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DEPARTMENT OF HISTORY AND HERITAGE MANAGEMENT

***AN HISTORICAL SURVEY ON EDUCATION AND EDUCATIONAL INSTITUTION
IN OFFA WOREDA, SOUTHERN ETHIOPIA, 1942-1991***

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DECLARATION

Here, the undersigned researcher, declares that this Thesis on “*An Historical Survey on Education and Educational Institution in Wolaita, Offa woreda since 1942*” is my original work and has not yet presented for undergraduate and post-graduate program in any other University, and that all sourcesmaterials that I have used to write this Thesis are appropriatelyacknowledged in the references.

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Date.....

Acknowledgment

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Abbreviations and Acronyms

APC=*Awraja* Pedagogical Centers

CSA=Central Statistics Agency

CSTC=CommunitySkill Training Centers

DCC = Development through Corporation Campaign

EOTC=EthiopianOrthodoxTewahidoChurch

ESBU=ElementarySchoolBuildingUnit

ESLCE=EthiopianSchoolLeavingCertificateExamination

ESR =Education Sector Review

FDRE = Federal Democratic Republic of Ethiopia

HSI=HaileSelassie I

MOE = Ministry of Education

MOEFA=MinistryofEducationand Fine Arts

OWEO= Offa *Woreda* Education Office

PMAC = Provisional Military Administrative Council

SIM=SudanInteriorMission

SNNPRS = South Nations Nationalities People's Republic State

SZW=Soddo*Zuria Woreda*

SZWA=Soddo*ZuriaWoreda* Administration

SZWEO=Soddo*Zuria Woreda* Education Office

TTI=Teachers Training Institute

WADU=Wolaita Agricultural Development Unit

WDA=Wolaita Development Association

WOALP=Work Oriented Adult Literacy Program

WZAC=Wolaita Zone Archival Zone

Glossary

Abaliyaa = an elected individual by peasants during the governorship of Germame in Wolaitta.

Abaliya Temerit bet = a kind of informal school at all qebele

Abba=priest.

Abegaze= an influential local person selected by the government, working between *woreda* governors and *chika-shums*.

Abun=bishop

Ato=common title for all ordinary adult male which is equivalent to "Mr."

Awaj=decree.

Awrajja Gezat=administrative territory of sub-province.

Awrajja=sub-province administrative unit below level of province..

Ayana = Sprit (a subordinate to God)

Azmach=leader of the campaigners.

Balabats=the hereditary chiefs of a southern people after the 19th century.

Bete-kihnet=office of priests.

Birr=Ethiopian currency.

Chinesha=pottery producer in wolaita

Daana=a local judge.

Dabteras=church scholars.

Dajazmach=a military title given for the commander of the palace or Royal Gate.

Dasiya = small huts constructed in the area

Dega= Highland (high altitude climatic zone).

Degella=cattle(ox or cow) skin scratcher (experts) in wolaita

Derg=the coordinating Committee of the Armed Force, Police and the Territorial Army.

Ediget Be Hibret= Development in Cooperative.

Edir=a traditional form of insurance.

Eqa Ketta = special house of the traditional ritual service took place.

Equb=a traditional form of saving system.

Fana Wogi = a person of prominence or brilliant achievement

Fitawrari=commander of the vanguard force", a military title below *Dajazmach*.

Gebbar = A peasant who paid tribute

Geraz mach="commander of the left", a politico-military title below *Qegnezmach*.

Gezat=administrative area.

Hospun daana=eight judges who were ruling before 1984 in Wolaitta districts.

Kawo=king.

Ligab="the one who give order to military leaders", a politico-military title below *Dajazmach*.

Lij=title reserved for all sons of the royal family.

Mameher=head of monastery.

Marchuwaa=a piece of curved metal currency in Wolaitta.

Megaberiya Genezeb Bored = the financial institution of the EOTC.

Meketel Meslane=administrative unit below sub-district.

Meslane = a sub district governor, supervises the collection of taxes and to punish lawbreakers.

Neftegna=the one carries agun; it was used for Menelik's soldier settlers equipped with rifles.

Qagnazmach=a military title above *Grazmach* which denotes commander of the right flank.

Qebele=a local area within a sub-district.

Qolla= Hot climatic zone (Lowland)

Ras = head, the highest traditional title next to Negus.

Sharechuwa = traditional spiritual man or magician

Sheik=Muslim religion leader.

Tamaareso=school.

Tamaarida=educated

Teqelay gizat = large section of administrative unit equivalent to region today

Ulama=Muslim religion scholar.

Wogachie=the local metal smith (black smith)

Wolaittatto= the language of the Wolaita people

Woreda = administrative unit (district) of an Awrajja.

Woyina Dega= Middle temperature land (middle altitude climatic zone)

Woyzaro = A title given to married women, which is equivalent to “Mrs.”

Ye Wongel Amagnoch Hibret= Gospel Believers Fellowship.

Zemach=the campaigners.

Zuria = surrounding /Environs

Abstract

An historical survey of education and Educational institution in Wolaita, Offa woreda from 1942 to 1991 is the main issue of this thesis. To this end, the study mainly depends on the critical analysis of archival and secondary sources. This thesis has used the way of more descriptive rather than analytical interpretation of the sources and it has also delivered a lot of information general wolaita and particular Offa woreda. The discussion ways of the thesis depends on the context wolaita general. This has been used shortage of archival and secondary sources in the study area of Offa. Offa is the remotest district in wolaita compare with other area from Sodo center. As the result, the society lack of awareness for education and lack of accessibility of building education and educational institutions in the area. Both traditional or modern education and educational institutions reached to the area after two decade introduction in wolaita Sodo center. Traditional education was introduced in wolaita around 13th century. However, it was reached to Offa area around 15th century.

In wolaita context modern education for the first time was introduced in 1930. But, in Offa was introduced after two decade of introduction wolaita center of Sodo town. It was introduced around in 1950. As a result of the Italian colonial occupation, those the pre-1935/36 Mission schools were closed and Italian Mission schools were set up. However, in wolaita, Offa until 1950 no school either government or non-government. The schools established before 1942 were partly opened for religious purposes. However, modern education institution for the whole masses was introduced to Wolaita when the first government school had been established in 1941/42 at Soddo town. In wolaita, Offa district the first government school was opened in 1959 at Galako; it was early mission school compound. Until 1963, and modern education institutions had experienced progress and problems. From 1963-74, it saw a significant change either in general enrollment or school expansion. However, in wolaita, Offa from 1963-1974 a few school established. But the school expansion before 1974 was mainly confined to wolaita urban centers. The rapid expansion of schools had in wolaita awraja, particular in Offa from 1974 to 1984. In this period, all types of schools were established in wolaita most districts. However, in Offa no secondary school was opened in this period. In wolaita general and particular in Offa district starting from the 1985s, the expansion of modern education institutions in Wolaita including Offa had shown a slow progress. This was due to various factors. This thesis primarily focuses on surveying the history of education and educational institutions including modern education institution in Wolaita, Offa the stakeholders in its introduction, and the progress and problems encountered from its early stage to 1991.

Preface

This study presents *an historical survey of Education and educational institutions in Wolaita, Offa woreda from 1942 to 1991*. The years are selected as the beginning and finishing years because the re-entering of the SIM missionaries to general Ethiopia and particular Wolaita after the Fascist Italian expulsion from Ethiopia and the downfall of the Derg regime respectively which make them benchmarks in the history of education and educational institutions in Wolaita. The major purpose of the thesis is to reconstruct the history of education and educational institutions in Wolaita, Offa in the period mentioned above. The writer believes that the historiography of education and educational institutions general in Wolaita and particular in Offa still at stage of infancy. Therefore, the study will hope to fill the gap and contribute the further reconstructin the historiography of Education and educational institution in the region.

This thesis historical data was obtained from different sources such as books, thesis, articles, etc.; archives and oral sources. Some of archival source centers such as Wolaita Zone Archival Center (WZAC), Sodo *Zuriya woreda* Educational Office (SZWEO), Offa *Woreda* Educational Office (OWEO) and schools such as Galako full primary and Gesuba secondary schools. The the most archival sources has been used for the theisi from SZWEO. It has not been alphabetically arranged and well kept; however, efforts have been made to use very essential sources available at archival centers. On the other hand, there are no rich archival deposits in Wolaita Zone and Offa education office. There are only few and scattered archival sources at Zonal Education Office. Besides, oral information and secondary sources are also used to write the thesis through checking and cross checking with the archival sources. The oral sources, on which the reconstruction of this thesis is to some extent, have their own draw backs. However, effort has been made to minimize these problems by recording, analyzing and interpreting them very carefully. The writer also tried to compare them with the available literature and archival sources. However, historical works are still insufficient in the study area to support the historical account with written literature especially with regarded to education and educational institutions prospective. Therefore, the researcher would force to use the Ethiopia and general wolaita work to reconstruct the topic of the study.

The thesis has four chapters. The first chapter introduces the study area of Offa *Woreda* geographical setting, people and economy, historical background and the formation process of Offa as a *woreda* from 1941-1965. The second chapter deals with the education and educational institution general in Wolaita and particular in Woreda to 1942. Under this chapter provides the definition highlight of the mean of education and its institution, historical overview of indigenous education of Ethiopia, Wolaita including the study area of Offa and its challenges, history of traditional education of Ethiopia, general Wolaita and particular of Offa Woreda and historical overview on modern education of Ethiopia and general Wolaita and particular the study area of Offa *woreda* and modern education institutions development during Italian occupation and post- liberation period in Wolaita general and particular in Offa. Whereas chapter three deals with the development and expansion of modern education and educational institutions and the roles of SIM missionary, notable individuals and government in the development of educational institutions in Wolaita general and particular Offa *woreda* from 1942 to 1974. This chapter also deals with the foundation history of secondary schools and Wolaita student movement role in 1974 revolution in Wolaita general and particular in Offa *woreda*.

The final chapter deals with the educational institution development from the revolution to the end of the Derg regime. The school expansion from 1974-84, the literacy campaign and the role of language, the school expansion from 1985-1991, co-curricular activities, teachers educational status, the salary scale and the school administration system are the themes surveyed in this chapter

CHAPTER ONE

GEOGRAPHICAL AND HISTORICAL BACK GROUND OF OFFA *WOREDA*

1. Geographical Setting

According to the current administrative arrangement, wolaita zone which one of the 14 zones in southern Nation, Nationalities and people's Regional state of Ethiopia, is composed of twelve *woredas* and relatively three reform towns.¹ Offa *woreda* is among one of twelve *woredas* in wolaita zone. It is located 406km south of Addis Ababa and 29 km from wolaita Sodo town. The Zonal administrative seat is found in south direction of Goffa Sawla road.² It is bordered in the North West by kindo koyesha, in the North East Sodo *Zuriya*, in the south by Gamo Goffa zone, in the west by kindo Didyie and in the East Humbo *woreda*. The administrative center of Offa *woreda* is Gesuba.³

The absolute location of the *woreda* is found in $6^{\circ}31'30''N$ and $7^{\circ}36'30''N$ latitude and $37^{\circ}6'00''E$ and $38^{\circ}4'30''E$ longitude. Total area covers currently 34, 74 square kms. From this 18,313 hector of land use for cultivation, 7,216 hector is serves for grazing and 2,278 hector is covered by water, bushes and forest. .Offa *woreda* consisted in to 22 rural and 2urban *qebeles*.⁴ The *woreda* has the three agro-climatic zones, *Dega*(Highland) 16% (94.04sqkms), *Woyen*

¹S/N/N/P/Regional State Urban Development and Housing Bureau Urban Plan Institute: Wolayta Sodo City Structural Plan, 2017,p. 73.

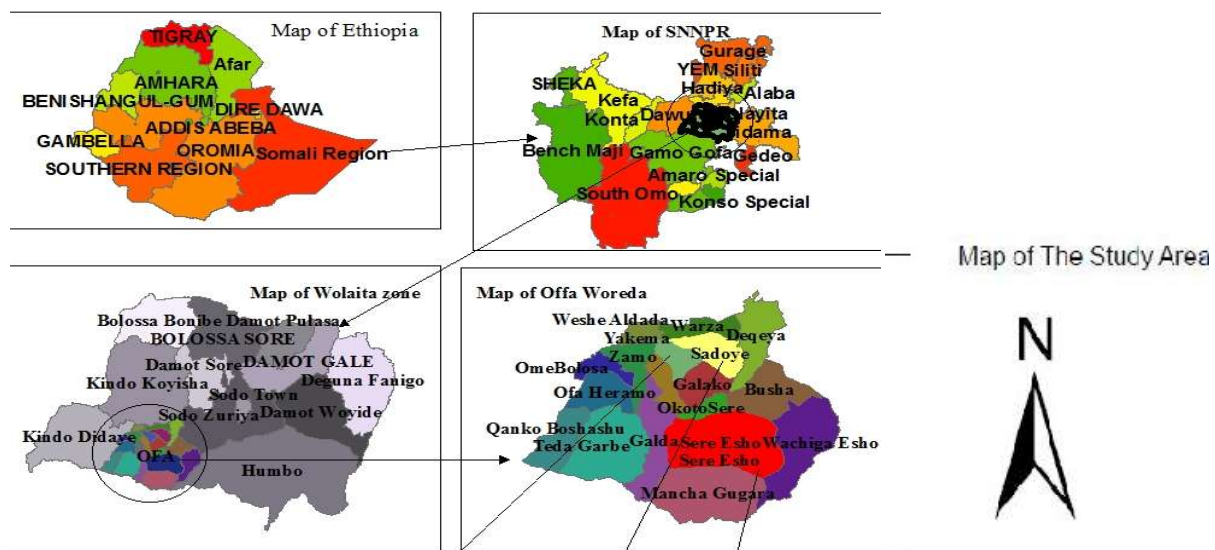
²Wolaita Zone Finance and Economic Developmet Department:*Annual Statistical Abstract*, wolaita sodo, 2016/2017,p.128.

³Abebe Anebo, A history of Offa *woreda* from 1937-1991, (MA Thesis, Department History and Heritage Management, Gonder University, September 2019), p.1

⁴ "Offa *woreda* Finance and Economic Development Department, "Annual Socio-Economic Plan, July 2010, P.10.

Dega(Middle Highland) 62% (59.76sqkms), *Qola* (Lowland) 22% (231.6sqkms). The elevation of *Offa woreda* ranged between 1, 100 and 2,800meter sea level. The highest mountain in the *woreda* is Bolola which has 2,800meter above sea level and a lowest area is Mancha 1100meter sea level.⁵According to meteorological data record the amount of mean annual range of rain fall in the *woreda* is less than 800 mm and the highest 1400mm. The mean annual minimum and maximum temperature of the *woreda* ranges from 14°C to 34°C.⁶

Figure-1 the Study Area Map



Source: Wolaita Zone Finance and Economic Development Department, Annual statistical Abstract 2016/2017

⁵ Ibidi, P.15.

⁶ Abebe Anebo, History of Offa....p.3; Offa woreda Agricultural and Rural Development Office, Annual Report (June, 2010 E.C),p.28; Wolaita Zone Finance and Economic Development Department, pp.6-7.

In the *woreda*, there are five major rivers and four streams. The main rivers of the *woreda* are Manisa, Woye, Lintala, Deme and Gasa. From these rivers Manisa, Woye and Lintala are permanent rivers but their volume has fluctuation during seasonal change. The main streams are Zega, Woybo, Oche Karee and Gayo. The rivers of the *woreda* flow west to east direction and all of them are Omo tributaries. Insufficient and irregular rain causes uncertainty in agricultural activity. The period of the rain season is restricted to only a certain months in a year. This is June up to August. The remaining many months is dry. The people of *woreda* are dependent on rain fall.⁷

The community has used some of the rivers for irrigation purpose during the dry season. One of them is Manisa, Woye and Lintala rivers. Manisa irrigation project supported 2,635 male and 3,044 female people of Woshi-Wocha qebele, and Woye irrigation project is benefited 3,002 male and 2,976 female people of Galda qebele and Lintala irrigation project is also benefited 1,243 male and 1156 female people of Manicha qebele. The rivers are believed to have potential for the development of land cultivation by irrigation. However, no more effort has been made by local community and the government so far to use the rivers either for irrigation or other purposes.⁸

Road net-work system is basic and plays vital role in making safe and easy communication both for freight and passengers. There are some efforts made in the *woreda* to improve transportation accessibility but not essentially developed. The roads that connected different qebeles of the *woreda* and the surrounding *woredas* only dry weather. The roads are poorly maintained,

⁷Ibid, p.3; Offa *woreda* Agriculture and Rural Development Office Annual report, p.8.

⁸Offa *woreda*, Agricultural... P.16; Abebe Anebo, p.3.

inadequate and limited to the town. It is too difficult to travel on vehicles during the rainy season.⁹

Of the total area of the *woreda*, bush and forest coverage is 2,278 hectors of land. However, extensive deforestation and wildfire highly affected forests in the *woreda*. It intended for extra cultivation land, settlement area, for the seeking of fire wood and charcoal making process exacerbated the land hunting to be serious. The well-know types of plant species are odoruwaa (acacia), sobuwa (bruceantidysenterica), anka (crotonmacrostachys), eucalypturee, bortuwa (erythria Abyssinia), woysa (oxytenanthera Aby sinia), zigga (podocrpus gracilior), zaggiya (millettiaferruginnea), kosso (hygia Abyssinia), moqotta (cordial Africana), akirssa (euphorbia abulifolia), juniper and olive tree.¹⁰

Concerning wild animals there are the animals like fox, monkey, hyena, baboon, civet cat and dears are still found in the *woreda*. But like elephant, leopard, buffalos and lions are gone out of the *woreda* because of traditional killing and hunting of wild animals. Such cultural practice is also common in the Offa *woreda* and the surrounding areas. The reason why the society seen such traditional practice as a source of prestige and popular game. But today the Ethiopian Wild Life and Conservation Organization (EWCO) which was established in 2005 is taking measures against traditional hunting wild animals and uncontrolled wild fire.¹¹

In Offa *woreda* there are many man-made and natural heritages. Some of Man-made heritages are WolaittaMalla Bohuwa (defense ditch of WolaittaMalla) found in Borkoshe *qebele*, KawoAmado *Keella* (defense of King Amado) found in Mancha and Sere Galda *qebeles*, kawo

⁹Wolaitta Zone Finance and Economic ..., p.127; Abebe Anebo, p.4.

¹⁰Offa *woreda* Environment and Forest conservation Office, Annual Report (June, 2009), p.5; Abebe Anebo, p.4.

¹¹ Abebe Anebo, History of Offa....p.4; *Wolaitta zone Bahil, Turizmna communication GudayMemriya*, 2010, p. 26.

SanaMakaana (mausoleum of king Sana) found in Laasho *qebele*, Yakima *Mayiramiya* (Church of St. Mary) which was built by Abune Tekle Haymanot and Arujiya *Gongoluwa* (the ancient cave of Arujiya) found in Bossa *qebele*. Natural heritages Woshi *Gongoluwa* (the ancient cave of *Woshi*) found in Wamura Borikoshe *qebele*, *Tossa Zarppeya* (God's bridge) found in Dekkaya *qebele*, west of the administrative center of the *woreda* and the like are significant out of more.¹²

1.2 People and Economy

According to 2007 E.C Central Statistics Agency (CSA) Report, the total population of the *woreda* are 120,548. Out of these numbers 66,747 are males and 53,801 females. Of the total population 9,299 urban dwellers, 4971 are males and 4328 are females. On the bases of this data the number of males exceeded of the total population of the *woreda* in the rural and urban areas. The majority peoples have lived in the rural areas. The population density of the *woreda* is 359 per sqkms.¹³In the *woreda* have existing diversified ethnic groups. Some of these ethnic groups are wolaita, Amhara, Guraga, Silte and Dorze can be mentioned. The majority are wolaita among of these ethnic groups. In the terms of Religious composition of the *woreda* 75% are protestant, 15% are Orthodox Christian and 10% are Muslim followers. The economic activity of the *woreda* based on subsistence agriculture. Farming, trade and hand crafts production are the major economic activities of the peoples.¹⁴

¹²Wana Wagesho, *Ye-Welaitta Hezeb Tarik*, (Addis Abebe: *Selam metemiya dirjit*, 1990 E.C), pp.226-227, Fancho Fanta and Eyob Acha, *Ye-Wolaitta Hezeb Tarik Esike 1966 Amete Mihiret*, (Addis Ababa: Yared printing, 2006), pp.442-443; Abebe Anebo, p.5.

¹³Wolaita Zone Finance and Economic Department, pp14-15, Central Statistical Authority (CSA), the population Housing Census of Ethiopia: *Statistical Abstract* (Addis Ababa, 2007, p.44.

¹⁴ *Ibidi*, p.66.

The southern people of Offa *woreda* have strong socio-economic and cultural relation with the neighboring Zone people of Selam Ber *woreda*. There were and are strong marriage ties among the two ethnic groups. They celebrate funeral and wedding ceremonies both together. The Monday market of Gesuba has always been attended by Offa *woreda* people, Selam Ber people and others. The two neighboring ethnic groups language belongs to Omotic family makes their communication easier.¹⁵ Concerning to the current economic activity of the *woreda* mainly based on mixed agriculture, animal husbandry, trade and handcrafts production are the major economic activities of the *woreda*. Agricultural system is subsistence farming mainly using kaduwa (small and sharp iron) with a wood handle hoeing and using ox plows technology used for digging.¹⁶ Agricultural economy of the *woreda* is the main source of people's livelihood that excutively depending on the core natural resource which was the best way of socio-economic and political power called land. Thus both agriculture and agricultural land in Offa *woreda* has a multifunctional role and even insepratable relation as they are a source of income and play a significant advantage in providing food. As Ethiopia is struggling with a wide spreading poverty in ancient up to recent regimes, land in rural areas, particularly Offa *woreda* has a significant role

¹⁵Solomon Berhe Tedla, "The Kingdom of Wolaita (Ethiopia): Military Organization and War, To 1894," Galore International Journal of Applied Sciences and Humanities Vol.2, Issue: 2, (April-June 2018), p. 11; Data Dea, "Enduring Issues in State-Society Relations in Ethiopia; A Case Study of WoGaGoDa Conflict in Wolaitta, Southern Ethiopia", The International Journal of Ethiopian Studies Vol.II, No.1&2, (2005- 2006), p. 144; Abebe Anebo, p.6.

¹⁶Abraham Babanto, *Lamlamtwa Wolaytta: Tintawituwana yezarewa* (Addis Ababa: United Press, 1976 E.C), p.2; Demise Mojja, "The Socio-Economic History of Wolaita from 1894- 1974" (M.A. Thesis, Department of History, AAU, 2009), p. 56; Offa Warada Agricultural and Rural Development Office, Annual Report (June, 2010 E.C), p.42; Wolaitta Zone Finance and Economic Development Department... pp.104-105.

in economic growth. A wide ecological zone of the *woreda* is under *woyena dega* (middle highland) division. Various crops and plants cultivated in the *woreda*. As in many parts of Wolaitta, *enset* is largely produced in the *woreda* community. The various other crops produce in the *woreda* are maize, barley, wheat, millet, beans, peas, *teff* and others. Among the most important root crops tuber potatoes, sweet potatoes and casaba (the casaba production of *woreda* dominates wide areas at flat topographical *qebeles*) are widely grown. Indeed casaba by far is the most important types of food produced for home consumption as well as for market. Coffee and cotton is also important source of income generation for Offa *woreda*. Vegetables like tomato, cabbage, papaya, mango and abukado can be mentioned.¹⁷

In the late 1960s the establishment of the Wollaitta Agricultural Development Unit (WADU) has also played a great role in the modernization of the agricultural sector in the *woreda*. WADU provided training to peasants, supplying selected seeds, fertilizers and pesticides to enable peasants more productive in agricultural field. Since 1990s the Agricultural and Rural Development Office has been working in the same manner giving more attention to agricultural sector on the behalf of agricultural extension package. Apart from this the animal husbandry like cattle, sheep, goat, mule, horse, donkey and poultry are another economic activity for the *woreda* people.¹⁸

¹⁷Ibid, p. 116.

¹⁸Ibid, p.117.

