

COLLEGE OF SOCIAL SCIENCES & HUMANITIES
SCHOOL OF GRADUATE STUDIES
DEPARTMENT OF HISTORY & HERITAGE MANAGEMENT

A HISTORY OF MODERN EDUCATION IN LIMMU KOSA
DISTRICT (1958-1991)

BY:
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JAUNARY, 2023
JIMMA

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**A THESIS SUBMITTED TO THE DEPARTMENT OF HISTORY AND
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Key to Transliteration Words

A. Afaan Oromo Transliteration system

In order to facilitate typing and reading of phonetic transcription the following simplified phonetic ‘constant’ and ‘Vowel’ symbols were used:

I. Afaan Oromo is spelled according to the writing and reading system of an Oromo alphabet called Qubee Afaan Oromo has basically five short and long vowels:

- Afaan Oromo has basically five Vowels (short and long). These are; a,e,i,o,u and aa,ee,ii,oo,uu. Length in Vowels brought in meaning change

Example: Afaan Oromo	English
Short: Lafa	land
Long: Laafaa	loose/soft
Short: Laga	River
Long: Laagaa	Palate
Short: Bona	Winter
Long: Boonaa	Proud

III. A sequence of more than two vowels are possible if separated by glottal (‘)

Example: Afaan Oromo	English
Afyaa`ii	spokesperson
Bu`aa	Income
Sa`aatii	Clock

IV. Oromo consonants (phonemes) are stressed or germinated by doubling similar phonemes and clustered by devoicing two consonants.

Example: Afaan Oromo	English
Abbaa	Father
Madda	Source
Aaddee	Mrs
Baddaa	Highland

B. Amharic Transliteration system

I. The seven sounds of the Ethiopian alphabets are represented as follows:

Vowels	Symbols		Example
1st order (Ge`ez)	ä	በ	Bä Abäbä
2nd order (ka`eb)	u	ቡ	Bu Bunna
3rd order (sales)	i	ቢ	Bi Ministèr
4th order (rabe)	a	ባ	Ba Abat
5th order (hames)	è	ቤ	Bé Bèt
6th order (Sades)	e	ብ	Be Leji
7th order (sabe)	o	ቦ	Bo Gobäna

II. Palatalized sounds are represented as follows:

Consonants	symbol	Amharic	Example
ሸ	Šä	ሸዋ	Säwa
ቸ	Ča	ቸሎት	Čelot
ኘ	Nä	ነፍጠኛ	Näftaňña
ጆ	Jä	ጆበና	Jäbäňña

II constant which have Glottalized Sounds are represented as follows:

Consonants	symbol	Amharic	Example
ጠ	Tä	ጠቅላይ	Täqläy
ቀ	Qä	ቀበሌ	Qäbäle
ጮ	Čä	ጮላፈ	Čäläfe
ፀ	Šä	ፀሐፊ	Šähäf
ጳ	Pä	ጳጳስ	Päpäsi

III. Germination sounds should always be indicated by doubling:

Example በቀለ Bäqqälä ከበደ Käbbäda ገበር Gébbär

IV. For words having the sound of the sixth alphabet (sades) at the end, it is not necessary to add the representation letter of the sound.

Example ሀገር - Hägär ርስት - Rèst ራስ - Räs

V. General example

Example ወረዳ - Wäräda አወራጃ - Āwuräja
ደጃ አዝማች - Däjjazmac

Qegnäzmäc

ACRONYMS

- APC - Āwurāja Pedagogical Centers
- CSA - Central Statistics Agency
- ENALA - National Archival and Library Agency
- EPRDF - Ethiopian People`s Revolutionary and Democratic Front
- EOC - Ethiopian Orthodox Church
- ESBU - Elementary School Building Unit
- ESR - Educational Sector Review
- ETP - Education and Training Policy
- MEFA - Ministry of Education and Fine Arts
- MOE - Minster of Education
- NDR - National Democratic Revolution
- NLC - National Literacy Campaign
- SCMS - School Construction and Maintenance Service
- SIDA - Swedish International Development Agency
- TGE - Transitional Government of Ethiopia
- UNESCO - United Nations Educational, Scientific, and Cultural Organization

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Abstract

The main aim of this thesis is to reconstruct the history of modern education in Limmu Kosa District from late 1958-1991. The purpose of the study is to reconstruct a history of modern education in Limmu Kosa district, focusing on the periods between 1958 and 1991. The year 1958 was marked as the establishment year of the first Limmu Genet elementary school in the district, while the year 1991 is landmark due to the demise of Darg regime and the coming of Ethiopia people's Revolutionary Democracy Front (EPRDF) to power. Nevertheless its progress was much slower until 1975, when its expansion got a new momentum, and hence in 1977 more than 80% schools of all kinds were built in Limmu Kosa district. Much extraordinarily, modern education expanded exponentially in the post-revolution period and by the late 1980s the number of schools stretched to 15, while student enrolment, the number of teachers and the percentage of literacy significantly grew. In spite of expansion of modern education in Limmu Kosa District, it faced several challenges including shortage of teachers and other resources particularly in those early years. The study attempts to fulfill the existing historical gaps in the district during the period understand. This thesis's reconstructed the history of modern education in Limmu Kosa district based on relevant archival, primary, secondary and oral sources. Appropriate data from different sources like archival materials, government published reports, manuscripts, interpreted and narrated chronologically. The study employs qualitative approach of data collection and analysis by combining both thematic and chronological approaches. Accordingly, both primary and secondary sources obtain from the Ethiopian National Archival and Library Agency (ENALA), interviews of informants and secondary literature have been carefully examined and interpreted in order to reconstruct of modern education of the area. Thus, this thesis argues that the socio-economic and administrative changes made by Emperor Haile Selassie's government in the 1958 period brought little improvement in to provide primary education most of the local people of the district. The study also tries to examine developments that Limmu Kosa witnessed during the Darg regime (1974-1991). The military regime's attempts to place its power on a better position economic life of the people of Limmu Kosa. Moreover, the thesis accesses the predominant reforms of imperial government in fields of school system. The study also to inspect and commencement, growth, emergence/expansion that observed in Limmu Kosa district during the regime of Darg. The finding of this study confirm that the economical poor families got educational access and their families benefited it to minimizing the cost of rented house. They have had access to primary and secondary school in nearby.

Preface

Eventhough the study of a history of modern education has attracted may researchers in the past years,the attention given to the study of modern education changes in specific district like Limmu Kosa is still insignificant.In this paper,I attempt to reconstruct the ahistory of modern education in Limmu Kosa District 1958-1991. This thesis attempts to reconstruct a history of modern education in Limmu Kosa from 1958 to the downfall of the Derg regime in 1991.

The thesis is organized in to four chapters where the first chapter gives a physical (geographical), historical and educational background of Limmu Kosa while the remaining three chapters deal with the major themes of commencement, growth, expansion/emergence, challenges and successes of modern education in Limmu Kosa. More specifically the first chapter is an account of the geographical features and historical survey of Limmu Kosa to 1941, In addition to this, the chapter tries to address also secular and modern education starting from the reign of Menelik up to the coming of EPRDF to power (1908-1991). Chapter two provides growth of modern education in particular by tracing back to indigenous education and relating to the commencement and expansion of modern education at national and local level. The third chapter emphasizes the development of modern education in the district during the imperial and Dèrg regime. It also deals with expansion of modern education and the literacy campaign in the study area has also been investigated in this chapter. In the last chapter of the thesis, challenges and success of modern education during Imperial and the Derg Regimes in Limmu Kosa District have been assessed.

Any how, the work was not easy to fulfill due to the following reasons.Firstly,my oral sources,up on which the research has highly depended,have their own short comings:it would be affected by informants attitude,their,out look and memory. Secondly, problem was getting archival souces. This is due to two reasons. Intially the documents were burnt and damaged during 19977/1985 suddly and damaged by carelessness of the district administration. The next reason was the damage when Secondly lack of any major works concerning the topic of a history of modern education in even in the zone of Jimma in general and Limmu Kosa district in particular is the major problem to construct my paper. Due to this problem it is difficult task to construct the specific a history modern education in Limmu Kosa. Yet, locating archival materials was the major challenge of the study since they were un-catalogued, disorganized and even some of them were damaged. Moreover, the researcher has been taken various steps to aviod problems when using oral sources, Such as selected knowledgeable informants and use methods of data

collection. Cross check and evaluating oral sources with the existing documents also another step to write the thesis. The other problem to use oral sources is involuntary of some informants to provide. What they know. Financial constraints also influenced to study the district in proper way. Comprehensive study is not carried out about the history of modern education Limmu Kosa. except few areas like town of Limmu Genet, most parts of the district are not studied. Therefore, the aim of this study is to reveal the history of modern education facts of the district and to fill the main gap by reconstructing the history of beginning, growth, emergence/expansion of modern education. The significance of this historical research is to fill the prevailing gap and provide additional reference in the knowledge portfolio of a history of modern education of the area from 1958-1991. Despite this fact, the work is far from complete by itself. I hope that, it can inspire and provide stimulus for other historians, who may be interested to conduct further studies on this issue.

CHAPTER ONE

Geographical and Historical Background

1.1 Geographical Setting

In historical research, it is critical to begin with the geographical setting of a given study area in order to determine where that particular event took place. The physical environment is the field of historical events where people could closely observe and sometimes measure the remains of such events for hundreds and thousands of years¹. As a result, briefly illustrating the physical environment of the Limmu Kosa district is found to be necessary in order to provide as complete a picture of the area as possible².

Limmu is one of the five Gibe Oromo states (*shannan* Gibe) that have been in the process of formation since the early 19th century. Limmu-Énarea, Jimma, Gumma, Gomma, and Gera were the five Gibe states. It is difficult to determine the exact date of the kingdom's formation, but which formed became the kingdom. In the early nineteenth century, the Limmu Énnarya state flourished as the first Oromo monarchy³. Following in their footsteps were the four Gibe states of Jimma, Gomma, Gera, and Gumma, as well as the two Wollega states of Leqa Qellem and Neqemte. Limmu Enarea`s kingdom was bounded in the north by Mecca Oromo of Showa, in the south by the states of Gomma and Jimma, in the east by the Gurage and Yem, and in the west by the states of Gomma and the Dhidhessaa River.⁴

¹ Alan R. Baker, *Geography and History: Bridging the Gap* (Cambridge: Cambridge University Press), 2003, p. 16

² Dagm Alemayehu, "Historical Survey Of Limmu Genet Town From Its Foundation Up To Present", *International Journal Of Scientific & Technology Research* Volume 6, Issue 07, 2017, p.295

³ Ketebo Abdiyo, *Abba Jifar II of Jimma Kingdom 1861-1934: A Biography*. Jimma University, 2012, p.1; Bahru Zewde, *A Short History of Ethiopia and the Horn*, (Addis Ababa: Addis Ababa University Press, 1998), p.181; Martial de Salvaic, *translation from the original French edition by Ayalew Keno, An Ancient People Great African Nation: the Oromo* (Paris: 1901),(translation 2005), p.54

⁴ Herbert S. Lewis, 1965, ;Dagim Alemayehu, 2017, p.295

Map 1: Gibe States in the First Half of the Nineteenth Century



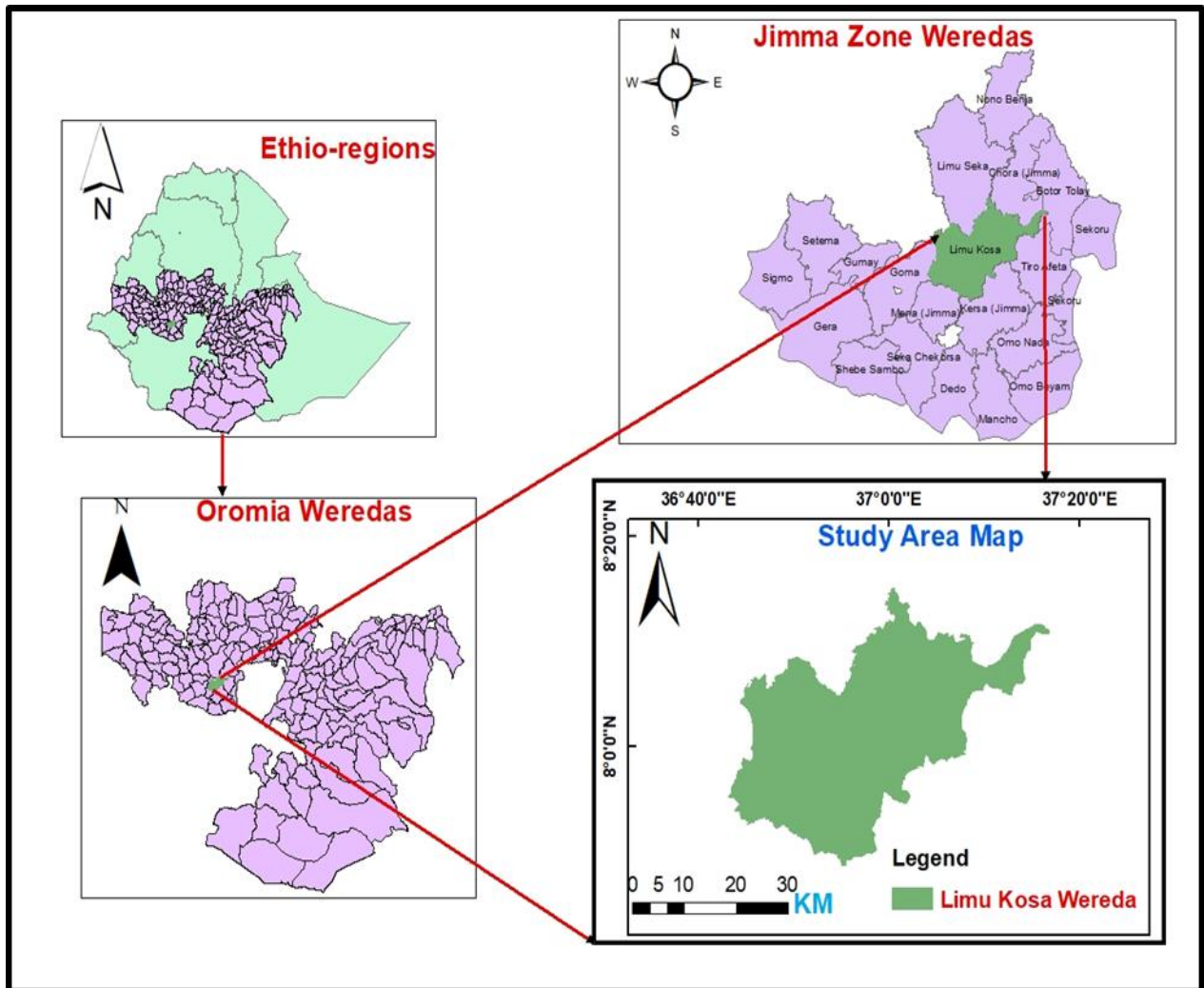
Source: Mohammed, p.87

After 1942 Limmu Kosä was one of four districts of the former Limmu *Āwārāja* of Käffa *Täkläy Gizät* (general governorate) and the later Käffä *Kifla-häger* (provenience). It is currently one of twenty-one districts administered by the Jimma Zone of the Oromia national regional state, with its administrative center in Limmu Genet. Limmu Genet, the district's administrative seat, is located 430 kilometers southwest of Addis Ababa and 75 kilometers north of Jimma town.⁵ It is bounded in the north east by Chora Botor district, in the south west by Mäna district, in the southeast by Tiro Afeta district, in the west by Gomma district, and in the North West by Illuababora Zone. Astronomically, the district is located between latitudes of 7° 57' N and longitudes of 36° 53' E and one of the five Gibe states in the Southwestern Ethiopia.⁶

⁵Martial de Salvaic, p.54; Tadesse Delessa and Girma Alemayehu, *Ethiopian History: From Early Aksumite Period to the Downfall of Emperor Haile Sellassie I*, (Addis Ababa: Aster Nega Publishing Enterprise, 1994. E.C), p. 85; Informants: ibdi Dagm Alemayehu ,2017, p.297

⁶ Limmu Kosä *Wäräda* Communication Office report, 1980; Limmu Kosa *Wäräda* Agricultural and Natural Resource Office, Agricultural Extension and Communication Department Report for 2018; Yonas Seifu, “Historical Survey of Jimmaa Town”, M.A thesis, Department of History, (Addis Ababa University,2002) pp.1-2.;Ibid

Map 2: Location of the Study Area



Source: Projection coordinate system

According to the 2005 census, the district has a total population of approximately 254, 911 people and a land area of 14,622 square kilometers. The district is host to 44 *qäbälès*. Three of the 44 *qäbälès* (local administrative units) are governed by administered towns, namely Limmu Genet, Ambuye, and Bäbu. Rural people make up 92.18 percent of the total population, while urban dwellers make up 7.82 percent.⁷

Limmu Kosa's population density is estimated to be 88.5 people per square kilometer, which is lower than the Zone average of 150.6. Several ethnic groups existed in this district, with the

⁷Dagm Alemayehu ,2017, p.297; *Ibid*

Oromos were 80.94 percent of the population, Amhäräs 11.33 percent, Däwuros 1.61 percent, Käffichos 1.02 percent, and Tigris 1.01 percent; all other ethnic groups accounted for 4.09 percent of the population.⁸ Regarding their languages, 81.07 percent spoke Oromiffa as their first language, 14.81 percent spoke Amharigna, 0.92 percent spoke Däwuro, and 0.85 percent spoke Tigrigna, with the remaining 2.35 percent speaking all other primary languages noted. Religiously, the majority of the inhabitants were Muslim, with 70.03 percent of the population reporting that they practiced that faith, 28.31 percent professing Ethiopian Orthodox Christianity, and 9.72 percent Protestant.⁹

The district's elevation ranges from 1300 to 2700 meters above sea level. The annual rainfall ranges from 1200 to 2000mm. The wet season was relatively warm, while the dry season was moderately warm at night (up to 10° C) and moderately warm during the day. The temperature ranges from 10°C to 25°C on a daily basis. *Badaa Daree* (temperate), *Badaa* (humid-wild), and *Gämmoji* (sultry) are the climatic conditions (hot temperate). Similarly, the minimum and maximum temperature ranges recorded were 10° C and 21° C, respectively. About 39.7 percent of the land is covered by forest, 24.6 percent by annual crops, 20.3 percent by pastureland, and 15.4 percent by degraded land. Coffee is the dominant crop on one-third of the land in the district.¹⁰

The district is dominated by natural and man-made forests. The natural forests of Tiro Afeta, Boter Bächo (Chora Botor district), and Bäbiya Folla (Limmu Kosä *Warädä*) are protected by the government and cover 93,822 hectares in the former Kosa district. The main soils found there are Chromic and Pellic Vertisols, Orthic Acrisols, and Dystric Nitosols. Apes, monkeys, antelopes, lions, panthers, warthogs, pigs, civet cats, and hippopotamuses are among the wildlife. In 2005, approximately grazing 34.9 percent, forestland 20%, and 39.7 percent of the district area were arable (24.6 percent under cultivation) including bush and shrub.¹¹

Economically, Limmu was the most important among the other Gibe states until 1860. The region served as a commercial center for the whole Gibe region until it was eclipsed by Jimma kingdom after the 1860s. The caravan merchants from Basso to Bonga passed through Saqa, the

⁸Population and Housing Census, Central Statistical Agency: Addis Ababa,2007

⁹Population and Housing Census(CSA), 1994, Central Statistical Agency: Addis Ababa)

¹⁰Informant; Mulugeta Zleke, Bekele Urga; Limmu Kosa *Wareda* Agricultural and Rural Development Office Report, 2017

