveyors of the local culture including non-scientific beliefs, represent 86 per cent of the total teaching population. Roughly 30 per cent of the Ethiopian school teachers have had no more than four years of academic training. Thirty per cent of the remaining Ethiopian teachers have had anywhere from five years to eight years of academic background plus from one to four additional

¹Greenfield, op. cit., pp. 334-36.

years in a teacher-training program. Ethiopian teachers with five or more years of formal education are capable of using the English language as the medium of instruction.¹

The Ministry of Education - Ethiopia's growing economy demands a constant supply of personnel entering the professions and joining the ranks of those engaged in skilled and semi-skilled occupations. To meet the realities of a rapidly developing economy, with its increasing demands for specialization and modern services, the Imperial Government, through the Ministry of Education, has embarked upon a program of strengthening certain aspects of the existing secondary school system. This program has the support of the United States Operations Mission of Ethiopia, which is already providing supplies, equipment, and advisory services to assist the Ministry's planning for secondary school development.

The Emperor is engaged in a strengthening and diversifying of secondary school offerings. As English is the language of instruction in the country's secondary schools, an important part of the conversion of the curriculum is an improvement of English language training. (The use of the English language with its alphabet of twenty-six characters in contrast to the Amharic alphabet, which has more than 200 characters-- means an immediate access to the depository of modern science and technology, and is consequently indispensable as a tool of advanced training). The IEG National Planning Board,¹ the agency responsible for the conversion, also intends an expansion in the teaching of commercial, industrial, and agricultural skills. The strengthening of existing

¹Edith Lord, "The Impact of Education on Non-Scientific Beliefs in Ethiopia," The Journal of Social Psychology (1958), 193.

instruction and the improvement of existing library and laboratory facilities in the fields of science and social studies are also being studied. The introduction of health, physical fitness, and vocational guidance programs is also contemplated.¹

Of greatest concern to the Emperor has been the education of the next generation. He personally holds the post of Minister of Education, his only such post. A free, but not obligatory, school system has been gradually developed consisting of elementary schools in the provincial capitals and Addis Ababa and high schools in the latter, where the son of the ex-slave can sit next to the son of the noble. High-school promotion is on the basis of merit. Subsistence as well as tuition is paid by the government, and for some of the best students provision is made for graduate study abroad. Elementary schools in the provincial capitals are staffed largely with Indian teachers, while secondary schools in Addis Ababa have European and American teachers. In 1951 there were 200 Ethiopian students abroad, and the number was rising. According to figures of the Ethiopian Ministry of Education, there were, in 1952, 60,000 children in government elementary schools in all Ethiopia, 11 per cent of them girls. Students of all ages are pleading to be admitted, but the facilities cannot yet keep pace, especially in the elementary schools.²

The backbone of the educational system is naturally the network of government primary schools throughout the country. There are some

¹Talbot, op. cit., pp. 162-71.

²Messing, op. cit., p. 419.

600 such elementary schools in which the language of instruction is Amharic for the first few grades; thereafter both Amharic and English are used. Agriculture and handicrafts play an important part in the curriculum of those schools.

Elementary education is financed from the proceeds of a national land educational tax that is collected by provincial boards of education which, under the authority of the Ministry of Education, prepare local school budgets and are responsible for the control of expenditure.

Higher education - The present Emperor's long concern with education in his country and his view that the expanding and continued modernization of Ethiopia's educational system is one of the most important factors in the Empire's growth and prosperity as a modern state has culminated in the establishment and development of the new Haile Selassie I University. The University College was formally opened on February 27, 1951, and was dedicated at that time. The college stands at the apex of the national education system, which confers its own degrees. The Emperor is the Chancellor, and the college is run by an able body of French Canadian Jesuits, but the teaching staff includes members of many nationalities among whom are a number of British teachers. The college possesses a splendid campus of science, arts, and administrative buildings, including a rapidly expanding library and five dormitories. The new compound in particular can bear comparison with the best academic buildings anywhere in the world. The students, with their keenness and thirst for knowledge, form the most satisfactory audience any university teacher could wish to have. Standards are being gradually raised, and the day may not be far when the

University of Addis Ababa will take its place in academic life and make its distinctive contribution. That contribution must include the study of Ethiopian languages, history, civilization, ethnology and archaeology -- fields in which Ethiopian scholars must be trained and rigorous academic standards be created.¹

At present the College comprises Faculties of Arts and Science, a School of Law, a section of Commerce, Education, and an Extension Department. The Imperial Charter guarantees academic independence, and the Board of Governors includes some junior Ministers who are graduates of Oxford. The language of instruction is English. Together with the Technical and Agricultural Colleges, the University College will eventually be constituted as the Haile Selassie University.