1.3 The Historical Background

The kingdom of wolaitta was one of the oldest states in Medieval Ethiopia. There are several physical remains indicate its oldness. The major manifestation which available at Offa *Woreda* were the ancient caves, the defensive trenches, walls and ramparts built by the kings and people of wolaitta for various purposes.¹⁹ The political structure of the kingdom of wolaitta was

trace back to ancient times. According to local literature, the kingdom of wolaitta was ruled by three dynasties, i.e. Aruje, Wolaitta Malla and Tigre Malla. There is controversy among the sources about the dynasty, which ruled kingdom of Wolayta. Aysha Amado and Fancho Fanta and Eyob Acha describe the dynasty that ruled Wolayta kingdom as Wolayta Mala, Arujiya, Wolayta Mala and Tigire dynasty. On the other hand other sources such as Ato Wana Wagesho and Elias Awato describe the dynasty which ruled Wolayta kingdom first by the Wolayta Malla and then by the Tigre dynasty.²⁰

The historical background of Wolaitta Malla dynasty has been discussed by different scholars. Some scholars states that the dynasty came from a hill of Qucha, a small tribal area next

¹⁹Elias Awato *et. al*, *Ye-Semen Omo Hezeboch Poletikawi Tarik*, (Addis Ababa: *Be Nigid Matemiyia Derjit*, 1991), pp. 27-28; Bisrat Lema, "A History of Humbo Warada, 1941-1991", (MA Thesis, Department of History, AAU, 2011), p.12; Abesha Shirko Lambebo, "A Study of Reconstructing the Historical Link between Wolaitta and Damot Kingdom of Wolaitta in Ethiopia." *International Journal of English Language Literature and Humanities* Vol.IV Issue: IV, (April 2016), p. 269; Informants: Ato Eyasu Gajabo, Ato Tadese Koyra ; Abesha Shirko Lambebo, "Challenging Legacies on the Development of Wolaitta History" Volume : 5 Issue : 8 (August, 2016), p.201; Admasu Abebe, "The Origin, Significance and Physical Condition of the Great Medieval Defensive Dry Stone Walls of Dawuro/Kawo Halala Keela, Southwest Ethiopia." *ERJSSH* 1 (1), (September-October 2014), p.18.

²⁰Aysha Amado. *The beginning of Wolayta History*. Volume 2. 2010 G.C. pp. 104-105; Fancho Fanta and Eyob Acha. *Ye Wolayta Hizb Tarik iske 1966 E.C Be Wolayta Zone Bahil, Toursim ina Ye Mengist kommunikaşin guda Yoch memiriya*. 2006 E.C. Pp. 48-50

to Wolaitta (nowadays one of Gamo Gofa Zone Selam Ber *woreda*) while the others say the dynasty came from one of the Wolaitta Malla clan which was an original clan known as “*Bittaawa*” means “father of land.”²¹ The first *kawo* (king) of the dynasty was “Biito” means land. Oral informants and local literature verifies that the later argument. Wolaitta Malla clan settled in Kindo Didaye, the original home land of Wolaitta and its dynasty was known as Wolaitta Malla.²²

There is controversy regarding to the figure of Wolaitta Malla dynasty rulers. However, some local literature shows that its number twelve, while the others reduced to six. But the most written materials confirmed that they were twelve kings.²³ However, there are insufficient sources about their attainments during their ruling period except king Motolomi. He was the champion and expansionist king in the dynasty. He had established his palace at Damota (Sa’ato Motole garuwaa) the mountain which presented closest to the town of Sodo. After placing his palace at Damot, Motolomi named the newly occupied areas after the name of his capital, (Damot). However, the kingdom later collapsed in size and restricted to Kindo Didaye and gradually the dynasty was declined.²⁴

²¹Ibid.

²²Ibid, pp.29-30.

²³Altaye Alaro, “The Political History of Wolayitta in the 18th and 19th Centuries,” (B.A. Thesis, Department of History, Addis Ababa University, June 1982), p. 13; Informants: Ato Iyasu Gajabo Anebo Didana, Elias Awato et.al, Ye-Semen Omo Hezeboch..., p.30.

²⁴Tsehai Berhane Sellasie, “The Question of Damot and Wolamo,” *Journal of Ethiopian Studies*, Vol. XIII, No.(January, 1975), p. 145; Abesha Shirko Lambebo, “ A Study of Reconstructing the Historical Link between Wolaitta and Damot Kingdom of Wolaitta in Ethiopia.” *International Journal of English Language Literature and Humanities* Vol.IV Issue: IV,(April 2016), p. 269; Fancho Fanta and Eyob Acha, Ye- ..., pp. 64-65.

Many reasons contributed to the downfall of the WolaittaMalla dynasty at the end of 15th and at the beginning of the 16th centuries. Among them the most important one was the problem of succession to the throne among the WolaittaMalla princes. They could not be able to arrange a smooth succession to the throne and lack of competency in administration and in tradition of war leadership to the last dynasty ruler, kawo Lacher. Finally the dynasty was replaced by Tigre dynasty.²⁵

After the downfall of the Wolaitta Malla dynasty, the Tigre dynasty took over the political power in the kingdom of wolaitta. The local literatures and informants state that the dynasty clan came from north particularly in present Tigrai, Temben.²⁶ However, there is no unanimity among some scholar works as well as informants regarding how the power transferred from WolaittaMalla toTigre dynasty due to insufficient of sources. But the dynasty rulers maintained political and cultural traditions of their predecessors. The Tigre dynasty had reopened its expansion around the end of 17th century from their center Kindo Didaye to the west, east, north and southern direction. According to the informants and written materials the present day geopolitics of Wolaitta was shaped under this dynasty.²⁷

²⁵Ibid, pp.60-70.

²⁶WanaWagesho, *Ye-Welaitta Hezeb Tarik Huletegna Itim (Addis Ababa: Berhanena Salam Matemiyia Derjit 1994), p. 19*; Abesha Shirko Lambebo, "A Study of Reconstructing the Historical Link between Wolaitta and Damot Kingdom of Wolaitta in Ethiopia" *International Journal of English Language Literature and Humanities Vol.IV Issue: IV, (April 2016), p. 270*; Elias Awato et.al, *Ye-Semen Omo Hezeboch..., p.34*.

²⁷AbeshaShirko Lambebo," DISCOURSES ON THE INFLUENCE OF PROTESTANT RELIGIOUS GROUPS ON INDIGENOUS WOLAITTA CULTURE." *Asian Journal of Social Sciences, Arts and Humanities, Vol. 4, No. 3,(June, 2016),p.1*; Bisrat Lema, "A History of Humbo...,p.10; Elias Awato et.al, *Ye-SemenOmo Hezeboch...,p.39*; Informants: Ato Eyasu Gajabo, WanaWagesho, *Ye-Welaitta Hizeb..., p. 19*

Among the *kawos* Saanna, Oogatto, Amado, Damote, Gobe and Tona were the well-known kings in the Tigre dynasty. According to sources, *kawo* Sanna (1699-1740) who was drove out towards. Maraqa (Hadiya) the present territory of Offa *woreda* and included the area into his kingdom.²⁸ *Kawo* Amado, (1792-1827) who was the grandson of *kawo* Saanna constructed walls and trenches in the frontier areas to defend his kingdom. The defense wall that stretched from Bilate River from west to the Qucha (present day one of the Gamo Gofa zone, Selam Ber *woreda*) located south of Offa which was about 67 kilometers. The stone rampart is still visible in the Mancha and Sere Galda *qebeles*. This is known as Amado keela, the defense wall of Amado. In order to establish effective administration system over his vast territory, *Kawo* Amado divided Wolaitta kingdom in to *lapun woysha* (seven administrative divisions). Offa was one of the seven administrative divisions.²⁹ *Kawo* Damote (1727-1737) he was known by his harsh ruling system. He had established criminal punitive area known as *Holoze* at the hill of Yakima, in Offa. It was a place where slaughtering individuals involved in exceptional crimes such as political plots and social extreme crimes. The action implemented by local craft men. Again during the reign of *kawo* Gobe, (1837-1882) the kingdom of Wolaitta was divided in to eight administrative provinces called *hospun daana* with their administrative officials bearing the title of *Alana Daana* (provinces administrators). Among them Offa was one which existed at the period.³⁰

In the 1894 expansion, Menelik II conquered Wolaitta through various directions. One of the contingents, which were led by Basha Aboye, came through Kambata and arrived to the front of Offa *woreda*, Yakima. *Kawo* Tona's troops were led by the war commander (*gaddawa*) Daye Laachore. However, the massive armies could not stop the advance of Menelik's troops. After the

²⁸Ibid,pp.20-21

²⁹Ibid, p.22

³⁰Elias Awato et.al, *Ye-Semen Omo Hezeboch...*,p.45; Bisrat Lema, "A History of Humbo ...", p.12; WanaWagesho, *Ye-Welaitta Hizeb...*, p. 23.

bloodiest war of 1894, the battle concluded by the victory of Menelik force. Several factors were accountable for such defeat. The major reason for Menelik's victory was military superiority and other factors.³¹

1.4. The formation process of Offa *Woreda* From 1941-1965

Offa was *ameselane* before the establishment of as a *woreda* in 1965, during the Imperial regime from 1941-1965. We know that the year 1941, the restoration of emperor Haileselesse I to power and liberated of Ethiopia from Fascist Occupation. After restoration emperor had took several measures aimed to improving the political, economic and social condition and aimed to strengthen his absolutist monarchal system and to achieve his political interest to control from peripheries to the center. As this political adjustment, the emperor was made a decree in 1942.³²

According to this decree of Imperial of 1942 the old provinces were divided in to different *awuraja* (sub-provinces), *woredas*(districts), *meslanes*(sub-districts), and *meketel-meslane*(below sub-districts). Relating to this Ethiopia Empire was divided in to 12 *awurajja*, 60 *woredas*, 339 *woreda meslanes* and 1176 *meketel-meslanes*.³³The administrative reform of 1942 simply changed the name of the previous administrative units. In other words, the territories were not reorganized but rather the name *meketel meslané* was given to the previous administrative

³¹Bahru Zewde, a History of Modern Ethiopia (1855-1991). 2nd ed. (Addis Ababa: Addis Ababa University Press, 2002.) p.65; Abesha Shirko," DISCOURSES ON THE INFLUENCE...,p.1; Tsehai Berhane Sellasie, "The Question of Damot and Wolamo," Journal of Ethiopian Studies, Vol. XIII, No.(January, 1975), p. 37;Henok Yonas, "A History of Damot Woyde...", P.13; Elias Awato et.al, Ye-Semen Omo Hezeboch..., p.67.

³²Demissie Mojja, "A Socio-Political History of Wolaitta (1894-1974)," (MA Thesis, Department of History, AAU, 2009), pp.131-132; Bahru, p. 176.

³³Fanchu Fantu and Eyob Acha, *Ye-wolaita Hizib Tarik Esk 1966 E.C (Wolaita Bahilna Tourism mengist Communication: Wolaita sodo, 2006 E.C)*, p.174.

units with some change to their names. Under this restructuring, wolaita was became one of the *woreda* in Sidamo *awurja* in general and Offa *Danna* became Offa *meketel-meslane* under Humbo *woreda-meslane* in particular.³⁴ The new governors and secretaries were appointed to each of these *meketel-meslanés*. Accordingly, Fitawrari Zema was appointed the governors of Offa *meketel-meslane* up to 1946. The administrative seat of Offa *meselane* was Mure. The location of Offa *meselane* bounded in the south Qucha (now part of Goffa zone) in the north Damot *meselane*, in the east Galcha *meselane* and in the west Yakima *meselane*. Based on Imperial administrative arrangement of 1942 wolaita *woreda* was under Sidamo *awuraja*.³⁵

The decree of June 28, 1946 amended administrative regulation of 1942; the new names were given for early administrative units. Accordingly, *awuraja* were given to the title of *teqlay-gizats* while the *woredas* were upgraded to the status of *awuraja*. In addition to this *woredas meselanes* were promoted to *woredas-gizats* and *meketel-meselenas* became *meketel-woreda gizats*. Based on this decree, wolaita *woreda* became wolaita *awuraja-gizat* under Sidamo *teqlay-gizat* and Offa was upgraded to the status of *Meketel-woreda-gizat* under Humbo *woreda-gizat*; So, Offa was part of Humbo territories until 1965. Wolamo Abegaze-*gizat* became under Sidamo Borana *awuraja*, Offa was one of the *wolamo-gizat* at the time. Its administrative seat was not transferred to anywhere from *Mure* up to 1965. At that time Ato Damte Yimer was the governor of Offa *meketel-woreda gizat*.³⁶ (See Appendix-1)

Between 1942 and 1965 wolaita was structured in to five *woredas* namely, Boloso, Kindo Koyesha, Damot woyed, Damot Gale and Humbo, before the establishment of two new

³⁴ Abera Paulos, "Land Tenure system in Sodo *Zuriya woreda* 1894-1974," (BA Thesis, Department of History, Addis Ababa University, June, 1987), p.8.

³⁵ *Ibid*, Wanna, pp.32-33.

³⁶ *Negarit Gazeta, Decree No. 1, August 27th 1942*; Bisrat Lema, "The History of Humbo *Woreda* from 1941-991," (M.A.Thesis, Addis Ababa University, Department of History, 2011), pp.41-42; Informants: Ato Tadesse Koyera, Ato Dache Abota

additional *woredas* in 1965. In the late 1960, most of the *meketel-woredas* of the country were abolished. The national policy was designed to close down small *meketel-woredas* which were economically poor or low annual tax revenues. Following the national policy, the governor of wolamo *awuraja*, *Dajazmach* Wolde Samayat all the *meketel-woreda gizats* organized to *woredas* in wolaita *awurjja* in 1965 aimed to improve economically development and reduce to the burden of exploitation and corruption of the officials. Offa and Sodo Zuriya *woredas* were emerged as a new *woreda* in wolaita *awurajjain* 1965 and Wolaita *woredas* number increased in to seven until 2006.³⁷

The pre-1965 Offa *meketel-woreda gizat* and others surrounding *meketel-woreda gizat qebeles* such as Chawkare, Woshi Aldada, Sodoye, Wraza, Dakaya, Busha, Bolola and eastern part kindo Didye *meketel-woreda qebeles* such as Shela Mekere, Wamura, Halali, Charicho as well as the present day southern part of Sodo *zuriya woreda qebeles* such as Mante Gerera and Tome Gerera were together formed to day Offa *woreda* in 1965. Gesuba became selected an administrative center of Offa *woreda*. The year 1965 was the establishment period of Offa *woreda*. Offa was one of among the seven *woredas* (districts) of former wolaita *awraja*. Wolaita *awrajja* was consisted seven *woredas* including Offa until 2006.³⁸

³⁷ Wanna Wagesho, *Ye wolaiyta Hizib Tarik, v.1*, (Addis Ababa: *Berhanenan selam* printing press, 1990 E.C), P.160; Fanch and Eyob, pp.168 & 179; Regional state Urban. p.61.

³⁸ *Ibidi*, Informants: Ato Iyasu Gajabo, Ato Dache Abota

Figure-2 Wolaita awraja Seven Woredas



Source: Wana Wagesho, 1990 E.C, p.160

UNIT TWO

EDUCATION AND EDUCATIONAL INSTITUTIONS IN WOLAITA, OFFAWOREDA FROM 1942-1991

2.1 Introduction

The researcher attempt to define what education and educational institution meant before begin narrating the historical overview on education is necessary to have understanding. Varieties of definitions have been given for education and educational institution. It has been defined differently by different people, social groups and scholars in different countries and at different times. However, the researcher has attempted to list the 20th century different scholars and social groups' definitions of education and educational institutions. The had tried to define education and educationa institutions in the process of development, the terms of social role, human value, national integration and international development aspects. Some of wider meaning or definitions of education stated around 20th century as follows. Around 1968 Aggarwal define education as purposive social phenomenon and life-long process as a universal practice of human beings done by all societies at all stages of social development and geared to the harmonious development of the physical intellectual, social, moral, emotional and aesthetics of the individual.³⁹

Another social group around 1974 defines as national integration, currently education for social and national integration is recognized as crucial tool for the creation of a strong, united country which is an essential precondition towards modernization. When citizen are properly thought of the merit of national in terms of nationalism above narrow wish and dominance there by lay the basis for development.⁴⁰

³⁹Alemayehu Tekil, et,

Ifundamentals of Education. (Jimma Teachers College: Department of Education, June, 2009), P. 13.

⁴⁰*Ibidi*, p.55.

In 1980 some scholars define education as conveyor belt human value, skill, ideas and facts, an integral aspect of society's reproduction of itself. They believed that it is a bridge from misery to hope, a platform for democratization and vehicle for promotion of culture and national identity. They also agreed that education plays a vital role in shaping the idea habit, attitude, interest and value of children with a view to producing well balanced personalities, aesthetically rich, culturally sound, emotionally stable, mentally, alert, morally upright, physically strong, socially efficient, spiritually enlightened vocationally self-sufficient and international liberal.⁴¹

Education definition according to Kofi Anan, in one of his great speeches education describes that for every one, everywhere education is a basic human right and a road to human progress He also describe education development angle as follows: All development programs depend on education for the simple reason that they all require skilled workers at all levels to manage capital, technology, service and administration in every sector.⁴² As my stand or belief education is considered one of the primary engines for national and international changes and development in all aspects.

Some scholars and social groups define the meaning of educational institution around 20th century as the following ways. Education institution is one of the social institutions that serve as major socializing force in society, where by culture heritage of society transmitted to new generations. School in the current world is the major place children acquire their basic skill that makes them fit in society. The education institution that children learn from school has an important impact on their future life both negatively and positively. The educational sub-system provided education to the students by establishing different types of educational institutions for instance school, college, university etc. Sociology of education perceives such educational institutions as a social

⁴¹Wuibegezer Ferde and Gezae Halle, *Re-Africanizing the educational system of Ethiopia*, college of social science and language, Mekelle University, Ethiopia, Africa Journal of History and culture, 2015,p,39.

⁴² Ibid, P.40.

system composed of different interrelated human groups, such as management, the principal, the teacher, office staffs and the students'.⁴³.

Educational institution is a place where administer and designer and implementer of education training programmers with over all co-ordination and democratic leadership by boards or committee, consisting of members from community (society) development and research institution, teachers and students. It is an institution where people of different ages educated types of educational institution included any public or private pre-school, secondary school, college, community college, junior college, Liberal art college or any institution of vocational professional or higher education. They provide a large of learning environments and learning spaces.⁴⁴

2.2 Historical Overview on Education of Ethiopia

2.2.1 History of Indigenous Education (knowledge) of Ethiopia

In Ethiopia context, indigenous education was there before the introduction religion education in Ethiopia. It is offered by all ethnic and linigistic groups and remains an important transmitter of cultural identity from one generation to the next. Learning begins early in life, soon after birth, and continus until the death. It is also includes informal education conducted by many Ethiopian outside church and mosque.⁴⁵ Ethiopia is a country with ethnic and cultural diversity, which is important to study the different values of the ethnic background, to understand each other's rich

⁴³ Sobha.B and Teshome.A, *Indigenous knowledge in Ethiopia school Curriculum*, (Addis Ababa: science and technology university, 2017), p.90.

⁴⁴ Ibi, p.91.

⁴⁵ Bezabhi Wondimu, An overview of Ethiopia education system, curiculum development process and its Hisorical Trends and patterns, Department of education planning and management Collage of Education and Behavioral studies, Mada Walabo university: Bale Robe, p.3.

knowledge which can help in the maintained of the large society.⁴⁶ Ethiopia had started indigenized education in the pre-Christian Aksum as we witnessed it from local tradition.⁴⁷

Indigenous knowledge is an important resource which contributes to the efficiency, effectiveness, and sustainability of development. It promotes cultural sustainability that is important for survival and general livelihood.⁴⁸ When we incorporate indigenous knowledge to enrich it and enable to equip the coming generation to face the world, with value based and independence decision and life skill to deal with this everyday life situation. Ethiopia has had its own long and rich education traditions. These educational traditions might be viewed as indigenous and religious ones. Peoples the most practiced before introduction and expansion of modern western education in the country. Indigenous education is part of the society. It is community oriented and focuses on the development of virtue character. It has been offered by all ethnic and linguistic group remains an important transmitter of cultural identities from one generation to the next. Further, it aims at inculcating in children the attitude and skills appropriate for male female social roles. It has also emphasized the duties and privileges derived from cultural values. It responds to the concrete problems of local communities. It is facilitated through variety of methods such as oral instruction, symbols, stories, proverbs, singing, dramatizing, repeating, imitation, memorizing and participation. In general speaking, indigenous education has played invaluable roles in Ethiopia society before widely expansion of modern western education system or Euro-centric education system of 20th century.⁴⁹

Ethiopia is rich indifferent indigenous knowledge system in such as architecture, handicrafts, medicine, agriculture tools, cottage industry until 20th century. It is significant contribution to

⁴⁶ Sobha and Teshome, pp.90-93.

⁴⁷ Wuhibegezer and Gezae, p.39.

⁴⁸ Sobha and Teshome, p.94.

⁴⁹ Alemayehu Tekil, et, al, p.75.

development socio-cultural system of Ethiopia. The people who are demonstrated their traditional indigenous knowledge and practice in the aspects of music education, arts and religious. A solid volume by Sylvia Pankhurst, entitled *Ethiopia A cultural History* stated on the despised group which locally in wolaita named as *Chinesha* (pottery), *Degella* (tanners) and *Wogache* (black smith).⁵⁰

2.2.2 Indigenous education (knowledge) in wolaita, Offa

Like many parts of Ethiopia region in wolaita including the study area before introduction and expansion of tradition education (church or mosque), modern education and health service, traditional indigenous knowledge and practice early dominant activities. Wolaita elder boys and girl children taught to understand their own identity how to keep their own personal hygiene about traditional medicine, how to farm, how to built the house, how to respect the elder, music of art, traditional songs, proverbs and arts day to day activities of their parents⁵¹

There have been traditional indigenous knowledge and practice in wolaita including the study area under the group locally named as *Chinesha* (pottery), *Degella* (tanners) and *Wogach* (black smith), weaver , traditional music they play and their music equipments, traditional agriculture and agricultural tools, the way individuals make a living, the games they play, the stories they tell, proverbs, poem, poem, the Hirose they worship, the way they care for children, their family organization, their mode of transportation and communication and countless etc. are well known and widely practiced until widely expansion of Orthodox church tradition and beginning of modern missionary activities in the area in 1930.⁵² Among of these for example, traditional art of music equipment in wolaita divided in their sounds. These are beating music equipment local names such as *Derbbiya*, *Nagiritta*, *Kambba*, *Karabbiya* are the

⁵⁰ Pankhurst, Sylvia, *Ethiopia A Cultural History* (Londo:London University press,1955),p.90.

⁵¹ Fanchu and Eyobe, p.26.

⁵² Ibidi, pp.610-11.

best known. The type of Respiration music equipment locally named *Chacha Zayia*, *Imbilitta*, *Malkatta*, *Ulduduwa*, *Fulaliya* and *Fororisiya* and the types of *Girife*(ግርፍ) music equipment local namely, *Ditta* and *Masinkko*, which are made up of local materials, peoples who produced use their indigenous knowledge. These traditional music equipments are giving services for different purposes in the society from ancient time to now. These traditional music equipments have been serving during wedding, mourning, war and other ceremonies. Another cultural clothes and dressing system in wolaita well known, which produce peoples who used their indigenous knowledge are. Some of these for instance in local language namely, *Haddiyaa*, *Bulukko*, *Gixetuuwa*, *Qolliyaa* and *Asaraa*. These all are produce in traditional industry local name is called *Bachaa* from local materials, most of them are produce from the cotton. In wolaita cultural house building model is one of the indigenous knowledge contributions, which is building from local materials in different models. Some of the well known models are in local language namely, *Sinna*, *Meshwaa*, *Guulantaa* and *Zuufaa*.⁵³

Figure-3 Wolaita cultural house



Source: Fanchu and Eyob, 2006, p.653.

⁵³ Adane Ayeza, *Ye-Gebar Sirat Be-wolaita Ke-1887-1967 E.C (Be-wolaita zone Bahil Tourismna Communication: Sodo)*, pp.38-39 and p.49; Wanna, p.48.