¹¹*Ibid*, Informant; Hussen Abba Mecha, Wagari Idosa, Mulugeta Zeleke

market center of the kingdom. *Säqä* as commercial center of Limmu Enarea attracted long distance trade merchants from different corners of the country in the nineteenth century. Ivory, gold, slave, civet, coffee, musk, and other commodities were the principal export trade items of the region while imported foreign items such as glass, weapons, clothing, perfume, and ornaments were imported into Limmu and other areas. Supporting this idea, Mohammed Hassen stated that Limmu Enarea played dominant role in trade in the first half of nineteenth century because of its strategic location in the trade of Gibe region, the dynamic Oromo merchant class called *Afkäla*, the organization of the trade and abundance of trading goods in the region.¹²

Prior to the establishment of Limmu Genet town, the most important market center was in Kosa, but it was transferred to Dembi near Chäkäo in 1950. Following the expansion and growth of Limmu Genet and other *qäbälès*, the market in various areas was formed. After that, beginning in the mid-1960s, the market places spread throughout the district, including Ambuye, Bäbu, Chime, Bäge, and Toyi.¹³ Until the first five years of *Dèrg*, the market was held on a fixed day, such as Limmu Genet on Monday, Ambuye on Sunday, Bäbu on Saturday, Cime on Thursday, Bäge on Saturday, and Toyai on Tuesday.¹⁴ The *Dèrg* regime shifted market day to Saturday in 1978 because Monday, Tuesday, and Thursday were all Weekend. Limmu Genet's market is currently the largest and is held three days a week. Saturday, Monday, and Thursday have remained fixed market days, with Saturday being the most important.¹⁵

The road of Limmu Kosä *Wäräda* was built by Italians from Jimma to Kosä, later to connect at the up to the capital of Limmu Sekä. When Limmu administrated under Limmu *Āwuräja* the peoples were traveled to Agäro and Jimmä through this road. However, in 1959, people of this *wäräda* mobilized by Yitnä Teklessilase who was the *wäräda* governorate, manually made a road from Genet to Jimmä with wooden bridge along the rivers. This road was shorter than the former road. In 1967, in order to avoid Limmu Genet by gravel weather road, the Jimma - Suntu (75kms) road was constructed by the Highway Authority and the good will of Däjjäzmäch

¹² Abir, Mordechai, "The Emergence and Consolidation of the Monarchies of Enarea and Jimma in the First Half of the Nineteenth Century", in *The Journal of African History*, Vol. 6, No. 2 (1965), p. 205; Guluma Gameda, "Market, Local Trades and the Long Distance Merchants of the Nineteenth Century", *International Conference on Ethiopian Studies*, Vol. 1 (Addis Ababa University, 1989), p.34

¹³ Informant; Bakele Urga, Yeneneh Befikadu, Firewot Tadesse

¹⁴ Informant: Mulugeta Zeleke, Malaku Addis, Belayine Temesgen

¹⁵ Dagim Alemayeh, pp. 306-307

Tsehäy Inkusillasie, the Governor- General of Käffä region. Residents of the town and district played an important role in infrastructure development.¹⁶

The rest of the rural area roads were built by the governor of Limmu kosa, the then *Qegnäzimäh* Sädä Beyene, and the local peoples, roads that connected Limmu Genet town with different *qäbälès* and other areas. The first line was Mecha- Tenebo -Cimme-Bage- Boter- Keta -Darge - Welikite, the second line was Gejjo- Seka, and the third line was -Debelo- Dalecho.¹⁷

1.2. Historical Background of Limmu Kosa District

Limmu Énnarya derived its name from the earlier Énnary or Hinnaryo kingdom, which was conquered by the Limmu Oromo, who was part of the Sädächa section of the Mäcca Oromo. The old Énnarya political life then took refuge in Käffa, but the local, originally Gonga-speaking peasant population stayed and mingled with newcomers.¹⁸ Before the Oromo expansion to the Gibe region, the area was inhabited by Käficho ethnic group, who ruled themselves on tribal basis where the southeastern part of the region was pre-occupied by Gäro Bosha people. Furthermore, the source notes that the Gibe region was occupied by the kingdom like Ennarya, Käffa and Gäro long before the deep conquest of the Oromo into the Gibe region.¹⁹ Gäro ethnic group was small in number with Oromo confronted in the Gibe region. The expansionist Oromo crushed this ethnic group and pushed into far away areas. After they expelled out the Gäro peoples, the Oromo predominately occupied the area today called Omo Nada including Hulle and established their *gädaa* center and they were set different guidelines and laws.²⁰ The southwestern part of Ethiopia was controlled by the Mächa and Tuläma moieties of Oromo during Gada Birmaji (1579-15816). Tessema`s source claimed that these group of Oromo had practiced *gädaa* system in common until the beginning of the 17th century and their *gädaa* was called *Oda Nabe* with its seat at Akaki. Later, the Mecha Oromo established its own separated

¹⁶ *Ibid*; Informat; Melaku Addis, Hussen Abba Mecha

¹⁷ Dagim 2017, p.305

¹⁸ Werner J. Lange, *History of the Southern Gonga (Southwestern Ethiopia)*, Wiesbaden: Franz Steiner, 1982, pp. 28–30

¹⁹ Laurent Bossolasco, *A study Case on Coffee (Coffee Arabica L)*, (Addis Ababa, Ethiopia, 2009), p.22; Sagni, p.8; Mordechai, p.105

²⁰ Lewis, Herbert Samuel. 1963, p.16

gädaa center known as ‘*Oda Bisil*’ with its center around Gedo occupied the southwestern Oromia.²¹

The southwestern Oromos were consisted of four sub-regional groupings inhabiting much of the present-day Jimma, Wollega, Illu Abba Bor, and West Shoa administrative zones of Oromia. Within each of these, there are a large number of locales or districts (*wäräda*), which are largely based on pre-existing local groups. Mecha Oromo are said to have travelled from a place called *oda Bisil*, in the western Shoa area, and settled in the southwestern region at the end of the 16th century, displacing pre-existing peoples such as the Käffa and Limmu Ennärya.²²

Mecha Oromo who moved in these areas at the beginning of the 18th century mixed with the local Sidäma population through marriages and affiliation.²³ Initially the Mecha consisted of several named tribal and sub-tribal clusters. Those Limmu Oromo clans settled in the area of Ennärya were Agälo, Abuläkäko, Buraya and Säphera, Dägoye, Digo, Abulu, and Bussase. From the above among the Oromo Clans, the people Kaffa were assimilated by Mecha Oromo and they called Bussase. This can be considered as one of the reasons behind the abandonment of the traditional *gadaa* political system and the adoption of monarchy. Then after, the name of this area was changed into Limmu Ennärya. At the beginning of the 19th Century the kingdom of Limmu Ennärya came into being by transformation of the *gadaa* system into a monarchical system. Other states followed in these ways, including the four Gibe states of Jimma, Gomma, Gera and Gumma and the two Wollega states of Leqa Qellem and Leqa Neqemte.²⁴

Although gradual socio-economic and political transformation among the Gibe Oromo states in general and Limmu Enarea in particular brought the gradual decline of *gadaa* system, the system did not completely abandon in Limmu until the area was conquered by Menelik II. Odäa Hulle had been served all Oromo clans settled in the Gibe region including Limmu as their *gädaa* center since they crossed the Gibe river. After they left Odaa Hulle, Limmu Oromo clans also

²¹Tesema Ta`a, “The Oromo of Wollega: Historical Survey to 1910.” MA Thesis, Addis Ababa University, 1986, p.5

²² Mohammed Hassan, 1994, p 64; Hultin, J., *The Long Journey: Essays on History, Descent and Land among the Macha Oromo.* (Uppsala University, Uppsala, 1987), p.17

²³ Abir, Mordechai, “The Emergence and Consolidation of the Monarchies of Enarea and Jimma in the First half of the Nineteenth Century” in *The Journal of African History*, Vol. 6, No. 2 (1965), p. 205

²⁴ Negaso Gidada. *The History of the Sayyoo Oromo of Southwestern Wallaga, Ethiopia from about 1730 to 1886*, (Mega Printing Enterprise: Addis Ababa, 2001), P.56

established their own gädaa center at Odaa Tujoo in Limmu.²⁵ Eshetu Erana also asserted that Abba Bägibo practiced gädaa system and *Qaalluu* institutions in his kingdom even after the introduction of Islam to the region. Similarly, the work of Antoine D’Abbadie also clarifies that Abba Bägibo practiced and protected traditional Oromo religion while he was the Muslim king of Limmu Enärèa.²⁶

It was changed from pastoral way of life to sedentary as well as by rise of Abba Dulas and they declared themselves of hereditary leadership and founded the Gibe state. As a result of this, the Abba Dula, Bofo took the power name, Abba Gomol and ruled the new monarchial state of the Gibe region from 1800 to 1825. Abba Gomol declared his son Ibsa, his successor in power. The kingdom reached its peak for the period of Abba Bogibo (r.1825-1861),²⁷ Abba Bogibo I had married a daughter of the Käffa king as his first wife. Under Abba Bogibo I, Various neighboring territories were made tributary to Limmu, e.g. Bäi Folla, Botor and Nonno. But in the second half of the 19th century the reign of the strong power of Limmu Énnärya did not continued in the same way and captured by Jimma`s.²⁸

Following the death of Abba Bogibo, Abba Bulgu came to power but did not maintain the previous recognition of Limmu Énnärya. His son, Abba Bogibo II, finally succeeded him. This ended the kingdom`s prosperity, and it dissolved in 1891 after it was conquered by shawa. Jimma was replaced by Limmu in the middle of 19th century. The last *Mooti* (‘king’) of Limmu Enarya was Abba Dula, son of Bogibo. Neighbors and powerful states of the period challenged the independence and autonomy of the kingdom.²⁹ Finally, in 1891 the Shewan force led by Ras Gobena incorporated Limmu Enarya into their land. Later it was divided into Limmu Kossa and Limmu Säqa. The districts of Kosa and Säqa became separate administrative units each with local rulers called *bäläbbäts*. After the occupation of Käffä in 1897, Limmu and other areas of the former Gibe state became part of the Käffä administrative region or Käffä *Täkläy Gèzat*

²⁵*Ibid* 1

²⁶Mohammed Hassan, 2007. “The Significance of Antoine D’Abbadie in Oromo studies”. *Journal of Oromo Studies*, 14(1), p.26

²⁷ Lewis, Herbert Samuel, 1963, “1934- Jimma Abba Jifar: A Despotism Oromo Kingdom.” (PhD, Dissertation, Department of Anthropology, and Columbia University), p.16; Bahru Zewde, *Pioneers of Change in Ethiopia*, Addis Ababa: (Addis Ababa University Press, 2002), p. 20; Sisay Awgichew, p. 57.

²⁸ Asefa Jalata, *Oromia and Ethiopia: state formation and ethno national conflict, 1868-1992*, (Boulder and London, 1993), p.25; Bahru Zewude, *A History of Modern Ethiopia, 1885-1974*. (London James Currey, 1991), p. 19; Trimmingham, Spencer, *Islam in Ethiopia*, London : Frank Cass & Co., 1952, p. 202

²⁹ Dagim Alemayehu, 2017, p.296; Mohammed Hasse, 2007, p.26

(governorate-general). Until the Italian occupation, Kosä served as the center of political administration of the region.³⁰

During Italian occupation of Ethiopia (1936-1941) resulted in a new administrative division. Africa Orientale Italiana (Italian East Africa) was formed by combining the Ethiopian Empire with its former Italian colonies of Eritrea and Italian Somaliland. Africa Orientale Italiana comprised of six autonomous units, namely Eritrea, Amhärä, Showa and Addis Ababa, Härär and Dire Däwä, Oromo, Sidämo (Sidama) and Somalia, which consists of Ethiopian Somali Region (Ogäden) and Italian Somaliland. The former Käffa *Täkläy Gèzèt* administration was within the new Italian administrative region of Oromo - Sidama with its administrative center in Jimma town, which was termed by Italians as “*Pikolo Roma*” the Little Rome. Because of this, the Italians shifted the political center to Jimma. After the Italian occupation, in 1941 Kosä maintained its center of *äwräjä* up to the declaration of new administration system in 1942, which made the center of the administration Agäro.³¹

In 1942, the imperial government announced a decree reorganizing the empire into a new administrative system. The country was divided into twelve *Täkläy-gezäts* (governorate-generals), one hundred three *äwuräjas* (sub-provinces), five hundred five *wärädäs* (districts), and nine hundred forty-nine *Miketel wärädäs* (Sub-districts), the new structural administration system aimed to make a land assessment and tax collection simpler and to administer different government agencies of the country easily.³²

So, that Limmu Kosä became as *miketel wäräda* (sub districts) after the Italian occupation came to an end roughly with its former boundary line. Limmu Kosä was one of the six *awuräjä* of Käffa *Täqäläy- Gizät* (Governor General), including Limmu, Jimma, Käffa, Kulokonta, Mäjinä Goldia, and Gimirä before the outbreak of Ethiopian Revolution in 1974. Its administered under Limmu *Awuräja* was four sub provinces were namely Gommä, Limmu Kosä, Limmu Sekä, and

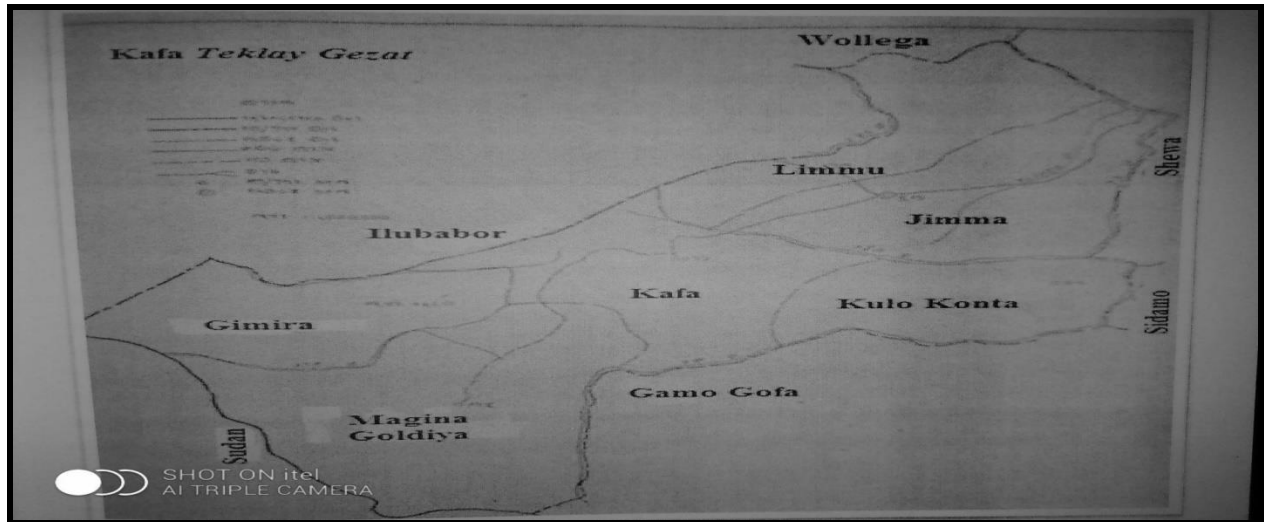
³⁰ *Ibid*; Lamessa Bekele, 2021, “A History of Coffee Production: Processing and Marking in Limmu Saqqaa, Jimma Zone”, (MA Thesis, Jimma University, History), p.5.

³¹ Laurent Bossolasco, *A study Case on Coffee (Coffee Arabica L)*(Addis Ababa, Ethiopia, 2009),p.22; Deressa Debu, “Historical Ecology and Ethnography of Gibe-Gojab-Dhidheessaa Triangle (From 1933- 2010,” (PhD Dissertation, Addis Ababa University, History,2018), p.45; Sagni Gemechu, “A History of Coffee production, processing and Market in Gomma District (Jimma Zone):” (MA Thesis, Jimma University, History, 2018), p.7

³² Mulugeta Belew, 2018. “A History of Limmu Genet Town, Jimma Zone” MA Thesis, (Jimma University, History), p.18; Laurent Bossolasco,p.22

Gerä. Under the Derg regime, Limmu also continued as an *awuräjä* (sub-provinces) in Käffä *Kiflä-häger* (Province).³³

Map 3: Map 3: Käffa *Tèkläy Gèzät* from 1946-1974 and Kaffa *Kèflä-Hägär* (1974-1991)



Source: Werkitu Ketema Shumi, p. 13

Limmu Kosä was also demarcated by Limmu seka on the north, Mäna distict in south, Gommä in west, and Tiro Afetä in south east, and Čhorä Botor in east.³⁴ After, imperial government announced a decree reorganizing the empire into a new administrative system the small town of Kosä was the second administrative town of the Käffä *Täkläy- Gèzät* in the 1960`s since Räs Mesfin Sileshi came to the area of the former name of Limmu Genet was “Suntu” and after a few years later this former name of place (Suntu) was changed in to Limmu Genet. Limmu Enarya was the name of the place, the peoples of Enaryas were existed in the long period of time before Mecha Oromo settled and occupied the area. Later, the place also known and called similarly to the former name but during both imperial and the Derg regime the name of Limmu as served awuraja. Limmu awuraja consisted of the district of Limmu Kosa, Limmu Saka, Goma and Gera. Accordingly, the central army led by Nigus Weldegiorgis occupied the area and stationed his

³³ Ketebo Abdiyo, 2012,p.1; Bahru Zewde,1998,p181;Martial de Salvaic, 2005,p.54; Tadesse Delessa and Girma Alemayehu, 1994,p.85

³⁴ Lamessa Bekele, p.5; Mulugeta Belew,p. 24

army for long period of time at the mountainous area called Kosa. Hence the name of Limmu Kosa derived from two historical events.³⁵

Since 1950s, Limmu Kosa founded as a district, the new administration and headed by Yitna Teklesilase (1942-1946). This district is located in the South Western Ethiopian. It is named in part after the former kingdom of Limmu-Ennarea, whose territories included the area this *wäräda* now covers. Part of the Jimma Zone, presently Limmu Kosa is bordered on the south by Kersa, on the southwest by Mana, on the west by Gomma, on the northwest by the Didessa River which separates it from the Illubabor Zone, on the north by Limmu Saqa, on the northeast by the Gibe River which separates it from the west shewa zone and on the southeast by Tiro Afeta.³⁶

Räs Mäsfin, the former Governors General of Kaffa *Tèkläy Gèzät* (1946-1956) contributed a lot. He played a significant role in the foundation and development of Limmu Genet town. Limmu Genet, which was established in 1950, is found 430 km southwest of Addis Ababa and 75 km northwest of Jimma town. The town is 1750 meters above sea level. Limmu Genet used to be an *äwuräja* capital in 1980 and enjoyed a higher administrative status before it was relegated to its present status as a district capital.³⁷

Before the downfall of the *Dèrg* regime (1974-1991) with the formation of Ethiopia Peoples` Democratic Republic(EPDR) in 1988, the former Jimma and Limmu *Äwuräjä* (sub provinces) of Kaffa *Kèflä-hägär*(province) and all Ilubabor provine were restructured and formed a new administrative system called Ilubaor Adminstrative region, with its capital at Jimma town. consequently, Limmu Kosa (study area), one of the former Limmu *Äwuräja*`s became an awuraja with its administrative center of at Limmu Genent until 1991.³⁸

Nevertheless, with the formation of Federal Democratic Republic of Ethiopia (FDRE), the administrative system was replaced by regions, Zones, and Aanaas (districts) or *wärädäs*. As a result, Limmu Kosa with the current Chora Boter and Boter Tolayi district became one of the districts of Jimma Zone, Oromia National regional state. Later on, in 2006 when large districts