Enrollment - The program of modern public education in Ethiopia started in the reign of Emperor Menelik II, at the turn of the century, and is being carried on by Emperor Haile Selassie I. But for all practical purposes, an intensified program of public education started only after the liberation of the country from the Italian occupation in 1941, which makes public education in Ethiopia only twenty years old. After the liberation in 1941, the government with almost no money, no qualified teachers and no indigenous teaching material, started anew the difficult task of building a modern public school system.

In terms of school enrollment, the figures have been constantly increasing, from about 30,000 in 1946 to about 100,000 in 1955 and to almost 170,000 in the 1958-59 school year. Table 3, page 49, shows the school enrollment at all levels during the last five years. The

¹Ullendorff, op. cit., p. 201.

TABLE 3

**ENROLLMENT AT ALL LEVELS IN THE SCHOOLS OF ETHIOPIA
(AND ERITREA), 1955-1960****

Year	Elementary Schools Grades 1-8	Secondary Schools		Higher Education	Total
		Academic	Technical Vocational		
1955-56	109,368	2,097	1527	345	113,337 (19,736)
1956-57	135,749	2628	2187	466	141,030 (24,899)
1957-58	150,892	3492	3245	605	158,234 (30,121)
1958-59	158,005	4496	3648	760	166,909 (34,116)
1959-60	170,460	5273	3646	784	180,163 (39,734)*

*The figures in Table 3 apply only for government (public) schools.

**Adapted from Ministry of Education and Fine Arts, Bureau of Educational Research and Statistics.¹

figures in parenthesis refer to the total enrollment of girls. Table 4, page 50, shows the number of schools, teachers, classroom units, and students in the Ethiopian schools in 1959-60. It is important to note that Table 4 is quite misleading as regards to the figures in church schools. There have been figures from 4,389 to 520,000 that represent the enrollment of church schools. Since the priests in the

¹Mulugeta Wodajo, op. cit., p. 237.

TABLE 4

**NUMBER OF SCHOOLS, TEACHERS, CLASSROOM UNITS AND STUDENTS
IN ETHIOPIAN SCHOOLS, ACCORDING TO TYPE OF
SCHOOL****

Type of School	Number of Schools	Number of Teachers	Classroom Units	Total Number of Students
Government (Public School)	643*	4,834	4,502	108,163
Mission Schools	150*	804	773	20,497
Private Schools	778*	557	433	14,790
Church Schools	60	180	83	4,389
Community Schools	41	136	147	5,095
Total	972	6,511	5,938	224,934

*The figures include primary and secondary schools.

** Table 3 was constructed from figures published in Ministry of Education and Fine Arts, Bureau of Educational Research and Statistics, Government, Mission, Private, Community and Church Schools, 1959-1960, p. iii.¹

church schools do not keep record of their students and because a priest can gather a bunch of children and start a school of his own whenever he feels like it then it is impossible to give the exact enrollment of church schools.²

Table 5, page 51, includes all but five of the government

¹ Wodajo, op. cit., p. 238.

² Wodajo, op. cit., pp. 235-38.

TABLE 5

ENROLLMENT OF SECONDARY SCHOOLS IN ETHIOPIA

Name of School	Enrollment
Tafari Makonnen School	320
Haile Selassie I Secondary School	230
Menelik II School	245
General Wingate Secondary School	325
Madhane Alem School	160
Empress Mennen School	220
The English School	...
Madhane Alem School (Harar)	450
Haile Selassie I School (Gondar)	135
Theological Academy	100
Commercial School	335
Technical School	420
Social Work Training Program ^b	12
Teacher Training School (Harar)	278 ¹
Agriculture School (Ambo)	
Total	3,350

^a A very small private school, attended by several Europeans as well as Ethiopians. The entire Ethiopian group of the two highest classes responded.

^b A two-year program organized with the assistance of UNESCO. The students surveyed were the equivalent of secondary school seniors.

postelementary schools which were offering full four-year programs in 1959. Schools I - IX are listed as "academic secondary schools" and X - XV as "special schools." Also, the enrollment figures are for the academic year 1959-60, except for Tafari Makonnen School, where

¹ Levine, op. cit., p. 294.

a preliminary version of the questionnaire was used during 1958-59. In schools which include elementary grades as well, the figures refer only to the secondary level enrollment. The total universe of the grades surveyed in these twenty schools was 1,150.¹