Wolaita people are more civilized peoples in southern Ethiopia. When the period of bartering trade system, wolaita people had their own Currency, it was known as “*Marccho*.” It was made up of iron metal. The metal was digging and smelting iron in the special place near of wolaita kingdom palace was local name called *Bachaa* (traditional industry). It was prepared by the special expert local name *Wogacha* (blacksmith). It was one of indigenous knowledge great contribution of the society. Some scholars written about “*Marccho*” Currenecy of wolaita, Captain Staging stated in his book “The wolaita have money of their own called “*Marccho*” this money is not easily carried in the pocket, as it consist of long thin bars of roughly smelted iron about two and a half feet, the last nine inches or so beige turned up at an angle to the rest. About ten of these go to a dollar.” Churil Ernest expressed about “*Marccho*,” “it was money that wolaita use a piece of curved iron of a special shape and size called “*Marccho*.” ”⁵⁴

Figure-4 Wolaita ancient Currency



Source: Fanchu and Eyob, 2006, p.657.

⁵⁴ Adane, pp.100-101; Wanna, pp.30-31.

Regarding to indigenous belief in Wolaita, before the introduction of Ethiopia Orthodox Christianity in Wolaita region including the study area the people's had their own traditional religion and ritual system. To this end, let us see, some of the Wolaita religious concepts and practices. Before, even after the introduction of Orthodox Christianity in Wolaita, there had been traditional religion practices for several years in the area. The traditional worshipping had included three major components with different status. They were *Tossa* (God), *Ayana* (Spirit) and *Qalicha* or *Sharechuwa* (spiritual man or prophet). The term *Tossa* had used to express their masters of gods (Supreme Being), equivalent to the Almighty God of the Christians. The people had strong faith and gave the highest respect to *Tossa* throughout their lives. Later on, with the introduction of Christianity to Wolaita the term *Tossa* used to express God (in the sense of Christianity) instead of to call their previous traditional gods. The second element of the traditional belief was *Ayana* (Spirit), a subordinate to *Tossa*. There were two *Ayanas*: *Tillo Ayana* (benevolent Spirit) and *Ita Ayana* (malevolent Spirit). *Tillo Ayana* was the most common, which was said to be the strongest Spirit than that of *Ita Ayana*.⁵⁵

There were some clans had their own ancestral spirits called *Wuqabiya*. It had the power and authority to prevent the people from any crises. *Qalicha* believed that whatever he said as a blessing or a curse would happen on an individual life. He had the ability to differentiate the nature of spirits and the ritual service took place in his special house known as *EqaKetta*, which gave a ritual service only on Friday. However, *sharechuwa* was a man who could speak in strange language or tell prophetic words that would come against the people. The abolition campaign over the indigenous belief had begun following the introduction of modern religions to the area since 13th c. In general speaking in the different clans had their own indigenous beliefs and practices in Wolaita general for long period of time until the introduction of Christianity in

⁵⁵ Ibid, pp.63-64, Fanchu and Eyobe, pp.383-84, Brain Morris, *Religion and Anthropology: A Critical Introduction*, (London: Cambridge University Press, 2006), p. 149; Fekadu Gumasa, *Ye wongel Eminent Enkisikase Be Ethiopia*, (Addis Ababa, 1991.E.C), p. 84.

the area.⁵⁶ Thus, Peoples who used to pass through their indigenous knowledge, traditional practice and moral values to the next generation. In addition, wolaita people who used indigenous proverbs and traditional song for different purpose at different time, for instance, some of the indigenous proverb and their literally meanings are written in local and Amharic language as follows:-

- *Haqqiya hariyan awuttiya ekkoppa.*
- ✓ በሚሞት አህያ ትዝብት አትውሰድ
- *Hariyaw Lanccay hashiyan tokees.*
- ✓ ለአህያየኮረፈበትከሻጫይሸከማል
- *Maana goromootiya lomme gawusu.*
- ✓ የሚትበላበዱዳሎሚየሎሚየትላላች
- *Hayqqin agganayi dafurin yekkees.*
- ✓ ሲሞትለመተውሲደክምየለቀሳል
- *Baawa giyoogappe goyiyya ishay keeha.*
- ✓ የለምከማለትአብድወንድምይኑር
- *Xeesenan yiyayi kallennan bees.*
- ✓ ሳይጠራየመጣሳይጠግብይሄዳል
- *Baaqqida kushee doggikkonne baqqetta qiinxalle dogeenaa.*
- ✓ የወጋቢረሳየተወጋኢይረሳም

The above all mentioned and other traditional indigenous proverbs have practiced well in wolaita general and particular in the study area until the introduction of Christinity and expansion of western modern education system.⁵⁷

⁵⁶ Ibid, Wanna, p.65.

⁵⁷ Ibid, p.654; Wanna, pp.194-195.

2.2.3 The challenges of Indigenous knowledge (education)

Ethiopia indigenous knowledge is marginalized in existing school curriculum and accepted Euro-centric knowledge for a century. It rejected indigenous knowledge in both its development theory and in its global sciences. The Euro-centric education and science erase indigenous knowledge from academic curriculum. Most Ethiopia students began to consider the home-grown knowledge system and the local culture as 'back ward' or non-civilized and have been using these two words to designate their own society.⁵⁸The other challenges for the incorporation of indigenous knowledge in Ethiopia education system are:-Ethiopia school curriculum from its inception is either copied or developed with foreign involvement. Language plays important role in indigenization process. However, Ethiopia education is still under foreign language domination. The curriculum serves to impose a colonial western way of thinking and curriculum developers for a long of time lack of respect for local indigenous knowledge because of the assumption they have about the superiority of western knowledge. In general speaking Ethiopia education system general dominated western education system. Western education influenced in development of indigenous knowledge in Ethiopia general and wolaita particular, including the study area. Beyond this, even in Ethiopia previous administrative system had negative influences in the development of indigenous knowledge in the most areas of Ethiopia including the study area. The system forced local peoples who were to accept and practice few area cultures, tradition and languages. The system prevented people unable to use their own home grown knowledge freely. The system had also given reorganization for little area indigenous knowledge and prevented other local peoples able to well use their own cultures, tradition, proverbs and other indigenous knowledge practices. As the result of these local peoples of the area give little attention to development of their own home-grown knowledge and practice.⁵⁹

⁵⁸ Wuhibezer and Gezae, p.41.

⁵⁹ Sobha and Teshome, p.95; Informant: Ato Iyasu Gajabo, Ato Lema Alaro

2.3 History of Traditional Education in Ethiopia

In Education history of Ethiopia traditional education was provided in the religious institutions aimed to producing individuals who served either church or mosques. Until the beginning 20th century education in Ethiopia focused primarily on religious learning. Those educational institutions in Ethiopia still maintain this traditional orientation.⁶⁰ Accordingly, there is difference in the literatures concerning the time of the introduction of Christianity. However, most of them agree that, in the first half of 4th century was introduced to the leader of the Aksum kingdom and Ezana was the first Aksumite king to embrace Christianity. The Greece-Roman world commercial links, in which the Aksum kingdom was an active player, considered as a leading exposure for the introduction of Christianity in the country.⁶¹

About the start of traditional church education in Ethiopia prior to the invasion had been in the hand of the Ethiopia Orthodox Church (EOC).⁶² The primarily mission of church education had been training individual for the priesthood, Monks and teachers in the churches. Church education was provided by the clergymen such as priest, monks and debaters. In addition to this it was also provided civil servant, judges, scribes, treasures and administration of families who provided to support to growing pattern of the churches. Church education have various stages or levels such as the school of reading (“*Nibab-Bet*”), the school of music (“*Zema-Bet*”), the

⁶⁰ *Education in Socialist Ethiopia: Origin Reorientation and Strategy for development.* (Addis Ababa: MOE, 1984), p.1.

⁶¹ Aselefech G/Kiden, “The role of Ethiopia orthodox church in Development of Adult Education,” *The case of Ye’ abinet Timhirt Bet*, (MA Thesis, Department of Curriculum and Teachers Professional Development Studies, AddisAbaba, June 2016), p.27.

⁶² Richard Pankhurst, “*Education in Ethiopia during Italian Fascist occupation (1935-1941)*,” *The international Journal of African Historical studies* V.III (1972), p.361.

school of poetry ('*Qine-Bet*'), the school of book ("*Mesthaf-Bet*") which began with *Nibab-Bet* and ended at *Mesthaf-Bet*.⁶³

In the early of the Christian era and its source of origin in the city state of Axum the Ethiopia Orthodox Church developed and spread a system of learning in ancient Geez language⁶⁴. Ethiopia is the only country which has developed its own Geez alphabet script in Sub-Shara Africa countries. In Ethiopia Geez was in the past used as spoken and written language the medium of instruction, but it is not spoken now, except only used as liturgical medium in the church.⁶⁵ In the Northern and central part of Ethiopia, where Christianity is predominantly practiced, there is church almost in every village having its own school. It is these schools from where church servant recruited; Hence, Many historians like Professor Richard Pankhurst agree that Ethiopia Orthodox Church (EOC) was the only provider of traditional church education in the country until introduction of modern western education. The main purpose of Ethiopia church education was to preserve all aspects of Christian values and culture. Generally speaking, Ethiopia Orthodox Church education had a virtual monopoly on education up to end of 19th century. It had been strongly opposed the introduction of modern education and scientific thinking of the learners.⁶⁶

On the other hand Islamic education in Ethiopia has also along history that traces back its origin to the emergence of Islamic states in the Horn of Africa. It was introduced in Ethiopia and Horn

⁶³ Tekle Haimanot Haile selassie, "*Education in socialist Ethiopia "The cultural foundation of education in Ethiopia* (Hamburg: Verlage Dr Kovac, 2001), p.10.

⁶⁴ *Education in socialist Ethiopia Origin*, p.2.

⁶⁵ Seyoum Teffera, "*Education and Development in Ethiopia*"; *Ethiopia Economic Association*, vol.8 No.2, 2005, P.19.

⁶⁶ Richard , Pankhurst, "*Education Language and History: A Historical Background to post-war Ethiopia*" *Ethiopia Journal of Education*, 1972, p.6.

of Africa according to various historical records with introduction of Muslim religion in the 7th century through the coastal regions. Like the church, the mosques in Muslim area have had a parallel function running Quarnic schools. Its first objectives were to preach the Quarn and introduce the work of Prophet Mohammed.⁶⁷ The education was given aimed to teaching moral values, to the study of Islamic philosophy and law, to know reading and writing system of Arabic and provided by *Sheiks* and *Ulama*. It was helped to understand the basic contents, objectives and goals of Islam. Islamic education system similar to Ethiopia church education has also four stages or levels of education. These levels are the school of reading the Quarn (“*Mejlis/Tehaji*”), the *Fiqh* school, the *Nahwi* school (the school of Arabic grammars), the Quarn *Tasfir* school (the translation of the Quarn). Generally speaking, although Muslim education has positive influence in enabling the learners understand the principle of Muslim religion; it has also negative influence on modern education scientific thinking of learners.⁶⁸

Both Christianity and Islam through the church and mosque respectively had developed great cultural values of the country. Those educations were provided until the beginning of 20th century. Traditional education contributed a lot for development of modern education by preserving the ancient script which are maintain and transmit the cultural and religious heritages of the country from generation to next generation. Nevertheless, their resistance to new ideas and cultures was a hindrance to the establishment and running of secular types of schools.⁶⁹

⁶⁷ Yonas Seifu, “*Modern Education in Jimma Town, South west Ethiopia: A Historical Survey, 1930-1991*” *The International Journal Science and Research* Volume 5, Issues 10, October 2016, p.1089.

⁶⁸ *Ibidi*, p.1089; Aselefech G/Kidane, p.4.

⁶⁹ *Ibid*, p.1090.

2.3.1 History of Traditional Education in Wolaita, Offa

In the history of traditional Church education in Wolaita including the study area related with expansion of Ethiopia Orthodox Christianity. The first branch of Christianity that got in to Wolaita was the Ethiopian Orthodox Church. Scholars claim that the Ethiopian Orthodox Church established itself in the area in general before Menelik's conquest to Wolaita. Written literatures indicate that the Orthodox Christianity introduced to Wolaita during the time of *Kawo* Motolomi. He abandoned the traditional belief and converted to Orthodox Christianity by *Abuna* Tekile Haymanot in the 13th century. Following his conversion, more than 10,999 peoples were embraced Christianity until 1306. In addition, with Kingship order the first two Orthodox Churches *i.e* Debere Mekan Eyesus and Debere Mekan Mareyam established at the top of Damota Mountain, near the royal palace of King Motolomi. After the built of the churches the most important centers of church education and helping to found and build of church schools. However, after its introduction, the large-scale Christianization took place in the area following the political incorporation of Wolaita under Emperor Menelik II in 1894. It was common that following the conquest of Menlik the south, east and west part of Ethiopia, the orthodox Christian settlers were built various churches the newly conquered territories. Wolaita was not exceptional of this common activity. Because of he gave the government support to the expansion of Christianity in the area. Since then, church in Wolaita the most historical Monastery of Dabar Mankhrat St. Tekilehamanot was built in 1895⁷⁰. For instance, in order to preserve the works of *Abuna* Tekile Haymanot, in 1895, Menelik sent the Ark of *Abuna* Tekile Haymanot and established the Church at Dalbo. Another was during his return to Wolaita as an administrator; *Kawo* Tona ordered the transfer of St. Geberiel Church from the top of Damota Mountain to its foot, near Dalbo. On this way, the earliest Orthodox churches that established at the old site of Soddo were St. Giorgis in 1901 and St. Yohannes in 1905.

⁷⁰Aysha Amado, *The Beginning of Wolaita History. Vol. II* (Addis Ababa, 2010), p. 105; Deresse Debu, "A Religious History of Wolayita" (BA Thesis, Department of History, Addis Ababa University, June 1999), p. 69; Demisse Mojja, p. 94.

The Ethiopian Orthodox Church enjoyed much privilege from the Imperial reform proclamation and decrees. The *awaje* (decree) of 1944 represented the first step in the rationalization of land revenue. The abolition of the numerous fees and labor services traditionally imposed on the tiller is a case in point. In practice, however, such labor services continued to be exact. A proclamation in 1947 officially launched to abolish the corvee labor service; the Orthodox Church legally exempted from this proclamation and remained a beneficiary of it. The decree also ordered the continuation of customary services and dues to the Church. In addition, the Church benefited from the taxes for education and health paid by the people. (See **Appendix-2**) In addition, the Imperial government took several supports to strengthen the expansion of Orthodox Christianity. Indeed, the followers necessitated to make a long journey to attain the Church services because all of the earliest Churches located at Aroge Arada site in Wolaita Sodo. In addition to this, the two individuals: Haile Yesuw and Mekonin Yesuw permitted their lands to the construction of the new Church.⁷¹

One of the outstanding Church leaders in the area was *Abba* Melaku Welede Mikael. He came to the leadership following the death of *Abba* Desta. *Abba* Melaku was an apostle of Wolaita including in the rural areas because he travelled on barefoot thought the area preaching the Gospel and built church schools. Incidentally, at the time, the dominant Church language that used to any ritual events was through Geez but he preached in *Wolaitatto* and Amharic languages. In addition, he built more than seventy Orthodox Churches and numerous schools entire Wolaita. His achievement in Wolaita paved the way for him to choice as a Patriarch. Among of these for instance St. Mariyam church was built in Soddo town during Ato Kebede Desta governship of Wolaita awuraja in 1961. Indeed, he became Patriarch Tekile Haymanot (1976-1988), the third indigenous head of the Ethiopian Orthodox Tewahdo Church. Since its introduction to the Orthodox Christianity had played the great role to the socio-economic developments of Wolaita. Patently, the Church and its clergymen had paid indigestible role in advancing education, particularly in the expansion of reading and writing skills. Therefore, the

⁷¹ Deresse, pp.96-97.

Orthodox Church had their own *Sanbet-Bet* (Church schools) which provided education in wolaitatto doonan or wolaita language in wolaita districts.⁷² **(See Appendix-3)**

Some of the Church teachers who served at the same time in the secular schools were *Ato Tesefaye Amare, Ato Wanna Wagesho, and Ato Abera Demisse*. Among them, Wanna was one of outstanding individual in the opening of Ligaba Beyene Elementary School in 1941. In addition, the Church also participated in different social works. The Church built shelter to rehabilitate those who houseless, disabled and patient individuals of the wolaita. Thus, with the effective leadership of *Abba Melaku*, the project started near Debera Menekrat Gedam or Tekile Haymanot Monastery since 1960.⁷³ **(See Appendix-4)**

The introduction and expansion of traditional church education in the study area depended on Orthodox Church. It was practiced for a long period of time in of Offa *woreda* until the beginning of missionary education. As discussed above after the two decade of early conversion of kawo Motolomi to Christianity in 13th century, Orthodox Christianity was introduced in the area around 1520. It was introduced by St. Abun Tekaille Haymanot. Since its introduction to the Orthodox Christianity had played the great role to the socio-cultural change of the society. Even, it was played a great role eradicated of traditional belief (indigenous religion) of the area. The Churches were built in Offa area during in 1520, which were Kindo Iyusasa in Shela Meqeraqebele, Yakima St Giorigis in Yakimaqebele and Offa Sere St. Giorigis in Zeradaqebele which are located in western part of present day of Offa *woreda* before the Menlik conquest. At the time the churches were not official opened church school, but they were taught the children how to read and write Geez letters and ritual system in the church.

According to my informant *Ato Tadesse Koyera* expression and Wana Wagesho also noted in his book at the period of Ahmed Gagn war in wolaita, Offa peoples who were saved these St. Giorigis of Yakima *qebele* and Offa Sere St. Giorigis churches and church materials from

⁷²Wanna, pp. 67-68; Informants: *Ato, Fantaye Mahaya, Ato Lema Alaro*

⁷³ *Ibidi*, pp. 153-154; Informants: *Ato Iyasu Gajabo, Ato, wogaso Heliso, Ato Tadesse Koyera*

destruction of Ahmed Gragn conquest. However, Orthodox Christianity was not widely introduced in wolaita area including Offa until emperor Menlik conquest to wolaita during in 1894. As discussed above section, before the introduction of Orthodox Christianity in the area highly dominated traditional religion (beliefs) and indigenous education. Peoples who were used to pass their indigenous knowledge, skill, tradition and moral values on to the next generation using different oral literatures such as folk tells, proverbs, poets, traditional songs, art and other practices.⁷⁴ As mentioned above section currently cultural globalization domination have forced to accept of people's western civilization and young generation to give little attention for home-grown education

Following the conquest of Menlik was introduced in wolaita new administrative system, public services and built various church the Orthodox Christian new settlers in newly conquered territories. In addition to this Amhara cultures of dressing, housing, feeding and so on were practiced in wolaita including in the study area. Even after Menlik conquest little Orthodox Church expansion in the area compare with the other parts of wolaita due to Offa was remote area. The large scale of the Christian Orthodox Church took place in central parts of wolaita in the post liberation, but a few churches were built in the study area, before and after the conquest of Menlik, the most Orthodox Churches were built royal palaces and center of wolaita. When the governorship of Ato Kebede Desta in wolaita Awraja, he promised to rebuilt (repair) the early oldest St. Gorigis Church Offa *meketel -meslane* administrative center of Mure, then, Ato Damte Yimer the governor of Offa *meketel meslane* had taken the responsibility to rebuilt the Church in the early 1962. The financial source obtained from *Magaberiy Genezeb Bored* (financial institution of the EOTC). **(See Appendix-5)**

Regarding to churches, they were built very far away from each other. As result to this the followers forced to long distance journey had to obtain church education and other church services. Later it was served as one factor for many people's adopted the Protestantism in the area. The Orthodox church education has its own objective, designed curriculum, learning

⁷⁴ Wanna, p.66; Informants: Ato Tadesse Tantu, Ato Wogeso Heliso, Ato Tadesse Koyera

methodology and organized structures which passed from generation to next generation. As discussed early there are different branches and levels of the church education. The teaching method differs in accordance with the level and forms of education.⁷⁵

Islamic education role in wolaita was very low compare with other parts of Ethiopia region, this because historical accounts indicated wolaita was highly resisted the Islamic penetration in to the area of the kingdom. As the result of this Islamic education or Quranic school expansion very little or no. But after introduction of modern education in wolaita including the study area recently some Mosques were built in the center of wolaita sodo town and other *woredas* towns including Gesuba the administrative center of Offa *woreda* around 1980.⁷⁶

In general speaking, it obvious that in the areas was not well established and expanded education and educational institutions. Both Traditional or modern education were introduced in the area, after two decade the introduction in the central parts of wolaita. Even, modern education was introduced in the area very a recent.⁷⁷The researcher would be discussed the introduction and expansion of modern education institutions in wolaita, particular in Offa *woreda* in the next section.

2.4 History of Modern Education in Ethiopia to 1942

Modern education in sub-Sahara Africa states a strong colonial component for it aimed to change an Africa to Europe image. According to Tekeste Negash explanation in most sub-sahara Africa states education broadly defined as a system of learning from text book and carried out in large classes is a phenomenon that has a strong colonial legacy, which mostly carried out by missionaries. One of the highly privileged values was acquisition of foreign (European)

⁷⁵ Informants: Ato Iyasu Gajabo, Ato Dache Abota, Ato Wogaso Heliso

⁷⁶ Informant: Ato Mada Madalcho, Ato Moges Molla

⁷⁷ Informants: Ato Moges Molla, Ato Mada Madalcho

language.⁷⁸ Thus, deeper security of the Ethiopia experience depicts the same imprint of the continental experience that is colonial schooling in non-colonized state. Modern education in Ethiopia and other Africa countries complete neglect home grown education system or indigenous education system. Due to young students were expected indigenous educations as non-civilization and backward. Hence, the educational system of Ethiopia was de-Ethiopianized or de-Africanized and there by produced intellectual dependency and mind colonization. The western education system was initiated by missionaries who plan to use it for religious proselytizing. Thus, educational system that Africa states inherited from colonial powers.⁷⁹

In the 19th century, there was a renewal of European interest in Ethiopia which was part of the general European penetration of Africa. Even the attempt of instituting modern education in Ethiopia traced back to the 19th century, Emperor Tewdros II who was attracted by European technology had established an armament manufacturing school at Gafat to train young Ethiopians about military technology, however, his modernization efforts unable to succeed due to by external and internal factors.⁸⁰ In addition to this the post Adwa period many factors combined to promote the development of this new pattern for expansion of modern education during the reign of Menlik II.⁸¹ Ethiopia growing integration with the western world in general and the Africa continent particular was an additional factor that encouraged the growth of modern school in urban and semi-urban areas of the country. The emperor also spoke on the role of modern education in the context of Ethiopian civilization.⁸²

⁷⁸Tekeste Negash, *Education in Ethiopia from Crisis to the Brink of Collapse Nordisk Afrika Institute, Uppsala, 2006, P.12.*

⁷⁹ Wuhibegezer Ferede and Gezae Halle, P.38.

⁸⁰ Bahru Zewde, *A History of Modern Ethiopia 1855-1991 2nd Edition*, (Addis Ababa: AAUP, 2002), P.103.

⁸¹Yonas Seifu, P.1090.

⁸² Tekeste Negash, P.13.

Evidence show that modern education was first attempted to provide in Ethiopia by European missionaries during the reign of emperor Menlik II (1889-1913). The first educated Ethiopian was mostly sponsored by missionaries.⁸³ Some European missionary organizations were able to establish a number of their own school in different part of the country in the late 19th century and early 20th century had taken a number of young Ethiopian abroad for study.⁸⁴ Emperor Menlik II gave attention to the introduction of secular education at the beginning of 20th century. He realized the importance of secular education rather than those provided by traditional church education schools. Therefore, he wanted to established many modern schools in the country under the guidance and control of government. He was laid foundation for the establishment of government school system. Emperor Menlik II, who had considerable interest in educating his people, realized that the young generation required something more than reading and writing Geez or Arabic. He had also sent several students to European education, and with aimed to modernizing his country.⁸⁵

Emperor Menlik II also strongly believed that the building of Ethiopia as a modern state as well as the strengthening of existing political power necessitated the introduction of modern education. It was believed that the country independence could be linked to an educated populace that was fluent in foreign languages.⁸⁶ For this purpose in 1908, emperor Menlik II opened the first modern school in Addis Ababa in his palace, Hanna Slibery, one of the ten Copts who arrived in Ethiopia in 1906, was assigned as the director of the school. The teaching staff of this school composed of mainly of Egyptian of the Orthodox Coptic Christian church. Attempting to bring change from traditional model of education to the modern and secular forms

⁸³ Bahru Zewde, P.104.

⁸⁴ R. Pankhrust , P.361.

⁸⁵ *Ibidi*, P.362.