³⁵Dagim Alemayeh,p.296; Informat; Bekele Urga, Hussen Abba Mecha, Tesfaye Terefe

³⁶ Lemessa Bekele,p.7; Limmu Kosa *Wäräda* Agricultural and Natural Resource Office, Agricultural Extension and Communication Department Report for 2018

³⁷ Limmu Kosä *Wärädä* Communication Office report, 1980; Informant; Melaku Addis, Mulugeta Bekele, BeKele Urga

³⁸ Laurent Bossolasco, *A study case on coffee (coffee Arabica L.)* (Addis Ababa, Ethiopia, 2009), p.23: Sagni, p.8.

were split into two districts, Limmu Kosa was divided into the present-day Limmu Kosa, Chora Boter and Boter Tolayi districts with their administrative center at Limmu Genet, Bage and Wayu (Tolayi) respectively. Thus, since the district of Limmu Kosa was split after my last year's temporal Scope (1991), the spatial scope of my study cover only district of the Limmu Kosa.³⁹

My informant stated after the decline of the Derg the system of *äwura* totally disbanded and Limmu Kosä district headed its own administrative system in 1995. All sector of the government changed from Agäro to Limmu Genet and the district of Limmu Kosä headed including seventy-two *qäbäles*. In 1997, Chora Bage *wärädä* shared and separated twenty-eight *qäbäles* from Limmu Kosa district. At that time, but not only the areas and shared including so many workers of the different sectors into two.⁴⁰ The 44 *qäbäles* remained under Limmu Kosä district until the present days. Then after Limmu Genet continued as the center of political administration of Limmu Kosä *wärädä*, *Äto* Teferi Negasa was the first new political administrative for two years. Now, Limmu Kosä is one of the vast *wärädä*, the most populace, the resourceful and income generated area from Jimma Zone.⁴¹

1.3. Educational Background

1.3.1. Traditional Education

Historically, education is considered to be one of the most important contributing factors to the economic growth of any nation. Access to quality schooling has central significance for national development. Most parents recognize that quality education can determine the future life course of their children and is a very important factor in increasing their choices. Many parents invest in their children's education, expecting that quality education will bring significant transformation in their personal and social development.⁴²

The history of traditional education in Ethiopia traced back thousands of years and has been used in return to the economic, social, and political application points of view; traditional education in

³⁹ Dagm Alemayehu, p.297; Mulugeta Belew, p.9

⁴⁰ Informant; Tesfaye Terefe, Firewot Tadesse, Wagari Idosa

⁴¹ Informant; Temam Abba Gojjama, Hussein Abba Mecha and Melaku Addis

⁴² Ermias Abera. "Introduction and Expansion of Modern Education West Wallega with particular reference to Gimbi Awuraja," (MA Thesis, Jimma University, History, 2008), Pp.18-20

Ethiopia can be classified in to two distinctive parts that is: Indigenous and the other is religious education.⁴³

1.3.1.1. Indigenous Education in Ethiopia

Ethiopia is a country in which many ethnic groups of people are living and various languages are spoken. The state building course was initiated by inside and outside reasons. Indigenous education was among the internal influences which were used by all ethnic and linguist groups of Ethiopia to transfer cultural values, beliefs, and other social norms from generation to generation. It was used to motivate youngsters the outlooks, conducts, norms and abilities proper for both male and female to play imperative social roles in the public. It was assigned through verbal schooling, storytelling and specific examples at household and in life. Some authors argue that there was indigenous education existed before the introduction of religious education in Ethiopia, there was indigenous education such as the way the society learn and transmit cultural heritages, values norms and indigenous religious dogma to their children.⁴⁴

Indigenous education was also used to give answer to the existing problems of the native community and still remain to organize the young age group for their coming life. The chances of education in Ethiopia for adults have profound but discontinuous origins. Ethiopia has been practicing her own indigenous education before the beginning of structured religion and western style modern education. Household and public difficulties, clashes and communal anxieties have been set through consultations of elders.⁴⁵

The same is rue the people of the Limmu Kosa district has been directed toward making the child capable of respecting and meeting social and cultural expectations using indigenous education. That is, the child has to learn the values, norms, beliefs, and ideals of the respective social group where she/he is in. Doing this helps the child to know the rules and regulations, the taboos, and his/her roles and responsibilities in the respective society and be prepared for life in the society.

⁴³ Solomon Mengistie, 2020, Historical Upheavals of the Educational Policy Formulation and Implementation in Ethiopia: A Historical Analysis, Bahir Dar University,p.2

⁴⁴Wuhibe Egezer Ferede, 2013, “Historical evolution and the dynamics of modern education in Ethiopia,” *Journal of Educational Research and Studies*, Vol. 1 (5), p. 41

⁴⁵ Erimias Abera, p. 19

The child learns these value elements through interaction with his/her family and the respective community members.⁴⁶

In the beginning, the family could serve as a school and later on the larger community shares the role as the social fabric in Ethiopia had been very cohesive. Therefore, in Limmu Kosa district the young person is expected to exhibit knowledge, attitudes, skills, and physical strengths that meet the standards set by the respective social group. Upon passing this test of mental and physical fitness, the young person is allowed to enjoy the privileges of the adult and is made to know the secrets of the adult social group and shoulders certain adult responsibilities in the respective community.⁴⁷

However, the most of the Limmu Kosa district peoples were taught home schooling education consisted of several areas of study to improve the mental, social, psychological, and physical development of the learner. In a typical home schooling education, it is not unfamiliar to find the topics taught covering a wide range of learning areas. The oral literature is rich in folk tales, stories and songs, vocabularies, proverbs, and poems, Oral literature that has been transmitted from mouth to mouth and preserved in the memories of the people.⁴⁸

At every home of the peoples of the district, the improvement of language skills is considered as an essential thing of indigenous education emphasis in language arts instruction consisted of communications skill developments such as: public speaking, effective listening, thought expression, and oral literature. Since Oromo society primarily practiced oral tradition, the development of the spoken language, in the lack of writing, became an important component of the curriculum.⁴⁹

Successively, such educational methods help the learner to develop public speaking skills, increase remembering capacity, improve comprehension, and help build vocabulary. The learning of proverbs and sayings also attended another aspect of the achievement of language skills in indigenous education. Children actually participated in the social process some activities by their participatory learning based upon empathy, identification and imitation. Although they

⁴⁶ *Ibid*, p.20

⁴⁷ Informant; Hussen Abba Mecha, Bekele Urga, Wagari Idosa; Belay, 1992:32

⁴⁸ Melaku Mekonnen, 'Some Features of Traditional Oromo Education', *Journal of Oromo Studies*, Volume, VIII No 1&2, Middle Tennessee State University, Murfreesboro, 2001), Pp, 101-103

⁴⁹ Mulgeta Etafa, Knowledge of Priorities in Education, (Addis Ababa, 1969).p.8

lacked written alphabets, the people of the area taught their children by using the Oromo literary methods such as Mammaksa (proverbs), saying, riddles or puzzles, enigmas, songs, stories, folktales, Takkooyee and Tokken maali (plays though which children were taught to practices how to count), their teaching personnel were not strangers but their families in general, father and mother in particular were their close relatives.⁵⁰

Indigenous people have developed their ways of knowing how to survive before the coming of modern education to the area; grandparents usually took over the responsibilities in education children since they were exempted from other labor due to their old age. This situation caused the strong emotion attachment between grandparents and grandchildren among the society of Limmu Kosä. Grandparent taught story of the people, the genealogical back ground and story of their families, social relations, customs, and norms of life to children. However grandparents also trained boys in a way that make aggressive, brave and confident through practice.⁵¹

Not only this training but also the boys were encouraged to ride horses, hunting, and etc. they were motivated to drink and eat well to be strong workers and brave fighters throughout their lives. Furthermore, boys were advised to learn by observing what their father did and imitating how to put into practice what they had observed when their fathers did in their daily lives. They practiced how to plough, prepare and organize, use agriculture tools in their daily actives. That is, their parents taught them when to seed, harvest, prepare and plot for seeding.⁵²

In the district of Limmu Kosä living in the different ethnic group, those ethnic groups were before the introduction of the Islamic and Church education they trained their children at home in especially at the night time. Each and every peoples were they gave this Indigenous education in the informal way or any time at home when they taking the rest, feeding time, during drinking coffee, weeding ceremonies, religious holidays, when they cultivated the land, Èqubi, Idir and dèbo (self-help) program. This Indigenous education was the unique from the recent one was in the time bounded, scope, and coverage, level of difficulty in structure, form and content of instruction.⁵³

⁵⁰Ermias Abera. p.18.

⁵¹ Informant; Abba Mecha Abba Jobir, Abba Bora Abb Bulugu, Asres Waldeyesus

⁵² Informant; Bekele Urga, Melaku Addis, Shemsu Abba Mecha

⁵³ Informant; Mekonen Dejene, Yadeda Geleta, Abba Bor Abba Lulessa

1.3.1.2. Religious Education

The second part traditional education in Ethiopia is religious education. Below an attempt is made to briefly explicate the three types of religious educations in Ethiopia, i.e., the traditional Church, Quranic, and missionary education. The same to national level traditional education in the district categorized in to two indigenous education and religious education were (church and Quranic education in the district).

1.3.1.2.1. The Orthodox Church Education in Ethiopia

At the beginning of the fourth century A.D., the Church became a formal indigenous institution i.e. the only schools in the country that constituted traditional cultural and provided education. Yeha and Debra Damo in Tigray became great Church schools of learning.⁵⁴ Thus, for two blank of centuries the history of religious education of Ethiopia is known and stick to Church education.

Religious educations are deeply rooted in the Ethiopian Orthodox Church (EOC) and are recognized as one of the world's oldest education systems. As a result, the main objective of Ethiopian Church education was to teach Christian doctrines and to produce church men, including priests and deacons, for church services. The church used Ge'ez as language of instruction; which was the language of the church liturgy for millennia.⁵⁵

Many Ethiopians passed through different phases of church education.⁵⁶ Before the introduction of modern education, church education is one way of acquiring knowledge. According to Yonas Sefu sited the works of Richard Pankhurst 1968, these schools provided religious education mostly to the children of the nobility. In addition, wealthy families also employed clerics as teachers to their children. The Church education systems has its own stages of learning, which includes elementary and intermediate schools for monastic centers; the school system of the church can be classified into four: the *Nebab Bet* (reading school), *Qeddase Bet*, *Zema Bet*

⁵⁴ Ingidayehu, Y. (1976). "In-service education provision for primary school teachers in Ethiopia" (MA Thesis on Education, University of Bath), p.34 ;Minster of Information, 1973; 6

⁵⁵ *Māāzā Bākālā*, 1996, "A Study of Modern Education: its foundation, its development, its future, with emphasis on primary education", Colombia, (Colombia university press), p.56.

⁵⁶ Natinale Ketema, 2012, "Archaeological study of Rochewn Churches in Lasta, Northern Wollo," M.A Thesis, Addis Ababa University, Department of Archaeology, p.80

(music school) and the *Mestsahift Bet* (books school), as well as some calendar calculation and astrology.⁵⁷

The primary level, the *Nebab Bet*, literally means the “House of Reading”, is open to all children where students practice alphabet (Fidel) instruction, read the Psalms of David and exposure to various religious prayer books. According to Haile Gebriel (1970, P.83) “The prime function of the *Nèbäb Bèt* is to teach children to read religious books, practically all of which are in Ge’ez [syllabus], and are drilled in the art of good reading”.⁵⁸

Qèddäsè Bèt – the training of the altar priest. Priests get training at this stage of the education system. Their training qualify them “to administer the mass and sacraments, to serve as *Yènèfīs Ābāt* (father-the confessors for the people), to baptize children, and to perform burial rites and ceremonies”.The mentor usually teaches only the hymns essential for the liturgy of the Church.⁵⁹ *Zèma Bèt* (School of Hymns) which can be considered as the first stage of higher education entails four disciplines: *Dègwä Bèt*, *Zèmäre* and *Mèwäsi’it*, *Qèddäsè* and *Sat’at* and *Āquäquäm*. *Zèmä Bèt* is known as the House of Music where students learn how to sing in the first three schools. In *Aquaquam*, learners practice how to sing in a choir.⁶⁰

The second stage of higher education is *Qinè Bèt* (poetry school). Students get training on how to appreciate and compose religious songs. It is at this stage that students appreciate the meaning of *Ge’ez* literature in its deep sense. Mentors expose their students to various types of poetry making models. There are many models of Wax and Gold, of which nine of them are famous, ranging from two rhyming verses to eight verses. Learners are expected to compose their own *qine*. It is only then that they will be considered as mature scholars.⁶¹

⁵⁷Yonas Sefu ,”The History of Gore Secondary School, (1928-1974).”Senior Essay, Addis Ababa University Department of History, 1995, pp.89-90

⁵⁸ Haile Gebriel Dagne. “The Ethiopian Orthodox Church School System” In the Church of Ethiopia: A Panorama of History and Spiritual Life. Addis Ababa, Ethiopia, 1970, p.83; Sylvester Pankhurst.1955, “Ethiopia: a cultural history”. (London, Woodford Green): Labilela House, p.234.

⁵⁹*Ibid*: Teshome Waga, *The Development of Higher Education and Social Change: An Ethiopian Experience*. (Michigan: Michigan University Press), 1990, pp.38-39

⁶⁰Lady Herbert, Abyssinia and its Apostle [London, 1867], pp. 81-2. Vide also I. Guidi, Vocabolario amarico-italiano [Rome, 1901], col 23.) ; Pankhurst, S. (1955). “Ethiopia: a cultural history”. London, Woodford Green: Lalibela House, p.232; Tieme-Lisan Kassa, (Archpriest).Yared and His Music. Addis Ababa: Addis Ababa Commercial printingenterprise, 1997, pp.16

⁶¹Teshome Waga, 1990, p.38: Birhanu Gebremanuel (Archpriest). YeEthiopia Betekrstian Tilant ena Zare, Addis Ababa: Commercialprinting enterprise, Addis Ababa, 2005, pp.45

The cornerstone of learning in the church education system is the *Mèstsähift Bèt* which contains several branches of study such as the Bluey (the Forty six books of the Old Testament), the *Häddis* (the thirty five books of the New Testament), the *Liqäwint* (the writings of the church fathers), the *Bährè Häsäb* (the calendar calculation) and the *Fèthä Nègèst* (canon Laws). Here, students learn the history, tradition, law and theology by interpreting the various individual writings, applying different schools of thought.⁶² For Teshome “the *Mèstsähift Bèt* was in essence a university where the whole approach of learning, including the qualifications of the professors, methods of teaching and learning, and the popular attitude toward the leadership of the community of scholars, reflected maturity of mind and the ideals of democracy in action.⁶³ The content was mainly biblical including theology, history, poetry, music, and what you name it. Later on, the church education involved the training of personnel for clerical services in the government and civil servants such as governors, lawyers, scribes, treasurers, and administrators.⁶⁴

Hence, in Limmu Kosa District church and Qoranic education predates modern education. The one that played a significant role in providing the church education is the Orthodox Church. In the previous all the followers of Orthodox Christian lived around Jimma were came to Kosa St. Täklé Haymanot and St. Märiäm church for burial when the Christian died. Until at the beginning of third decade 20th century there was no church in Jimma. These the first two churches were constructed by willingly governor of Kaffa Täkläy Gèzät by Nugus Wolde Georgis and his wife Wéyizóro Yeshimebet Bezabih constructed the church of Kosa St. Täklé Häymänot and St. Märia around the last quarters of the 19th century.⁶⁵

This is because Orthodox Christianity is the well-established religion in Limmu Kosa Wäräda. Traditions give credit for the beginning of church education to Nugus Wolde Georgis of Kaffa Täkilay Gèzät who is responsible in brining Täbot (Ark of Covent) to Kosa and constructed church in the Wäräda. The earliest church established in the Wäräda is Kosa St. Takla Haymanot

⁶² Isaac, Ephrem. 1971. ‘Social Structure of the Ethiopian Church.’ *Ethiopian Observer*, Vol. 4(4), p. 282

⁶³ Teshome Waga,p.39

⁶⁴James.L.etal. 2004, “Early Education in Ethiopia: Progress and Prospects. Early Childhood Education”, Vol.32.No.1. p.23; Lingärish Asmämäw, “A History of modern education in Awabal Woreda from 1962 to 2017” BA, Senior Essay, (Wachemo University Department of History, 2019),p.5

⁶⁵ Yonas Sefu,2016, Modern Education inJimma Town, Southwest Ethiopia: A Historical Survey,1930-1991 International Journal of Science and Research, Volume 5 Issue 10.p.1090

and St. Mariam church. Initially the church was constructed from small mud huts and served the community for long period of time until it was constructed in a better standard recently.⁶⁶

The distance between two churches was only about 1.5kilometers. Those two churches were the pioneers for Orthodox Christianity to accepting the new priests from northern parts of Ethiopia and expanding the church education from the surrounding areas until other churches built in this district. In the earlier, land of those Church had more than twenty-seven gäsha. Mämire Getachew Worku and Mämire Mäzgäbu the first priest and parish of the churches 1910-1930, those priests were served for twenty years, preaching the doctrine, gave church education for the children, peoples and baptizing the non-christens people.⁶⁷

After the second decade of twentieth century another the third church was constructed in the district Babu Area, but after the post liberation likes that of modern secular education school the Churches were built in several qäbälès of in the district and served traditional church education of the surrounding peoples. According my informant stated the priests serving the peoples, and the number of children's starting from Alphabet, fidäl-Häwaria begins with the reading of the First Epistle of Saint John. The students taught in oral education some prayers are memorized such as the Nicaean Creed (Tsälotä- Häymanot), prayers to Christ (Mälkä Iyäsus), and prayers to the Virgin (Wudässé Märyäm, Mälkä Märyäm), Mèlikte Yohènnès (Message of Yohannes), Wengel (preaching bible) and prayers to become a deacon (Gibrä Diquna).⁶⁸

However, most priests in the Limmu Kosa district did not spend the majority of their time training higher church education in this wärädä, because the lack of qinè teacher. Therefore, the children are concentrated only on the first and intermediary level of church education. So, that the priests did not teach subjects such as church music (zéma bét), poetry composition (qiné), commentaries, and other matters. But some times during the arriving holidays the priests give as short course such as äqwäqwäm (the way of standing or moving) for monthly and annual festivals performed by the choir while singing, accompanied by sistra, prayer sticks, and drums (mähilèt). Separate studies are made of the liturgy (qidässé) and the hourly prayers (sè'ätät).⁶⁹

⁶⁶Informant, Abba Eshetu Walidemariam, Ato Jember Taesse, Ato Kiremtu Girma

⁶⁷ Informant; Engale Mekuria and Alamne Gebresilasse

⁶⁸ Informant; Mamire Ayinekulu Alemu, Mamire Shiferrawu Bekele

⁶⁹ Informant: Jember Tadesse, Mamire Eshetu, mamire Esayas Nebyu

In Limmu Kosa district, in this area was not trained *Qinë*, *Digwä*, and *Tsèmè Diwä* was occasional because of the absence of teachers and the numbers of students too small, and also the lack of *Yèqolo Timär Bèt* (the school of roasted grain). Most of the students to trained for the purpose and served only for Deacons and priests. But in 1974-1991`s *Ālèqä* Fiseh Gelagayi to teach qine small numbers of priests during the night times in Limmu Genet Medhanialem Church. As a result of this the higher level of Church education is not given in this area. Mämire(Priest) Shiferawu Bekele, Mämirè Wolde Tsadik (1950-1973), Mämirè Isayas Nebiyu, Mämire Ayinekulu Alemu, and the most well-known and only priest of qiné *Ālèqä* Fiseh Gelagayi were among those who played important roles in the Church and contributed to modern education in districts.⁷⁰

1.3.1.2.2. Islamic/ Quranic Education in Ethiopia

Islamic learning was part of the indigenous schooling system. These were important among the Muslim communities of the country including Limmu. Islamic education was introduced primarily for the propagation of the philosophy and laws of Islam. Based on the evidences from literature and informants, the purpose of Islamic education includes: to teach the Islamic dogma and practices, to teach clerical groups, to teach rights and duties of people whenever dealing with the creator (Allah), people and even others so as to enable them to be successful both in each one's life and in the life hereafter as well as the spread of literacy are the major purposes of the Islamic education.⁷¹

Similarly like the church, Quranic education has been given by Islamic educational institutions, particularly among communities inhabiting the eastern and western parts of the country.⁷² Therefore, Quranic schools appeared probably in the 11th century in Ethiopia where its center of learning was Ifat and later moved to Harar.⁷³ Wallo was also considered as center of learning. So that, like the church, the mosques in the Muslim areas had parallel function in running Quran schools in Ethiopia. The teaching methodology was similar to that of the church education and it is worked for the propagation of the philosophy and laws of Islam, but its instructional media was Arabic. The teaching methodology in the Koran schools was similar to that of the church

⁷⁰ *Ibid*

⁷¹ Hussien Ahmed, p.86.