At any rate, there is no doubt at all that school enrollment has been increasing constantly. However, the country has a long way to go before her stated goal of universal compulsory education is achieved. As a matter of fact, this would be impossible in the light of population growth at the present annual rate of increase. The Ministry of Education is quite aware of the various obstacles it faces before universal compulsory education is a reality. According to Mr. Haddis Alemayehou, Minister of State in the Ministry of Education, the most pressing problems of Ethiopia are those related to the shortage of funds, teachers and equipment. At the elementary level, the Minister of State declared that Ethiopia needs no less than 81,745 classrooms, and 97,115 additional teachers. The secondary schools need 18,333 classrooms and 25,680 additional teachers. At present, there are only 6,511 teachers and 5,938 classroom units.²

The results already achieved by the schools are amazing. Not only have the schools produced the bare minimum of educated young men and women indispensable for the carrying out of the basic and elementary functions of a modern state, but they have surpassed all expectations and produced graduates who seem to compare favorably with any in Africa. This is especially true of the institutions of higher education, the

¹Wodajo, op. cit., pp. 235-38.

²Ibid., pp. 238-39.

University College of Addis Ababa, the College of Engineering, The College of Agriculture. Many of the American college educators have expressed unqualified satisfaction with Ethiopian college graduates who are enrolled in American universities for graduate work or advanced training. According to the Ministry of Ethiopia, there were 813 Ethiopian students in foreign universities in March, 1960. There were 198 in the universities of the United States and Canada.¹

Board of Education Study Committee's recommendations of 1961.--

The Board of Education Study Committee submitted in August, 1961, detailed plans and suggestions for the upgrading of the entire Ethiopian school system. One of the recommendations of the Study Committee is especially interesting for its uniqueness and its relevance to the realities of the Ethiopian situation. This is the recommendation of "Community Schools for Basic Education." These schools would instruct in the first four grades. In addition to providing for the education of children normally found in the age-groups of the primary grades, these schools would be community schools in the fullest sense. Their instruction would be available, formally and regularly, to the entire community. The report of the Study Committee envisages the gradual replacement of primary schools by the new community schools, with some 280 community schools in operation at the end of a ten-year period.

A report emanating from the Department of Research and Curriculum Development of the Ministry of Education and Fine Arts proposes the following units of a revised educational system:

¹Wodajo, op. cit., p. 239.

1. Elementary Education: six years, instruction in Amharic
2. Junior Secondary Education: two years, instruction in English
3. Senior Secondary Education: three years, instruction in English
4. College Education: four years, instruction in English.

Post-war policy for Ethiopian education.--The post-war era in Ethiopian education began immediately upon the return of Emperor Haile Selassie I to his throne. Following the reclaiming and repair of school buildings, new construction was undertaken in the capital and throughout the provinces. By 1944 a unifying government policy had evolved. Among the most important determinations of the policy were those setting down universal education for both boys and girls, under a balanced program of academic and technical studies, and the expansion of facilities on the secondary and higher levels. Accompanying this program for traditional formal education is a non-academic program for adults in better hygiene and enhanced community and recreational activities. It was determined also that Amharic would be the language of instruction in the first three grades and that English would be the chief medium of instruction thereafter. (Amharic continues to be the language of instruction in the Orthodox Church schools, and Arabic in Moslem schools).

By 1961, there were 643 Government schools. Of these, 581 are elementary (including primary schools--from the first through the fourth grade-- and middle schools--from grades five through eight. Twenty-eight are academic secondary schools and twenty-nine are special (technical) secondary schools. There are five college-level institutions. The total 1959-1960 enrollment in all Government schools

was 180,163 students, an increase of nearly eight per cent over the previous year. The percentage breakdown, by schools, of this enrollment is as follows:

Primary grades:	75.12 per cent
Middle grades:	18.91 per cent
Secondary Schools (both types):	5.41 per cent
College-level schools:	.56 per cent

These percentages reveal the challenges that lie ahead for any viable development of Ethiopia's educational system.¹

Transportation - Transportation within Ethiopia is largely dependent upon pack animals. The best roads, including many miles of macadam, are located near Addis Ababa. Telegraph and telephone lines connect Asmara with Massawa, and Addis Ababa with Djibuti (French Somaliland). Ethiopian Airlines service thirty-eight centers within the country, and international flights connect Addis Ababa with Robertsfield (Liberia), Accra, Lagos, Cairo, Athens, Djibuti, Aden and Frankfurt. There are irregular cargo and passenger transport flights plying between Bahr Dar and Gorgora on Lake Tsana.

¹ Talbot, op. cit., pp. 164-68.

CHAPTER III

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introductory statement.--The fullest understanding and appreciation of the development of any school system or any social institution are to be gained most effectively through a systematic study of its origins, course of its growth, and the environmental forces that have played upon its development through the years.¹ Therefore, the writer has presented the factual information both statistical and verbal, together with pertinent interpretations, as it has been related to the development of secondary education in Ethiopia since 1908.