⁸⁶ Alemayehu Bishaw, *Education in Ethiopia: Past, Present and Future Prospects* (Bahir Dar University: Africa Nebula, Issue 5, 2012), p.53.

was not a simple task for previous secular rulers, as there were significant obstacles. This was due to in part to the conservative attitude of church leaders (Popes from the Egyptian Coptic church) and the noblemen.⁸⁷ At the beginning of the 20th century, the traditional education priest and sheik were strongly opposed the introduction of modern westernized education system due to fearing for the people would convert to European religion they would control over education and religion and they also feared the people might have embrace of European ideas.⁸⁸ This was a manifestation of Menlik concern for a happy compromise between tradition and modernity, diplomacy to reduce the tension from church and conservative elements⁸⁹ and emperor cousin Ras Mokonen, the governor of Harar had established another school in that city. In addition to these other schools were opened in Dessie and Ankober.⁹⁰

At the time it was primarily for the sons of the nobility, and the fundamental principle dictated the development of its curriculum was political interest. The education policy makers (the emperor, aristocracy and foreign advisors) were interested in the prevailing international order, modernizing Ethiopia and training of interpreters for communication. In this respect, the aims of education were to contribute to maintaining Ethiopia's sovereignty.⁹¹ This initiative had been followed and extended by emperor Haile selassie, who dispatched several hundred young men and women for study in foreign and, established the Ethiopia capital modern educational institution, When Taferi Mokonen was regent at the time of Empress Zewditu and later heir to the throne name Haile Selassie I opened Taferi Mokonen second school in Addis Ababa in 1925 and other school for girl, the empress Menen school was opened in 1931. This seems to be the

⁸⁷ Ibid, p.53.

⁸⁸ Seyoum Teffera, p.20.

⁸⁹Yonas Seifu, P.1090.

⁹⁰ R. Pankhurst, P.363.

⁹¹Alemayehu, P.54.

first attempts to practice gender equity in education by the giving the girls an equal educational opportunity. He was also established several other schools from 1928-1935, among them technical school, a teacher trainingschool, a school for Orphans, a school of Art, and a boy scouts school. Besides provincial school Dessie, Gore, Jigiga, Nekemit, the second school in Harari, Aseb, Jimma, Gonder, Debra Markos, Adowa, Mekele and Selale. Those schools were trained along French lines.⁹² Hence the Ethiopian education during this period was highly influenced by the foreigners mainly the French. The Ethiopian education system and its curricular components (objectives of education, contents or courses to be taught, organization of a school and its management, and the method of evaluation) were primarily influenced by the French education system. The selection and organization of content were determined by the headmasters and teachers from France, and French was used in Ethiopia as medium of instruction up to 1935. So the period from 1908-1935 is known in the educational history of the modern Ethiopia as the French era.⁹³

By the time the Fascist Italians came to our country, there were 4,200 students learning in 21 governments and in some other missionary schools. The missionaries were enjoyed freedom in their work in Ethiopia before Italian occupation of Ethiopia, December 1935, when all its missionaries were expelled and the properties of mission taken by the Italian government. However, because of the instability of the country, all these schools were closed and the students were dispersed. Therefore, it is possible to say that the country remained without school that might have given proper education. Even if there were some schools, they taught students using the curriculum designed by the fascist regime which targeted the colonial interest.⁹⁴ Thus, during the five years Italian occupation, the Ethiopian education was influenced by the Italians and the students were trained to fit the interests of the Fascist regime and educational development was

⁹² R. Pankhurst, P.362; Alemayehu, P.56.

⁹³ Alemayehu , P.57.

⁹⁴ R. Pankhurst, PP.364- 366.

stagnated until the termination of the Fascist occupation in 1941, because of the fact that the destructive war of aggression and its consequences which entailed a significant and lasting negative effect on the growth and development of education. Moreover, during this period, schools were either closed or used for military camps and the educated few were either eliminated or joined the guerrilla fighters of the country.⁹⁵

The only school that was opened in the country was that of the Catholic Mission, which emphasized religion, the Italian language and subservience to the Mussolini regime. Notable improvement of the education system was lacking in this period. The major aim of education was to create citizens that would be loyal to Italy.⁹⁶ The content of education focused on reading, writing and simple arithmetic, semi-vocational skill training and internalizing fascist values to promote loyalty to the regime. Moreover, they suggested that local administration languages (Amharic, Oromigna and Tigrigna) replace the unified national languages of Ethiopia, which were used for classroom instruction. This decision was not based on the pedagogical principle that instruction in one's mother tongue can help children understand and learn faster and relate what is taught in schools with their immediate environment, but rather, with the intention to create disunity among the various ethnic groups in the country.⁹⁷

Educational growth and development began to revive after liberation of the country from the Italian occupation in 1941 under Emperor H/sellassie's regime. After 1941, one of the most important tasks of the imperial government was to reconstruct the educational system. According to Tekeste, the period from 1941-1974, was the golden age in the history of modern education in Ethiopia. The education sector with his late majesty as the head of ministers was by far the best staffed and financed. The Ethiopian government under the Emperor strongly believed that centrality of education was the vehicle of progress. Hence, a number of primary and secondary

⁹⁵ Alemayehu, P.56.

⁹⁶ Ibid, P.57.

⁹⁷ Ibid

as well as vocational and technical schools were opened in different regions of the country with the objective of enriching Ethiopian civilization.⁹⁸ Hence, the aristocracy expanded modern schools in different parts of the country. The schools were typically named after those who established them to show their political influences.⁹⁹ The major tasks in education system after restoration were the change in the language of instruction from Italian, which replaced French and English during the occupation period into English.¹⁰⁰ Because, initially, the British assisted in the organization of the educational system, English became the second official language in Ethiopia and it replaced the Italian language as a medium of instruction. According to the new organizational scheme of the MOEFA, the new structure in the Ethiopian schools was eight years of elementary and four years secondary education practiced.¹⁰¹

2.4.1 History of modern education institutions in Wolaita to 1942

In the historical development of modern education in Wolaita including Offaworedathe missionary organization and notable individuals were played great role in foundation and expansion of the schools. However, the introduction of modern education in Wolaita was a recent phenomenon. In Wolaita, the Sudan Interior mission (SIM) mainly the *Kalehiwot* churches had greatly contributed for the expansion of modern educational and other social

⁹⁸ Tekeste , P.13.

⁹⁹ Ibid

¹⁰⁰ Gebreselassie Kahsay, "A Survey of the History of Modern Education in South Wollo From 1928 to 1974," (M.A. Thesis, Department of History, Addis Ababa University, June 2010), P.8-9.

¹⁰¹ Ibid, p.9; Demeke Atnafu, "The History of the Wolaita Soddo Comprehensive High School, 1941-74," (B.A. Thesis, Department of History, Addis Ababa University, June 1985), p.10.

services throughout the area. The Sudan Interior Mission (SIM) opened the first elementary school in 1930 at Ottona *Tarpeza* quarter.¹⁰²

Notable individuals were Bogale Walelu and Wana Wagesho played a significant role in the development and expansion of modern education in Soddo town and the districts of the zone even in the rural areas. They were pioneers of introduction of modern education in Wolaita. *Ato Bogale*, *Ato Wana* and modern education in Wolaita are two side of coin. *Ato Bogale* in Woliata remembered as a hero who opened the eyes of thousand lightened them. In September 1941, the first modern government school was opened at Wolaita Sodo through *Ato Bogale Walalu's* leadership with cooperation of assistance of Wana Wagesho and *Ato Beqele Tiruneh*. Immediately this movement expanded to various *Woredas*. The first modern school was opened in Damot Gale, Shanto.¹⁰³ Emperor Haileselessie made visit to wolaita in July 1945 with government official like Yilma Dressa, the then ministry of Finance and other notables. His official visit to the *awarja* brought a significant change in the early development and expansion of modern schools. He encouraged the opening of the new schools in the *woreda* and construction of additional classes where shortages existed. This became a turning point for the expansion of modern schools in wolaita. The major subject taught in early schools was *Awude nebab* (reading), English Mathematics, Hand crafts, Gymnastic, Geography and History. One teacher or two was responsible for teaching all subject because shortages of teachers.¹⁰⁴

In the time of *Ato Germame Nawaye's* governorship, there was a great devout to promote modern education. He opened schools in many villages of Wolaita, directed by elected of peasant representatives. According to my informant *Ato Iyasu Gajabo* expression *Germame Nawaye*

¹⁰²Wana Waggesho, *Ye Wolaitta Hizb Tarik vol. 2* (Addis Ababa: *Berhanena Selam Printing Press*, 1994 E.C), pp68-69.

¹⁰³Paulos Bogale, *Ye Timhert Arbegnaw Ye Bogale Walelu (Berhane Be Mengedu) Ye Heywot Tarik*, (Addis Ababa: *Nigid Matemiyia Dirijit*, 2004 E.C) p.85; Wana, pp.85-155.

¹⁰⁴ Demeke, pp.10-11.

obtained 32 birr from Imperial government for school purpose. Teachers were selected who had passed grade 1-4 level and they were employed for 20 Ethiopia birr per month. Education was given a big tree or an informal housing locally *Dasiya* (thatched house). The major subject taught in the period were Amharic, English, Arithmetic, *Awde Nibab*(reading), and *Tarikna Mesale*(History and proverb). After using up the budget *Ato* Germame had faced a financial problem. To solve this constraint convinced a peasant to pay 30 cents contribution. However all Germame,s effort extinguished following his move to Jijiga. During the govern ship of Dejazmach Wolde Semayet Gebere wolde in Wolaita many people became able to read and write. At the end of the year many learner were certified and certificate was given to them.¹⁰⁵The researcher would be detail discuss of modern education and educational institution of Offa *woreda*from the beginning of 1942-1991 in the next section.

2.4.2 Modern Education Institutions during Italian Occupation (1936-1941) in Wolaita, Offa

During Italian Fascist occupation (1936-1941) of Ethiopia was negative chapter in the history of Ethiopia educational system. The educational events and polices of this period were not the less of considerable significance, and are of interest in the wider history of Africa education for the avowedly racist and militaristic educational philosophy of fascist Italy stands in marked contrast to polices of the more important colonial powers in Africa.¹⁰⁶ The Italian occupation of Ethiopia disrupted all efforts made in expanding modern education activites. Under Italian aggression schools were closed down and changed in to barracks and hospitals and the Italian changed the official language of the country to Italian.¹⁰⁷

¹⁰⁵Informants: *Ato* Iyasu Gajabo, *Ato*Lema Alaro

¹⁰⁶ Richard Pankhrust,.361.

¹⁰⁷ Ibid, p.362

Hence, during this period, the introduction of modern education in Wolaitta had to face and overcome serious challenges from two directions. The first challenge came from the local feudal lords (balabats) who did not want their children to be sent to school fearing that the latter would refuse to obey their parents in household activities and assist them in agricultural fields. On the other hand, the second opposition came from the Fascist Italians who considered education as a major threat against their colonial rule over Ethiopia in general and Wolaitta in particular.¹⁰⁸

The SMI missionaries and non Italian catholic missionwere expelled by the Italian during the period of occupation in wolaita. Before the Italian occupation of Ethiopia, in wolaita French Catholic missionary school was opened at the early 1933. The founder of Catholic mission school in wolaita was French missionary Pascal deLuchon popularly known as Abba Pascal. *Abba* Pascal arrived at Wolaita in 1930. Among the natives who first took the French Catholic education and invited Pascal to Wolaita was *Gerazmach* Gebermedhin. He was interested in introducing modern education for his people. He was impressed by Pascal's educational and charity activities. *Abba* Pascal was also welcomed by *Fitawrari* Desta Feseha, grandson of *Kawo* Tona and other officials like *Fitawrari* Bunera, *Qanazmach* Kumalo, and Mamite, the daughter of Tona who offered him support and encouragement to establish a school for their children's. Besides, as the SIM Protestants and the French Catholics soon began a literacy program and opened a Clinic in the school compound. Later the clinic upgraded to hospital, it is now called Dubbo hospital and found in Araka town Boloso Sero *woreda*. Subsequently, the opening of the school was followed by the expansion of the Catholic religion in Wolaita. The first Catholic missionary school was opened in wolaita at Sore Dubbo, in Boloso *woreda*. In wolaita, it was the second modern school next to SIM missionary school until the Italian occupation.¹⁰⁹

In wolaita modern education history *Ato* Bogale Walelu was remembered as hero because of he had been great ambition to getting modern education at early young age, he went to Addis Ababa

¹⁰⁸ Alemayehu , p.56.

¹⁰⁹ Informants: *Ato* Iyasu Gaabo; Demeke Atnafu, p.1.

on foot with Caravan merchants. *Ato Bogale* went to the Monastery of Debre Libanos to get church education in Addis Ababa. Having completed church education, *Ato Bogale* returned to Addis Ababa in the regent period of Ras Teferi. Immediately *Ato Bogale* got permission to regent enroll in Menelik II School. After completing his early school, he had decided to return to Shanto, his birth place to educate the illiterate people of the localities, the Woreda and *Awuraja* too. But he soon returned to Addis Ababa to continue his education following an order from Haile Salissie I.¹¹⁰ Threatened by Grazian Massacre of Feb. 1937, which targeted mainly educated Ethiopia, *Ato Bogale* returned his birth place, Shanto. In September 1937 he opened a private school at Shanto with a grass roof and wooden walls. This school was the first modern private school in Wolaita, Sidamo *Awuraja*. It was opened during Italian occupation of Ethiopia. The Italian was not happy with the expansion of modern education, because they well knew that educated Ethiopian would not accept Italian rule willingly. Thus the Fascist ordered *Bogale* burns his school in 1937 and imprisoned him at Sodo until 1941.¹¹¹

In 1937, Fascist impact on education was felt. Two existing mission schools were closed by the order of the Italian government in Wolaita in 1937 and non-Italian Catholic missionaries and other sects were expelled. Their properties were expropriated by the Italian government for its own use. In 1937, the Italian Catholic mission opened two of their own schools in the town of Sodo, i.e., Cappuccino Mission Schools for civilian and Consulate Military Training school at Legaba Beyenanow Sodo Elementary school compound, where medium of instruction was in Italian language. It gave service mainly for Italians.¹¹² However, in the study area of Offa Woreda

¹¹⁰ Ayalew Mitiku, *Ye-Arbegnu Bogale Walelu Ye-hiwot Tarik Ye-mejemera item* (2nd .edt), 2004 E.C, p.38

¹¹¹ *Ibidi*, pp.42-50, Informants: *Ato Germichael kuke, Ato Yonas Herano*

¹¹² Demissie, p.126, *Deresse Debbu*, pp.80-81.

¹¹² Informants: *Ato Iyasu Gajabo, Ato Yonas Herano, Ato Tadesse Koyera*

either the SIM missionary or French catholic missionary schools were not opened until 1950 except traditional church education. According to the informant, *Ato Iyasu Gajabo* noted even, Italian had not wanted to have established their own school in the area except they built some of their schools in administrative center of wolaita.¹¹³

2.4.3 Modern Education Institution Post-Liberation Period in Wolaita, Offa to 1942

Following the restoration of the country's independence from Italian rule in 1942, a lot of efforts were made to recover, the educational system. After liberation of the country from the Italian occupation in 1941 revive of modern education expansion under Emperor H/sellassie's regime. In southern and western Ethiopia, a major role was played by the missionary organizations and individuals in acquainting the society with modern education in wolaita including the study area of Offa *woreda*. As it is mentioned in the previous sub-section and the scholarly dedications suggested that following the liberation of the country from the Fascist Italian occupation, the year from 1941-1974 was a golden period in the history of modern education in Ethiopia. It was during this time that many schools were opened in various regions of the country by government and non-governmental organizations. During this period, in order to encourage the development of modern education, the government established Ministry of Education and Fine Arts in 1942 and the effort to modernize education started all over the country again.¹¹⁴ As my informants expression Offa is one of the remot area compare with the other area of wolaita and the governors did not gave attention to built modern school at the time. No school in the area either government or non-government until building of the first missionary school in 1950.¹¹⁵

After the liberation of the country from the Italian occupation, Great Britain, which assisted Ethiopia in becoming liberated from the Italian aggression, became interested in the education

¹¹³ Informant: *Ato Iyasu Gajabo, Ato Tadesse Koyera*

¹¹⁴ Tekeste Negash, p.12; Alemayehu, p.57.

¹¹⁵ Informants: *Ato Iyasu Gajabo, Ato Molla Bussa*

system of Ethiopia. Accordingly, Mr. E.R.J. Hussey, who had wide experience in Africa, was appointed as an Advisor in the Ministry of Education in 1942. From 1942 to 1954 the Ethiopian education system was highly influenced by the British advisors. These advisors greatly influenced the structure of Ethiopian education, the medium of instruction and the evaluation system. Therefore, this period is known in the history of modern education in Ethiopia as the British era.¹¹⁶

At the early the church educated were Ato Bogale Walelu and Ato Wanna Wagesho who played a significant role in the effort to establish schools in Wolaita. Both had been students of Menilik II School in Addis Ababa as well. Ato Bogale enthusiastically devoted his ability, skill to start and expand modern education in Wolaita in general, Gamo Gofa, and Sidama in particular. During the time of the British domination on the education system of Ethiopia, *Ato Bogale* worked as a translator for the British, who had been working in Wolaita.¹¹⁷ This communication helped him obtain modern drums and other musical instruments from the British as a gift and continuing his effort on the expansion of modern education in Wolaita which had been halted by the Fascist Italians, he used those instruments to agitate and stimulate the local people to attend education by beating drums and making announcements. The Slogan prepared by *Ato Bogale* initiated the public develop their awareness regarding to the use of education as follows:

“ይብራ ኩራዛችን በጨለማ እንዳይኖር ታናሽ ወንድማችን” the meaning “Let’s give our lamp a light, and let’s give our lamp a light to avoid our young brothers living in the dark”.¹¹⁸

In September 1941, the first modern government school was opened at Wolaitta Soddo through Ato Bogale Walelu’s leadership with the cooperation and assistance of Ato Wana Waggesho,

¹¹⁶Tekeste Negash,p.13; Alemayehu, p.57.

¹¹⁷ Wanna Wagesho,p.155.

¹¹⁸ Paulos Bogale,p.62; Wanna Wagesho,p.162.

and AtoBekele Tiruneh. This school was named as Ligaba Beyene Abba Sebsib after Beyene Wondimagegnehu, a man from North Shoa who was appointed as the governor of Wolaitta during the reign of Emperor Menlik II and lost his life at the battle of Michew fighting with the Fascist Italian invaders. This school was constructed in Ligaba Beyene compound.¹¹⁹

Accordingly, the first government school was established in wolaita called Wolaita Soddo Elementary School it renamed Ligaba Beyene 1953. At the beginning, the School started with six teaching staff and one guard.

Table-1 Wolaita Sddo Elementary (Ligaba Beyene) School beginners:-

| No | Their Names | Their Specific tasks |
|----|------------------------|-----------------------------------|
| 1 | Bogale Walelu | Principal |
| 2 | Wana Wagesho | English and Mathematics teacher |
| 3 | Bekele Tiruneh | Amharic and Mathematics teacher |
| 4 | Filahun Wolde Geberel | Gymnastic and Mathematics teacher |
| 5 | Askale Seyefu Geberiel | Crafting teacher |
| 6 | Bashu Dinqineh | Amharic teacher |
| 7 | Gebere Kidane | Guard |

Source: WannaWagesho, 1994 E.C

The school renamed as Ligaba Beyene School. Ligaba BeyeneAbba Sebsib was the governor of Wolaita awuraja around 1900s. In addition, the huge building of the school was constructed by an Italian mason known as Jakomino as homestead of Indians (directors of the School). Then successive Principals of the school following Bogale Walelu were *Ato* Wanna Wagesho (1941-1949), Mr. Omen (Indian), Mr. Chaban (Indian), Mr. Kurian (Indian), *Ato* Mokonnen Kassa, *Ato* Bekeru Bogale, *Ato* Yohannes Geberu and others served school). Following this event, the movement was spread to various *woredas*. The first modern school after Soddo was opened in Damot Gale at Shanto and Wandara Lalla in January 1934 E.C (1942/43). These schools started education from grade 1-3 levels. Then, the Ligaba Beyene School was upgraded to junior

¹¹⁹ Demeke Atenafu, p.26; Sodo city Administratio structure, 2017, p.62; Informants: *Ato* Gebermichal Kuke, *Ato* Selassie Aldabo

secondary school level (1-8) in 1951.¹²⁰ Emperor Haile Selassie I was heard about *Ato Bogale Walelu* tireless efforts and great ambition in the expansion of modern education in *walaita awraja* and aimed to use his ability and skill by given promotions sent to Yirgalem from *wolaita awurja* appointed as main coordinator of Sidamo *Teqlay-gizat* schools. Soon after, Bogale with his families had gone to Yirgalem in 1951. A year after emperor Haile Selassie I a letter written to the Finance minister of Sidamo *teqlay-gizat* of Yirgalem *awraja* had given two gash land to *Ato Bogale*,s from government land to use as his own rist. (See **Appendix-6**) *Ato Bogale Walelu* with his wife *Askale* and his collage *Ato Wanna Wagesho* to gether within great effort government elementary school was opened in the Yirgalem *awurja*. At the time Bogale's mother initiated new children's to come Bogale School used to the following attractive singing song with Bogale students in a week Saturday market. ¹²¹The songs were written in Amharic as the follows:-

“አትማርም ወይ አትማርም ? የቦጋለ ልጅ አይደለህም ወይ ?

“የቁስ ተማር ምን ይባላል ዓሣ ሁሉም ኮሳሳ!

“የቦጋለ ልጅ ምን ይባላል? አተር ሁሉም ወታደር::

“ተነስ !ተነስ !አትማርም ወይ?የጠቅላይ አሽከር አይደለህም?“ በለው !በለው !እያሉ በሚማርክ ዜማ ይዘምራሉ
::ዕድሜአቸው ለትምህርት የደረሰ ብዙዎች ወጣቶች ልባቸው ሸፍቶ ወደ ትምህርት ቤት መገረፍ ቀጠሉ

¹²⁰ Paulos Balcha, p.49; Wanna, p.154; Abesha, p.11-12.

¹²¹ Paulos Bogale, P.100; A letter written from Imperial Haile Selassie I to Sidamo *Awuraja* Yirgalem Financial minister Yekatit 15/1943 E,C, Ref no 3956/13 no file and folder numbers.

UNIT THREE

3. THE DEVELOPMENT AND EXPANSION OF MODERN EDUCATION AND EDUCATIONAL INSTITUTIONS IN WOLAIATA, OFFA FROM 1942-1974

3.1 Role of SIM Missionary

The missionaries were to come to Ethiopia permitted Ras Teferi Mokonen around 1928. On the ground that they would not translate their work in to Amharic language and they would focus only on the non-Amharic speaking areas. This was because teaching in Amharic (national language) would attract a number of convert either to Protestants or Catholicism. In addition, they did not have the permission to work anywhere in the country. The Ethiopia rulers were wont to regard foreigner, including missionaries, with suspicion in case they had a hidden political agenda. As far as missionaries' activity was concerned, Ethiopia was divided in to two closed areas, where the ETOC held way and open areas, where Islam and traditional religions flourished. Therefore, wolaita fell with the closed area; however, the local governor allowed the protestant missionaries to teach and preach wolaita.¹²² The introduction and expansion of missionary activity in southern Ethiopia was not only strengthening of missionary mission but was also the great contribution to develop modern education in south Ethiopia special in wolaita *awruja* including the study area. As in the other parts of southern Ethiopia, in wolaita modern education which was the base to promote the wellbeing of the society by promoting economic growth, creating wealth and development that had been stunted for a long period of time.¹²³

¹²² Getachew Belete, *Wolaita-sidetin Be-zimare Yagafet Serawit: Ye-Ethiopia Kalihiwot Bet-Christin Tarik-qist-3 (Ethiopia: Addis Ababa, 1992E.C)*, p.14.

¹²³ Education in Socialist Ethiopia, p.56; Wolaitta Zone Cultural and Tourism Office Communication desk, p.426.