⁷² *Eyāsu Gāimāchu*, Quest of Traditional Education in Ethiopia: A Retrospective study (PhD Dissertation Wolkite University, 2016), P.2

⁷³ Minster of Information, 1973, p.7

education. It was characterized by a heavy dependence on rote learning, emulation, obedience and complete subservience to authority. The Quranic schools worked primarily for the spread of the philosophy and laws of Islam.⁷⁴

The curriculum of the *Qu'ran* School entailed some chapters from *Qu'ran*, grammar, and Islamic thoughts, and the education system had two levels: *Tahaji*, the lower level where learners used to identify Arabic letters and memorize texts, and *Mejlis*- the higher level- where students used to study grammar, religion, politics and civic concepts. *Tahaji* or *Mejlis Qu'ran* is the initial stage of learning where by students identify Arabic letters so that they would be able to read the Holy *Qu'ran*. The teacher teaches his students both orally and in written form. The next step is called *Nahew*. Here students learn the Arabic language, its grammar and use. The third stage is High *Fikh*. At this stage, students learn cannon laws: the study involves both holy and worldly issues such as family responsibility, marriage and inheritance issues, followers' responsibilities, etc. The next high level education is *Häddis*. The commandments of Mohammed, his deeds and other scholars' commentaries and thoughts are thought. *Qu'ran Tafsir* is a stage where learners learn the interpretation and analysis of respected scholars of *Qu'ran*. The students are called *Dèrrèsä*.⁷⁵

Like that of the Orthodox Church education system, memorization and rote learning were encouraged in the *Qu'ran* School during Arabic reading. The interpretation and teaching styles of *Qu'ran* Taefisir are similar to that of the church education. The student's reads part of the Quran in front of his teacher, and the teacher translates the Arabic passages into students' first language, followed by his analysis. Then, learners revise what their teacher told them either individually or in groups.⁷⁶

The major objective of the teaching learning process is to know the contents and interpretation of *Qu'ran*, and there is no room to add or subtract contents since the contents are assumed that they emanate from Allah. Whatever happens within the society or upon nature, explanation is given from the *Qu'ran*. This center of Islamic education was a multi-purpose institution where in Muslims not only used to send their children to learn Islamic education and other related Islamic

⁷⁴ Ibrahim Endeshaw," Practices and Contributions of Islamic Education to Modern Education in Ethiopia: the case of Bati Azhar Mesjid," MA Thesis, University, Addis Ababa, 2012, p. 19.

⁷⁵ Chala Usoye, "A History of Islam in the Kingdom of Jimmaa (c.1800-1900)",MA, Debre Berhan University, 2018, p.54-55;Haile Gebriel, 2007,p.54

⁷⁶ *Ibid*

sciences, but also serve them as places of worship, prayer for the dead and social gathering. The zawiyya represented the basis at which Islam established itself in its formative stage of development as faith and way of life.⁷⁷

However, because of the focus of the education provided by both religious was more on the here-in- afterworld rather than on secular concerns, the contribution, they made towards development of economic, political and social activity, amounted to nothing to speak of. The paradox in all of this is that, although the country boasted its own indigenous system of writing, the majority of its population had to use, until quite late in the modern period, this thumb-prints for signatures, as a result of which westerns, who are seldom tried of creating nicknames for Third world countries had named Ethiopia “The land of the Thumb- print.”⁷⁸

The same to the Church education, Quranic education was contributed for the advancement to modern education in Limmu Kosa district. According to stated Mohamed Hassan, Sayyied Nasralla as the one who converted Abba Gomol (the first king of Limmu- Ennarya in the early 19th century) to Islam. Formerly Sayyied Nasrallah was not the merchant of long distance trade, rather an Arab Ūlāmā. After Abba Bagibo`s adopted the religious of Islam the Sayyid Nasrallah and other Ūlāmās educated and converted many peoples to the religious of Islam. Next, this religion expanded to the center Limmu-Ennarya from Seka to the area of Limmu Kosa. Particularly, when this religion expanded the district of Limmu Kosa firstly arrived and settled the area of Gena Dire far from 18kms from the center of Limmu Genet in the south.⁷⁹

Islamic learning was part of the traditional schooling system. These were important among the Muslim communities of the country including Limmu. Islamic education was introduced primarily for the propagation of the philosophy and laws of Islam. Based on the evidences from literature and informants, the purpose of Islamic education includes: to teach the Islamic dogma and practices, to teach clerical groups, to teach rights and duties of people whenever dealing with the creator (Allah), people and even others so as to enable them to be successful both in each one’s life and in the life hereafter as well as the spread of literacy are the major purposes of the Islamic education.⁸⁰

⁷⁷ Hussein Ahmed, 1988, pp. 100-106.

⁷⁸ John Markakis, 2006. Ethiopia: Anatomy of Traditional Polity, Addis Ababa press, Pp. 177-178.

⁷⁹ Informant; Sheik Ahimed Abba Ruki, Abba Jihad Abba Simbo

⁸⁰ Mohammed Hassan, 2007, Pp .26-28

Gena Dire was one of the historical places and the center of several *Ūlāmās* gush the number of sheiks; as a result of this the unique name of the place was “*Šhèkota Gèna*”. Those *shèkotä*'s after returned the former their home they also educated starting from the lower level of reading and writing the Arabic language up to the higher education of practicing Islam doctrine, law and grammar. After the death of said Nasralla, Said Abaya starting preaching the religious Islam, so that Islam also revived and expanded by *shèkotä* Gena, who came to exist relatively long after said Abaya. *Šhèkotä* Gena, who was prominent *ulāma* came to the area and started to teach and preach Islam slowly and well manner approach.⁸¹

As result, Islam expanded and developed than ever before. Of course, both the local traditions and written materials indicate as Islam was continued to be expanded since the time *shèkotä* Gena onwards. Thus, Islamic education in Limmu Kosa district were have been conducted in the regular *Zāwiyä* (small mosque), at *Khälwä* (mosque built small) from grass and wood, and even sometimes under shadow of tree. In this district there is no *Mädrässa* school until at the decline of *Dèrg* regime.⁸²

1.2.2. Modern education

Historically, according to Wobe Kassaye asserted the modern education periods from (1908 to post 1991) categories into four parts the first parts were (1908-1935), the Italian occupation (1935-1941), (a period of, so to speak, no education on), second parts of modern education (1941-1974), the third part of modern education (1974-1991) and fourth part which is the post 1991 period.⁸³ The same is true the modern education of the district of Limmu Kosa the period from (1958-1991) categories into two parts were (1958-1974), during the imperial period and Limm Kosa district ruled under Limmu *Āwuraja*, government less attention for emergence and expansion of modern education in the district, second part of modern education(1974-1991), a period of emergence and expansion of modern education and the number of schools and students as well as the number of teachers also increased dramatically.⁸⁴

⁸¹ Informant; Sheik Ahimed Abba Ruki, Abba Jihad Abba Simbo,

⁸² Informant; Sheik Sherif Sheik Ahmed Shekota, Sheik Siraj Sheik Ahmed Shekota, Taju Adem

⁸³ Woube Kassaye, *The Need for analyzing Culture in Planning Curriculum*. IER flambeau, (Addis Ababa University), 2004, pp. 13-32

⁸⁴ Informant; Mulugeta Zeleke, Wogari Idosa, Bekele Uruga, Magarsa Gashu

1.2.2.1. Modern Education in Ethiopia during the Reign of Menelik II

The emperor of Ethiopia, Menelik II (1889-1913), realized that more advanced education would be needed for the development of modern Ethiopia. In order to fulfill this aspiration, Menelik established the first public school in 1908. The modern education in Ethiopia has been the subject of modification with change of regimes in the country. There were different educational policies and curriculum in the country during each regime, monarchy, and socialist and, the current, Federal Democratic Republic of Ethiopia.⁸⁵

Modern education was introduced in Ethiopia in the early 20th century. The first objective of the introduction of modern education was the Political conditions, by the end of the nineteenth century or the beginning of the twentieth century, the country has established strong central government than ever before. The then central government was initiated to facilitate the function of governmental administration and organization with the help of educated human power.⁸⁶

The second purpose was the need for technological advancement: King Menelik II was interested in establishing technical institutions that aimed at enhancing the production of trained human power. The need for the establishment of communication services such as telephone, post services, etc. outside the capital city of Addis Ababa also required skilled personnel and initiated the introduction of modern education. He also began to give emphasis to secular type of education more than missionary or traditional church education. The other aspects could be emperor Menelik's attitude towards eagerness for innovations, attempts to be break down some of the unfavorable social customs and sending Ethiopians a board for study.⁸⁷ In 1906, Hakim worknes Eshete (Dr. Charles Martin) was approaching both Menelik and Abune Mathewos to open up school.⁸⁸ As a result of this, the first modern school Ecole Imperiale Menelik II, was opened by the Emperor in October, 1908 at Addis Ababa was opened. It was the first government secular school in the history of the country. Even though, modern education was opened in the first quarter of 20th century, it was more expanded in different parts of the country in the post-liberation period (1941). Teachers were recruited from Coptic Egyptians to teach French, English, Mathematics and Drawing whereas Amharic, Arabic, Italian, Geography and

⁸⁵ Pankhurst, R. 1992; Solomon Mengistie, 2020, p.8

⁸⁶ Girma Amare 1980; MOE 1984

⁸⁷ Bairu Tafla, 1973: 26

⁸⁸ Bahru Zewde, 2002. *Pioneers of Change in Ethiopia*, Addis Ababa: Addis Ababa University Press, p. 20; Sisay Awgichew, p. 57

History were added much later. So, between 1908 and 1935 the foreign language was given priority.⁸⁹

1.2.2..2. Modern Education in Ethiopia during the Reign of Emperor Hailesillassie

The drive for advancing modern education in Ethiopia was largely ceased by the death of Menelik II in 1913. However, the coming of Emperor Haile Selassie to power (first as a regent and heir to the throne in 1916, second since becoming emperor as of 1930) was a hallmark in the history of Ethiopian modern education. Teferi Mekonen School, the second government school by the time next to Menelik II School, was inaugurated by Emperor Haile Selassie and had started to provide modern education as of 1925. Like Menelik II, the emperor had faced opposition from conservatives while making all his efforts for the opening of this school. However, he delayed the project for a couple of years to overcome the opposition.⁹⁰

The years between 1928 and 1935, in particular saw a relative expansion of modern schools mainly in the provincial capitals. Primary schools were opened in Dase and Gore in 1928, Dere Dawa, Naqamte, Sidamo, Jijjiga in 1929, Ras Makonen school of Harar in 1930 and Asaba Tafari in 1931. Other specialized schools such as St. George School was opened in 1929 and also Haile Silassie I (Kokaba Sebah) was opened to teach art and handcraft which contributed cadets for Ganat (Holata) Military Academy which was opened in 1934.⁹¹

The introduction of the modern education did not immediately recognize with clergy and nobility was especially hostile towards the new education system. The development of education in Ethiopia was further enhanced after Emperor Haile Selassie's coronation in 1930. The past decade to the Italian invasion was characterized by significant advances in literacy as well as education.⁹²

⁸⁹*Ibid*; Alemayehu Bishaw and Jon Lasser, "Education in Ethiopia: past present and Future Prosepect", *Afirca Nebula, Issue 5, 2012, pp.53-5*; Bahru Zewde.2001, *A History of Ethiopia: 1855–1991, (Eastern African studies, 2nd. ed.), p.41*;Teshome, 1979: 28

⁹⁰Bahru Zewde, *pioneers of Change*, p. 27; L. Farago, *Abyssinia 011 the Eve* [London, 1935], p. 170; Pankhrust, 1968: 676

⁹¹Bahru Zewde, *A History of Modern Ethiopia: 1855-1991* (Addis Ababa, Addis Ababa University Press, 2002, p. 108; Teshome, 1979: 28; T.J. Jones, *Education in East Africa* [London, n.d.1935] p. 326; A. Zervos, *L'empire d'Ethiopie* [Alexandria, 1936], p. 224; C.F. Rey, *Un conquered Abyssinia* [London, 1923], p. 157

⁹²Solomon Mengistie, 2020, "Historical Upheavals of the Educational Policy Formulation and Implementation in Ethiopia: A Historical Analysis", Bahir Dar University, pp.14-15

According to Seyoum Tefera, though the occupation was short lived, it had resulted in a lot destruction both in education and other sectors; a) the schools were closed down and the educated Ethiopia were liquidated; b) fascist Italy`s educational policy was adopted where it aimed at making Ethiopians merely loyal servants of their fascist Italian masters.⁹³ The education policy of Italy was based on racism, fascism and militaristic educational philosophy of Italy. The post-liberation the introduction of modern system of government and administration required people trained (qualified civil servants, trained professionals and technocrats) in the art and science of government.⁹⁴

The post- liberation, in 1941, the imperial regime began to reopen and expand primary schools in some of the urban centers including Haile Selassie (1943) and General Wingate (1946) secondary Schools in Addis Ababa.⁹⁵ The restored regime also established the Ministry of Education and Fine Arts (MEFA) in 1942 with the aim of modernizing the educational system all over the country. However, the period between 1944 and 1950 was characterized by slow growth (characterized by an acute shortage of resources) in the Ethiopian education system although efforts were made to organize the education system. This time, i.e. from 1942 to 1954, British advisors had a considerable influence on the educational structure, medium of instruction and evaluation system.⁹⁶

The first official curriculum guide for six years of elementary education and elementary school curriculum which is from grade one to six was published in 1947/48 by a committee of foreign staffs. In this curriculum all subjects are thought in Amharic in grade one and grade two. Through grade 3 to 6 Amharic was thought as subject and the other subjects being thought in English. Subjects in elementary are: Amharic, English, science, art, geography, history, arithmetic, music, handicraft and physical education. The concern of schools was to prepare students to pass examination.⁹⁷

⁹³ Markakis, John.1974. Ethiopia: Anatomy of Traditional Polity. Oxford: Oxford University Press.p.24

⁹⁴ Ibid; Pankhrust, 1962, p.74; Seyom Teferra, "Attempts at educational reform in Ethiopia: A top-down or bottom up reform?" *The Ethiopian Journal of Education*, XVI (1), 1, (Addis Ababa University, 1996)p.24

⁹⁵ Desta Asayehgn, "A Socioeconomic Analysis of Schooling in Ethiopia," *Northeast African Studies*, Vol. 4, No. 2, 1982, p. 37; MoE.(1996). Article Review: Attempt at educational reform in Ethiopia: A Top-Down or Bottom-Up reform? *The Ethiopia Journal education*, XVI(2):86-114 MOEFA

⁹⁶ Alemayehu Bishaw and Jon Lasser, "Education in Ethiopia: Past Present and Future Prospect," *African Nebula*, Issue 5, 2012, p. 57

⁹⁷ Tekeste Negash, 1990, p.7; Tefera 1996, p.24

The government also paid less attention to rural residents in the area in providing public services compared to the town dwellers. For instance, in the early 1950s and 1960s five primary schools were established at the urban centers (towns) of the *mèkètèl wäräda* and this shows the less emphasis of the government to the rural residents. In the 1950s and 1960s, around five primary schools were constructed in all administrative centers of the *mèkètèl wärädas* of the district. But, even a single school was not established in the rural *qäbälès* of the study area.⁹⁸

Factually in Limmu Kosa district the emergence and expansion of modern education during Emperor Haile Selassie slower than Dreg regime because in the 1950s and 1960s around two primary schools were constructed. Limmu Genet primary school was inaugurated in October 1958 and began to provide education in a rented house from a notable resident of Ato Tesfaye Gesese. Besides the Ambuye primary school was started 17kms far from the former school in south of the district in 1964. Land donated by one of the then Abba Qoro (land owner) of Abba Bulugu Abba Diko for Ambuye primary school. When these two schools began to provide education the number of students was too small compere to the Derg regime. But later, after these two schools were built by the donation from Sweden government and public contribution in 1970 and 1971 for teaching primary schools grades from three to six while both Limmu Genet and Ambuye Primary Schools continued to teach from grade three up to six.⁹⁹

According to the informants in addition to the Sweden built five blocks, there were twelve classrooms built from the local material by the community due to increasing number of students. Therefore, the number of students was become increasing from different surrounding *qäbäles* and from neighboring district from 16% to 28% in 1970/1971 in the district. The 1970/1971 specially Limmu Genet Primary schools annual report underlines that there were six teaching classrooms with eight teaching staff. The same report on the way recommended the need for the construction of four additional classrooms with the employment addition of four teachers. This implied that the number of students was increasing from the very beginning demanding more and more resources such as classrooms and teaching staff.¹⁰⁰

⁹⁸Solomon Mengistie, 2020,p.20-21

⁹⁹Informant; Mulugeta Zeleke, Wogari Idosa, Bekele Uruga, Magarsa Gashu, Tesfaye Terefe

¹⁰⁰*Ibdi*: Informant; Yeneneh Befikadu, Firewot Tadesse, Yesuf Abba Qoyas

However, the lack of infructuous, textbook, human power and the grade level was restrict to up to grade six were one the challenges and opportunist of the district. Beside, at the same to the national level, even a single school was not established in the rural *qābālès* of the in Limmu Kosa district. Because of the above problemes the both schools were restricted to primary school until 1970/1971. Different reasons were listed by oral informants for the low level development of public and private services in the rural areas of the Limmu Kosa *wäräda*. Firstly, the involvement of the local community was very low in the establishment and expansion of public services both in labor and finance. Secondly, although the amount of the collected tax for the central government was very high; the annual budget allocated by the imperial government to the *wäräda* was poor. Generally, the absence of reciprocate system between the government and the community had greatly affected the public service and infrastructural development in the district.¹⁰¹

1.2.2.3. Modern Education in Ethiopia during the Dèrg regime

Following the *Dèrg* socialist government which came to power in 1974, the Ethiopian education policy was dramatically changed to thle Marxist-Leninist ideolo1gy. The economy was socialized and the education policy defined quality as preparing students to respond to the demands of the socialist ideology. Priority was given to research activity, and science and technology. During this period, ensuring the right of every citizen to free primary education was prioritized in support of the socialist ideology of education for the masses, i.e. education for production, for research and for political consciousness.¹⁰² But access to education was very low; only less than 5% of the school age population was enrolled in secondary school. The inequity in the provision of secondary education was highly visible. There were high regional and gender gaps in the gross enrolment ratio. The above factors indicate that the education system in the socialist period in Ethiopia was characterized by low access, relevance and lack quality. High repetition and dropout rates were the main features of the education system. Teachers were poorly prepared and lacked the skills and methodologies for teaching at levels they were assigned.¹⁰³

¹⁰¹ Informant: Firewet Ta1desse,Bekele Urga,Hussen Abba Mecha

¹⁰²Bahru Zewde (1991) p.243;Negash, 2006,p 54

¹⁰³ MoE, Education Sector Development Program IV. Program Action Plan: Ministry of Education, (Addis Ababa, 2012) 1-2.