Evolution of the problem.--This problem stems from the writer's deep concern about the educational enterprise in "underdeveloped" countries who are attempting to improve their educational systems. The present Emperor's long concern for education is reflected in his country, and his own view of pressing needs for an expanding and continuing modernization of Ethiopia's educational system.

Also, the writer was deeply concerned about the growing demands upon the economy of the country. To meet the realities of a rapidly developing economy, the writer felt that the Ministry of Education of Ethiopia should strengthen the critical aspects of the existing secondary school system of the nation.

¹Edgar W. Knight, *Twenty Centuries of Education* (Boston: Ginn and Company, 1940), pp. 7-8.

Contribution to educational knowledge.--The writer hoped that the value of the findings of this research will point out the urgent needs; and will emphasize the importance of meeting these inadequacies in the program of education in Ethiopia and other "underdeveloped" countries. Further, it was hoped that the research will be used as a reference for those concerned about the progress of education in "underdeveloped" countries.

Statement of the problem.--The problem involved in this study was to trace the history of the development of the educational enterprise of Ethiopia; to identify the evolving governmental, religious, and language patterns which constitute the backdrop for the educational system in the country.

Purpose of the study.--The major purpose of this study was to trace the origin and development of the Ethiopian's secondary Educational System. The more specific purposes were as follows:

1. To trace the evolving governmental, religious and language patterns of Ethiopia.
2. To discover population trends and economic factors which may have influenced the development of education in Ethiopia.
3. To determine the status of the plants and facilities provided the secondary schools in Ethiopia.
4. To trace the changes and development of curricular offerings in the secondary schools of Ethiopia.
5. To ascertain the status and professional training of Ethiopia's teachers.
6. To discover what personalities have influenced the development of the educational system in Ethiopia.
7. To identify the implications for educational theory and practice as maybe desired from the interpretation of the data.

Limitations of the study.--The scope of this study was primarily concerned with the development of the secondary educational system in Ethiopia; although some thought was given to other "underdeveloped" countries.

Definition of terms.--The following terms to be used in this study were defined below:

1. Abyssinia - is a Europeanized form of "Habsha", or "Habash" which is the name of the Arab tribe from Yeman who invaded the country some centuries before the Christmas Era; and for nearly two thousand years Orientals have called the country by the name of its ancient invaders.
2. Ge'ez - is an ancient language of Ethiopia.
3. Socio-economic factors - will be referred to as the selected aspects or factors in the school and economic patterns of the people.

Locale and research design.--The significant aspects of the locale and research design of this study are characterized below.

1. Locale - This study was conducted at the School of Education, Atlanta, Georgia during the first and second semesters of 1966-67, although some of the materials were collected in Asmara, Ethiopia from 1962-64.
2. Method of research - The Historical and Descriptive-Survey methods of research, using reviews, documents from the Peace Corps, Washington, official school records, informal interviews, and community visitations, were utilized to gather the data required for this study.
3. Subjects and materials used in the study - The following subjects and materials were used in gathering the necessary data for this study:
 - a. Subjects were Ethiopians (students and citizens) directly and indirectly concerned with the development of Ethiopia's Educational System.
 - b. Materials used in this research were: informal interviews, questionnaires, letters, school reports, and documents from the Peace Corps, Washington, D. C. and Georgetown University.

4. Methods of procedure - The procedural steps used in the collection, analysis, and interpretation of the data pertinent to this research are identified and characterized below:
 - a. The related literature pertinent to the problem was reviewed, summarized, abstracted, and presented in the thesis copy.
 - b. The information pertaining to the organization of the development of education in Ethiopia was gathered from records and documents.
 - c. The collected data was compiled and presented in narrative and tabular form.
 - d. The statements of findings, conclusions, and recommendations were formulated and incorporated in the finished thesis copy.
5. Criterion of reliability - The "criterion of reliability" for appraising the data was the (a) accuracy and authenticity of the records, (b) interviews, and (c) relics of the subjects which constituted the sources of data.
6. The summary of the data will follow this pattern:
 - a. Geography and climate
 - b. Historical background
 - c. Religion
 - d. Languages
 - e. Social, political and economic factors.
 - f. The people
 - g. The Educational Patterns in Ethiopia
 - h. Secondary education in Ethiopia since 1908
 - i. Secondary education in Eritrea
 - j. Teachers
 - k. The ministry of education
 - l. Higher education
 - m. Enrollment
 - n. Board of Education Study Committee's recommendations of 1961
 - o. Post-war Policy for Ethiopian Education
 - p. Transportation

In the subsequent sections of the present chapter will be found the order listed, the summary of related literature, summary of findings, conclusions, and recommendations as derived from the analysis

of interpretations of the data.