The beginning of modern education in wolaita goes back to 1930. The first missionaries were arrived at wolaita *awuraja* in 1928 under the leadership of Doctor Thomas Alexander Lambe, Physician from United States. He was the pioneer of Protestantism, had arrived in to wolaita. He and his companions worked for education, health and other social services besides religious preaching in wolaita *awuraja*. According to the informants: *Ato*Iyasu Gajabo and *Ato*Mokonen Henja and the other sources the initiative in the introduction and expansion of modern education in wolaita including the study area was first taken by foreign missionary organization known as Sudan Interior Mission (SIM). They were provided medical and educational services. The Sudan Interior Mission (SIM) was established the first missionary school in wolaita in 1930. They had thought the people how to read and write the Amharic letters and side by side with preaching the Gospel under *Kalehiwot* church and they had pushed peoples to establish the churches their village.¹²⁴

Accordingly, on 7 march 1928, the first nine protestant missionaries under the headship of Dr, Thomas Alexander Lambe (1885-1954) were reached wolaita sodo instead of Jimma and Dej-Yigazu Bahata, governor of wolaita from 1927-1932, showed warm reception and good attitude to them. He went so far to confirm his invitation by offering them a good site at *Tarapeiz* camp (now the head quarter of wolaita *Kaliwot* church) at Ottona. From the beginning, their coming to wolaita was not well-planned missionary activity rather probably due to the problem of guiders. The guiders, *Ato* Beru Dubale and *Ato* Desta Dayasa either they did not know the exact location of Jimma or underground they intended to bring them to wolaita. The missionaries were

¹²⁴ Wondiye Ali, *Bemekera Wusṭ Yabebech Betchristian: Ye-Ethiopia Kaliewot Bet-Christian Tarik 2nd edt.*2000), pp. 65 & 90; Informants: *Ato* Iyasu Gajabo, *Ato* Mokonen Henja, *Ato* Estifanos Tadi

¹²⁴ Fanchu and Eyob,p.376; Dresse Debu,p.19; Wondiye Ali, pp.61-62.

impressed with the hospitality through they did not feel that they had easily obtained their goal.¹²⁵

The early teaching of the protestant missionaries or SIM mainly focused on preaching of Gospel, expansion of modern education, health service, and teaching of equality and the well-being of the society. Concerning education, the SIM missionaries made a great contribution for the introduction and development of secular education in the wolaita. After the two year of their arrival in the SIM opened the first missionary school in 1930, it was called Ottona Christian Academy. At the beginning they actively participated in communities culture, custom and generally, in their daily life activities. To attract the local people, they opened the first elementary school grade 1-4 (which later renamed as Ottona Elementary school) for the children of their converts. The role of missionaries, in this school was teaching, guiding and financing. In addition to the missionaries, there were local people who trained in the school. They also tried to win the people subordination by giving those gift and free medical services. At the area, the number of foreign personnel who provided medical services, missionary and education works reached to 25 several constructions works undertaken in Lambe's foundation of Ottona. Thus, the first modern missionary school was established in wolaita.¹²⁶(SeeAppendix-7)

A year after in1942, the Italians were expelled from the country the missionaries returned to Addis Ababa. While they were in Addis Ababa, the SIM missionaries heard about the rapid expansion of Protestantism in Wolaita by the ardent local evangelists. Then, the SIM on their arrival in Wolaita immediately replaced them and began preaching the Gospel, building and reopening schools, and clinics. Therefore, from 1942 onwards the foreign mission societies began to play a central role in the spread of education by building more schools than ever before and by enrolling many children who otherwise would have remained without education due to

¹²⁵ Fanchu and Eyob,p.376; Dresse Debu,p.19; Wondiye Ali, pp.61-62.

¹²⁶Informants:Ato Estifanos Tadi,Mokonon Henja;Aletter written from Emperor Haileselassie to Dejazmach Yigezu ginbot 1929E.C(*kalihiwot* Archival center,sodo) no folder, no file No

lack of spaces and teachers in the government schools. As a result, the SIM, the Catholic and other missionary school graduates provided our country in general and Wolaita in particular with skilled manpower. To attract more people, they established schools. In 1944; the SIM opened the second primary school in Humbo, at Ogodama koysa. This school was also only for protestants.¹²⁷ The education they had provided was mission education in which the media of instruction was English language. Similarly, in order to improve the knowledge of church leaders and for further expansion of the religion, the SIM established the Ottona Bible School in November 1947. The buildings they inherited from the Italians were used as classrooms for teaching and lodging for the students. Students of the Bible School were selected from the evangelists and ordinary Christians who could read and write Amharic.¹²⁸

One more, remarkable contribution of the SIM was the growth and the establishment of schools in Wolaita districts including of the study area of Offa *woreda*. In addition to these vocational and technical school was established. In 1946, the SIM was built Soddo Dressers Training School. Those who completed 4th grade from SIM Ottona Elementary (Soddo Christian Academy) School were joined the Training School. At the early SIM missionary education policy was encouraged children learn grade 1-4 level only. Because, they feared for the future life of the children if they were learned above grade four (4) levels, they would have escaped from the Church or Christian life and did not follow of religion ethics. For this purpose they were not encouraged students learn above grade four levels. In Wolaita Clinics opened in rural districts

¹²⁷ Bisrat, p. 39; Deresse, p.80.

¹²⁸ Elias, Awato, "Sudan Interior Mission in Wolaita (1928-1974)," (B.A. Thesis, Department of History, Addis Ababa University, 2009, p.128; Wudneh Almaz, "The Foundation, Growth and Development of Soddo Town Until the Revolution, 1974," (B.A.Thesis, Department of History, Addis Ababa University, June 1984), pp.33-34; Demissie, p.128.

including of the study area. To these Clinics, the school provided technically expertise employers.¹²⁹

Galako Missionary School

After one decade of liberation of Ethiopia from Italian occupation the first missionary school (1-3) was opened at Galako rural *qebele* in 1950 in the study area of Offa *woreda* by the support of SIM from Soddo at Ottona *Tarpaze*. Later it was upgrade after one year 1-4 grade level in 1951¹³⁰ After two decade, the introduction of modern education in Sodo center by Sudan Interior Mission, the first missionary school was opened in Offa *woreda* at Galako rural *qebele* in 1950. It was run by Sudan Interior Mission (SIM). The establishment of modern education had direct relation with activities of missionaries; they built school together with churches. However, the establishment of missionary school in wolaita including Offa *woreda* was not for sake of providing the secular subject to the children rather it was to attract and familiarize the children with doctrine of Protestantism. The arrival of Sudan Interior Mission (SIM) in to wolaita under the leadership of Dr. Thomas Lambe, who guided by Biru Dubale of Konta and Desta Dayasa of wolaita and quartered at Ottona in 1928, which led to the beginning of history of protestant religion. The early believers of protestant were employed station at Ottona *Tarapeze* camp. Accordingly, there were 10 individuals baptized at Tobobo River and only one church existed at Ottona. Among its early converts, the outstanding individuals were *Ato* Wandaro Dabaro, *Ato* Godana Gatiso, *Ato* Gabato Jagiso, *Ato* Choramo, *Ato* Toru, *Ato* Desta Dyasa, *Ato* Godana Gatiso, *Ato* Biru Dubale, *Ato* Maja Madaro and Jagere Jalamo. Soon after of the early converts sent to different parts of wolaita districts for further expansion of the protestant religion. Their teaching was simply and attractive (basically given in *wolatattoo Donna* or wolaita

¹²⁹ Getachew, p.26; Informants, *Ato* Simon Mena, *Ato* Estifanos Tadi

¹³⁰ Informants: *Ato* Eyasu Gajabo, *Ato* Estifanos Tadi, *Ato* Agebo Asale

language) by the lower mass of the society, who understood the orthodox church as oppressive, conservative and faith of feudal lords.¹³¹

In the early year protestant Preachers faced strong opposition from Orthodox Christian and traditional religion believers. However, the preachers gained support from local people using local language for preacher and worship. In 1933 the scripture gift published 140 selected scripture from New Testament translated in to *Wolaitatoo Donna* or wolaita language and entitled *ToossayYootes* (God spoken).¹³²(See **Appendix-8**) Among of the early converts of 10 individuals *Ato* Gabato Jagiso was the pioneer of protestant to brought Offa *woreda*. He had taken mission from Sudan Interior Mission (SIM) group from Sodo town missionary quarter at *Otona Tarpaize*. According to the informant *Ato* Simon Mena and *Ato* Iyasu Gajabo noted *Ato* Gabato Jagiso was beginner of preaching Gospel in the area and converts local people to Protestantism from traditional beliefs. Some of the former Orthodox Christian followers were embrace protestant religion because of he taught Bible in local language a simple and clear way. He had no extra knowledge for reading and preaching of Bible, but he showed Bible simple outside and inside parts of the black and white color. However, local people feared and attracted by his taught. He also was preaching the powerfulness of the God and eternal life after the death. As the result of this his parents opposed him and sent to forest land far away from their original home and he was built in there his own house. He had also continued in there his taught Bible. Even, he was also preaching Gospel for local people in *Edir* and *Debo*. Later he was built church around in 1949 in *Sadoye qebele* near his own house. It was the first *Kalihiwot* church in

¹³¹ Ibid; Wondiye Ali, p.80; Wanna, pp.68-69; Informants: *Ato* Iyasu Gajabo,

¹³² *Toosay Yootes Metsihaf Shifan 1926 E.C.*, (*Kalihiwot* Archival center, sodo) no folder, no file no;
Informants: *Ato* Simon Mena, *Ato* Agebo Asale

Offa *woreda*. The numbers of the followers increased day to day in the church. Many people were journey from long distance to attend and obtain church services.¹³³

According to the informant *Ato* Simon Mena and *Ato* Goa Gelemo explanation; *Ato* Gabato Jagiso had great ambition to know the local people reading and writing Amharic letters as well as reading Bible. He was the first time attempting to introduce modern education around 1950 in rural *Sadoye qebele* in Offa *woreda* by the support of SIM group from *Otona Tarapeze*. Attempt to open grade 1-2 in the church for the first time in the area. *Ato* Gabato Jagiso was pushed the followers in the church to send their children learning basic arithmetic and Amharic alphabet which were needed for understanding the basic knowledge of the Bible. Therefore, local people called him “the father of protestant religion and Amharic alphabet” still now in the area. Gradually, the churches were planted in each *qebeles* of Offa the *woreda*. Soon after all together of each *qebeles* church were formed one Association, it was known as *Humbo Kalihiwot Church Association* under *Humboworeda*, because at that time Offa was belonged *Humbo woreda*. Later it was renamed *Offa Kalihiwot Church Association*.¹³⁴ According to the informants, *Ato* Estifanos Tadia and *Ato* Mokonen Henja the SIM groups from *Sodo* at *Otona Trapeze* Office were sent to the church Association guiders and supporters. They were also sending pasture and other different spiritual materials. The Association wanted to open school for their children’s at the center place. Soon after the Association asked financial and material support from *Sudan Interior Mission*. The *Sudan Interior Mission (SIM)* group’s bases on the question of the Association transferred the school from *Sadoye rural qebele* to *Galako rural qebele* in the same year, Because of *Galako* was selected as the center place for each *qebele* churches. The first elementary missionary school (grade 1-3) official was opened in 1942 E.C (1950) at *Galako rural qebele* in Offa *woreda*. It was named *Galako Kalihiwot church elementary school*. After one year the school upgraded 1-4 grade level and continued until the school

¹³³ Wondiye Ali, *Be mekera Wusṭ Yabebech Betchristian: Ye-Ethiopia Kaliewot Bet-Christian Tarik vol.1, (1990 E.C), p. 99*; Informants: *Ato* Simon Mena, *Ato* Goa Gelemu

¹³⁴ Wondiye, pp.200-201; Informants: *Ato* Estifanos Tadi, *Ato* Mokonen Henja, *Ato* Agebo Asale

replaced by government elementary school (1-6) in 1959 in the same compound. It is now called Galako full primary (1-8) school.¹³⁵

Figure-5 Galako elementary, primary school compound



Source: Photograph by Researcher

At that time many students come from different rural *Qebeles* to attend the school after long distance journey around 20 km. Because of they had no other opportunity to learn in the area. The Sudan Interior Mission (SIM) representatives from wolaita Sodo at Ottona *Tarepaze* guiders and supporters were actively participated in the school activities. They were provided to the school teachers, text book, student Card and other materials including Holy Bible. (See **Appendix-9**) According to informant, *Ato Estifanos Tadia* noted *Ato Zebidiwose Chama* was inspector (supervisor) of the school at that time. He was controlled all activities of the school including the

¹³⁵Getachew Belete, p.81; Informants: *Ato Estifanos Tadi*, *Ato Mokonen Henja*

church services.¹³⁶ The five Staff members in the school listed with their specific task below table:-

Table-2 Galako KalihiwotChurch Elementary school early staff members

| No | Names of principal and teachers | Their specific task |
|----|---------------------------------|---------------------|
| 1 | Mekuriya Medalcho Duba | Principal |
| 2 | Yohannes Koyera Hagos | English teacher |
| 3 | Birhanu Bassa Langano | Amharic teacher |
| 4 | Mokonen Henja Ashine | Holy Bible teacher |
| 5 | Estifanos Tadi Degaga | Mathematics teacher |
| 6 | Selassie Tadi Degaga | Crafting teacher |
| 7 | Agebo Asale | Guard |

Source: Offa *woreda* education Office 1979

According to the Informants, *Ato* Iyasu Gajabo and *Ato* Estifanos Tadi noted one student before register grade one in SIM academic school, must have knew Amharic alphabet *u* to *t* and English letters from A to Z. In addition to this one student must be able to reading and writing English, Amharic and Artimathic.If one student had fulfilled these criteria, he / she could have registered grade one (*u*). Because of education event was very hard and high competition among the students. Regarding to the teachers selection, the SIM group coordinators were recruited from the student who were completed grade 4 level with good academic achievements from different rural *qebeles* schools.As my key informants and other sources indicated in Offa *woreda* the first elementary (grade1-4) missionary modern school was opened in 1950 at Galako rural *qebele* under the guidance and support of the SIM. A year after opening the school in each church grade 1-2 started rural *qebeles* in the *woreda*. For instance, Dakiya, Kindo Halala, Mure, Yakima, Sewere Zereda and other rural *qebeles*.¹³⁷

¹³⁶Informants: *Ato* Estifanos Tadi,*Ato* Iyasu Gajabo, *Ato* Mokonen Henja, *Ato* Agebo Asale

¹³⁷ Informant: *Ato* Iyasu Gajabo, *Ato* Agebo Asale

3.2. Role of government

According to the informants and scholarly works, at the beginning the major problems of education of the period were the size of students and the attitude of the society towards education in general and female education in particular in wolaita. This was because the parents were not willing to send their children to school, as many parents did not realize the significance of modern education.¹³⁸ Emperor Haile Selassie made a visit to the town in July 1945 with his high government officials like *Lij* Yilma Deresse, the then Minister of Finance, and other notables. His official visit to the *awuraja* town brought a significant change in the early development and expansion of modern schools.¹³⁹

Following the establishment of the first government school in the town of Soddo in 1941, several schools were built in different districts of the *awuraja* until 1949 exception to Offa, Damot Woyde and Koysha. On the other hand, the mission schools which were closed during the Italian occupation were re-opened and new ones were established. The first government school (grade 1-6) was opened in the same compound of early missionary (*kalihiwot* church school) in Offa *woredaat* Galako rural *qebele* in 1959. At the time all educational materials of missionary transferred to the government. Until 1959/1960 the opening of the first government school in the area, early missionary school grade 4 level completion students had no other opportunity to continue next grade rather than went to wolaita sodo Christian academic school at Ottona *Tarepeza* 29-30km distance from the area. The parents of the student's well-to-do sent their children to Soddo Christian academic school. The parents' unable well-to-do sent their children, the children returned back to home, Because of no other opportunity to learn in the area. Before 1949, all schools in Wolaita were only at primary level. There were no middle (5-8) or secondary (9-12) schools established. There was only one school up to grade seven. In this time, the levels of schools in the districts were below grade six. Up to 1948/49, the students who completed

¹³⁸ Informants: *Ato* Mada Madalcho, *Ato* Eyasu Gajabo

¹³⁹ Wanna, p.152; Demeke Atnafu, pp.10-11; Abesha, pp.11-12; Abraham, pp.49-50.

grade six were either returned to their homes or went to Yergalem, the then provincial capital to continue their middle classes. ¹⁴⁰Until 1949/50, the total number of government schools in the *awruja* was of government schools seven and each of them were elementary schools ranging from grades one to four except Sodo Elementary School. However, in Offa *woreda* context until 1959 no government school in the area. ¹⁴¹

After two decades of in the post- Liberation period of Ethiopia in the study area of Offa *woreda* the first government school grade (1-6) was established at Galako rural *qebele* in 1952 E.C /1959/. It was the previous Missionary school directly replaced by the government in the same compound; additional elementary schools were opened in Offa under the governorship of the two consecutive governors Ato Germamo Newaye and Dejazmach Wolde Semayet wolde of wolaita. ¹⁴²

According to informants, *Ato* Iyasu Gajabo and *Ato* Molla Bussa, the early periods of *meketel-meselene* status of Offa governors were non-native up to demise of Haile Selassie I. There were nine governors administered Offa in the period of *Meketel-woreda* status. My informants their namely, Qegzemach Yigoshim, Agafari Sime Dantew, Ato Habitamu Wolde Mariam, *Ato* Tadesse Asge, Balamberas Asefa Erigete, *Ato* Gorfu Nigusse, *Ato* Bekele Habte wolde, *Ato* Mulugeta Berat and *Ato* Demisse Aba Nadew. As the result of this who had little knowledge about the area and the peoples. This clearly shows that the administration system of the time was neglected the involvement of the natives in higher position, why because the administrative regulation of 1946 gave to the power to assign to the *woreda* governors at recommendation of the

¹⁴⁰ *Ibidi*

¹⁴¹ Wanna, p.147; Demeke, p.6.

¹⁴² Wanna Wagesho, *Ye Wolaita Hizb Tarik* (Addis Ababa: *Berhanena Selam Printing Press*, 1990 E.C.), p.138.

ministry of Interior, But sometimes, the governors of *awurajja* were proposed individuals for such position together with influential local *Abegazes*.¹⁴³

The informants, tells there was obvious nepotism during the selection and appointment of the governors, the governors were also gave little attention to the socio-economic development of the area. As the result of the above mentioned factors and the others were the obstacles to the introduction and expansion of modern education in the area until the coming of progressive idea owners of wolaita *awurajja* governors, who were *Ato* Germamo Neway (1957-1959) and *Dejazmach* Wolde Samayet Wolde (1963-1970). They were played a great role in the socio-economic development during *Offa meketel woreda gizat* level and after the establishment of as a *woreda*. They were forced in each *woreda* governors built several infrastructures in their environments including educational institutions for the society.¹⁴⁴

Furthermore, to satisfy the communities' basic development demands, the Emperor then sent dedicated and change minded administrators to the area like Fitawurari Desta Fiseha, *Ato* Germame Neway and *Dejjamach* Wolde Semayat Gebre Wolde. Another important development in relation to the expansion of modern education in Wolaitta in general and *Offa woreda* in particular during this reconstruction period was an attempt to eradicate illiteracy.¹⁴⁵ Germame and Wolde Semayet were also responsible for the establishment of several schools financed by the government. Both were **ፋናውጊ** their best work to develop Wolaita at large and *Offa woreda* particularly than some of the selfishes' local leaders. Germame transformed Wolaita including *Offa* in to the new station experimenting with equitable administration. From the

¹⁴³ Informants: *Ato* Iyasu Gajabo, *Ato* Molla Bussa, *Ato* Tadesse Koyera

¹⁴⁴ Wanna ,pp.139-1140; Informant: *Ato* Gebermichael Kuk

¹⁴⁵ SNNPR Urban Development and Housing (2007), p.113.

beginning, his appointment as a governor of Wolaita was in order to push him from the center due his positive attitude and revolutionary idea.¹⁴⁶

Accordingly, Germame's priority action was promoting peoples' development questions through inspiring and organizing the society in to the development works. He identified that all of these changes will occur through teaching and developing positive outlooks of the local community. From 1957-59, the governor of Wolaita, *Ato* Germame Neway made a great role to introduce modern education in some villages of Wolaita. During a very short stay as governor, Germame Neway established two elementary schools in *SZW* and Offa in 1959, which were named Kote Genet and Galako respectively. Galako elementary school was opened before Offa developed to *woreda* level. He also introduced basic literacy education by means of *Abaliya temerit bet* (a kind of informal school) the most remote areas including Offa *meketel-woreda gizat*. In this program, farmers learned about irrigation, house construction, house management and other works.¹⁴⁷ **(See Appendix-10)**

Ato Iyasu Gajabo says that after all, there was a nationwide operation to acquaint the people with reading and writing skills through what was known as *yefidel serawit*. In Wolaita *Awurja* this program was largely conducted in each and every rural kebele under the governorship of Germame Neway from 1957-59. According to the informants, *Ato* Iyasu Gajabo and *Ato* Lema Alaro noted when the time governs ship of Germamo Neway, his tireless effort aimed to eradicate illiteracy opened literacy center in the study area in different rural *qebeles*. Some of these centers were Yakima, Mure and Sawere. At the time education given under the shadow of a big tree, it was locally named *Moqotta kuwa* or in Amharic 'ዋንዙጥላ' Education was also given small hut, locally name known as *Daasiya* in some area. The informant *Ato* Iyasu Gajabo remembered in each rural *qebeles* literacy center learners, For instance from Yakima *Moqota*, *Ato* Adumasu kassa and *Ato* Anjulo Toga, *Ato* Dache Abota and Priest Bashaw Beyene was served as

¹⁴⁶Ibidi; Informants: *Ato* Alemu Enga, *Ato* Lema Alaro

¹⁴⁷ Adane, p. 157; Bahru, p.213.

the teacher in this center, from Mure Moqota literacy center, *Ato DacheKoyera*, *Ato Bekele Damito* and *Nigusse Getachew* and from Sawere Moqota literacy center, *Ato kuma Zeleka* and *Ato Alaro Ashango*. *Ato Samuel Maja* served as the teacher in these centers. The teachers were selected those who had completed grade 4 and they were employed for Ethiopia 20 Birr per month. In these centers, people regardless of age or sex would be taught subjects such as Amharic, English, arithmetic, Awde Nibab (reading), *Tarikan Misale* (History and Proverbs), hygiene and social life.¹⁴⁸

After *Germame* had been governor in order to solve the financial problem each peasant to contribute 30 Birr for the expansion of basic education across the *awraja*. As a result of shortage of money and the departure of *Germame* this program did not continue after 1959. In 1959, *Ato Kebede Desta* succeeded *Germame Neway* as governor of Wolaita and stayed up to 1962. Under *Kebede* governorship four schools were established in *Boloso*, *SZW* and *Damot Gale*. In September 1962, *Ato Kebede* was succeeded by *Dejazmach Woldesemayat Gebre Wolde* an energetic and hardworking governor of Wolaita. He was appointed as governor of Wolaita *awraja* in 1962. He initiated and implemented a variety of basic development programs through establishing an organization known as Wolaita Development Association Unit (WDAU) in July 1964. He was elected as the first chairperson of WDAU. From 1964-70, the time when it was actively operating in which WDAU utilized 1.2 million Birr. This was following the establishment of the Elementary School Building Unit (ESBU) under the MOE until 1971, in cooperation with the Swedish International Development Agency (SIDA), WDAU established eleven elementary schools throughout Wolaita. In addition, WDAU had continued its work of the establishment of a number of schools up to the end of the governorship of *Dejazmach Wolde Semayat Gebre Wolde*.¹⁴⁹

¹⁴⁸ Abraham Babanto, pp. 7-29; Abesha, p. 22; Adane Ayza, p. 168; Informant: *Ato Iyasu Gajabo*, *Ato Lema Alaro*

¹⁴⁹ Wanna, pp. 142-143; Deresse Debu, p. 20; Desalegn Rahmato, *Development Interventions in Wolaita, 1960s-2000s: A Critical Review* (Addis Ababa: FSS, 2007), p. 27; Bahru Zewde, p. 194.