Since its coming to power in 1974, the revolutionary government proclaimed that the country's education should reflect the interest and needs of the revolution. As a result the government led different campaigns like the development through cooperation campaign, literacy campaign. This time the educational process was aimed at expanding primary school education. A case in point, as a result of the development through cooperation campaign, the number of primary schools that was three thousand in 1973/74 grew more than double to about eight thousand and student's enrollment increase from 12% to 34% in 1976.⁸⁷ Primary education expanded throughout the country, but the attempt to increase learning spaces significantly affected the quality of education. Educational quality decreased because of the scarcity of human and financial resources. Unqualified teachers, inadequate teaching and learning materials and overcrowded classrooms were among the problems that hindered the quality of education.¹⁰⁴

On the other hand, the non-formal education system of the *Dèrg* regime had its own strength. The literacy campaign, which was started in 1975, reduced illiteracy from 93 percent to 37 within a short period of time. In fact, the literacy campaign got international praise when the United Nations Educational, Scientific, and Cultural Organization (UNESCO) awarded Ethiopia the International Reading Association Literacy Prize in 1980.¹⁰⁵

The same is true the rate of expansion both in primary and secondary education during the Derg era was very high as compared with the Haile Selassie's regime in Limmu Kosa district. Because during the Haile Selassie's only two primary schools were existed in the district (Limmu Genet and Ambuye Schools) but during the Derg regime the numbers of the primary schools growth more than ten newly primary schools were built i.e Babo (1975), Kosa (1976), Gena Dire (1977), Dambi Boseka (1980), Onga Jimate (1980), Tirtira (1980), Gumer (1980), Webe Dubale (1981) Gena Babiya (1984). Beside, Limmu Genet Junior (1983) and Limmu Genet high schools

¹⁰⁴ Balsvik, R. Ronning. 2005, "The Quest for Expression: The State and the University in Ethiopia under Three Regimes, 1952-2005". (unpublished manuscript), p45: Tekeset Negash, 1990:18–20: Alemayehu Bishaw & Lasser, 2012, pp.53-57

¹⁰⁵ Gudeta Mamo, The National Literacy Campaign in Ethiopia: Prospects-Quarterly Review of Education, Vol. 12, No 2, (UNESCO, 1982), p.156; Tekeste, 1998, p.291; Melesse, S., & Bishaw, A. (2017), Historical analysis of the challenges and opportunities of higher education in Ethiopia. Higher Education for the Future, 4(1), pp. 31–43

(1986) were constructed during the Derg regime. The first four of Schools were constructed with the contribution of local community and the campaigners.¹⁰⁶

However, the others were constructed with the support of government and huge contribution of local communities. Beside during the period 1975–1991, enrolment increased from 1,425 to 6,729 or at a rate of about 11% annually. As discussed previously, the major problems of education in Limmu Kosa district during Haile Selassie's regime were low enrolment of primary education and failure to achieve universal education (illiteracy was very high). The new government – Derg – was encouraged to overcome these problems by developing various strategies as national level as well as district. Literacy campaign (it had a lasting positive impact to educating the school-age children. By the way, the researcher was initiated to begin schooling due to the positive influence of such a campaign) and expansion of education both in primary and secondary education were some of the strategies that were given emphasis by the then government in the district.¹⁰⁷

Followed by the era of *Dèrg* (socialist) the new Ethiopian government in general and the Ministry of Education in particular have been extremely efficient in mobilizing external funds (two-sided) for expansion of the education sector. The situation since 1994 has been much better as the policy of federalism inevitable deals with the decentralization of power. In 1994 the government issued an education and training policy that envisaged the development perspectives of the nation. The policy emphasized the development of problem solving capacity in the content of education, curriculum structure and approach, focusing on the acquisition of scientific knowledge and practicum. As a major initiative to address problems related to access, equity, and quality of educational provision, the Transitional Government of Ethiopia (TGE) introduced the Education and Training Policy (ETP) in 1994.¹⁰⁸

The main reasons for redesigning the policy in 1994 were limited access to education, inequitable distribution of school services, lack of quality and relevance, problem of efficiency and undemocratic nature of the previous regime's policy. What is more, the political education during the military regime was used as a means of indoctrinating people the Marxism Leninism

¹⁰⁶ Informant: Wagari Idosa, Melaku Addis, Yeneneh Befikadu

¹⁰⁷ Informant: Yesuf Abba Qoyas, Bekele Urga, Birhanu Kibret, Mulugeta Zeleke

¹⁰⁸ Workneh & Tassew, 2013:5 ;Negash, 2006,p. 54

Philosophy.¹⁰⁹ The introduction of a new educational policy thus has brought a new light to education in the country. Primary education was singled out as a priority area in education policy documents of EPRDF, focusing on increasing access to educational opportunities with enhanced equity, quality and relevance. The education system has been decentralized at region level. The aim of education, according to the Education and Training Policy (1994), “is to strengthen the individual’s and society’s problem solving capacity, ability and culture starting from basic education and at all levels”. The curriculum contains some of the elements of progressivism as part of its education system.¹¹⁰

¹⁰⁹ Yodit Zenebe Mekuria, “The Right to Primary Education in Ethiopia: Progress, Prospects and Challenges”. University Of Oslo, 2019, p.31

¹¹⁰ Transitional Government of Ethiopia, Education and Training Policy (ETP), TGE, Addis Ababa, 1994a

CHAPTER TWO

Growth of Modern Education in Limmu Kosa District

2.1. Emergence and Expansion of Modern Education in Limmu Kosa

The evolution of modern schools in Limmu Kosa District, on the other hand, had been remarkable accompanied with active participation of the local community. Yet, when modern education started in Limmu, the first school was opened in a rented house by the government from the residents of the town. Few years later, the first government school in Limmu Genet was constructed on the large area of land bought for 21, 650 birr from the local community, though it was gradually reduced only to 32,762 square meters by the mid-1961.¹¹¹

However, the residents of Limmu Genet and the surrounding villages of Limmu Seka Wārāda contributed unspecified amount of money and built four classrooms from local materials. The former teacher of the school in Limmu Genet, *Āto* Balayine Temsegen witnessed that the classrooms were made of wood and not even covered with mud which made it difficult to teach during the rainy season. Besides, due to shortage of classes they also used to teach under a big tree, found still in the school compound.¹¹²

Similarly after eight years later, in 1964 the second school was the willing by Abba Bulugu Abba Diko constructed with the land lord of the residence of Ambuye qabale and donated two hectares and half land for construction of school. Then, initially the qabale leaders discussing with the community concerning with the significant of secular education and the peoples were built small house constructed from mud huts and the place of coffee plantation growth at Ambuye. It was this site that became base for the establishment of the second modern school in Limmu Kosa Wārāda. The opening of modern education in Limmu Kosa *Wārāda* was dated back to the early 1964. The second established school was Ambuye primary school. The same to Limmu Genet Primary school, Ambuye School was constructed after three years later 30% of government treasury and 55% of contribution of local peoples with large area of 1025 square meters.¹¹³

¹¹¹ Informant: Wagari Idosa, Melaku Addis, Yeneneh Befikadu, Annual report of Limmu Genet Primary school in 1974

¹¹² *Ibid*

¹¹³ Informant: Yesuf Abba Qoyas, Bekele Urga, Birhanu Kibret, Mulugeta Zeleke

After SIDA constructed Limmu Genet School and Ambuye primary schools were up graded from grade four to six, though it was very difficult to get the earliest students' statistics yet the number of students was very small. Later a considerable number of students began to attend the school. For instance, in Limmu Genet primary school in the 1970 school report mentioned there were a total of 239 students from which 37 of them were female. The 1972 report also illustrated there were 177 students, of whom 24 were female, similarly in 1974, 199 of whom 33 were female and in 1968 there were a total of 233 students of whom 37 of them were female. In spite of the attempt made by the school since 1978, it was never promoted to junior school level until 1983, long after it was handed over to the government of the Därg regime.¹¹⁴

The school was the only primary school in the Wäräda until 1971; a time when it was upgraded to level five and the next year in 1971; it was upgraded to grade six. At the same time students and teachers increased in number. But, students were forced to interrupt their education after six grade level because of the absence of the next level. Therefore, a minimum number of students had the opportunity to go to other areas such as Agaro and Jimma for further education. The Limmu Genet primary school was teaching the elementary level from grade one up to six for the next twenty five years since its establishment and in 1983 it opened grade seven and became the first junior secondary school in district. In this regard, the school showed sizable progress that started modern education much earlier, yet, never became junior secondary school before the school in Limmu Genet town.¹¹⁵

However, once the students from Limmu Genet Junior Secondary School (LGJSS) were promoted to grade eight, they were transferred to the nearby school Agaro Senior Secondary school to continue their education. Twenty five years after it opened grade seven the school was allowed to teach grade eight and for the first time 85 male and 50 female totally 135 students took grade eight national examination. Earlier, the students of the Limmu Genet Junior Secondary School took national examination for grade six for the first time in 1970, one years later than the first national examination for grade six was given in Ambuye. But Ambuye

¹¹⁴Informant: Belayineh Temesgen, Bekele Urga, Ministry of education wrote the letter to Kaffa Taklayi Gizat education office Folder No. 17.1.1.102__ File No. 17.1.1.102.20/1964.

¹¹⁵Informant: Firewot Tadesse, Megersa Gashu, Yeneneh Befikadu

primary school did not upgrade to junior secondary school until 1998. Never there was not sing primary school was built in rural area during Emperor Haile Selassie.¹¹⁶

The rate of expansion both in primary and secondary education during the Derg era was very high as compared with the Haile Selassie's regime in Limmu Kosa district. After the decline of the imperial government more than ten schools and above primary school, one junior and secondary school were constructed starting from 1975-1991. Babu primary school (1975), Kosa Primary school (1976), Gena Dire primary school (1977), Dambi Bosoka primary School (1980), Tiritu primary school (1980), other primary school, Limmu Genet junior(1983) and Limmu Genet Secondary school(1986) were built in the district accordingly.¹¹⁷

Hence, the national enrolment at all levels continued to grow throughout the Därg regime, so did in Limmu Kosa. Therefore the numbers of enrolment grow 38% to 65% in Limmu Kosa district. Hence shortage of teachers became acute following the policy of the government for equal distribution of education which led to widespread expansion of schools in area. For the shortage of teachers the solution taken by the government was employed trainee teachers known as *dəgoma*, with educational level ranging from grade ten drop outs to twelve complete students almost all primary schools in the district at least two and above teachers in each school.¹¹⁸

2.2. Modern Education in Limmu Kosa District

2.2.1. The Beginning of Modern Education in Limmu Kosa

Modern education was introduced in Limmu Genet relatively latter than the other parts of the country. It was obvious that many of the regions of Ethiopia acquired their primary schools in the pre- Italian occupation period. On the other hand Limmu had never had this chance before the Italian invasion period because it had only the status *Āwrājja* (sub province) in governorate of Agaro. Hence the opining of Ras Desta primary school in Agaro during 1946 might have been considered as representative in covering the educational need of the province. Moreover the lack of awareness about modern education among the local people accompanied with problem of

¹¹⁶Informan:Wogari Idosa, Melaku Addis, Megersa Gashu

¹¹⁷ Informant:Mulugeta Zeleke, Bekele Uruga, Yeneh Befikadu

¹¹⁸ *Ibid*

communication contributed for the absence of modern schools in Limmu in the pre Italian period.¹¹⁹

The role of the church and mosque was significant in the beginning and expansion of modern education in the area. Gradually, the number of students who attended church and mosque education increased in the district. Parallel to church and mosque education, a few of the local elites became interested to establish modern education in the late 1950s. Ato Yitna Teklesilasse and the Village leaders decided to establish school, in the Limmu Kosa in the late 1950s and early 1960s. By their initiation, two primary schools were constructed in 1958 and 1964 at Limmu Genet and Ambuye Towns respectively.¹²⁰

Furthermore, there was no infrastructural development mainly road that connected the *wärädä* with other well advanced areas. But after liberation modern school was opened in this *wärädä*. Similar to church and Islamic education, a few of the local elites became interested to establish modern education at the end of the 1950s and in the late 1960s. Schools were established and spread by the government to mitigate (reduce) problem in public services in a good manner.¹²¹ More probably, the government gave great focus for the establishment and expansion of modern education in the country in the post-Italian occupation period. Even though, modern education was opened in the first quarter of 20th century, it was more expanded in different parts of the country in the post-liberation period.¹²²

The same is true; Yitna Teklesiassie and the Village leaders decided to establish school, in the Limmu Kosa *Wärädä* at the end of 1950s. By their initiation, two primary schools were constructed in 1958 and 1964 at Limmu Genet and Ambuye Towns respectively. This time, there was the establishment of modern education and a program of modernization as a country level. Abba Bulugu Abba Diko was one of the inhabitants of Ambuye Town who freely gave land to the local people for the construction of a school and the Ambuye Primary School was established in 1964. The classes were constructed from local materials like; mud, grass and wood

¹¹⁹ Informant; Mulugeta Zeleke, Yenenh Befikadu, Bekele Urga, Belayineh Temesgen

¹²⁰ *Ibid.*

¹²¹ Meaza Bekele, "A Study of Modern Education in Ethiopia: Its Foundation, Its Development, Its Future with Emphasis on Primary Education", PHD Dissertation, Colombia: Columbia University, 1996, pp.32-34.)

¹²² Bahru Zewde. *A History of Ethiopia: 1855–1991*, (2nd. ed.), Eastern African studies, 2001, p.41; Informants: Bekele Urga and Samuel Oghaa.

which could easily be exposed to damage at the time of rainy season. It was first opened to teach grade 1-2 students having two teachers.¹²³

These was school served as the primary school up to in the beginning of junior and secondary school in the *wärädä*, Limmu Gannet and Ambuye school limited to a primary level until 1971. This has occasionally caused the local population to be concerned about the increasing number of students. However, due to the lack of the junior school, students were forced to discontinue their education after the sixth grade level. Secondary education was begun 1983/86 while adding by one grade annually and in 1983/86, grade 12 was functioned. As a result, a limited number of students had the opportunity to further their education in other areas such as Jimma and Agäro.¹²⁴

Since at the end of 1950`s-1974, in this *wärädä* only two primary schools were opened. This is to mean since its establishment in 1958 to 1970 the level of the school had been limited to grade four. The factors that hindered the progress may attribute to the lack of attention from the concerned body in fulfilling the necessary materials including building of additional classrooms, fulfilling educational materials assigning teachers and the local community's lack of awareness towards education to enforce the ruling class to deal with these problems. This all factors resulted in the student's interruption of their school and began finding other alternatives like marriage to lead their live.¹²⁵

In addition to this, in 1958 the education delivered to students was the year for the beginning of formal education that started from grade one. Then, the school started its formal teaching-learning process comprising grades one to four until 1970; a time when the school upgrade to grade six levels. Consequently, a limited number of resident in the *wärädä* especially those in the nearby the school began attending the education delivered to them. The rural resident students were also enforced to attend school after the long journey; which in turn limited their access to education.¹²⁶

Gradually, the number of students who attend the school had increased but majority of the learners were forced to quite their school after grade four until 1971. This interruption is due to the combined effects of lack of teaching materials, lack of teachers, lack of finance to build

¹²³ Informant; Mulugeta Zeleke, Yenenh Befikadu, Hussien Abba Mecha

¹²⁴ Informant; Fitewot Tadese, Bekele Urga,

¹²⁵ Informant; Ibire Mohammed, Yesuf Abba Qoyas, Abba Mecha Abba Jobir

¹²⁶ Informant: Yeneneh Befikadu and Melaku Addis, Wagari Idosa

additional classrooms and the like. To solve these problems the government as a country level began the school building project, being operational since October 1965. This was administered under the Swedish volunteer service in accordance with an agreement on Peace Corps volunteers of June 1965. As a result of the popular demand for rural primary schools to be built all over the country, it was decided to create a special school building unit within the ministry of education and Fine Arts.¹²⁷

As a result of this national program, government with the help of non- governmental organizations mainly the Swedish International Development Agency (SIDA) and the participation of the community constructed classrooms in Limmu Genet and Ambuye primary School. SIDA constructed five blocks with concrete elements on the construction of steel pillars, having ten classrooms, two staff and two director's office.¹²⁸ Finally, the construction had been completed in the summer of 1969 and in September of the year 1970 the school was upgraded to grade five and started to serve grade five for the first time. Consequently, in 1971 the school also advanced to grade six and students had taken grade six national exam. The first 87 male and 23 female students were that had taken grade six national examination for the first time in Limmu Genet and Ambuye primary schools. Still after completing grade six majorities of the students were forced to quite learning since there are no other grade levels of seven and eight to precede the teaching learning process. As a result majority of the students get married and began engaging their life by conducting agricultural activities.¹²⁹

The Ministry of Education and Fine Arts also reduced its follow up, strict and frequent inspection of schools and this situation affected the educational system in the wäräda in the late 1970s. The already established schools did not enlarge their class level up to VIII grade. Additional schools were not constructed until the fall of the Emperor Haile Slassie's government in September 1974. A few of the economically self-sufficient families were sending their children to Addis Ababa to educate the next grade level. But, the majority of the students who

¹²⁷ Peter G. et al, 2009, Education in Ethiopia 1974-82, The impacts of Swedish assistance, education division documents No.11, Pp.54: Informant; Hussen Abba Mecha and Mulugeta Zeleke

¹²⁸ Tekeste (2006) p.16; Bahru Zewede, 2002, *A History of Modern Ethiopia 1855-1991*, Addis Ababa; (2nd .ed) Addis Ababa University press), p.221; Informant: Bekele Urga, Hussen Abba Mecha

¹²⁹ Informant; Samuel Ogaha, Belayineh Temsigen, Melaku Addis

completed grade 6 were forced to drop out their education due to absence of the next grade level or grade 7-8 and senior secondary school in their surrounding during the imperial regime.¹³⁰

Therefore, until the coming of the Derg to power, the total number of modern school in Limmu Kosa remained two. In the post liberation period owing to the expansion of government school indifferent part of the countries and the number of students had increased.

2. 2. 2. Expansion of Modern Education during the Imperial Regime in Limmu Kosa (1950s-1974)

Table 1: Historical Developments and Progress of Schools in Limmu *Āwurājā* from 1958-1974

Name of schools	Year of establishment	Grade/ Level of school	Types pes , numbers of blocks and classrooms and lands coverage of school	At the beginning enrolment of students registered and teacher assigned by government and employed by peoples									Kms	Both schools were reconstituted by (SIDA) in 1970/1971 respectively.
				No of Students			No of Teachers							
				M	F	T	Assigned by Gov`nt			Employed by Peoples				
Limmu Genet	1958	Grade 1	In rented house of <i>Āto</i> Gesese Tesfaye, one wooden block ,had three calass room, 8 herctar land	76	33	109	3	-	3	-	-	-	1km	
Ambuye	1964	Grade 1	One Gojo Bet, later one wooden block, four rooms, two for teaching, two for office and store and had 2.5herctars land	17	6	23	2	-	2	-	-	-	17kms	

Source: Archival source from Limmu Kosa *Wārāda* Education office, 2015

¹³⁰Informant; Yeneneh Befikadu, Jemal Ahimed, Mulugeta Zeleke

The above table illustrated distribution of schools of Limmu Kosa district from 1958-1974 their grade level. From this table it was possible to understand the small number of the distribution and slow progress of primary school.