Summary of related literature.--The related literature pertinent to this research is here summarized in the generalized statements to follow:

1. During the past three and four decades Ethiopia has made continuing and determined effort to provide universal and compulsory primary education.
2. Ethiopia needs and encourages foreign assistance to supplement Ethiopia's national effort to build a comprehensive and adequate educational program for the entire nation.
3. Ethiopia's continuing plan for the improvement of its socio-economic patterns such factors as: (a) to raise the living standards of the people, (b) to eradicate illiteracy and disease, and (c) to withstand the subtle pressures of neo-colonialism and economic imperialism.
4. Africa and all of Ethiopia in recent years have and are demanding economic and social progress, and they will get it come what may.
5. Some future needs of education in Ethiopia as observed in related literature to this study were:
 - a. More and better prepared local teachers
 - b. More schools are needed, and equipment
 - c. Courses of study improved and revised to meet the needs of the people
 - d. More emphasis on teacher training.
6. Quaison-Sackey has a very unique way of describing Africa. He does it as follows:

In the pages of the past
 In the faithless days of long ago,
 When vision was short and knowledge scant,
 Men called me "Dark Africa"

Dark Africa?
 I, who raised the regal pyramids
 And held the fortunes
 Of conqu'ring Caesars
 In my tempting grasp

Dark Africa?
 Who nursed the doubtful child
 Of civilization
 On the wand'ring banks
 Of life-giving Nile
 And gaveto the teeming nations
 Of the west
 A Grecian Gift!

The dazzling glare of iron and steel
 Sometimes obscures non-metal worth;
 So when I disdained my pristine
 Bows and arrows
 And cared not much for iron and steel,
 They called me "Dark" in all the world.

But dearer far than cold steel and iron
 Is the tranquil art
 Of thinking together
 And living together.

Dark Africa?
 Underneath the clotted roots
 Of my kingly whistling palms
 I keep a treasure that none can measure.

Dark Africa?
 My dawn is here;
 Behold, I see
 A rich-warm glow in the East,¹
 And my day will soon be here.

Findings.--A summary of the more significant findings of this research is presented under appropriate captions in the separate sections below.

Geography and climate - Between the valley of the Upper Nile and the plains of Somalia, rising in great forested terraces to lofty mountain peaks, lies Ethiopia. It is protected on three sides by waterless deserts, and on the fourth by high mountains and lush jungles, Ethiopia has remained aloof and independent, somewhat resembling an African Switzerland.²

¹Alex Quaison-Sackey, Africa Unbound (New York: Frederick A. Praeger, 1963), pp. 7-8.

²Ernest Luther, Ethiopia Today (London: Oxford Univ. Press, 1960), pp. 1-2.

With an area of 395,000 square miles, Ethiopia is a little smaller than the combined areas of France and Spain, or four times the size of Great Britain. The Empire in the eastern part of the African continent, would comfortably blanket the states of Texas, Oklahoma, and Kansas. The southern most tip is 250 miles north of the equator, and the distance from the northern to the southern boundary is about 650 miles.¹

The pleasant climate and extremely fertile soil of Ethiopia provide easy sustenance for the people. Agriculture is practiced on a large scale. Sugar cane is grown in the hotter regions. Coffee is indigeneous in the Kaffe country, and is believed to have received its name here. This crop is the major export of Ethiopia and accounts for over half of the country's export revenue.

Historical background - A study of Ethiopia must begin with the Emperor, the Negusa Nagast or King of Kings, Conquering Lion, of the Tribe of Juda and Elect of God. The name of Ethiopia comes from the Greeks; to the Ancient Egyptians this vast territory was the Land of Cust; to the Romans it was known as Nubia. It is one of the oldest independent Kingdoms in Africa, the only surviving Christian nation outside the western world, the country with the briefest colonial experience (outside of those who had none at all), the only non-Arab, non-Muslim state in northern Africa--all these unique characteristics apply to Ethiopia and do much to determine its paradoxical position. Ethiopia is consciously trying to achieve development under the leadership of a traditional monarchy.

¹ Luther, op. cit., p. 2.

The beginning of modern Ethiopian history goes back to the reign of Menelik II (1889-1913), who pulled his country out of its internecine rivalries defeated the Italians at Adowa and annulled the Treaty of Ucciali, (signed by him in 1889 to guarantee the integrity of Ethiopia). Three years after the death of Menelik, his nephew, Tafari Makonnen, overthrew the successor regime and assumed the position of regent for Menelik's daughter, Zauditu. When Zauditu died in 1930, the regent ascended the throne and was crowned Haile Selassie I. One of his first actions, only a year later, was to grant Ethiopia a first constitution, setting up a constitutional monarchy with appointive advisory organs. The development of modern Ethiopia has been the history of his reign.¹

Today, Ethiopia is not yet a homogeneous nation. The core of the country consists of the highland plateau; this is surrounded by lowlands with ethnically different border populations. The northern half of the country comprises what used to be called "Abyssinia"; the greatest part of its population, largely Coptic Christian in religion, consists of several million Amhara, perhaps half a million Tigre people, some intrusive Galla, and smaller groups. It is in the former Abyssinia that the Semitic culture of Ethiopia is concentrated: the Amharic language derives its alphabet largely from the Ge'ez, the South Arabic language brought in about 500 B.C. The southern portion of the country is inhabited by several million Galla, partly Islamized from the coast, whose Cushitic tongue has no alphabet of its own.