As mentioned the previous section, *Dejazamch* WoldeSemayet GeberWolde during the govern ship of wolaita *Awuraja* the most important achievement of the study area of Offa was upgraded from *meketel-woreda gizat* level to *woreda* status in 1965. The number of *woredas* increased in *awuraja* from five to seven added Offa. After the establishment of Gesuba town an administrative center of the *woreda*, elementary school was opened in cooperation with the Swedish International Development Agency and WDAU with the pressure of *Dejazmach* WoldeSemayet in 1969. It was the first elementary school (1-6) after the establishment of Offa as a *woreda*. This school was upgraded to junior school (7-8) in 1981 during in the Derge regime, this school was also again developed in to 9-10 grade level in 1987 E.C (1995). In this school started the new preparatory program in 2004 E.C (2012). It is the secondary and preparatory school (9-12) compound now.¹⁵⁰

Figure-6 *Gesuba elementary, Junior and secondary school compound*



Source: photography by Researcher

According to statistical report of PMG schools by Sidamo provincial Education Office to the Ministry of Interior in 1987 the total schools in Offa *woreda* the establishment years reported in their statistics. The statistical report and other sources showed that the total number of school in

¹⁵⁰ *Ibidi*; The Statistical Report of Sidamo provincial Education Office of 1987 E.C; Informants: Ato Iyasu Gajabo, Ato Lema Alaro

Offa *woreda*, only two government school until the downfall of Haile selassie I in 1974. Both were elementary schools (1-6) grade level. The first government elementary school was opened at Galako rural *qebele* in 1959. It before changed in to government school in 1959 which run by Sudan Interior Mission (SIM), it was named Galako *Kaliwot* Church School. But, it was developed in to full primary school (1-8) in 1995. The second elementary government school was opened in Gesuba town an administrative center of Offa *woreda* in 1969. It was opened after the establishments Offa as a *woreda* in 1965. The rest of most schools were opened in Offa *woreda* during the reign of Dreg regime.¹⁵¹ (See appendix-11)

Table -3, the summary of Offa Woreda Missionary (kalewoit) and government schools up to 1974

| No | Names of Schools | The Establishmen Year | Types of school | Grad e level | <i>Qebele</i> | No of student | | | No of Teacher | | | Year of data collecte d |
|----|------------------------|-----------------------|-----------------|--------------|---------------|---------------|-----|-----|---------------|----|---|-------------------------|
| | | | | | | M | F | T | M | F | T | |
| 1 | Galako <i>Kalewoit</i> | 1950 | Missionary | 1-3 | Galako | 84 | 12 | 96 | 4 | 4 | 4 | 1979 |
| 2 | Galako elementar y | 1959 | government | 1-6 | Galako | 108 | 153 | 123 | 4 | 15 | 5 | 1979 |
| 3 | Gesuba elementar y | 1969 | government | 1-6 | Gesuba | 175 | 215 | 195 | 6 | 17 | 7 | 1979 |

Source: The Statically Report of Sidamo provincial Education Office 1987

As stated above the similar challenge encountered with the students in the study area of Offa after completed grade six because of either returned to their home or journey to 29 km distanceto

¹⁵¹ Ibid; Informants: Ato Iyasu Gajabo, Ato Estifanos Tadi and Ato Mokonen Henja

wolaita sodo LigabaBeyeneAbba Sabisbe School to attend the next classes until in Gesuba town opening of grade 7-8 in 1981. Some well-to-do parents sent their children to wolaita Sodo Ligaba Beyene AbbaSabsibe School to attend the next classes. The parents unable to sendtheir children no other access to learn rather than returned to home. As my key informants; *Ato* Ferje Fanta and *Ato*Selassie Aldabo mentioned some former students from the study area of Offa who had resisted highest challenges and scored the highest grade at the time and has been serving the top position. For instance, Professor Data Dea, whohas been serving in California University in USA, Professor Tadiyos Korotoand Engineer Yakobi Gabato have also serving USA now.¹⁵² Around 1950 onwards, students who completed grade eight and had passed thenational examination were sent to Addis Ababa to join H. S. I andGeneral Wingate Boarding Schools continue to their next classes. On the other hand, students who would not pass the eighth grade examination were employed at different government offices and a large number became teachers in schools of Wolaita and other nearby provinces.¹⁵³

In this period those parents who were able to send their children to boarding school could help their children to continue learning. As my informant ascertains, until the opening of senior secondary school in Soddo, very few students were able to get an opportunity to attend secondary education in Addis Ababa and later in Yergalm. Therefore, the beginning of secondary education in Wolaita opened the doors for many students who had no opportunity to attend secondary schools elsewhere. At the beginning, the school provided academic services to the students of Wolaita and the neighboring *awrajas* and provinces which had no grade levels beyond eight.¹⁵⁴

¹⁵² Informants: *Ato* Selssie Aldabo, *Ato* Ferje Fanta and *Ato* Iyasu Gajabo

¹⁵³ Wanna, p.150.

¹⁵⁴ Ibid; Informants: *Ato* Mada Joba, *Ato* Goa Gelemo

3.3 The Ethiopiaaeducation system and School Structures

In history of Ethiopia educational system passed through different political regimes and in all regimes, it is influenced by western curricula. The education system and policy of government in different regimes developed depends on the ideology they followed and the diplomatic relation they formed especially with western countries.¹⁵⁵

The First Chapter of Modern Education period from 1908-1935, the Ethiopian education system and its curricular components (objectives of education, contents or courses to be taught, organization of a school and its management, and the method of evaluation) were primarily influenced by the French education system. The selection and organization of content were determined by the headmasters and teachers from France, and French was used in Ethiopia as medium of instruction up to 1935. In general, this period (1908-1935) is characterized by French dominance, as teachers and headmasters were not only French, examinations were also conducted in French. Therefore, it is referred to as the French Oriented curriculum.¹⁵⁶

Education system and its Curriculum during Italian Occupation of Ethiopia from 1935-1941, Ethiopia emperors, emperor Menlik and emperor Haile selassie aimed to modernize the country through western modern education was disrupted by Italian occupation of Ethiopia in 1935. R. Pankhrust well expressed the Fascist Italy's educational power was adopted where it aimed at making Ethiopia merely loyalty servants of the Fascist Italian masters. The education policy of Italy was based on racism; fascism and militaristic education philosophy of Italy were reflected.¹⁵⁷

¹⁵⁵ Woube Kassey, An overview curriculum development in Ethiopia: 1908-1935; EJOSSAH VO.IIINO.1, June 2005, p.52.

¹⁵⁶ Ibid, p.54, Bezabhi Wondu, p.3.

¹⁵⁷ Ibid, p.57; Bezabhi Wondu, p.4

The Second Chapter of Modern Education period from 1941-1974, the post liberation of Ethiopia a change of objective Ethiopia education was inevitable. The structure of the education system was under the guidance of MOEFA. The curriculum was developed to meet immediate man power needs of the country. Great Britain, which assisted Ethiopia in becoming liberated from Italian aggression, was interested in the education system of Ethiopia. Initially the structure of the education system was designed to be a three-tier 4-4-4 system (four years of primary, intermediate, and secondary education) by the Long Term Planning Committee. In 1947, the first 10 Year Education Plan was drafted, and a 6-6-4 system (six years of primary school, six years of junior secondary education, and four years of senior secondary education) was introduced. It was in 1947 that the first official elementary school curriculum for grades 1-6, which covered a wide range of subjects, was published. It was later improved in 1949, and was extended to include grades 7 and 8. The secondary school curriculum was issued in the same year. Generally, the curriculum was not based on the economic, social and cultural realities of Ethiopia; rather, its components were copied from other countries. Textbooks for primary education were translated from other languages without reflecting the Ethiopian situation. The secondary school syllabus was based on the London School Leaving Certificate Examination. The revised version of the first curriculum, otherwise known as the second curriculum, became operational from 1949 to 1963. The pattern of school organization was an 8-4 structure (eight years of primary education and four years of secondary education). The major reason for the change of curriculum was the need to expand education and alleviate English language deficiencies. As a result, the language of instruction became English starting at Grade 4. It was replicated from Great Britain and African countries like Kenya and Sudan. With the introduction of 6-6-4 school structure in 1963, a national examination was set for evaluating the achievements of students in grades 6 and 8. The national grade 12 test, which was introduced in 1954, became the Ethiopian School Leaving Certificate Examination (ESLCE). At this time, the ESLCE became a test prepared by subject matter experts at the Haile Selassie I University.¹⁵⁸

¹⁵⁸Ibid., p.58; Asefa Bekele, p.102.

In 1955, the government set up what was known as the Long Term Planning Committee. The committee focused on the speedy promotion of universal fundamental education, as well as the relevance of the curriculum to the needs of the society. The American influence on Ethiopian education was reflected in new grade structure (6+2+4) that was introduced. This combination meant that a student had to go through six years of primary, two years of junior and four years of senior high school education. Another significant change made during the time of American influence was the promotion of Amharic the medium of instruction at primary school level. This was strengthened by the general agreement for technical cooperation between the governments of Ethiopia and United States that marked the dominance of the American education system in Ethiopia from 1965 onward. The Fourth Curriculum was initiated as a result of a pilot project and then implemented after 1963. The school structure was six years of primary education, two years of junior secondary education, and four years of senior secondary education. In this new structure, Amharic continued as language of instruction at the primary level, which was divided into academic and non-academic components. Amharic, English, arithmetic, social studies, and natural science and health and safety subjects were included in the academic syllabus. The non-academic subjects were morals, agriculture, arts and crafts, home makings, physical training and games and music. Subjects offered in junior secondary schools were history, geography, mathematics, science, Amharic, English and physical education.¹⁵⁹ The year 1963/64 was a landmark in the history of modern education in the Ethiopian Empire. It was a year when the new structural changes took place in the country. Among these changes, the most important was the restructuring of grade levels of Ethiopian schools.¹⁶⁰

In 1964/65, there were more than ten schools that had students who could sit for the national examination. The exam centers were established in three districts of the awraja. A few days after the sixth grade national exam, the students in about four schools such as

¹⁵⁹,Woube Kassaye,p.58-59; Bezabhi Wondu,p.4-5

¹⁶⁰ Demeke Atnafu, p.32; Gebreselassie Kabsay, p.75.

LigabaBeyene, Henbecho Dubbo, Ottona SIM and Boditti H.S.I Schools sat for the eighth grade general examination. As my key informants, Ato Iyasu Gajabo and Mada Medalecho tell no student was sat on grade 8 examinations at the time from the study area of Offa woreda.¹⁶¹

The education system of the Derg regime the third chapter of modern education period (1974-1991) was influenced by several factors. These factors included the strong determination and commitment of the Derg government for expanding the communist ideology and the development of curriculum based on the philosophy of Eastern European education system. Under the Derg, Eastern European governments (East Germany, Bulgaria, Hungary, etc) served the Ethiopian government as policy advisors. The central theme of the Eastern European Socialist ideology was "serving better the interests of the masses and enhance its contribution towards the establishment of a socialist society" As a result, the education system of the country strongly followed the Eastern European educational system. The structure of education system during Military regime was 6 years of primary, 2 years of junior secondary, 4 years of secondary and 4 years of tertiary education. The curriculum used during the Derg regime was Russian Oriented curriculum.¹⁶²

3.4 The Secondary School in Wolaita, Offa

According to my informants noted the establishment of secondary schools history in Wolaita, Offa *woreda* is a very recent compare with other parts of Wolaita zone. As mentioned above, Offa is remotest area, far away from the center of Wolaita, road network problem and others were obstacle for expansion of educational institutions. Even, the elementary school upgraded to junior very recent. It was upgraded Gesuba elementary to junior in 1981. At the time it was the first junior school in Offa. The first secondary school was established in 1995; it was also upgraded from junior to secondary in the same compound. The sources showed that the

¹⁶¹ Alemayehu, p.58; Informant: Ato Iyasu Gajabo, Ato Mada Madelcho, Gebreselassie, pp.77-78.

¹⁶² Ibid; Woube Kasseye, p.60; Bezabhi, p.5.

enrollment of students Male-88, Female-36, total-124 and the number of teacher Male-6, Female-3 total-9 at the time. Regarding to their qualification TTI:- Male-5, Female-1 and Dipolam:-male-2 and female-1In the context of wolaitata of higher secondary education, the Boditti Secondary School was set up at Damot Gale in 1980 and it soon began providing lessons for grades nine and ten. Up to 1974, there was only one government school which provided education in secondary (9-12) level. Since 1974, the secondary school program had still undergone at a slow rate. But now, the government opened the secondary school to provide education for children who lived in Damot Gale and its nearby woreda qebeles. This school was located at some 18.5 kilometres from Soddo towards northeast.It was also in 1983 that the senior secondary school was opened at Areka, 29 kilometres from Soddo towards northwest. Similarly, the Areka High School opened the secondary grades from ninth to eleventh in the same school compound with junior secondary. As the Boditti Secondary School did, Areka High School immediately began night school program besides the day school program.¹⁶³ Since 1984/85, no other high schools had been established in Wolaita up to the end of the military regime. But the previous allocation of both elementary and junior classes would be continued from 1985-91.¹⁶⁴

The beginning of secondary education added further grades to the Ligaba Beyene Junior Secondary School. Therefore, students who had completed the eighth grade and passed the national examination were assigned by the Sidamo Province Education Office to continue their secondary education in Soddo. The secondary school program began at Soddo in 1964/65 academic year from grade nine. It allowed only for students who passed the eighth grade national examination test satisfactorily. Generally, Ligaba Beyene Abba Sebsib School of Soddo had first the status of elementary school (1941-1948) and then elementary and junior secondary school until 1964. To this end, up to 1948 academic year, the students who completed grade six either returned to their homes or went to Yergalem, the then provincial capital to continue their middle

¹⁶³Ibid., pp.31-32; SZWEO, No folder No., File No.ትስ/ሙ-1, School Statistics Report from BolosoWoreda Education Office to Wolaita Awuraja, Soddo, 30 Tekemt 1980E.C.

¹⁶⁴ Wanna, p.155.

classes. In 1965, it developed to senior secondary level. Accordingly, the first students more than 50 were received the secondary level leaving examination in 1968 academic year. At the end of 1969, the senior secondary school compound transferred to a separate school compound. This was due to the growth of student population. Accordingly, in 1969, after four years of operation, Ligaba BeyneAbba Sebsib School transformed from a senior secondary school to a comprehensive secondary school.¹⁶⁵ However, the study area of Offa no secondary school until 1987E.C (1995), even the junior school was built a recent. Then, the students after completed of grade eight returned to their home or continue the next classes went to sodo town a comprehensive secondary school. The parents of the students well-to-do their children sent to sodo to learn next classes. The family unable sent to soddoo, students returned back to their home. As the result of this some student escaped to different town from the area because absent of other opportunity to learn.¹⁶⁶

As various sources show, in the pre-1974Ethiopia, schools were concentrated in areas where there was a high population density. Areas of high population density had large number of schools while those of lower density of population like Offa and Koyesha*Woreda* had small number of schools in wolaita *awaraja*. This was largely due to poor road transport network, low level of urban development and settlement. In General, the period from 1941-1974 was the one in which a lot had been done to acquaint Ethiopians both at local and national level with modern education as compared to the preceding periods. The post-liberation period had its unique feature in the history of modern education in Ethiopia, because relations with foreign missionaries were re-opened. The coming of mission societies being engaged in a certain amount of teaching also had undergone along with their religious teachings. They had played a major role in the development of present education of Ethiopia. Their presence had contributed a lot in changing our society's attitude towards the external world. Their participation was mostly in education and medical services. According to the 1973 school census report, the number of schools ran by non-

¹⁶⁵Demissie, p.127;Wanna, pp.149;Demeke, pp.35-36; Education in Socialist Ethiopia, p.46.

¹⁶⁶ Informants: *Ato Iyasu Gajabo, Ato Wogaso Heliso, Ato Joba Mada*

government agencies were 1 with a total enrollment of 103 students. At this time no junior school. At the end of the imperial government in 1974, the total number of secular schools in Offa *woreda* reached only four. The three schools were owned and financed by the central government and the rests one was by non-governmental agencies such as the foreign mission societies .This shows us that there was slow expansion of schools in Offa throughout rural *qebels*.¹⁶⁷

¹⁶⁷Demissie, p.128; Wanna, pp.154-155.

CHAPTER FOUR

4. MODERN EDUCATION AND EDUCATIONAL INSTITUTIONS IN WOLAITA, OFFA DURING THE DERGE REGIME FROM 1974-1991

4.1. The Schools Expansion in wolaita, Offa from 1974-1984

After the down fall of emperor Hailselassie, the Military regime took over political power in 1974, changing socialism as the fundamental political philosophy of the government. Marxist-Leninist philosophy was the central theme that guided the political, economic and social life of the country. During the Military regime, educational system was organized along a new set of principles.¹⁶⁸ The primary aim the regime was to expand educational services in the rural area and more importantly to propagate socialist ideology. As the result the curriculum during this period was highly politicized that students were required to take courses in political.¹⁶⁹ However, modern education in Derg regime seemed improved compared to the regime of Haile selassie I in terms of access. But, the educational structure was designed totally with the socialist philosophy and communist ideology. However, when the state power was assumed by the provisional military government or Derg a great concern was given to the expansion of formal education. Therefore, the Derg era was a more favorable period for educational growth as well as school expansion in Wolaita. At its early beginning the previous order of allocation in social service institutions had been changed..¹⁷⁰ Similarly, the number of

¹⁶⁸ Baharu, p.11

¹⁶⁹ Alemayehu Bishaw, p.63.

¹⁷⁰ *National report of FDRE Minister of Education October, 2008, p. 2.*

student populationalsobegan toshow a substantial increase.The first ten years of the military government witnessed significant educational strides which were primarily designed to satisfy the growing needs of the country in general and WolaitaAwraja inparticular.¹⁷¹Within ten years of continuous progress, Wolaita had seen an impressive school expansion. In the same period,¹⁷²

Enrollment in all school increased from about 1000 in 1973/74 to 1540 in 1977/78. This represented more than double in increment of student population within the four years period. It also increased to 2300 in 1981/82. In this time, even though the emphasis was given to the rural *qebels*, the allocation of schools was not proportional to the number of student enrollment. For instance, in 1981/82 academic year, 12 schools in Dakiya alone enrolled 186 students while 3 schools in W/esho enrolled about 300 students.¹⁷³ At the time one school up graded on the support of community and other organaizational aid.When this basic pattern has been established as a first priority, the next stage is to achieve a close relationship between population distributions and enroll¹⁷⁴

¹⁷¹ Ibid; Ministry of Education Sector Review (Addis Ababa, August 2010),pp11-15.

¹⁷² Ibid, p.50.

¹⁷³ SZWEO, No folder No., File No.፳፻/ሠ-1, School Statistics from Wolaita Awuraja, Soddo, Yekatit 1975 E.C and Tekemt 1980 E.C; Abraham , p.50.

¹⁷⁴ Education in Socialist Ethiopia, p.46.

By the year in Offa woreda two elementary schools were established with five class rooms at Lasho Qera and Shalo Meqera rural kebeles. In 1976, five in each rural kebele of Offa, kindo halala, Ome bolola, Offa sere, Bossa Borto and Tida Garibe.¹⁷⁵

The Wolaita Agricultural Development Unit (WADU) project performed a lot of activities in Wolaita. Although its main objective was to promote the comprehensive development of Wolaita and the chief element of the program was improving the agricultural production through a wide variety of extension and support services, it partly supported the establishment of elementary schools in 1976, namely Tida Garbe elementary school in Offa *woreda*. WADU was a World Bank funded project in Wolaita and operated until 1984.¹⁷⁶

In 1977 established one elementary school in Offa *woreda* Yakima and Heramo Offa was opened in 1978. Again in 1979 one elementary school in Mancha Gogara in Offa *woreda* and total sixteen elementary and two junior schools were set up at a number of districts. In this academic year, Boloso and SZW also saw the opening of secondary schools, namely Hembecho Junior Secondary School in Boloso and the Soddo Ber Junior (now Bogale Walelu Secondary School) at Soddo.¹⁷⁷

In 1980, in Offa *woreda* five elementary schools were established. These were namely Mure, Waraza Genet and kanko Boshashe rural *kebeles*. In here, more interestingly, the remote *woreda*

¹⁷⁵SZWEO, No folder No., File No. ጎሰ/ሠ-1, School Statistics from Seven *Woreda* Education Office to Wolaita *Awraja*, Soddo, 30 *Teqemt* 1975, 30 *Ter* 1977, 30 *Tekemt* 1981 E.C.

¹⁷⁶Informants: Ato G/Micheal Kuke and Ato Joba Mada; Philippa Bevan and Alula Pankhurst eds., "Ethiopian Village Studies," Ethiopia and the Centre for the Study of African Economies, Department of Sociology, Addis Ababa University, June 1996, pp.9-10.

¹⁷⁷Informant: Ato Goa Gelemo, SZWEO, No folder No., File No. ጎሰ/ሠ-1, School Statistics from Soddo *Zuria Woreda* Education Office to Wolaita *Awraja*, Soddo, 30 *Tahesas* 1980 E.C and 30 *Tahesas* 1985 E.C.

towns got access for junior secondary education for the first time.¹⁷⁸ More or less this shows us starting from 1974; the former elementary schools step by step had been grown to junior schools. However in Offa *woreda* no junior school until in 1981. A year 1981 only one elementary school had been grown to junior school in Gesuba town. The school had 13 learning class rooms. The total number of the student was 711, male 604 and female 107. In school one head master who was Ato Abera Naba with 24 teachers. The establishments of formal schools were continued for the furtherance of education in each *woreda* in 1981. In 1982, another significant number of schools were set up. By this academic year, in Offa *woreda* four elementary schools were established, namely Busha Offa, Wamura Borkesh, Dekaya and Wachiga Esho and other four elementary schools were established at three different *woredas* in 1983, in this year in Offa only one elementary school was established in Sere Esho rural *qebele*. In the year 1984 and 1985 two elementary schools were established in Sadoye and Zamo rural *qebele* respectively.¹⁷⁹ However, in Offa *woreda* no secondary school was opened until 1987 E.C/1995. During the Derge regime from 1975-1985 total twenty elementary and one junior school were established in Offa *woreda*. The non-government and private schools had not existed in Offa *woreda* until 2004 E.C.

Table-4 the Summary of total government schools in Offa *woreda* from 1975-1985

| No | The names of Schools | Establishment Year | Qebel | Grade level | No of student | | | No of teacher | | | Year of lected |
|----|----------------------|--------------------|-------|-------------|---------------|---|---|---------------|---|---|----------------|
| | | | | | M | F | T | M | F | T | |
| | | | | | | | | | | | |

¹⁷⁸ SZWEO, No folder No., File No. ጎሰ/ሠ-1, School Statistics from Seven *Woreda* Education Office to Wolaita *Awuraja*, Soddo, 30 *Tahasas* 1974 E.C-30 *Tahasas* 1985 E.C; Mamo, pp.31-32.

¹⁷⁹ *Ibid.*

| | | | | | | | | | | | | |
|----|---|------|--------------|----|-----|----|----|---|--|---|---|-----|
| | | | | | | | | | | | | |
| 1 | Lasho Qera | 1975 | Lasho | -4 | 75 | 20 | 75 | 8 | | | | |
| 2 | Shala Meqera | 1975 | Shala | -4 | 65 | 22 | 87 | 8 | | | | 979 |
| 3 | Kindo Halala | 1976 | Kindo | -4 | 68 | 19 | 77 | 8 | | | | 979 |
| 4 | Ome Bolola | 1976 | Omo Bolol | -4 | 48 | 20 | 68 | 2 | | | | 979 |
| 5 | Offa Sere | 1976 | Offa Sere | -4 | 62 | 19 | 71 | 8 | | | | 979 |
| 6 | Bossa Borto | 1976 | Bossa | -4 | 61 | 22 | 83 | 8 | | | | 979 |
| 7 | Tida Garbe | 1976 | Tida | -4 | 64 | 25 | 89 | 8 | | | | 979 |
| 8 | Yakima | 1977 | Yakima | -6 | 48 | 32 | 77 | 4 | | 2 | 5 | 979 |
| 9 | Offa Heramo | 1978 | Heramo | -4 | 68 | 25 | 73 | 8 | | | | 987 |
| 10 | Mancha Gogara | 1979 | Mancha | -4 | 64 | 18 | 72 | 2 | | | 2 | 987 |
| 11 | Mure | 1980 | Mure | -6 | 38 | 88 | 77 | 4 | | 2 | 5 | 987 |
| 12 | Warza Genet | 1980 | WarzaG en | -6 | 40 | 28 | 66 | 8 | | 2 | 5 | 987 |
| 13 | Qanqo Boshashe | 1980 | Qanqo | -4 | 68 | 27 | 75 | 2 | | | | 987 |
| 14 | Gesuba elementary upgraded to jounior (grade7-8) | 1981 | Gesuba | -8 | 64 | 18 | 65 | 8 | | 8 | | 987 |
| 15 | Busha Offa | 1982 | Busha | -6 | 31 | 43 | 27 | 6 | | | | 985 |
| 16 | Wamura Borkeshe | 1982 | Wamura | -4 | 105 | 17 | 72 | 8 | | | | 987 |
| 17 | Dekaya | 1982 | Dekaya | -6 | 82 | 66 | 81 | 6 | | | 7 | 987 |
| 18 | Wachiga Esho | 1982 | W/Esho | -6 | 31 | 52 | 28 | 6 | | | 5 | 987 |

| | | | | | | | | | | | |
|----|-----------|------|--------|----|-----|----|----|---|---|---|------|
| 19 | Sere Esho | 1983 | S/Esho | -6 | 82 | 43 | 22 | 5 | 2 | 5 | 1987 |
| 20 | Sadoye | 1984 | Sadoye | -6 | 245 | 88 | 88 | 5 | 2 | 7 | 1987 |
| 21 | Zamo | 1985 | Zamo | -4 | 71 | 22 | 73 | 5 | | 5 | 1987 |

Source: SZWEO, No folder No, file No. ጎሰ/ሙ-1 school Stastic Report from Offa *woreda* Education Office to wolaita Awurja Soddo, 1987 E.C

From 1974 onwards, shortage of classrooms and lack of teachers due to a dramatic increase in student population, almost half of the schools in Wolaita were forced to introduce the shift system. In this period, a number of students were crowded inschools year after year. Therefore, with the intention to provide a chance to all students, a morning and an afternoon shift system was introduced and Raido education programme was one of the most important educational materials during the Derg regime aimed to solve the shortage of educational material, reduce the shortage of teachers and fair distribution education in all parts Ethiopia regions. In the Raido given different subjects according to each subject lesson programme, it was more practiced in the elementary grade level.¹⁸⁰The model of Raido picture having showedbelow

¹⁸⁰Fanchu and Eyobe, p.428, Informant: Ato Eyasu Gajabo; Demeke, p.22; MOE: Report of the Education Sector Review, pp.11-12.