2.2. 1.1. Limmu Genet School in 1950E.C/1958

Limmu Genet town is the center of the Limmu Kosa district starting from Ras Mesifn Silesh of when the governor of Limmu awruraja. Limmu Genet is 75kms and located north of Jimma Zone. The former teacher of this school Ato Yenene Befikadu witnessed that before the opening of this primary school the option of Limmu Kosa district peoples were send their children in Jimma and Agäro town and other places for education. So that this district was far from Agäro, since the importance of education was not known by most of the people, except a few peoples. *Āto* Yitna Tèkilèsilässe the governor and *Āto* Gèsèse Tesfaye the secretary of the district had seen the lack of modern education in this area and discussing his management staff. Therefore, on 1957 they seat meeting with the whole peoples of the district on the issues of establishing primary school in the center of Limmu Kosa district in Limmu Genet.¹³¹

However, the school was inaugurated in October 1958 and began to provide education in a rented house of Ato Tesfaye Gesese for the first time, this situation laid down the beginning of modern education in this district. As result Limmu Genet Primary school was one of the first (oldest) schools established in the former Limmu *Āwurājā*, Limmu Kosa district around 1958 at the center of town currently engaged Limmu Genet Secondary school. It became the first historical modern educational institution for Limmu Kosa district, yet the first 76 male and 33 female and totally 109 students were began to attend their education in the district. This school also had only three teaching staff (*Āto* Tèferi Tèssèma, *Āto* Mohammed Somali and another one teachers) began delivering education.¹³²

The former teacher of this school Ato Beayineh Temesgen witnessed that School was not conducive for teaching children since it was not built for school and the sections were hand made from large tree. Eventually the need for building a school in the town was found to be necessary hence preparation was made for construction. The participation of the local community in the erection of the school was remarkable that they took the responsibility of building a new school

¹³¹ Informant; Wagari Idosa, Tesfaye Terefe, Asres Woldeyesus

¹³² Informant: Mulugeta Zeleke, Wagari Idosa

in the area where Limmu Genet Secondary School is standing today. The school was built by the contribution of the residents of the town and Limmu Seqa Wārāda using local materials and corrugated iron. Due to shortage of classrooms, teaching was also used to be carried out under the shelter of the large tree, a big tree still found within the school compound.¹³³

Later on, after three years ago the most famous school principal Ato Tesfaye Admasu , Ato Gesese Tesfaye and Ato Yifru Tsegawu, school principal, secretary of the district, and committee of the school respectively to inspired and facilitate the work of school construction. They were elected with the peoples as the members of construction committee in early 1961. Those the construction committee and the representative of education office of Limmu Awuraja after discussing with the people in the issue of construction of school as new form separated from formerly rented hose of Ato Gesese Tesfaye. Then after they came to conclusion within the three months more than 25,000 birr collected surrounding qabales of the district of the local peoples.¹³⁴

The school building site was carefully selected by the education offices leader of and engineers sent by MEFA for its strategic location of its closeness to the main road of Limmu- Bage, for its enough space for school infrastructure (eight hectares land) and cost effectiveness. When the education committees were acquire the land for the school from the government, the peoples of town of Limmu Genet and surrounding playing the great role the construction of the school in formal way and erected building in a permanent place. In the January, 1961 the construction of the school started by the second famous principal of the school *Āto* Tèsfäye Admäs, allied with the education committee of the school headed by *Āto* Yifru Tsègäwu had seven members.¹³⁵

However, in the mid of 1961 the school building site was carefully selected by the education offices leader of and engineers sent by Minster Education and Fine and Arts(MEFA) for its strategic location of its closeness to the main road of Limmu- Bage, for its enough space for school infrastructure (eight hectares land) and cost effectiveness. In the January, 1961 the construction of the school started and completed within a six months with two wooden blocks four classroom, office, staff and store were built. The financial resource for the school building was to be raised from government treasury and the contribution of the local people hence a total of 21, 567 birr contract was signed with a local contractor known as *Āto* Negash Abba Gisa to

¹³³Dagim Alemayehu 2017,p.305; Informant; Chala Abdisa, Yehene Befkadu

¹³⁴ Informant: Firehwot Tadesse, Wagari Idosa

¹³⁵*Ibid*

build the school on 26 January, 1961 upto on 17 May, 1961 had two wooden blocks, six classrooms; one for teaching, one for office and store.¹³⁶

Those two prominent peoples namely, Āto Tesfaye Admasu and Āto Yifru Tegawu were playing significant role for constructed the Limmu Genet primary school on the permanent place, and didn't forget in the mind of the peoples of urban dwellers of Limmu Gent town. In 1961, because of the number of students became increased the level of school also to upgrade into from grade (1-2) to grade three and four in this time. This marked the beginning of the first modern education in Limmu Genet town. This situation was prepared the school for the next academic year.¹³⁷

On 11, September, 1962 because of the number of students became increased the level of school also to upgrade into from grade (1-2) to grade three and four in this time, yet the first grade three students of the school began to attend their education in 1962. Since the school upgraded grade three and the number of students came from various areas and from Limmu Seka dsirict. Since 1963, the structure of the school was not changed because of the absence of allocation of budget of the school. The gradually increasing number of the pupil forced to need a change of the school twice or the lack of sufficient classroom of equivalent to the number students. So that the education committee of the school applied the problem shortage of adequate classroom for the education office of Limmu Kosa district, the governor of Kaffa Täkläy Gèzat and education office of Kaffa Täkläy Gèzat.¹³⁸

In the Limmu Kosa district, the first modern school which gave formal education was Limmu Genet School which was constructed in 1970 (1962 E.C) with the financial aid of the Swedish government known as the Swedish international development Agency (SIDA). As the school improved the provision of its service from time to time and numbers of students were increased, the societies of the district began to understand the importance of education and supported the school by providing the labor and finances for the construction of additional classrooms in collaboration with the government.¹³⁹

¹³⁶ Informant; Belayineh Temsgen, Wogari Idosa, Melaku Addis

¹³⁷ Informant; Yeneneh Befikadu, Mulugeta Zeleke, Hussen Abba Mecha

¹³⁸ Peter G. etal, Education in Ethiopia 1974-82, the impacts of Swedish assistance, education division documents No.11, Pp.54.

¹³⁹ Informant; Bakele Urgaa, Mulugeta Zeleke, Melaku Addis

It was in 1971/1963E.C that Limmu Genet elementary school was able to provide education for its students up to six grade level. Beyond the shortage of teaching facilities and classrooms, the absence of junior and secondary schools in the district was the main problem for the students. Students who completed elementary school have turned back to farming as a result of junior and secondary school in the district and only self-sufficient communities were sent their children to neighboring districts Jimma and Agaro towns for secondary schools until the opening of Limmu Genet Junior and secondary school in 1983 and 1986 respectively. This minimized the difficulty in pursuing secondary education and facilitated relatively the improvement of education in the district.¹⁴⁰

So, Limmu Genet elementary school was constructed far from the former classes 100 meters to erect the new building. SIDA constructed three blocks with concrete elements on the construction of steel pillars, having six classrooms, one staff and one director's office. Finally, the construction had been completed in the summer of 1969 and in September of the year 1970 the school was upgraded to grade five and started to serve grade five for the first time. Consequently, in 1971 the school upgraded to grade six and students had taken grade six national exam.¹⁴¹

After SIDA constructed Limmu Genet School and Ambuye primary schools were up graded from grade four to six, though it was very difficult to get the earliest students' statistics yet the number of students was very small. Later a considerable number of students began to attend the school. For instance, in Limmu Genet primary school in the 1970 school report mentioned there were a total of 439 students from which 146 of them were female. The 1972 report also illustrated there were 677 students, of whom 204 were female, similarly in 1974, 709 of whom 33 were female and in 1976 there were a total of 233 students of whom 37 of them were female. In spite of the attempt made by the school since 1978, it was never promoted to junior school level until 1983, long after it was handed over to the government of the Därg regime.¹⁴²

¹⁴⁰ Peter G. et al,2009, Pp.54-55; Informant; Hussen Abba Mecha, Tesfaye Terefe

¹⁴¹ Informant: Megersa Gashu, Yeneneh Befikadu, Bekele Urga, Firewot Tadesse

¹⁴² Ibid

Figure 1: Limmu Genet Elementary School Built by the Swedish Aid ESBU in 1970



Source: Photo by researcher 2022

2.2. 1.2. Ambuye School in 1956 E.C/1964

Ambuye elementary school is far from 17kms from center of the district. This elementary school constructed after eight years later, Limmu Genet. Before this school built a few numbers of Ambuye and surrounding *qäbälès* students were taught in Limmu Genet, Agaro, Jimma, and other schools. Therefore most of the children of this *qäbälès* spent with serving their family plotting land, Shepherd of sheep and goats and especially females students/children forced gave for husband at in early age and as well as they faced to physiological and psychical damage. A few elites to known this doing of difficulty's on the peoples decided to establish primary school

in the Ambuye town in mid 1960s. Although, Abba Bulgu Abba Diko, Mekbeb Belete, *Āmsälèqa* Regasa Hordofa and the first principal of Ambuye elementary school *Āto* Nega Demeke to play crucial for construction of the second oldest and last elementary school built during imperial in 1964. So that, by their initiation and contribution of local people with human, financial support and willing to build primary school on Ambuye town¹⁴³

However, the then Abba Bulugu was fifty-seven years old, one of the Abba Qoroo`s (land lords), uneducated person at that time and a positive thinkers towards for modern education as well as the whole modernization in the area. Hence, Abba Bulgu was one of the inhabitants of Ambuye Town who freely gave two hectares and half land to the local people for the construction of a school and the Ambuye Primary School. *Āto* Mekbeb Belete also uneducated person, contributed one thousand birr allocated for school, and donated different number of bench and other materials. The third famous person was *Qègnäzimäc* *Gézähégn* Akele gave one hundred exculpates trees for the construction of school. The whole three famous peoples contributed a great role for the opening of Ambuye elementary school.¹⁴⁴

In February 1963 formerly the local peoples of Ambuye were construct immediately two blocks of *Däss Bét* (booth) in sixty *fänäs* (sixty feet) or fifteen meters, the classes were constructed time of rainy season. At the beginning the education was delivered to students in informal way behind a small house had been constructed for this purpose. It was first opened to teach grade 1-2 students having two teachers. Two male teachers were assigned to conduct the teaching-learning process from the beginning of 1964. The first two teachers assigned by government namely *Āto* Nega Demeke and *Āto* Tesfaye Wodajo. Later *Āto* Nega Demeke was became the first principals of the school and worked for more than nine year.¹⁴⁵

This small house began to serve as school to teach students. After two years later even according to informants, the small house was fallen down. As a result the then chairperson, *Amsälèqa* Regasa Hordofa, with the help of the community constructed another house for this purpose and finally the site became the place where today the first primary school in the *Wärädä*. *Limmu Kosa* primary school had existed. At early, the financial resource for the school building was to be raised from the contribution of the local people hence a total of 18, 475 birr contract was

¹⁴³ Dagim Alemayehu, 2017, p.305; Informant; Danachew Kabade, Miftha Abba Bulugu

¹⁴⁴ Informant; Bekele Urga, Samuel Ofgha; Yesuf Abba Qoyas

¹⁴⁵ Informant; Birahanu Kibiret, Yesuf Abba Qoyas

signed with local contractor known as Jebel Abba Fogi to build a school with four rooms; two for teaching, two for office and store. According to a supervision report letter by the MEFA, in 1966, there were single wooden block classrooms built for 156 students attending the school and taught by nine teachers. Since its establishment in 1964 up to 1971, the level of the school in was restricted to grade four only.¹⁴⁶

The student`s population was increased from time to time. As a result, the shortage of classroom became acute problem which was solved by the active participation of the peoples. Hence, Ambuye elementary school got the opportunity of constructed by support of ESBU and one of the parts of included this national program. As a result of this national program, government with the help of non- governmental organizations mainly the Swedish International Development Agency (SIDA) and the participation of the community constructed classrooms in Ambuye.¹⁴⁷

However, in 1970, ESBU was merged with the construction of department of ministry of education and later transferred to the ministry of public works and housing. With the transfer of the new organization, Rural Project Agency (RPA) becomes responsible for all public constructions in rural areas. Hence, SIDA constructed in Ambuye elementary school two blocks with concrete elements on the construction of steel pillars, having four classrooms, one staff and one director`s office. Finally, the construction had been completed in the summer of 1970 and in September of the year 1971 the school was upgraded to grade five and started to serve grade five for the first time.¹⁴⁸

SIDA played a significant role in constructing schools mainly elementary school when the government faced financial constraint in the 1960s and 1970s. This school was designed by Swedish aid elementary school building unity (ESBU) project. As result Ambuye elementary school was once again constructed by the contribution of the people of the area and SIDA. The school took more than 42, 000 birr to built it. After constructed the school, teaching learning process in Ambuye primary school was given to the students in both shifts dividing the class in to two grade 1-3 and grade 4-6 levels.¹⁴⁹

¹⁴⁶ *ibid*

¹⁴⁷ Informant; Dagnachew Kebede, Samuel Ofgha

¹⁴⁸ Informant; Birhanu Kibiret, Yesu Abba Qoyas, Bekele Urga

¹⁴⁹ Bahru Zewede, 2002, *A History of Modern Ethiopia 1855-1991*, Addis Ababa; (2nd .ed) Addis Ababa University press), p.221; Informant; Samuel Ofgha, Dagnachew Kebede

So that, the students were attend their education at the morning and afternoon shift. If the students of grade one up to three were attending their education in the morning shift in this week, the students of grade four up to six they attend in the opposite shift. But, in the next week grade four up to six students attending their education in the morning shift and the remains classes were attend in the afternoon shift. At the morning the students came to school and celebrated flag ceremony by singing a national anthem. Then, students join the class and start their education at 2:30am to 6:30am and after a certain break the student return back to the school and continued the formal teaching-learning process at 6:40pm up to 10:55pm. As informants explained Students of Ambuye elementary School have been learning the same subjects as Limu Ganat School.¹⁵⁰

Consequently, in 1972 the school upgraded to grade six and students had taken grade six national examination. The number of students who took grade six national exams in 1972 was not more than twenty five students. Still after grade six students were forced to interrupt their learning until Limmu Genet junior school open in 1983; when it was upgraded to grade seven and at the same time the next year, in 1984 the school was upgraded to grade eight. Thus, this marked the beginning of junior secondary school in the history of education in the Ambuye town. Before 1983, due to the lack of junior and secondary school in the *wärädä*, many students were forced to go to the neighboring *wärädäs*. This fact caused economic burden on the family and increased the dropout rate. However, the upgrading of Limmu Genet primary School in 1983 to junior secondary school; in some extent reduced the intensity of the problem.¹⁵¹

Figure 2: Ambuye Elementary School Built by the Swedish Aid ESBU in 1971



Source: Photo by researcher May, 17/ 2021.

¹⁵⁰ Informant; Taju Adem, Yesuf Abba Qoyas, Samuel Ofgaha

¹⁵¹ Informant; Mulugeta Zeleke, Wagari Idosa, Firewot Tadesse, Hussen Abba Mecha

After ESBU constructed Ambuye elementary school in modern way the number of the peoples were motivated or inspired to go to school, even most of the students were more than fifteen and above years old young boys and female students registered at grade one level. As result of this, large number of students traveled more than ten kilometers and above from the neighboring qabaleas in this school until the decline of the Dreg regime in 1991. Hence, later SID built this school in 1970s and 1980s when the number of students became increasing, the peoples of the town and surrounding qabales were involved to construct additional classroom three bloc were built in the compound of Ambuye elementary school with community participation. During this period *Ye Ambuye Ye hibret sira mahber* was supported ninety corrugated iron. Five kilo gram neils and other construction materials and local peoples contributed fifteenth thousand birr. But, the grade level of this school did not up-graded into grade seven and eight until the Derg regime decline in 1991.¹⁵²

Limmu Genet and Ambuye elementary schools were limited to a primary shool level until 1971 and students who scored a good grade in the national examination were sent to Jimma, Agaro, Addis Ababa Tägbärè`èd, Addis Ababa commerce, Tefere Mokonen, General Wingate and Harar Training Institutions depending on their interests for secondary and tertiary education. Therefore, until the coming of the Dreg to power, the total number of modern education school in Limmu Kosa Wèräda remained only two. Babu(1975), Kosa(1976), Gena Dire(1977), Dämbi Bosèka, Onga Jimate and Qächa`o Tirtra (1980), Gèna Bäbya(1984), Limmu Gènet junior 1983 and Limmu Genet Seconadry (1986) schools were established during the Dreg regime.¹⁵³

Nowadays Limmu Kosa *Wäräda* has 21 kingarton, 74 primaries and junior and nine high as well as one vocational school. Hence both elementary schools continued throughout the period serving as the pioneer in the areas of Limmu Kosa District and surrounding as it played a prominent role in educating the students from different districts. Some of whom were boarders, while other were the day students. It produced a number of important intellectuals for the country serving in different fields. Eventually, the establishment of those two schools was pave the way for expansion of modern education and emergence of so many elementary and secondary schools in the district.

¹⁵²Informant: Mulugeta Tadesse, Wagari Idosa, Magarsa Gashu

¹⁵³Informant; Bakele Urga, Birhanu Kibiret, Samuel Ofgaha, Yesuf Abba Qoyas

CHAPTER THREE

Educational Developments in Limmu Kosa District from 1974-1991

3.1. Emergence and Expansion of Modern Education in Limmu Kosa during the Dèrg regime

The new military government considered education as a key to national development, mainly to manifest the socialist ideology, and as a result adopted a new education policy. The rate of expansion both in primary and secondary education during the Dèrg era was very high as compared with the Haile Selassie's regime. Therefore the Dèrg government gives a great emphasis for the expansion of education in rural areas throughout the country, as well as in Limmu Kosa Wärädä. As a result fourteen elementary and one junior and one secondary school opened during the reign of Derg from 1974-1991 in Wärädä.¹⁵⁴

Among those established in 1970's, four are primary schools, with the remaining one junior and one secondary school opening during this time period. Since the 1980's the rest of ten primary school also expanded in the various *qäbälés* of the warada. For a long time, these newly established schools served as primary schools. Except for one junior and one secondary school, all of these schools opened with only grade one up to six levels. Until the end of the Derg regime, all primary schools in the *wärädä* were not upgraded. Furthermore, while an increase in the number of schools may have quantitative success, it will not solve the problems of poor quality, insufficient technical training, and unemployment.¹⁵⁵

Then from 1975 to 1986, all the above schools only upgraded their level increased to grade five and six. The expenditure for the construction of the schools was covered by the local community and government. But the above listed all elementary schools didn't continued upgraded to the level of grade seven and eight, these the old education curriculums of the Derg continue more than twelve the years after Ethiopian People's Revolutionary and Democratic Front (EPRDF) took power. As a result, Limmu Genet Junior and Secondary School was established in 1983 and 1986 respectively were served as the *wärädä* only junior and secondary school for the rest of the school year.¹⁵⁶

¹⁵⁴Tekeste Negash, 1990. The crisis of Ethiopian education: Some implications for nation building. Uppsala: (Uppsala University, Department of Education), p.18

¹⁵⁵ Informant; Mulugeta Zeleke, Firewot Tadesse, Hussien Abba Mecha

¹⁵⁶Informant; Baqalee Urga, Wagari Idosa

During the *Dèrg* regime, however, school expansion remained focused on urban schools and expanded to remote rural areas. The issue of school access has been somewhat resolved in this time, but the issue of educational quality has become widespread during the EPDRF administration. According to *Ato Wagari Idosa* explained that, the problems of lack of quality of education in the country and the *wärädä* are unexpected from 21st century. The firstly problems was a lack of teachers trained in various subjects, a lack of classrooms, large class sizes, and secondly, a lack of educational materials such as textbooks, teaching aids, laboratory equipment, its system of education and the like in *wärädä*.¹⁵⁷

Table: 2. Development and Progress of School in Limmu Kosa during the Derg Regime from (1974-1991)

¹⁵⁷Informant; Wagari Idosa, Mulugeta Zeleke; Shibeshi, A. (1989), Some Trends in Regional Disparities in Primary School Participation in Ethiopia: The Ethiopian Journal of Education, (Addis Ababa University), Vol. 11 No.1.