¹Edward Ullendorff, The Ethiopians (New York: Oxford University Press, 1960), pp. 190-98.

Ethiopia is yet underdeveloped, but not a poor country. There is no starvation. There is a surplus of grain and cattle available for export, if processing industries are developed. A study by the United Nations in 1951 concluded that Ethiopia had the most unused arable acreage in the Middle East. There may also be other natural resources such as oil. The agricultural extension experts, the engineer, and modern midwife are now arriving. Ethiopia is a country largely of subsistence agriculture, with only the beginnings of a middle class of craftsman and merchants, not to speak of professionals. When that new phase of Ethiopian history develops, with the arrival of the industrial age, and cash economy, and emphasis on mechanical skills, the non-material and spiritual culture of this ancient land will probably be changed more deeply and more rapidly than it has up to now.

Religious patterns - Monophysite Christianity is not only the official religion of the Ethiopian Empire; it is also the most profound expression of the national existence of the Ethiopians. From the period of its conversion to Christianity around the year 330 A.D., Ethiopia had yearned for contacts with Palestine; consequently, several Ethiopian pilgrims made visits to the Holy Land. Surrounded by Moslem lands, Ethiopia nevertheless remained an independent Christian nation. When Jerusalem was wrested from the Arabs by European Crusaders in 1099 and the Roman Church gained control of the Holy City, the various Ethiopian emperors immediately started to negotiate with the Popes to regain a place in the Holy Sepulchral. However, these negotiations were not entirely fruitful, for it was not

until the second Moslem conquest of Jerusalem by Saladin in 1187 that the Ethiopians obtained "the chapel of the Invention of the Cross in the Church of the Holy Sepulchral and a station in the grotto in the Nativity in Bethlehem."¹

Although the indigeneous Coptic Church is now subordinate to the Emperor, it remains today, as it has been historically, a powerful factor in society. It owns an estimated forty per cent of all land in the highlands; there are towns named Nazareth, Magdala, and Bethlehem. The Church exerts a conservative force upon political and economic development in the country.

Language patterns - Ethiopia is a country of many languages. There are three language families in Ethiopia: Semitic, Cushitic, and an unclassified group.

Today the official language of the country is Amharic, with English as the first foreign language taught in the schools. There are numerous other languages, of which Tigrinya and Gallinya are the most important. French, Italian and Arabic may be heard in the cities. The ancient tongue of the Ethiopians, Ge'ez is still used by the Church.

Social, political and economic forces - The major social, political and economic problems of Ethiopia are by and large the same as those of the rest of Africa, indeed of the rest of the underdeveloped countries. It is felt that all the underdeveloped countries have numerous problems in common and that they should have to

¹Sylvia Pankhurst, Ethiopia: A Cultural History (Middlesex, England: Larlibella Printing Press, 1955), p. 186.

cooperate with each other. Ethiopia seems to follow the trend of the time and aligns herself with the so-called neutralist or uncommitted world which is also largely underdeveloped.¹

A national accompaniment of educational advancement in Ethiopia, is the economic maturation of the Empire. While the pace of Ethiopian economic development has been slow, it has been well-measured and in harmony with the growing needs of the country. Numerous factors, however, serve to impede rapid progress including: (1) the inaccessibility or potentially productive areas of the country, (2) the backward nature of the Empire's agricultural economy with the exception of coffee production, is of the subsistence variety; (3) the weakness of incentives for economic change as well as the absence of widely based skills, capital, and aggressive and adventuresome traditions of investment; and (4) the need for more coherent administrative planning in fields such as industrial and agricultural development.²

The people - The history of the Ethiopian people had its beginning like those of all ancient civilizations, in traditions and in monuments. Both survive today in sufficient quantity and vividness to place the country and its culture within a unique context and to enable the Ethiopian to have an individuation sense of himself and his origins. Tradition traces the ruling house to Solomon and the Queen of Sheba, a tradition which gives emphasis to the

¹Mulugeta Wodajo, "Ethiopia: Some Pressing Problems and the Role of Education in their Resolution," The Journal of Negro Education, XXX, No. 3 (Summer, 1961), 235.