Figure-7 the education Raido Model



Source; Offa *Woreda* Education office 1974E.C

4.2 During the Derg regime Literacy Campaign in Offa Woreda

At the time, there were several literacy campaign programs, which led many Ethiopian to become literate. In the area of literacy campaign and public education, a significant progress was achieved compared with the period before 1974, because large efforts were made to improve the material situation like the "establishment of new schools, teacher training institutions, and the supply of textbooks and other teaching-learning materials" To carry out the literacy program, the *zemachoch* or campaigners, thousands of university and high school students and their teachers sent over in the whole countryside to organize and teach the peasants about the objectives of the revolution. They provided training in agriculture and health sectors and taught the local people to read and write.¹⁸¹

¹⁸¹WADU, No folder No., No file No. *Ye Maheberat Denena Afer Tebeqa Kefel LeWolaita Awuraja Gebrena Lemattsehefet Bet*, Soddo, 3 Sene 1977E.C.; Bisrat Lema, p.65.

In the first stage of the campaign, five very significant languages were used as media of instruction. Instructional materials were also prepared to launch the campaign in those languages. Wolaita language was one of the first languages the military government selected for the literacy campaign (1979-91) before any other Omotic languages. Therefore, the instructional materials and teachers were prepared in Wolaita language.¹⁸² Starting from July 1979 the first massive publications were produced as the teaching materials of the campaign. Until the fall of the military government the materials of the campaign had widely circulated in Wolaita language speaking areas.¹⁸³ In Wolaita, a significant contribution of the campaign was the provision of basic literacy to the local people. The *zemachoch* compelled those illiterate individuals who were between the age ranges of eight to forty-nine. The *zemachch* taught basic alphabets mostly under big trees (*mitta kuwan*) or by constructing small huts (*dasiyan*).¹⁸⁴ (See **Appendix-12**) The early literacy program interrupted for sometime after the campaigners left the area in 1976. The mass literacy program was re-launched by the National Literacy Campaign Coordinating Committee to run in rounds since 1979. The NLCCC planned to inculcate literacy to the masses. According to this mass literacy programme in Wolaita particular in Offa *woreda* literacy campaign central committee collected from local people total 540.75 Ethiopia birr and spent 7710 birr aimed to spread literacy programme in the urban and rural centers of the area.¹⁸⁵ (See **Appendix-13**) As archive sources show, three main and twenty-seven sub-reading centers

¹⁸²*Ibid.*, p.22; Altaye Ayele, "The Use of Wolaita Language as the Language of Learning in Primary School," M.A. Thesis, Department of Curriculum and Instruction, Addis Ababa University, May 2001, p.4.

¹⁸³Elias Awato, p.65.

¹⁸⁴Informant: Ato Iyasu Gajabo; Bisrat, p.71; Daniel Sahleyesus, "A Comparative Analysis of Ethiopia's Pre- and post Revolution Literacy Campaign," B.A. Thesis, Department of Applied Sociology, Addis Ababa University, June 1984, p.42.

¹⁸⁵Informant: Ato Mada Madelcho; Bisrat, pp.71-72.

were established in Wolaita. There were a large number of campaigners or zemachochi who were involved in eradicating illiteracy for a period of two years by what came to be known as "Development through Cooperation Campaign" or *Edget Behebret Zemacha*. The early campaign of *Edget Behebret Zemacha Program* was lunched on 25 November 1974. The government ordered the campaign to assure their commitment for the given mission and to organize the peasant struggle with upper classes. The campaign involved the university, high school students and teachers because of the country failed under high rate of illiteracy. The campaigner group member arrived at wolaita awraja on 16 January in 1975. A large number of *Zemacha* coordinators in Offa, Ato Alemayehu Jara the chair man of *Offaworeda Ato Birhanu Geletu* and Ato Melaku were principal and vice principal *Zemachochi* coordinators of the woreda respectively. Between 1979 and 1989 there were about 4,600 adults who attended the program. Of whom hundreds of thousands of adults received certificates in achieving basic literacy in reading and writing. From all sexes total 2878 peoples registered in Offa for literacy classes and three main centers and sub-center with *Zemachochi*. At the time untrained and semi-trained teachers offered the lesson male to 4752 and female 3832 total 9590 students were attended in *Offaworeda* in different *qebeles*.¹⁸⁶ On the other hand, the villages where no campaigners or regular *zemachochi* were assigned to teach basic literacy, the local volunteer student-teachers who took training for this purpose were assigned as teachers.¹⁸⁷ In here also the sources do not clearly show up and all adults who dropped out finally took exams and passed and received certificates for mastering basic literacy in reading and writing. (See **Appendix-14**) During this period some elders whose age was above fifty refused to attend the literacy education because they considered it irrelevant for them. In fact, the Derg regime was praised by the people of Wolaita for its expansion of literacy among the peasants and encouraged them to send their children to school. Under the military regime many schools were established throughout Offa woreda rural *qebeles*. The

¹⁸⁶WADU, Folder No. 50, File No.6, Letter from Offa *Woreda Meserete Temehert Mastebaber Tsehefet Bet* to Wolaita *Awuraja Mastebaber Tsehefet Bet*, Soddo, N.D. *Ye Offa woreda Ye sira Gimigemaega* 1979E.C ; Altaye Ayele, p.87; Mayrhofer, pp.151-152.

¹⁸⁷*Ibid.*

number of modern schools exceeded 21 schools. During the early 1990s, the literacy rate of Wolaita Awraja was reported to be 33.7% (45.82% male and 21.61% female), compared to 3.1% of early 1970s.¹⁸⁸ A year 1988 the 19th round of literacy campaign programme in Offa *woreda* registered total 4216 students 1657 males and 2539 females. In this round of literacy campaign programme a large number of people were literated from urban and rural kebeles. (See Appendix-15)

4.3. The Expansion of schools in wolaita, Offa From 1985-1991

The expansion of schools in wolaita compared with the first ten years of military regime was very low. Because of the political condition greatly affected the development of educational institutions. The total annual budget allocated for educational sector reached 8.2% before 1985. But this amount was decreased to 7.5% in 1991. This was above all caused by increasing consumption of the defense budget due to the intensifying civil war in northern part of Ethiopia province. The younger students had been recruited for military purpose from the school. Another was economic crisis spread in the whole country in 1984/1985.¹⁸⁹ As a result, few elementary and junior schools were established in the seven successive years. In 1986 Sime Dolaye and in 1987 Galda were established.¹⁹⁰ The only two elementary schools were established in Offa *woreda* from 1985-1991.

¹⁸⁸ WADU, Folder No.50, File No.6, Letter from Ofa *Woreda Meserete Temehert Mastebaber Tsihefet Bet* to the Wolaita Awraja Mastebaber Tsihefet Bet, Soddo, N.D; Altaye Alaro, p.87.

¹⁸⁹ Education in socialist Ethiopia, p. 53

¹⁹⁰ SZWEO, No folder No., File No.ትሰ/ሠ-1, School Statistics Report from Ofa and Soddo Zuria *Woreda* Education Office to Wolaita Awraja, Soddo, 30 *Sene* 1974 E.C-30 Ter 1977 and 1978 E.C.

Table -5 the names of schools established from 1985-991

| The names of schools | The establishment year |
|-----------------------------|------------------------|
| Sime Dolaye elementary(1-6) | 1986 |
| Galda elementary(1-6) | 1987 |

The informants and archival source indicated, Military regime had official written circular letters in 1989 to different schools aimed students to know and to expose the destruction of the enemies who were rose from the northern Ethiopia provinces. As the result of this the government ordered the schools must have taught students political education from regular class two periods in each day. This type of letter directly distributed to different schools in Offa *woreda*. For instance this type of letter had written to Galako elementary school in 1989. This political education aimed to younger students ready to further military success of the government. In general, this political condition was greatly affected students life on the learning process. It had also negative impact on the expansion of school and quality of education.(See **Appedix-16** initiative was aimed to address the growing needs of the society for secondary education.¹⁹¹In terms of educational language from 1974-91, the educational media in Wolaita *Awraja* schools was the same as in the entire provinces of Ethiopia. At national level, Amharic was used as a sole language. At the same time English became the media of instruction at junior and senior secondary grades.¹⁹²According to the school census data of the early 1990s, about 21 schools came into existence in 1990/91. Of which, only 1 was elementary school with total number 708 students, 1 was junior secondary with the total enrollment of 652 students. In general the large numbers of schools were established during the military government.¹⁹³ The total teachers number in Awuraja 1813 according to 1987 awurja school report. In awuraja in the seven

¹⁹¹Abraham, p.50.

¹⁹²Altaye Ayele, p.4.; Wolayte Bogale, p.6.

¹⁹³Wanna, pp.151-158; Altaye Alaro, p.85.

woredas number of teacher listed the following table. **Table-Table-6 the number of teacher in awuraja up to 1979 E.C**

| No | Names of <i>Woreda</i> | Male | Female | Total |
|----|------------------------|------|--------|-------|
| 1 | SZW | 505 | 121 | 626 |
| 2 | Damote Gale | 286 | 114 | 300 |
| 3 | Humbo | 141 | 13 | 154 |
| 4 | Kindo Koyesha | 106 | 2 | 108 |
| 5 | Damote Woyed | 203 | 11 | 214 |
| 6 | Boloso Sere | 257 | 19 | 276 |
| 7 | Offa | 123 | 12 | 135 |

Source: Wanna Wagesho, 1990E.C

In the last years of the Derg government, it was reported that about 22% of the school age children in Wolaita, higher than the national average were attending formal schools. At this stage of development the society realized that education was the best way through which children prepared themselves to assume the responsibilities of their country. The society also considered it as a corner stone for economic advancement, social development and ways to improve the welfare and productive capacity of the individual.¹⁹⁴In addition the year of 1978 adult training center was established 48 sq km gasha lands in wolaita awurja, Offa woreda. It was aimed to local adults were trained various vocational arts. The adult trainers recruited from each rural qebeles of the woreda. **(See APPendix-17and 18)**

Aboveall, according to the Ethiopian Village Studies, it was agreed by the society that education enabled the individual to read, write and understand basic arithmetic in order to be able to serve as a cashier of 'equb, edir and others'. They were paid money by somebody who was unable to read and write and who needed their services. The adults who could not read and write criticized their parents for not sending them to school. The most accepted social skills of the educated adults were to be able to intervene and mediate when individuals were involved in conflicts. The

¹⁹⁴ Bevan and Pankhurst, p.20; Wolyat, p.15; Ababu Aligaz, A History of Yirigalem Town and its Environs from 1933 to 1974, (MA Thesis, Department of History, Addis Ababa university, June 1995), p .77

individuals who had such skills were elected as heads and secretaries of social associations like edir, equb, qebele, etc.¹⁹⁵

The rate of female student number in formal schools from 1974-91 very low, according to the Ethiopian Village Studies of the early 1990s, about 75% of boys and 10% of girls of the *woreda* were in the elementary schools. In broadly sense, enrollment in female student population at all levels decrease as their age increase in wolaita general including the study area¹⁹⁶

4.4. Co-Curricular Activities

Co-curricular activities to engage learners in various physical, social, psychological, vocational, technological, economic and intellectual aspects of personal development. The lists ways of making the educational sector help the development of National integration. These are: School and college curriculum should be re-oriented to suit needs of secular state. For instance, through including poems, folklores and stories of different cultural groups into curriculum the spirit of unity within diversity could be developed. School subjects like civics & Ethical Education, History and literature, have great roles in education bringing of national integration. Co-curricular activities are also strengthening participation of students in school clubs motivates a group feeling of oneness and brotherhood, broadens their outlook and develops tolerances which are necessary for good citizenship. Clubs like sports, educational excursions, tours, picnics, scouts, symposia, drama, etc help the growth of brotherhood from early ages of schooling, there by contribute to national integration.¹⁹⁷

Regarding the co-curricular activities in the schools of Wolaita including the study area there were a number of clubs and associations which had many member students and participants. The

¹⁹⁵Ibid., p.9.

¹⁹⁶Ibid., p.20; Altaye Alaro, p.84.

¹⁹⁷Alemayehu et, al. p.59.

most important and useful extra-curricular activities which rapidly expanded in the schools were the sports and physical activities club. Of which some arichaval source showed the most significant club which the students spent much of their time was the sports club. The sports club began to be practiced in some schools in wolaitaparticular in Offa *woreda*. Forinstance, in the year 1983 at Galako elementary school students recruited runners from sport club aimed to participate in the Offa *woreda* atheletic sport competition.¹⁹⁸ (See Appendix-19)

There were sports competitions in football and athletics, in which students competed in different groups. A football team was organized and the matches were played by the high interest of the students. Annual sports' day was celebrated.¹⁹⁹ At the end of the sports competition prizes were awarded to the winners of the games by the school directors. At the beginning of sports club in schools, only the male students became the members of the club and participated in competitions. This was because it believed that it is inappropriate for girls to engage in such practical activities, girls did local crafts such as rope making, spinning, basketry, pottery, etc. instead of participating in sports competition.²⁰⁰ Teachers also had an active participation in physical education activities in the schools. Sometimes the teachers also arranged games with other teachers outside Wolaita. This enabled the teachers to know each other in their profession and to share ideas and experiences.²⁰¹

The other co-curricular activity that was largely favored by the students was the scouting club (the scouts association). It was first established in 1954/55 atLigaba Beyene School by volunteer teachers.²⁰² Another significant extra-curricular activity was the debating club. Its aim was to

¹⁹⁸ *Ibid.*, p.25.

¹⁹⁹ Demeke, p.54.

²⁰⁰ Informants: Ato Lema Alaro, Ato Joba Mada.

²⁰¹ *Ibid.*; Gebreselassie, p.96.

²⁰² *Ibid.*, pp.26-27; Informant: Ato Eyasu Gajabo Ato Goa Gelemo

improve the student language in both Amharic and English. With the exception of a few students, Amharic was the second language for the majority of students and English was the third. Therefore, in this practical activity, the students were able to improve their language and express their ideas freely. The debating also enabled the students to develop confidence, to generate new ideas and inculcate values.²⁰³

The above discussed extra-curricular activities, to some extent, increased the interest and motivation of the students in their formal education. Such innovations made the schools places of attraction.²⁰⁴ There fore, the schools co-curricular activities have great contribution to development of student participation in all development level of the country.

4.5. The teacher qualification in the OffaWoreda

In Wolaita context in different schools some teachers had at least completed secondary school education and others had acquired teaching skills in different teacher training institutions, colleges and universities and awarded certificates, diplomas, bachelor and masters degrees.²⁰⁵ The teachers were trained at different training institutios at all grade levels according to their academic secondary schooling. Some of the teacher training institutions were Addis Ababa University, Harar, Awassa (ACTT) and ArbaMinch TTI recently. As mentioned above section the trained numbers of teachers very low in the *woreda* until 1991. Their number less than 160, total the female teache number not more than 20 at the time.²⁰⁶

²⁰³ Ibid., p.27.

²⁰⁴ Ibid; Informants: Ato G/Micheal Kuke

²⁰⁵ Wana wagesho, p.156-57

²⁰⁶ Wanna Wageshoo, pp.156-157.

The development of teachers across the awraja schools was not proportional to the size of student enrollment. In wolaita almost all schools suffered in the shortage of teachers. The situation was worse in rural schools than the urban ones. According to my informants, Ato Iyasu Gajabo and Joba Mada expression at the time Offa *woreda* was highly affected the shortage the teachers compare with other districts of wolaita *awuraja* because of Offa was remot and difficult transport network. As their explanation the total number of teacher a few awarded certificates, diplomas and no bachelor degree until 1991 in Offa *woreda*. According to 1990 School Statistical report total number of teachers 45 TTI teachers certified from different TTI institutions, 10 diploma graduation teachers in different subjects and 1 degree, the rest all were community and mission societies employers in the *woreda*. It was very common that teachers were teaching in more than one grade especially at elementary schools. To some extent, it was also applied at secondary school classes. In addition, some teachers taught only one subject while others taught two or more. The teachers were assigned to teach the subjects they were not specialized in most occasions particularly at higher grades.²⁰⁷

4.6 Teacher teaching hours's per-week

In wolaita Offa *woreda* context the teachers had load in different schools until 1991, i.e the teaching hour's per-week more than 20 hours a week. The sources showed that in some schools of the *woreda*. For instance, in Galako and W/esho rural schools teachers teaching at lower grades (1-6) taught more than 20 hours a week. The common range was from 20-35 teaching hours. It was also common that at the secondary levels they taught less hours a week. Here the teaching hour's per-week was 14-20. As far as gender issue was concerned, female teachers had less teaching loads than their male counterparts in both elementary and secondary schools.²⁰⁸

²⁰⁷Ibid. Informant: Ato Iyasu Gajabo and Joba Mada

²⁰⁸SZWEQ, No folder No., File No. ገሰ/ሙ-1, School Statistics Report from Seven Woreda Education Offices to Wolaita Awurja, Soddo, 30 Sene 1974 E.C-30 Tahesas 1981 E.C.

During the Derg socialist regime, the subjects taught at lower grades included Amharic, English, mathematics, science, social science, political science, agriculture, handicraft, music, art and sport. Furthermore, the foreign mission schools offered Bible education and spiritual songs instead of music given in the government schools.²⁰⁹ Starting from grade nine the subjects offered were divided into academic and non-academic or vocational. Based on their interests, students who passed the eighth grade national examination could select one of them.²¹⁰

4.7. Teacher scale of salary

Wolaita was one of the awrajas in the Ethiopian provinces; the teachers in Wolaita were paid according to the MOE salary scale.²¹¹ The salary scale of the teachers a little improved compare with the previous regime during the military government because the salary scale of the teachers closely interrelated with the teacher training. The beginner teachers at a lower level who had completed the secondary school and trained for one year in TTI at Awassa or Harar were paid 230 Birr per-month. At the same time teachers at higher grade level, those who had completed M.Ed/M.A and B.Ed who had one year experience were paid 710 and 500 Birr per-month respectively. But the numbers of masters' degree holder teachers were rare or no in general Wolaita schools until 1991.²¹² The teachers who were completed secondary education, if he/she has not any certificates, the salary scale lower than that of the trained teachers. My informant, Ato Molla Bussatells Ato Joba Mada was the highest salary payer in the *woreda* at the time,

²⁰⁹Soddo Comprehensive High School, No folder number, No file number, Student Report Card, 30 Sene 1989 E.C.; Demeke, p.61.

²¹⁰Ibid.

²¹¹Ibid.

²¹²Soddo Comprehensive High School, No folder number, No file number, Student Report Card, 30 Sene 1989 and 1990 E.C.

because he was the first degree holder in the *woreda*.²¹³ Those unqualified teachers were paid 182 Birr and 197 Birr per-month with one year and four years service respectively. Since there was a centralized system in the period of military government, the payment for qualified teachers throughout the country was the same.²¹⁴

4.8 Administration structure of woreda education sector

Administration structure of wolaita awuraja was similar with the MOE administration structure. The administrative unit wolaita awuraja was consisting in to three parts. These were the administrative unit, the department unit and the inspection unit. The three divisions contained a total of 45 persons. The divisions were general headed by one director.²¹⁵ The administrative and education department units contained 38 persons. Each contained 19 persons. These divisions were responsible for teachers' affairs, adult literacy programs, non-government school issues, sports and health, and other affairs, student records personnel, purchasing and stores staff. At the same time, the inspection unit contained seven persons, each of whom served one *woreda*.²¹⁶ At

²¹³ Informant; *Ato Molla Bussa*

²¹⁴ *Ibidi*

²¹⁵ Wanna, p.156; MOE: Report of the Education Sector Review, p.II-11.

²¹⁶ *Ibid.*

the *woreda* level office was headed by the *woreda* education officer. The *woreda* staff included the school supervisors, accountants and cashiers, store keepers and clerical workers. The *woreda* education offices supervised the directors in charge of each school and also performed other functions such as paying salary to the school staff, maintenance of financial records, preparing the budget request to give the *awuraja* education office, preparing student enrollment reports, preparing reports on staffing and expenditure, and following the construction of those schools built by local funds.²¹⁷ On the other hand, the *awuraja* education office acted as an agent in connecting the provincial and the *woreda* education offices, and was responsible for activities such as supervision of the *woreda* education offices and working with them.²¹⁸

²³³ *Ibid*, Socialist Ethiopia, p.53.

²¹⁸ Informants: Ato Iyasu Gajabo, Ato Joba Mada

4.9 General Challenges on Education during Derg regime

The most challenges of education of the regime were: the existence of political influence on the sector. It was made that each lesson in every subject should have to be related to the ideas and principles of Marxism-Leninism. Even, the most student text books of the passages presented in the Amharic and English contained stories and descriptive essays that about the communist patriots or describe the theories of socialism and communism, uncontrolled expansion of schools.²¹⁹ In order to implement its universal education program, the government had opened as much schools as possible in almost all *qebeles* of the *Woreda*. This caused shortage of educational resources and qualified teachers. Hence, the government was forced to employ

unqualified teachers and less available educational resources, the shortage and low qualification of teachers.²²⁰ Budget shortfalls in turn affected the supply of basic educational materials including textbooks and a shortage of qualified teachers both at primary and secondary schools.²²¹ The other challenges which affect education of the *Woreda* were lack of awareness of the society to send their children to school, the newly opened school faced most challenging such as shortage of trained teachers, textbooks and other school facilities, the schools which were opened in the *woredas* were not accessible to the children's of the *woreda*, as a *woreda* remote area of countryside children were unable to attend the school effectively due to absence of transport network, scattered settlement of the community and low level of economy and others. Thus, all the above mentioned constraints at the national and local level had also affected the quality of education in the schools of Offa *woreda*.

²¹⁹ Informants: Ato Iyasu Gajabo, Ato Joba Mada

²²⁰ Tekeste Negash, 2006. p. 19; Alemayehu Bishaw, 2012. p.64.

²²¹ Alemayehu Bishaw, p.65

Conclusion

Education is one of the primary engines for national and international development in all aspects. In Ethiopia context, indigenous education was there before the introduction of religious education in Ethiopia. Indigenous education is also offered by allethnic and linguistic group in Ethiopia and it remains an important transmitter of culture identity from one generation to next. In education history of Ethiopia, traditional education had been the dominant in Ethiopia for centuries. It had long history which contributed a lot for today's modern education in the country. The second historical phase of education was modern education post-1908. At the beginning of 20th the first modern school was opened during the reign of Emperor Menelik II in Addis Ababa. Soon after another schools were also established in other towns. In Wolaita Ethiopia Orthodox Church education was provided widely following the Menlik conquest to wolaita generaland particular in the study area of Offa *woreda* in 1894.