N o.	Name of school	Year of establishment	Grade/Level of school	Types, numbers of blocks, and classroom and the surface coverage of school	At the beginning of the enrollment of students and number of each school teacher`s									Far from Center
					No of newly registered students			No of newly assigned/Teachers						
					M	F	T	Assigned by government			Employed by People			
M	F	T	M	F				T						
1	Babu	1975	1-	Two wooden blocks, four classroom and 8 hectars land	78	46	124	5	-	5	1	-	1	35kms
2	Kosa	1976	1-6	Two wooden block, four classroom and had 8 herctars land	55	27	82	2	1	3	-	-	-	27kms
3	Gena Dire	1977	1-6	Two lager Dasi Bet, later two wooden blocks, four classroom and had 10 hectars land	43	14	57	1	-	1	-	-	-	21kms
4	Dambi Boseka	1980	1-6	Single wooden block, four classroom and had 8 hectars land	39	25	64	1	1	2	2	1	3	19kms
5	Ongä Jimäte	1980	1-6	Nationalized house of Mekonnen Dessalegn one block and four classroom later and had 4 herctars land	22	5	27	1	-	1	3	-	3	17kms
6	Qächa`o Tiritra	1980	1-6	Under large tree, later Dasi Bet, then one wooden block, two classroom and had 7 hectars land	39	17	56	1	-	1	3	-	3	32kms
7	Gena Babiya	1984	1-6	Two wooden block, four classroom and had 8 hectars land	29	6	35	1	-	1	1	1	2	27kms
8	Limmu Genat Junior	1983	7-8	three block built from stone, cement and iron, six classroom, both junior and Secondary schools had 6 herctars land 1	105	55	160	7	2	9	Existed in single Compound until 1983-1995			500m
9	Limmu Genat S.S		9-12	One wooden block had four classroom	156	71	187	8	3	11				

Source: Archival source from Limmu Kosa warada Education office, 2015

The above table illustrated the distribution of schools of Limmu Kosa district in their grade level. From this table it was possible to understand the small number of the distribution of junior and high school compared to lower grade and the need of planning to build additional junior and high school and even the need to open higher institution(TVT,Colleges and University) in the district.

3.2. Primary Schools during Dèrg Regime in Limmu Kosä

3.2. 1. Babu School (1967E.C/1975-1991)

Babu is one of the third administrative towns and 35kms far from the center of Limmu Kosa district. The name Babu derived from one of the clan of Oromo settled and existed for the long period of time. In the nineteenth century, it was the residence of the Oromo clans of Babo, Abullu, Robda, Merawa, and Buraya. Babu was a place where various ethnic groups lived, including different Oromo clans, Amhara, Dawuro, Hadiya, Kaficho, Tigre, and Yem. The first phase of Babu elementary School was started with informal private School (1973-1976), which later disbanded and merged with the government school.¹⁵⁸

Initially, one of the pioneers *Mämire* Esayas Nebiyu set up a formal education school in the town of Babu from 1969 to 1974, and began to provide education in a rented house from a notable (hamlet) resident in the place of Gulale, Babu town in informal way. He began teaching with fifteen students and later increased the number to sixty-eight. *Mämire* Esayas delivered various subject such as, Amharic alphabet, mathematics, gibregeb (ethics), agriculture, and other orthodox religious education Dawit, *mèlka Iyèsus*, and *mèlka Märiam*. He received a monthly salary of 68 birr; students came from a variety of ethnic groups and religious backgrounds. He provided education without discriminations of ethics, religious and gender.¹⁵⁹

¹⁵⁸Informant; Abba Bor Abba Lulessa, Mamire Esayas Nebiyu

¹⁵⁹ Informant;Jemal Ahimed, Esayas Nebiyu, AbBa Bor Abba Lulessa

Figure 3: *Mämire* Esayas Nebiyu and the First Buildings of Babu Elementary School



Sources: Photo by researcher, April 25, 2022

When the Babu school opened in 1975, the former 30 students of *Mämire* Esayas Nebiyu were directly registered in grade two because *Mämire Isèyas* did not have government permission and the students' educational level was above grade one. In addition, he was employed by the people as a teacher of this new school and served from 1975 to 1985. He taught a variety of subjects, including Amharic, Èrśha (Agriculture) and mathematics to students in grades 1-4.¹⁶⁰

Prior to the establishment of this school, the people of Bäbu and the surrounding area had requested the opening of a primary school as early as 1974. Babu and the other four Kabales, Acha, Arangama, Kela Gäbisa, and Oga, elected their representatives. The representatives of those five *qäbälès* were asking about the possibility of establishing a primary school in the *qäbälè* center, particularly the chairman of Babu *Qäbälè* Ato Jemal Mohammed playing significance role. After coming together, those representatives were re-elected, as were three well-known and respected people: Abba Fita Abba Qoyas, Ato Hasen Abba Irana, and Abba Jigsa Abba Rayya. Those prominent peoples of four agents *qäbälès* providing the people's question to the governor of Käffa *Kifle hägèr* at the time known as Ras Mesfin Sileshi.¹⁶¹

¹⁶⁰ *Ibid*

¹⁶¹ Informant; Jemal Mohammed, Abba Bor Abba Lulessa

Three months later, Ras Mesfin Silesh, other officials, and the representative of Limmu Awurāja's education office decided to establish the Babu elementary school on December 25, 1974. However, following Ras Mesfin Silesh's positive response, the representative of four *qäbäles* and the chairman carefully selected the school site. In January 1974, the government nationalized and took the eight-hectares land of two farmers, Ato Abebe Baharu and Weizero Askale Abe. The people of Babu and the surrounding area were inspired to build this primary school in three months.¹⁶²

The school's cornerstone was laid on April 1974, as a chance this elementary school was constructed when, the first *Zämähä* (Campaign) was launched with a national slogans by a campaigner's "National Work Campaign for Development for Better Ethiopia through Cooperation" እድገትን በህብረት ዘመቻ ለሀገር እድገት፣ ለተሻለኛ ኢትዮጵያ በህብረት እንስራ "to work together for the improvement of Ethiopia in a spirit of egalitarianism" comes in warada. The development group supervised the building of this school, which was led by two consultants from Ambo and Fiche, *Āto* Dändänä Furgsa and *Āto* Girmä Järso. Until June 1976, a number of young people, secondary and university students and teachers, as well as many other development activities in the field, were involved.¹⁶³

After the government supplied the construction materials, the campaigners built two wooden blocks with four classrooms, one office, and one staff, the ground of the building was made from cement and stone, and the building was completed in three months, for the first time, education was delivered to 94 grade one and 30 grade two students, as well as with six teachers in 1975. As a result, the Bābu elementary school is one of the third primary school in warada and the first school constructed by the Derg regime in 1975.¹⁶⁴

In 1981, 21 male and sixteen female grade six students took the first national examination for the first time in Babu elementary school. For a long time, the number of promoted students continued to face difficult due to a lack of junior secondary school. After the Military-led regime collapsed and the Ethiopian People's Revolutionary and Democratic Front (EPRDF) came took the power in 1991, this school upgraded to junior school. Babu primary primary school was from

¹⁶² Informant; Jibirl Ahimed, Abba Bor Abba Lulessa

¹⁶³ Bholā, H. S. "Adult Literacy for Development in Ethiopia: A Review of policy and Performance at Mid-Point. Paper presented at the Annual Conference of the Comparative and International Education Society", Washington, DC, 1987)p,7; Informant; Huseen Abba Mecha, Mamire Esayas Nebiyu

¹⁶⁴ Informant; Abba Bor Abba Lulessa

the beginning as a model school as various activities, such as community participation, documentation of the file, teaching and learning process and etc. the current situation of the school, see as the following pictures.¹⁶⁵

Figure 4: The First Babu Elementary School Rebuilding the former classroom



Source: Photo by researcher, 11/6/2022

3.2. 2. Kosä School (1968E.C/1976-1991)

Following the Italian occupation in 1941, Kosä became *Mèkitèl Wäradä* of Limmu *Awräjä* until 1942. However, since 1942, the name has been changed to Limmu Genet (formerly Suntu). When the district was relocated to Limmu (Suntu), the name was changed to Limmu Kosä. It is located between the northern and southern towns of Ambuye and Bäbu. Kosä is about 27 kilometers far from Limmu Genet. Historically, the place was influential, but elementary schools were not first established in the surrounding areas. The school was built about 200 meters from the former political center of Limmu awuräjä in Kosä.¹⁶⁶

Before the construction of Kosä Elementary School, the majority of students attended Ambuye and Bäbu primary Schools as well as other areas. The two prominent Chairman and Vice-

¹⁶⁵ *Ibid*

¹⁶⁶ Mulugeta Belew, 2018. "A History of Limmu Genet Town, Jimma Zone" MA Thesis, (Jimma University, History), p.18; Laurent Bossolasco, A study Case on Coffee (Coffee Arabica L)(Addis Ababa, Ethiopia, 2009),p.22

Chairman of Kosä "*Idir*" had seen the lack of elementary school in the Kosä area and decided to open a school after meeting with their members. After a long discussion, they agreed on the importance of establishing a primary school in the center three qäbäles (Kosä Geshe, Qcähä'o Tirtira, and Sole Shonkorä). Kosä "*Idir*" members agreed to donate three hundred birr to the school. The two well known representatives of Ato Abera yimer and Ato Girma Betiru were chairman and the vice chairman respectively, bought in 300 birr for two hectares and half of the land from Ato Fikadu Kuratu in the first three months of 1975, then after seven years later the land of the school advanced to 8 hectares.¹⁶⁷

Subsequent they obtained the land, the government provided and support different construction materials like corrugated iron, nail, cement, sand and bond. The rest of the construction of materials provided with the local peoples. The construction of this school headed by the Ato Asefa Beyene the chairman and Ato Alamew G/Selassie was the secretary of *qäbälè*, they mobilized the peoples, collected different construction materials and inspired the families of students to send their children to go to school from 1976-1980. Later on when the school was opened, they serve as school board and treasury of the school respectively. As well, the two important peoples work for as the stakeholders of the school for more than fifteen years along.¹⁶⁸

Therefore the construction of these schools, the local community was actively involved both in supplying finance and providing free labor forces. Necessary materials were fulfilled by the inhabitants and by government. The school was built mainly by *Zämächäc* (Campaigners) the group of development though co-operation work, the duration of construction was from April to May 1975. The school had two blocks, four classrooms, one office and one store.¹⁶⁹

¹⁶⁷ Informant; Alamne Gebiressilasse, Zeleke Tadesse

¹⁶⁸ *ibid*

¹⁶⁹ Informant; Bakele Urga, Firewot Tadesse

Figure 5: The First Two Block Still Standing of Kosa Elementary School



Source: Photo by researcher May 23/2022

Subsequently the construction work was completed, the school was opened with a hot celebration (ceremony) on November, 1976, with two male and one female teacher and 47 students for the first time. In this school Campaigners were assigned as teachers for the newly opened school by the government. *Āto* Mohammed Abba Šāmbi, *Āto* Mefin Taklu, and *Wèizèro* Mahirema Mohammed were the first three teachers. *Āto* Mohammed Abba Sambi, one of the above teachers, was the first principal of the Kosa elementary School.¹⁷⁰

After one year, the entire teaching staff was replaced by three new teachers: Ato Abrähäm Birle, the second principal of this school, and the remaining teachers, *Āto* Bekele Urga and *Wèizèro* Sanayite Alemu. But the advancement of the school was limited for a long Period time only up to grade five and six. However since 1981 this school gave national examination for grade six students, so that, at this time 17 male and 8 female students seat the exam for the first time. Hence students of this school after completed grade six the entire students were did not continued their education because of the school didn't advanced to grade seven and eight until the decline of the *Dèrg* regime.¹⁷¹

3.2.3. Genä Dire School (1969E.C/1977-1991)

Historically, Gena Dire was one of the earliest the religious center of Islam in the *wärāda*, as well as the residence of *Šhekotä* Genäs (sheiks of Genas) and including eight Genas (Genä Dire,

¹⁷⁰ Informant; Alamne Gebresiassise, Zeleke Tadesse, Abba Eshetu Woldemariam

¹⁷¹ *Ibdi*

Genä Dambi, Genä Bäbiyā, Genä Dujumā, Genä Lālo, Genä Togo, Genä YātuTirgi, and GenäYängäbo. Gena Dire is about 21 kilometers from the center of district. The school of Genä Dire was initially designed with the peoples of Yātu Tirgi qābālein the place where Bāo`tä, but after observing with site contractor *Āto* Kifle Dureso, the former place was not suitable for the construction of school, as it had no access to transportation or water, and it was also not in the center of *Š*hekotā Genä. Because of the above factors, the former location became Genä Dire *qābāle*.¹⁷²

According to my informant, when the *Dèrg* was nationalized rural land and extra houses in the urban area. The government nationalized more than two hectar and a total area of farm land in *Āto* Bāro Bushan and gave it to the school. At that time Baro worked for the government in the Limmu Kosā district as the Finance office`s. On the mid of 1976, after the government acquired the land of *Āto* Bāro Busha, formerly the local peoples constructed two large Gojo Bèts (booths). On this school`s (Gojo Bet) served as two purposes: regular students taught in the morning shift and the local farmers trained literacy education in the afternoon. After one year, the school was built with 85 percent of the government's treasury and the remaining 15 percent contributed with surrounding peoples.¹⁷³

Later, the government provided school construction materials, and the local people contributed money and free labor, and the construction of school was completed in four months by the group of development through cooperation campaign. The representative of Limmu Kosā *Wärädä*, Abba Fita Abba Diko's education office administered the entire project of this school. The school had two wooden blocks for classrooms, one office, and one staff with one teacher, *Ato* Teka Tefere, who became the school's first principal, and fifty-seven grade one students began their education in 1977.¹⁷⁴

The peoples were elected had five members of the education committee of the school after the school established. Those members namely Abba Bulugu Abba Brora became board, Ato Hassen Abba Dima the treasury, others was Ato Zaakiyi A/Dima and the remains became the first members of education committee of the School.¹⁷⁵

¹⁷²Informant; Abba Bulugu Abba Bora, Zakiyu Abba Dima

¹⁷³ Informant; Zakiyi Abba Dima, Hassen Abba Dima

¹⁷⁴ Diriba Beyene and etl., 2016, 'Good Experience sharing in Gena Dire Primary and Junior school', p.3

¹⁷⁵ Informant; Abba Bor Abba Bulugu, sh/Ahimed sh/sherif

Figure 6: The First Building Standing Still of Gena Dire Elementary School



Source: Photo by researcher, April 18, 2022

After a year, the peoples were employed the first two teachers Ato Balyai Hailu and W/ro Meseret Tafese, who were paid a monthly salary of 53 (fifty-three) birr. Development through cooperation campaigners not only built the school, but also motivated and forced the enrollment of students. When this school first began formal education, the first education committees were continued by *Abba* Bulugu *Abba* Bora, the school's board of directors, *Āto* Zkiyu *Abba* Dimma, the school's chairman, and *Āto* Zawude *Ababawu*, *Abba* Garo *Abba* Fita and *Āto* Abdella *Abba* Fita are members of the education committee and have served for over seven years. This situation established the foundation for modern education in this area.¹⁷⁶

In 1986, after the new education committee replaced the previous one, they organized a fundraiser to increase the school's budget and upgrade its level; the school received an estimated twelve thousand birr with the outstanding principal of the school, *Āto* Dawit Tirtkaso, and other members of the education committee. However, those education committees contributed significantly without payment, beginning with inspiring people to send their children to school, collecting school budgets from the people, creating conducive environments with students,

¹⁷⁶Informant; Hassen *Abba* Dima, Reshad Ahimed

strengthening the positive relationship between teacher and students, between family and school, preparing different methods of collecting money, and continuing to increase school budgets.¹⁷⁷

One of the most important things done by education committees was to purchase land for the school from individuals, the school's boundaries extended up to ten hectares of land. The income of this school was got from various three things: income collected from the people through government taxes, from coffee plantations, and from renting the school's farm land. In anticipation of 1991, the school's budget was not more than 5,000 birr. Similarly the school also did not advance in to the next grade level until 1991.¹⁷⁸

The school continued its formal activities until 1983 by serving grades one to six. Because of political instability of the country the exam was postponing for next academic year. On 1984 the students of this school took national examinations for grade six for the first time, the number of students was not more than twenty-five. Even after grade six students were forced to interrupt their education since there is no grade seven. As a result the school had been upgraded to grade seven after the decline of Dreg government. Still, until the opening of secondary school in the Wäradä in 1986, students were either forced to interrupt their learning or go too far distances to attend their school.¹⁷⁹

3.2.4. Dämbi Bosekä School (1972 E.C/1980-1991)

Dämbi Boseka primary school was one of the first schools established in willing of the government in the center of four qäbäles in Limmu Kosä Wäradä in 1980. Gena Dambi qäbälé is 21 Kilometers far from in the south of district. As well as this qäbälé was one of the training centers of Literacy campaign of the district during the Dreg regime. Formally the site selection process, the government gave Genä Dambi, Dambi Bosekä, Chafe Ilifeta, and Dämbi Lalo qäbäles an equal chance. Before establishing this school, the peoples of four qäbäles met and discussed in detail the issues of opening a school and selecting a site, but they were unable to reach an agreement at the beginning. To address this issue, a representative from Limmu Kosä

¹⁷⁷Diriba Beyene and etal.,P. 21, Informant; Abba Bulugu Abba Bora

¹⁷⁸*Ibid*

¹⁷⁹ Diriba Beyene and etal., Pp.27-28

wäräda education office arrived and decided to build a primary school in qabales for the center of four.¹⁸⁰

Later, while talking with the people, he agreed that the government should give those four *qäbäles* equal chance to build the school. Those four qabale of chairmen took equal chances in front of the people, and eventually, in January 1979, Dämbi Bosekä *qäbälè* was got the opportunity to build a school in place of Boseka's. The issue of site selection was resolved, and construction began. This school obtained land in the hamlet of Geteso on the nationalizing house and compound of *Āto* Gebre Kidan Kidane. People from those *qäbälès* banded together and disbanded the former store house *Āto* Gebre Kindan; they had rebuilt the school into a single wooden block had four classrooms and one office.¹⁸¹

Therefore, in 1980 delivering education with 39 male and 25 female students in grade one, with 5 teachers. Two of the five teachers (*Āto* Fiseha Mulugeta and *Wèyièro* Seble Tesfaye) assigned by government, while the other three teachers *Wèyièro* Ilifia Kedir, *Āto* Fikadu Belete, and *Āto* Ahimed Seid employed with people's as ዲጎ ማ ማግህ ራን (trainee teachers). The shortage of teaching personnel was addressed by recruiting a shortage of qulified teachers, primarily grade 8 students employed as teachers or subsistence. Those teachers who employed by the peoples they got monthly salary 50 birr each of them. However, one year later, in 1981, the former place (site) of this school faced new problems or challenges. The first difficulty was the rumor of three qabale peoples.¹⁸²