²William H. Lewis, "The Ethiopian Empire: Progress and Problems," The Middle East Journal, X, No. 3 (Summer, 1956), 263.

Ethiopians' consciousness of themselves as an elect people and guardians of the Ark of the Covenant.

Today, the people of Ethiopia, like the various parts of the country they inhabit, vary greatly. Separated by almost impassable mountain and desert lands, the different peoples have had little contact with each other. About two million of the estimated population of fifteen million are Christian Amharas, who live on the high central plateau. These people are rather short, but long-legged, with straight noses and Caucasian features. Their skin ranges from brown to mahogany, and their hair is curly. North of the Amharas live the Tigreans, who are much like them and are also Christian. Both races are of mixed Hamitic and Semitic origin.

The educational patterns in Ethiopia - The first modern Europeans to penetrate Ethiopia, the Portuguese, found, when they arrived in the fifteenth century, a land of schools, seminaries and libraries, and at least as large a class of people who could read and write as in any country in the Europe they left behind them.¹

Secondary education in Ethiopia since 1908 - The first modern period of Ethiopian primary and secondary education began under Emperor Menelik II, who ruled a unified Ethiopia from 1889 to his death in 1914. In 1908 Emperor Menelik II founded the first of Ethiopia's modern schools, the Menelik II School, in Addis Ababa. With this school began the introduction of the Western curriculum, with French and English as the languages of instruction. This school

¹David Albner Talbot, Contemporary Ethiopia (New York: Philosophical Library, 1952), pp. 161-72.

includes kindergarten, primary, and secondary departments.

The first modern school established by the Emperor Haile Selassie I is the Tafara Makennen School, founded in 1922, when the present Emperor was his Highness Prince Regent Tafara Makennen. The school, which offers both elementary and secondary instruction, was formally opened in 1924, after the regent's return from a tour of Europe. In the early years of the Tafari Makenennen School the pupils were divided into classes receiving instruction in French and separate classes receiving all their instruction in English. The steady development of Tafari Makennen School was interrupted by the war with Mussolini's Italy. Its buildings and facilities were taken over by a company of Italian Alpine troops from 1936 to 1941, during the Italian occupation of the country. Some of the ablest of the alumni were then sent abroad for higher education, and it was unhappily this trained intelligentsia that suffered the most grievous decimation in the 1937 massacres. When the schools were restored to the Imperial Ethiopian Government in 1941--much of the equipment had been destroyed by the Alpine troops. The enrollment soon climbed to 700, with thirty instructors. By 1949-1950, the twenty-fifth anniversary of the school's operation, the enrollment was 210 secondary pupils and 900 elementary pupils.¹

Secondary education in Eritrea - Eritrea's educational system, set on its course during the British caretaker administration by an exceptionally able and enthusiastic Director of Education, has taken great strides forward during the past few years. The new Haile

¹Ullendorff, op. cit., pp. 199-200.

Selassie Secondary School at Asmara is a fine institution, both in terms of bricks and mortar as well as in educational facilities. The same is true of the large Comboni School under the direction of the gifted and scholarly Father Gasparini. Of course, this is only a small sector of the entire educational system of Ethiopia.¹

Teachers - During the school year 1956-57 there were 3,003 teachers in Ethiopia conducting classes from Grades one through twelve. Of these, 406 or 14 per cent were foreigners, and 218 or 54 per cent were Indians. These foreign teachers function primarily as secondary school teachers and as headmasters. Roughly 30 per cent of the Ethiopian school teachers have had no more than four years of academic training. Thirty per cent of the remaining Ethiopian teachers have had anywhere from five years to eight years of academic background plus from one to four additional years in teacher-training program. Ethiopian teachers with five or more years of formal education are capable of using the English language as the medium of instruction.²

The Ministry of Education - The Emperor is engaged in a strengthening and diversifying of secondary-school offerings. As English is the language of instruction in the country's secondary schools, an important part of the conversion of the curriculum is an improvement of English language training. (The use of the English language with its alphabet of twenty-six characters in contrast to the Amharic alphabet, which has more than 200 characters--means an

¹Richard Greenfield, Ethiopia (New York: Frederick A. Praeger, Publishers, 1965), pp. 316-17.