The establishment of modern schools in Wolaita goes back to 1930 and it was run by the Sudan Interior Mission (SIM) missionary. However, in the study area of Offa *woreda* modern school opened very a recent, after two decade introduction of modern education in wolaita sodo town. The first modern school was opened in Offa *woreda* in 1950. It was run by Sudan Interior Mission (SIM) missionary. It was opened at Galako rural qebele in 1950 (1942).

During the fascist occupation, both former mission schools were closed and the missionaries left Wolaita. Then, the Italians introduced their own education systems which were for civilians and military training. But the pre-1941 school systems had little positive effect on the life of the society. Because the foreign mission societies established schools not for the sake of providing secular lessons to the children rather to attract and recognize them with the doctrines of Protestantism. The fascists also opened schools for their objectives. However, the study area of Offa had not had the positive or negative effects in education system. Because in the area absence of school either government or non-government at the time.

Notable individuals such as *Ato* Bogale Walalu, *Ato* Wana Wagesho and others were pioneered the opening of elementary and secondary school's education in Sodo town and in other district

centers. These people and the then governor of the *Awraja* remembered as the education hero of Wolayta in modern educational development. The post 1941 period was boomed a new chapter in the introduction of modern education in Wolayta *Awraja* in general and Offa woredain particular. In relation to this, the 1945 official visit of Emperor Haile Sellasie I to Wolayta *Awraja* created a shining opportunity in the opening of new schools.

In wolaita the first government school was opened at sodo in 1941/1942 namely Wolaita Soddo Elementary School, it was renamed Ligaba Beyene Abba sebisbe school in 1953. It was opened tireless efforts of a few individuals. At the time of *Dejazmach* Woldesemayat was appointed as the governor of the *Awraja* by the central government in 1960s. Through the direct order by the *Awraja* governor, the schools were established and modern education was expanded throughout Wolayta including Offa *Woreda*

On the other hand, a year after the expelled Italian from Ethiopia, the missionaries' re-entered to Wolaita. Then, they were reopened their school and established a number of new schools in wolaita districts including the study area of Offa *woreda*. In Offa *woreda*, after the decade of liberation Ethiopia from Italian, the first missionary school was opened in 1950/1942.

In wolaita general and particular in Offa all school were established not only the efforts of government, but opened the result of cooperation and active participation of the community and private individuals contribution of money, material and voluntary labor, the national and international societies like WADU, SIDA, WDA and foreign mission. Therefore, the most schools were opened the efforts of above mentioned bodies. In addition to those the governments a number of schools were established, assisted them with land grant and gave them with technical assistance.

At the early the most schools centers were located urban area and benefited mostly the son and daughters of land lords and rich families. The majority children of the society were unable to attend modern school from remote area of countryside. This was due to absence of transport networks, low level of economic development, scattered settlement of the community and low awareness of parents for education. Especially, Offa is one of remote area in wolaita and too far from the modern school center of wolaita sodo. Modern school was opened very a recent in the

area. Until the opening of modern school in the area, children unable to attend goes to modern school center of wolaita sodo town.

Moreover, the newly opened schools faced the most challenging problems such as shortage of trained teachers, books and school facilities. On the other hand, low awareness of the society to send their children to attend in the school. Therefore, this affected the enrollment rate of student. The other problem was gender bias in the society; the society gave little attention for female education.

The modern education institutions development in Wolaita until 1974 was not uniform general in wolaita. Finally, the failure of the imperial government to solve the country's socio-economic and political problems resulted in nation-wide protest that leading to the overthrow of the emperor in 1974. Then, the military socialist government took power and introduced a number of reforms on education institutions. Since the revolution, the previous order of school allocation had been changed. The emphasis on education was mainly given to the forgotten rural districts.

Education was providing a broad masses and equitable distribution of schools were launched since 1974. In this period, among the most important contribution of the military government was the provision of the mass literacy to the local people. During the Derge era, highly expansion of school in wolaita general and particular in Offa compared with Imperial regime. In the Derge era also the most former elementary school were developed in to junior in wolaita districts. However, like the imperial government period, faced many challenges such as shortage of trained teachers, the teacher salary scale, school facilities and low awareness of society for education. The employment of teachers and other school facilities were still not proportional to the size of student enrollment.

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Yewolaitteгна kuankoua timhirit atsatsafina anebab higoch, no folder No, no file No.

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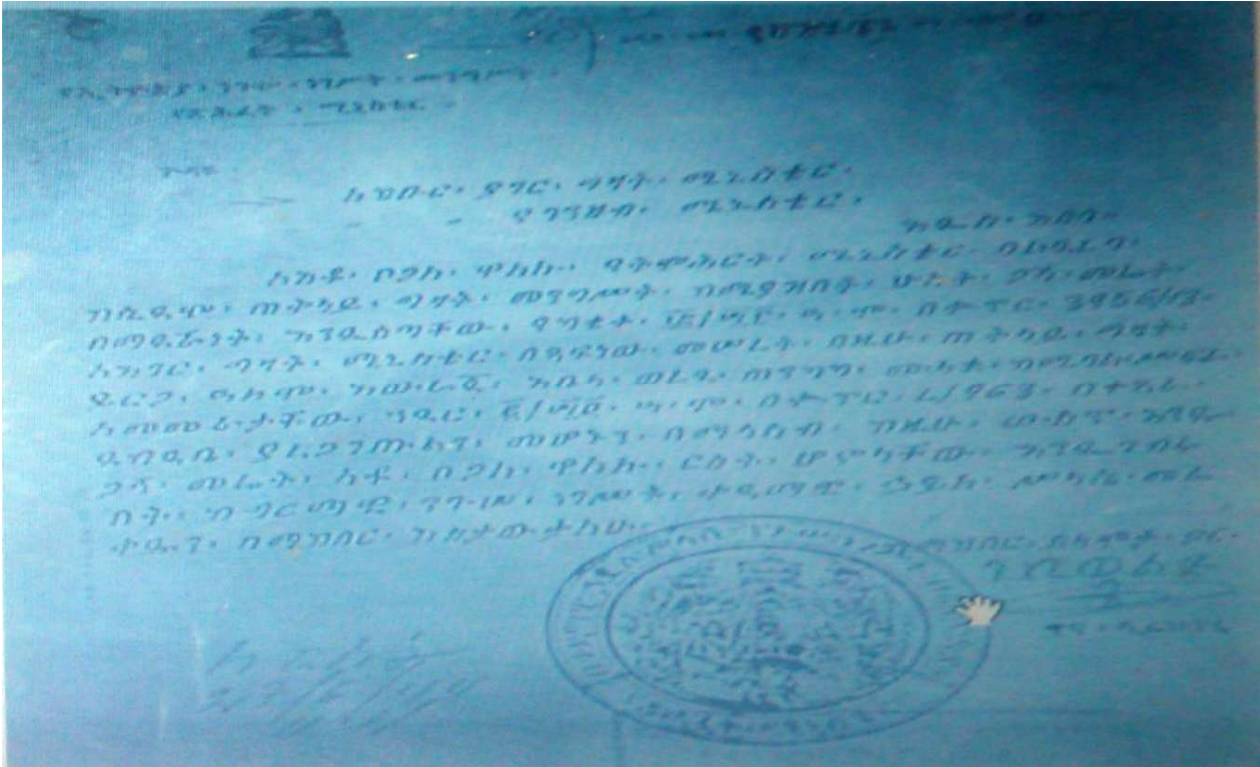
List of Informants

| No | Name of Informants | Sex | Age | Place of interview | Date of interview | Remark |
|----|---------------------|-----|-----|--------------------|-------------------|---|
| 1 | Mr Michael Kuke | M | 8 | Sodo (Ottona) | 12/2/2012 E.C | He is one of early settler's sodo at Ottona hill. He has deep knowledge in terms of SIM and the history of the missionary |
| 2 | Mr Joba Mada | M | 3 | Sodo (his home) | 17/2/2012 E.C | He is an educated and has a wide knowledge about education history of Wolaita general and particular Offa woreda. He is MA holder in Education and Leadership planning |
| 3 | Mr Iyasu Gajabo | M | 5 | Gesuba (his home) | 10/5/2012 E.C | He is my key informant and currently ex-servant from Offa Woreda Bahil Tourismna Mengist Communication Guday office. He is an educated historian and has good memory about education history of Offa woreda |
| 4 | Mr Tadesse Koyera | M | 8 | Yakima (qebele) | 15/5/2012 E.C | He is one of my key informants; he is one of early Orthodox Church follower of the area and has deep knowledge about Church and Woreda history. |
| 5 | Mr Molla Bussa | M | 8 | Gesuba (his home) | 10/5/2012 E.C | He is a retired teacher of Offa woreda, he gave me a lot of information's regarding the school and education history of woreda in general. |
| 6 | Mr Estifanos Tadi | M | 10 | Galako (his home) | 16/6/2012 E.C | He also retired teacher of Offa woreda. He has good memory about the missionary and missionary school of Offa woreda |
| 7 | Mr Fantaye Maya | M | 3 | Gesubao2 (qebele) | 2/6/2012 E.C | He is one of early students at Church school and has deep knowledge about Church and woreda history |
| 8 | Mr Agobo Asale | M | 9 | Galako (school) | 10/6/2012 E.C | He has been living in Galako rural qebele and has good memory about missionary activities in the area |
| 9 | Mr Abba Moges Molla | M | 5 | Gesuba (church) | 17/7/2012 E.C | He is one of early Orthodox Church follower a servant at EOTC. Regarding the local issues, he has impressive knowledge |
| 10 | Mr Mokonon Henja | M | 10 | Gesuba (his home) | 10/7/2012 E.C | He is a retired teacher of Offa woreda and a resident of Galako qebele. He has deep knowledge about education history of the area. |
| 11 | Mr Lema Alaro | M | 12 | Gesuba (his home) | 10/7/2012 E.C | He is a retired teacher of woreda. He is a knowledgeable person for whole history, particularly socio-economic aspects of the Woreda |
| 12 | Mr Alemu Enga | M | 17 | Gesuba (his home) | 22/7/2012 E.C | He is a Wolaitigna language teacher at Gesuba primary school. He is my resourceful informant regarding language and the society |
| 13 | Mr Goa Gelemo | M | 10 | Gesuba (his home) | 15/5/2012 E.C | He is a retired government worker and has been living in the Gesuba town for long. He had served at Gesuba primary and secondary school 30 years. Thus, he gave me a lot of information's regarding the school and the woreda in general. |
| 14 | Pastor Simon Mena | M | 15 | Gesuba (church) | 10/5/2012 E.C | He is a pastor of Kalhwot Church. He has good memory about spread of protestant religion in the area; he has good knowledge about the SIM activities general in Wolaita |
| 15 | Mr Mada Madelcho | M | 12 | His home | 15/8/2012 E.C | He has an all rounded knowledge on Woreda and he is a retired government employee from WADU |
| 16 | Mr Tadesse Tantu | M | 19 | His home | 10/9/2012 E.C | He is a retired government worker of Civil service and stayed at the area for long time. He is knowledgeable on the history of Church education |
| 17 | Pastor Simon Ochono | M | 14 | Sadoye (his home) | 15/9/2012 E.C | He is a resident of Sadoye qebele and pastor of Kalihwot Church for long. He has good memory about the SIM activities and spread of protestant Church in the area. |
| 18 | Mr Selassie Aldabo | M | 12 | Dekayia (his home) | 10/7/2012 E.C | He is secondary school teacher of Gesuba town and has long experience. He is MA holder in Geography. He has good memory about education development of the area. |
| 19 | Mr Ferje Fanta | M | 10 | Sadoye (his home) | 19/9/2012 E.C | He is Sadoye cluster schools supervisor and a resident of Sadoye rural qebele. He has long year experience and good memory about the establishment of schools in the rural qebeles |
| 20 | Mr Wogaso Heliso | M | 15 | Gesuba01 (qebele) | 15/9/2012 E.C | He has been living in the town for long. He had been served as principal of previous Gesuba 01 qebele. He has good knowledge about general woreda history. |

APPENDIXES

APP-1

| <u>የኢ.ግ.ግ.፡ ቦ.ሪ.፡ ከሠ.ሪ.፡</u> | <u>የኢ.ግ.፡ ምክርቤት፡ ገቢ፡</u> |
|---|---|
| <p><u>የሽገረ፡ ገዥ፡ ዋናው፡ ገቢ፡ ለ፡ ሆኖ፡ ማስፈጸም፡</u></p> <p>ጀምሮ፡ ክስተት፡ ጽንፈኛ፡ ዲራጅ፡ ካብራካ፡ መከፈት፡ ክርቤ፡ ገጠኛ፡ ወረርሽኝ፡ ይካሄዳል፡ ገንዘብ፡ ቡህሪ፡ ገደብ፡</p> | <p>ሠራተኛ፡ ዲግሪ፡ ቦታ፡</p> <p><u>የሽገረ፡ ክብር፡ ገቢ፡ ለ፡ ሆኖ፡ ማስፈጸም፡</u></p> <p>የኢ.ግ.፡ ምክርቤት፡ ኢ.ግ.፡ ገቢ፡ ለ፡ ሆኖ፡ ማስፈጸም፡ ሚገኝ፡ ገንዘብ፡</p> |
| <p><u>የወከላ፡ ክብር፡ ገቢ፡ ለ፡ ሆኖ፡ ማስፈጸም፡</u></p> | <p><u>የሽገረ፡ ምክርቤት፡</u></p> |
| <p>ዲግሪ፡ ቦታ፡ ዲራጅ፡ ክስተት፡ ጽንፈኛ፡ ዲራጅ፡ ካብራካ፡ ገንዘብ፡ ቡህሪ፡</p> | <p>ክብር፡ ገቢ፡ ለ፡ ሆኖ፡ ማስፈጸም፡ ዲግሪ፡ ቦታ፡</p> <p>የሚገኝ፡ ክስተት፡ ጽንፈኛ፡ ዲራጅ፡ ካብራካ፡ ገንዘብ፡</p> |
| <p>የቦሪ፡ ገቢ፡ ለ፡ ሆኖ፡ ማስፈጸም፡ ተከፋይ፡ የቦሪው፡ ክብር፡ ገቢ፡ ለ፡ ሆኖ፡ ማስፈጸም፡ ምክርቤት፡ ከሆኖ፡ ማስፈጸም፡ ገቢ፡ ለ፡ ሆኖ፡ ማስፈጸም፡ ሚገኝ፡ ገቢ፡ ለ፡ ሆኖ፡ ማስፈጸም፡</p> | <p>የሚገኝ፡ ገቢ፡ ለ፡ ሆኖ፡ ማስፈጸም፡ ክብር፡ ገቢ፡ ለ፡ ሆኖ፡ ማስፈጸም፡ ገንዘብ፡ ቦታ፡ ዲግሪ፡ ካብራካ፡ ገንዘብ፡</p> |
| <p><u>የቦሪ፡ ገቢ፡ ለ፡ ሆኖ፡ ማስፈጸም፡</u></p> | <p><u>የሽገረ፡ ምክርቤት፡</u></p> |
| <p>ዲግሪ፡ ቦታ፡ ዲራጅ፡ ክስተት፡ ጽንፈኛ፡</p> | <p>ዲግሪ፡ ቦታ፡ ካብራካ፡ ገንዘብ፡ ክስተት፡ ጽንፈኛ፡</p> |



APP- 8

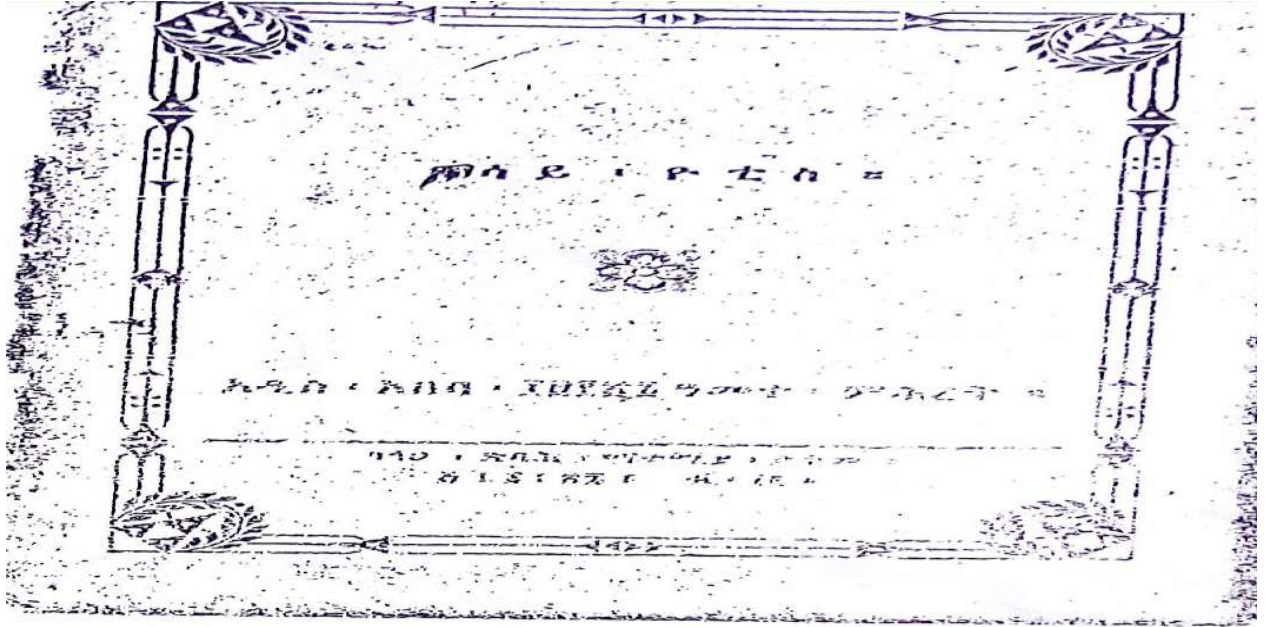
ሥነ ምግባር ስርዓት በጥንቃቄ ማከናወን ይገባል። ስርዓቱን ለማከናወን ለሚያስፈልጉት ሁሉም ነገሮች ማረጋገጥ ይገባል። ለምሳሌ ለሥነ ምግባር ስርዓት ለማከናወን ለሚያስፈልጉት ሁሉም ነገሮች ማረጋገጥ ይገባል። ለምሳሌ ለሥነ ምግባር ስርዓት ለማከናወን ለሚያስፈልጉት ሁሉም ነገሮች ማረጋገጥ ይገባል።

ይህን ስርዓት ለማከናወን ለሚያስፈልጉት ሁሉም ነገሮች ማረጋገጥ ይገባል። ለምሳሌ ለሥነ ምግባር ስርዓት ለማከናወን ለሚያስፈልጉት ሁሉም ነገሮች ማረጋገጥ ይገባል። ለምሳሌ ለሥነ ምግባር ስርዓት ለማከናወን ለሚያስፈልጉት ሁሉም ነገሮች ማረጋገጥ ይገባል።



ለደ/ር ላምቤ ከመንግሥት የተሰጠ የፈቃድ ወረቀት

APP- 10



རྒྱལ་ཁོངས་སྤྱི་ལོ་ལྔ་པའི་ལོ་རྒྱུས་ལྟར་གྱི་ལོ་རྒྱུས་ལྟར་
 རྒྱལ་ཁོངས་སྤྱི་ལོ་ལྔ་པའི་ལོ་རྒྱུས་ལྟར་གྱི་ལོ་རྒྱུས་ལྟར་
 རྒྱལ་ཁོངས་སྤྱི་ལོ་ལྔ་པའི་ལོ་རྒྱུས་ལྟར་གྱི་ལོ་རྒྱུས་ལྟར་

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| ኢትዮጵያ ገቢዎች ተቀባይነት | | |
|-----------------------|---------------------|-----------|
| የመንግሥት ገቢዎች ጠቅላይ ጠቅላይ | | |
| ሀ | መንግሥት ገቢዎች ጠቅላይ | 202,160 |
| ከ | የገቢ | 192,460 |
| ጠ | ገቢ ቀርቦ | 9700 |
| የሌሎች ገቢዎች ጠቅላይ ጠቅላይ | | |
| ሀ | ገቢዎች 1979 ተቀባይነት ገቢ | 3400 |
| ከ | ጠቅላይ ገቢዎች 1979 ገቢ | |
| የግብር ገቢዎች ጠቅላይ ጠቅላይ | | |
| ሀ | ገቢዎች ጠቅላይ ገቢ | 44,265 |
| ከ | ከገቢዎች ገቢዎች ገቢ | 22,689 |
| ጠ | ገቢዎች ገቢ | 21,576 |
| ጠቅላይ ጠቅላይ | | |
| ሀ | ገቢዎች ተቀባይነት ገቢዎች ገቢ | 28,459 |
| መጠን ገቢዎች | | |
| ሀ | ገቢዎች ተቀባይነት ገቢዎች ገቢ | 9,540.75 |
| ከ | ገቢዎች ገቢዎች ገቢ | 7710 |
| የገቢዎች ገቢዎች ገቢዎች | | |
| ሀ | ገቢዎች ገቢዎች ገቢዎች ገቢ | 21,092.35 |
| ከ | ገቢዎች ገቢዎች ገቢ | 9190 |
| ጠ | ገቢዎች ገቢዎች ገቢ | 27 |
| ገቢዎች ገቢዎች ገቢዎች | | |
| ሀ | ገቢዎች ገቢዎች ገቢዎች ገቢ | 2965.45 |
| ከ | ገቢዎች ገቢዎች ገቢ | 9190 |
| ጠ | ገቢዎች ገቢዎች ገቢ | 49 |
| የገቢዎች ገቢዎች ገቢዎች | | |
| ሀ | ገቢዎች ገቢዎች ገቢዎች ገቢ | 7074 |
| ከ | ገቢዎች ገቢዎች ገቢዎች ገቢ | 7,079 |
| ጠ | ገቢዎች ገቢዎች ገቢዎች ገቢ | |
| መጠን ገቢዎች ገቢዎች ገቢዎች ገቢ | | |
| ሀ | ገቢዎች ገቢዎች ገቢዎች ገቢ | 6890 |
| ከ | ገቢዎች ገቢዎች ገቢዎች ገቢ | 1000 |

በባላዎ በሥገር ተባብሮ ጽሑፍ
አዋቂ ፡

17/10 1976 ዓ.ም
17/10/6053/993/117

ጉዳዩ፡ የጉጭ አስተባባሪዎች የሥራ ደርሻ መለከታል ፤
በአጭሮቻችን በሰባቱ ወረዳ የጉጭ አስተባባሪዎች መደበኛ አኖር
ታወቀለን፡፡

የተመደቡት የጉጭ አስተባባሪዎች፡ በተመደቡት ሥራ መስክ ገደባቸውን
አገዳወጡ ለማድረግ የአስተባባሪዎች የሥራ ደርሻ የሚገለጽ አስከፊ ያልደረገ በ
መሆኑ በአስቸኳይ አገዳደር ለአገዳደሩ በጥሪ አገልግሎት ፡፡


12/10/76

የኢ.ሠ.ፓ.አ.ክ ተልዕኮ ደብዳቤ
አኖገሩን


12.10.76
የአዲስ አበባ ከተማ አስተዳደር
የሥራ ደርሻ ኮሚሽን

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በወሰደቷ አውራጃ ወጪዎች ለግብርና ዘርፍ በገቢ ወረቀት ለግብርና ዘርፍ
 የሰጠ አገልግሎት መገለጫ የሚያስፈልግ ሰነድ

| ተ.ቀ | የግብርና ዘርፍ ስም | የተጀመረበት ዓ.ም | አስተዳደር የተጀመረበት ዓ.ም | የግብርና ዘርፍ ስም |
|------|--------------|-------------|--------------------|--------------|
| 1 | ሁጋባ ገንባ | 1974 | 1976 | 27 |
| 2 | ሰይ ዙሪያ" | 1969 | 1973 | 30 |
| 3 | የግብርና ዘርፍ | 1973 | 1977 | - |
| 4 | የግብርና ዘርፍ " | 1975 | 1977 | 48 |
| 5 | አራ ገንባ | 1970 | 1977 | - |
| 6 | ኮይቫ " | 1975 | 1977 | 61 |
| 7 | በሰጠ " | 1974 | 1977 | - |
| ጠቅላይ | | | | 216 |

በወሰደቷ አውራጃ ወጪዎች ለግብርና ዘርፍ በገቢ ወረቀት ለግብርና ዘርፍ
 የሰጠ አገልግሎት መገለጫ የሚያስፈልግ ሰነድ