²Edith Lord, "The Impact of Education on Non-Scientific Beliefs in Ethiopia," The Journal of Social Psychology (1958), 193.

immediate access to the depository of modern science and technology, and is consequently indispensable as a tool of advanced training.) The IEG National Planning Board, the agency responsible for the conversion, also intends an expansion in the teaching of commercial, industrial, and agricultural skills. The strengthening of existing instruction and the improvement of existing library and laboratory facilities in the fields of science and social studies are also being studied. The introduction of health, physical fitness, and vocational guidance programs is also contemplated.¹

Higher education - The present Emperor's long concern with education in his country and his view that the expanding and continued modernization of Ethiopia's educational system is one of the most important factors in the Empire's growth and prosperity as a modern state has culminated in the establishment and development of the new Haile Selassie I University. The University College was formally opened on February 27, 1951, and was dedicated at that time. The college stands at the apex of the national education system, which confers its own degrees.²

At present the college comprise Faculties of Arts and Science, a School of Law, a section of Commerce, Education, and an Extension Department. The Imperial Charter guarantees academic independence, and the Board of Governors includes some junior Ministers who are graduates of Oxford. The language of instruction is English. Together with the Technical and Agricultural Colleges, the University College

¹Talbot, op. cit., pp. 162-71.

²Ullendorff, op. cit., p. 201.

will eventually be constituted as the Haile Selassie University.

Enrollment - The program of modern public education in Ethiopia started in the reign of Emperor Menelik II, at the turn of the century, and is being carried on by Emperor Haile Selassie I.

In terms of school enrollment, the figures have been constantly increasing, from about 30,000 in 1946 to about 100,000 in 1955, and to almost 170,000 in the 1958-59 school year.

Extent to Which Students Observe Traditional
Religious Practices in the Secondary
Schools
1965

(Table 1)

The data in Table 1, page 26, describes the incidence of student adherence to some of the traditional religious practices in Ethiopia.

The Make-Up of Major Towns in Ethiopia
1961

Table 2)

The data in Table 2, page 39, shows the major towns, their population, province in which they are located, evaluations, languages and origins.

Enrollment at all Levels in the Schools
of Ethiopian (and Eritrea)
1955-1960

(Table 3)

Table 3 adapted from the Ministry of Education and Fine Arts, Bureau of Educational Research and Statistics on page 49, shows the

school enrollment at all levels during the last five years. The figures in parenthesis refer to the total enrollment of girls.

Number of Schools, Teachers, Classroom Units
and Students in Ethiopian Schools
According to Type of School
1959-1960

(Table 4)

Table 4 adapted from the Ministry of Education and Fine Arts, Bureau of Educational Research and Statistics on page 50, shows the type of schools, number of schools, number of teachers, classroom units, and total number of students in schools in Ethiopia.

Enrollment of Secondary Schools in Ethiopia
1958-1960

(Table 5)

The data in Table 5, page 51, includes all but five of the government postelementary schools which were offering full four-year programs in 1959. Also, it lists the academic secondary schools, special schools, and their enrollment.

Transportation - Transportation within Ethiopia is largely dependent upon pack animals. The best roads, including many miles of Macadam, are located near Addis Ababa.

Conclusions.--As a result of the findings of this study the following conclusions seem justified:

1. The public school system of Ethiopia as it now exists is only a skeleton.
2. Foreign assistance can only supplement and not replace national effort.
3. The academic training of Ethiopia's teachers have

improved greatly since 1908.

4. Although the school buildings and facilities have greatly improved they are still lacking in an optimum provision of facilities.
5. The curriculum has been improved, it still needs to be revised in order that it may meet the needs of its pupils.
6. The forefathers had to fight and die almost all alone for the principle and ideal they believed in, the new generation has the tremendous advantage of having the whole of Africa, indeed the dynamics of history, on its side.
7. The people of Africa and of Ethiopia demand economic and social progress.

Recommendations.--In the light of the findings of this study, the following recommendations are made as possible solutions to the problems of secondary education in Ethiopia:

1. More money should be allotted for education in order to provide an adequate educational program for the boys and girls.
2. The curriculum should be revised how in order to meet the demands of the pupils of the country.
3. There should be more adequate school buildings and equipment facilities for Ethiopia's children.
4. Teachers' salaries should be at a level that it will attract and hold well-prepared teachers. (Ethiopians)

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VITA

James Russell Doanes

- Education:** B. A. Degree, Clark College, Atlanta, Georgia (Elementary Education), 1962; Peace Corps Training, Georgetown University, Washington, D. C., Summer-1962.
- Experience:** Middle School Teacher, Bet Ghiorghis, Asmara, Ethiopia, 1962-1964; Elementary School Teacher, Atlanta, Georgia, 1964 to present.
- Field of Concentration:** Educational Administration.
- Personal Information:** Age 26, married, one child. Member: G.T.E.A., N.E.A., Classroom Teachers Association, P.T. A., Phi Beta Sigma Fraternity, Poplar Spring Methodist Church. Scout Master of Troop 309, 1965 to present. Peace Corps Volunteer, 1962-64.
- Wife has B.A. Degree, Spelman College; Teacher, Archer High School, Atlanta, Georgia.