The second issue was that the school was located near the confluence of the Dambi and Gibe Rivers; the river did not fall away until the end of October. Furthermore, the school was not expected to be established in the heart of all those *qäbäles*. Because of the aforementioned cumulative factors, this school relocated from its former location of Boseka, which was three kilometers away, to the new area of Shogäle, which is close to Dämbi's residence and the center of four *qäbäles*. Later, the name of this school was named after two local names; Dambi and Boseka. As a result, the school was known as Dambi Boseka primary shool.¹⁸³

¹⁸⁰ Tekalign Negasa and etal,2015, Good Experience sharing in Qacha`o Tiritira primary and Junior school,p.7

¹⁸¹ Informant: Fikadu Belete, Lezu Abba Bulugu

¹⁸² Informant; Mekonin Dajene, Lezu Abba Bulugu

¹⁸³ Miretu Kebede and etal., Good Experience sharing in Dami Boseka primary and Junior school, 2013, p.17

Following discussing again with the peoples of four *qäbäles*, the peoples chose their representative and submitted their questions to Limmu Awuräjä's education offices. To solve these issues, some *qäbäle* officials, the education committee, and four representative *qäbäles* relocated the school from its previous location to Dämbi. Later, after the government's positive response, the school borrowed the camp of "*Idiget Behibret*" (development through co-operation campaign) in Genä Dämbi *qäbäle* for the time being. This "*Idiget Behibert*" camp occupied six and a half hectares of land. There were three wooden blocks in this camp. This new area was about 300 meters from the main road and 3 kilometers from the former Boseka School or from the recent one.¹⁸⁴

The name of this school is derived from two places: the former Bosekä and the later Dämbi, which is referred to as "Dämbi Bosekä." In 1981, the government assigned and replaced the first two newly employed teachers with others, and the school actually started teaching with 41 grade one and 24 grade two students as a new form. Those three teachers were assigned by the government and were also employed by the people. In 1986, the first grade six students in this school took the first national examination. Because there were fewer than fifteen students who took the first national examination for grade six, they went to Ambuye elementary school and took the national examination. Because there were fewer than fifteen students who took the first national examination for grade six, they went to Ambuye elementary school and took the national examination. However, until 1998, this school did not advance to grades seven and eight.¹⁸⁵

Particularly, the two prominent people played an important role in providing education for children. The first of these individuals was *Āto* Mekonnen Dejene, who served as a member of the school committee for over twenty years and was as served for six years chairmen of the committee. As well as *Āto* Lezz Abba Bulugu also spent time and effort organizing and representing the people of Gena Gambi *qabale* in the financial contribution for the school's construction. Later, he served as treasurer on the school management committee for a long time.¹⁸⁶

¹⁸⁴ Tekalign Negasa and etal,2015, Good Experience sharing in Dambi Boseka primary and Junior school,Pp.22-23

¹⁸⁵ Ibid

¹⁸⁶ Tekalign Negasa and etal, p. 35; Informant; Fikadu Belete,

3.2.5. Qächa`o Tiritra School (1972 E.C/1980-1991)

The good willing of a few honorable farmers, including the Chairman, *Ato* Tadesse Gebre Mikael, and the Vice chairman, Abba Mecha Abba Jobir, resulted in the establishment of the Kacha'o Tiritra School. In 1977, Abba Jobir was appointed the first Chairman of the establishment of Qacha'o Tiritra School, which, like the other schools in the district, began education in an informal way under a large tree. The school's land was acquired from the land lords of *Qègnäzimäc Zenä Märkos* after he left the area and relocated to Addis Ababa in 1973. The land of *Qègnäzimäc Zenä Märkos* was nationalized three years later; then, at the end of 1976, *qäbälè* officials granted permission for the school to be built on the land.¹⁸⁷

The curical role of the few honorable farmers of *Āto* Tadesse Gebre Mikael, the Chairman, and Abba Mecha Abba Jobir resulted in the establishment of the Kacha'o Tiritra School. In 1977, Abba Jobir, became the vice Chairman of Kacha'o Tritra *qäbälä*, like the other schools in the district, began education in informal way under a large tree. The land for the school was acquired from the land lords of *Qègnäzimäc Zenä Märkos* after he left the area and moved to Addis Abeba in 1972. Three years later, the farm land of *Qègnäzimäc Zenä Märkos* was nationalized; later, at the end of 1976, *qabale* officials granted permission for the school to be built on the land. As a result, the entire *Qègnäzimäc Zena Markos* prosperity land received seven hectares of land of for school.¹⁸⁸

The most well-known *qäbälè* Chairman, *Āto* Tadesse G/Mikael, *Abba* Mecha Abba Jobir, and some *qäbälè* elders decided to open a primary school. Early in 1977, *qäbälè* officials held an official discussion with the people about starting education without a school. Furthermore because of the lack of a constructed school and the fact that the populations of these *qäbälè* at the time where no more than eighty peoples. As a result of the people discussion the details of the school's construction and moving toward a conclusion, the classes were built from local materials such as mud, grass, and wood or *Dasi Bet*(booth) which could easily be exposed to damage at the time of rainy season in 1977.¹⁸⁹

¹⁸⁷ Informant; Ibire Mohammed, Abbas Ahimed

¹⁸⁸Getahun Yimam and etal,2016, Good Experience sharing in Qacha`o Tiritra primary and Junior school,P.3

¹⁸⁹Informant;

Figure 7: Abba Joobir Abba Mecha



Source: Photo by researcher 2022

However the length and width of each booth were 4×60 *foots* or 5×15 meters. On early 1978, the school ongoing delivering education, which had 31 students and three local teachers or employed by the people, the school started education in informal way, this situation better than from the former class. Therefore the modern education laid down this area.¹⁹⁰

After six month later the government also nationalized the farmland and coffee investment camp as well as the house of *Wèizèro* Hirut Abebe and decided every material gave to this newly established school. Therefore the peoples were disbands the camp of in Qunbi area, took corrugated iron and other farming materials to founding school. Then the *qäbälé* officials and the other members of establishing committee mobilized the peoples and supplied various construction materials. Then after rebuilt the school in its current place in Tiritra from corrugated iron, wood, nail materials, one block had two wooden classrooms and one office. While after completed the construction of school.¹⁹¹

In February, 1979 the construction committee of the school, the chairman of *qäbäile* *Āto* Tadesse GabreMikael and had six member elders *Āto* Jemal A/Jobir, *Āto* Damise Waqijira (Abba Tayye), *Āto* Guddeta Woyesa (Abba Jobir), *Āto* Ahimed Shifa, *Āto* Ibire Mohammed and *Āto* Adem

¹⁹⁰ Abba Mecha Abba Jobir, Abbas Ahimed

¹⁹¹ Informant; Ibire Mohamed, Atinafu Shibekir

Yesuf asked government the question of establishing formal school with writing the letters and send the representative up to the education office of Limmu Kosa district and Kefa Kifle hager. After three months inspection and supervision of both government bodies came to observe the situation and the site of school and allowed to establish the primary school in this area. Beside governments assigne and send the first teacher *Āto* Damte Fayisa.¹⁹²

Figure 8: The First Building of Qacha`o Tirtira Elementary School



Source: Photo by researcher 2022

Moreover the education office of Limmu Kosa provided various teaching materials (textbook, blackboard, chalk, chairs and tables). On 25 September 1980, this school started formal education with four teachers and had 56 students. In 1982, the education offices assigned and send the second teacher *Ato* Getachew Alemu. Similarly other primary school of warada after accomplished grade six students were forced to interrupt their school since there is no grade seven. Still, until the opening of secondary school in the Wārāda in 1986, students were either forced to interrupt their learning or go to far distances to attend their school.¹⁹³

¹⁹²Getahun Yimam and etal., p.34

¹⁹³ Informant; Abba Mecha Abba Jbir, Abbas Jihad, Ibire Mohammed

3.2.6. Ongä Jimäte School (1972E.C/1980-1972)

The history of Ongä Jimäte elementary school associated with the nationalized the extra house in urban center. In the 1979 the government nationalized the private house of *Āto* Mekonen Dessalegn and decided give for primary school service. He house had one block and three classrooms. However, because the house is divided into small sections, it is not suitable for schooling. The lack of school around there, the peoples did not have other opportunities. The qabale officials were particularly *Āto* Wolde yohannes Shukur and Ato Shemsu mustefa the person who playing crucial role for founding of this school. The peoples of Onga Jimate and surrounding *qābälè* discussing on the issues of the newly opening primary school at Ongä Jimate on the center of those five neighboring *qābāles* like Deru, Härwä Haro, Härwä Gatira, Harwa koticha, and Liben Gonde peoples in the house of *Āto* Mekonen. When this school opened at the beginning the land of school was not above three-thousand five hundred meter square. The house of *Āto* Mekonene Dessalegn served for the last more than twelve years as primary school grade one upto six.¹⁹⁴

In 1980 this new school launched teaching and learning process only by *Āto* Dawit Tirkaso the first teacher assigned by the government and had twenty seven grade one students. One year's later the qābāle officials and the education committee with meeting the issues of the lack of human resources they faced challenges this school and took solution. After meeting the education committee assigned and employed the three assistance teacher. Namely *Ato* Teshome Dejene, *Āto* Tadele Teferi and *Āto* Eshetu Abebe those teachers employed with the peoples within fifty birr in monthly salary.¹⁹⁵

Some of the local communities to rise lack of sufficient classroom a demand requests to the government for the expanding the boundaries this Schools in the Wārāda repeatedly until 1985. In 1986 the question of the community was accepted and the construction of primary School in a new form was started in the area of Onga Jimate. The budget to the construction of Onga Jimate School was provided by the ministry of education and the help of the local community.¹⁹⁶

¹⁹⁴ Informant; Shimelis Tafese; Shamdin Aliyi, Shamsu Mustefa

¹⁹⁵ Informant; Nasir Abba Fita, Shimalis Tafesse

¹⁹⁶ Tesgaye Hailu and etal., 2016, Good Experience sharing in Onga Jimate primary and Junior school, P.9

Finally, the construction had been completed in the summer of 1985 and in September of the year 1986 the school was upgraded to grade five and started to serve grade five for the first time. Consequently, in 1987 the school upgraded to grade six and students had taken grade six national exam for the first time. Still after completing grade six majorities of the students were forced to quite learning since there are no other grade levels of seven and eight to precede the teaching learning process. As a result majority of the students get married and began engaging their life by conducting agricultural activities.¹⁹⁷

3.2. 7. Gena Babiya School (1976E.C/1984-1991)

Gene Babiya is the seventh primary school in the district. And also Gena Babiya qäbäle is 27 kilometers from the center in south and 13 kilometers from Ambuye town. Before the establishment of this school, students were taught travel for more than two hours in Ambuye elementary school. After long period of time, a few of the local elites became interested to establish modern education in the early 180s. Āto Mohammed Ali and the village leaders decided to establish school, in the Gena Babiya in the early 1980s. By their initiation, primary school was constructed in 1984 in the area of Woldaa. Ato Yadeta Gelata and qäbäle officials were gave land to the local people for the construction of Gena Babya Primary School was established in the mid of 1983.¹⁹⁸

Therefore, the representative of education office and village leaders to called meeting, seat conference and discussing the purposefulness of modern education and the necessity of education with the peoples. Most of the peoples were contentment with the issue of establishing new school around this area to put the following requirement first, to elect the seven members of construction committee, deiced the amount of kind, in cash payment and different construction material. They choose the site of the school with proper in the place of Kamise (woldaa) as suitable for the construction of the school. Following that, the government provided all of the materials for the school's construction, and the community contributed financially and energetically.¹⁹⁹

¹⁹⁷*Ibid*, p. 32

¹⁹⁸ Informant; Yadeta Geleta, Asres Woldeyesus, Hussen Abba Mecha

¹⁹⁹ Mohamed Ahimed, "Good Experience sharing in Qacha`o Tiritra primary and Junior school"2017,P.3

As a result, those elected construction committee to collected construction materials and for more than seventeen thousand and eight hundred birr from local peoples starting on February 23-May 07, 1983. However, the school was designed to be centered on three villages: Babiya, Gena Dujuma, and Yatu Tirgi. Hence, the people of the three villages were highly involved in the construction of the school. The financial resource for the school building was to be raised from both contributions of the government and local people hence a total of 44, 574 birr contract were signed with an Local contractor known as Temam Abba Fogi to build a school with six rooms; four for teaching, two for office and store.²⁰⁰

Finally, only one male teacher was employed to conduct the teaching-learning process from the beginning of 1983. This first teacher, Āto Temam Abba Gojjam and later he was the first principal of this school. The school started teaching from grade 1 had 35 students in a classroom having one male teacher. After two years ago in 1985, as the number of students grew, the local peoples were employed two additional teachers Āto Kababew Defara and Wèyizèro Birhannee Takiluu for fifty birr per month to fill a vacancy. Those two teachers were employed with 50 birr monthly payment and they served more than seven years and above.²⁰¹

The number of students attending the school in Gena Babiya was increasing year after year, for instance their aggregate number for the year 1984 was 35, for 1986 it grew to 165, in 1988 the average of two semesters was 337 and an average of 467 students were reported in 1989. But the school was not beyond from six grade level for the different reasons. The major income of the school was one collected from three up to five birr was from individuals. The government was not allowed built junior and secondary school in the rural areas. Another curial thing was the awareness of the peoples about the modern education. At the beginning, 1984, Āto Gizachoo Gasese, Āto Shumeeti Balayi, and Āto Abdureman Abba Wari were pioneers, the first members of the school committee and they worked as school committee for more than eight to ten years.²⁰²

However, with high contribution of the school committee and efficient leadership of Ato Temam Abba Gojjam and other teaching staff this school grade upgraded grade level from 1-4 to grade fifth and sixth in 1889. In spite of this the first thirteen students seat for national

²⁰⁰ Informant; Temam Abba Gojjam, Yadeta Geleta, Kebebewu Defar

²⁰¹ *Ibid*

²⁰² Mulugeta Belew 2020,p.37; Informant; Wogari Idosa, Mulugeta Zeleke

examination in the same year. From the total numbers of students nine of them are male students and the rest of them are female students. Because of the number of students too small those students were took the examination in Ambuye elementary school. Then until the coming to power of Federal Democratic Republic of Ethiopia (FDRE), this school grade level was not upgraded to the next grade level. Later the years of 1992, at the same school with permission of the government this school also allowed to up graded to junior school.²⁰³

3.3. Junior and Secondary Education in Limmu Kosa

Before the establishment of Limmu Genet Junior and secondary school in the *wärädä*, the students travel to Jimma and Agäro schools after completing grade six. But this is true for the wealthiest families who have the economic capacity to do so and for those families who have positive thinking towards education. But according to the reality of Limmu Kosa *Wärädä*, even though some families have economic capacity, they lacked awareness towards the essentiality of education, so that they enforced their children to quite learning and support themselves and their family which is followed by getting marriage. This in general is the great problem for many of the residents of the *wärädä* not to have educated man power until recent time. This gradually leads some of the local communities to raise up a demand requests to the government for the opening of Junior and Secondary Schools in the *wäräda* repeatedly until 1983/1986 respectively.²⁰⁴

3.3.1. Limmu Genat Junior School (1975E.C/1983-1991)

Limmu Genat Junior school was the first the second cycle level of education established in the *wärädä*. This Junior school established for students who were forced to attend their primary schools after finishing their primary schools because it was formerly the center of Limmu awuräja in Agaro town, and the majority of the students did not attend their education because their families are farmers, human workers, and low-income town residents who do not understand the value of education. Agaro Town was not suitable for the children they sent to teach, and the main gate of Limmu Agaro Town were not suitable for walking, so he was not allowed to welcome and teach.²⁰⁵

²⁰³Informant: Asres Woldesyes, Yadeta Gudeta, Huseen Abba Mecha

²⁰⁴ Informant; Belayneh Temsgen, Yeneh Befikadu , Hussen Abba Mecha

²⁰⁵ Dagim Alemayehu,2017,p.305; Informant; Melaku Addis and Belayneh

Though the establishment of modern school was an old age development in Limmu Wārāda, upgrading of school was not much facilitated. For example, for years exceeding almost one quarter, since its establishment in 1958 up to 1970, the level of the school in Limmu Wārāda was restricted to grade four only. It was in 1970 that the school began to provide grade five and the next year, 1971 the school provide grade six national exam for the first time. Still after grade six students were forced to interrupt their learning until 1983; when it was upgraded to grade seven and at the same time the next year, in 1984 the school was upgraded to grade eight.²⁰⁶

Hence, this marked the beginning of junior secondary school in the history of education in the wārāda. Before 1983, due to the lack of junior and high School in the wārādä, many students were forced to go to the adjacent *Wārädäs*. This fact caused economic burden on the family and increased the dropout rate. However, the upgrading of Limmu Genet primary School in 1983 to junior secondary school; in some extent reduced the intensity of the problem.²⁰⁷

The idea of establishing a senior secondary school was necessitude in 1982 by the governors of the districts, the local people and the commitment of education office of the district. For the construction of this school, the local peoples contributed about 20,000 birr and a few most known local *bäläbät* or rich peoples contributed 3,700 birr for the establishment of the senior secondary school. Accordingly, Ato Shambelnadow Hailemeskel contributed 500 birr, Ato Gosaye Fayisa 500 birr, Ato Lema Ideto 300birr, the families of *Āto Yifru* 400birr, and different government and private organization also contributed. Those who understood the necessity of the school in their locality and economically capable contributed up to 500 birr. Every person who was the dwellers of the area contributed 20 birr as far as his/her financial capacity is concerned.²⁰⁸

The participation of local people was not confined to financial aid along but also they brought building materials such as wood, stones and sand for the construction of the school building. After the collection of money from different sources which extended to 25,500 birr, the people of the area appealed for further aid to the regional and national governors. The application of the local people was not only for the financial aid but also to get permission for the promotion of the school to the secondary school level. Due to this fact, *Āto* Shambelnado Hailemeskel and *Āto*

²⁰⁶ Lemesa Dhugasa, 2015, “ Good Experience Sharing of Limmu Genet Secondary School, Pp. 7-9

²⁰⁷ Informant; Wegari Idosa, Yeneneh Befikadu, Hussen Abba Mecha

²⁰⁸ Informant; Hussen Abba Mecha, Bekele Urga, Temam Abba Gojjam

Melaku Addis were sent to the Ministry of education and Art of Kaffa Kifle hägèr in order to receive permission for the promotion of school to the high school level in the area. Accordingly, the Ministry of education and Fine Art permitted then to promote the school to the high school in 1986.²⁰⁹

After all, the construction of the school was started with the commitment and determination of the local people along with the aids of government. Eventually the construction of the school was completed two wooden blocks and had six classrooms, one office, one store and one stone by the end of 1982. In the following year, teaching-learning process was continued at the newly constructed high school. By the establishment of this senior secondary school the student population increased due to the great opportunity they got to attend the school near at hand which was free of monthly payment.²¹⁰

Following the introduction and expansion of modern education in the town and district a change had been in the distribution and progress of schools in their level. In case of town Limmu junior secondary school and later Limmu Genet high school was opened. Based on source from source from Limmu Genet education office, students from the qäbälés of, Ambuye, Gena Dire, Oga, Acha, Deru, Babu, Dambi Boseka, Kosa, Gena Dire, Harawa Koticha, Harawa Haro, Wasagad Tullema and Gumer joined Limmu Genet high school, followed its opening. It also brought a chance for joining high school for those economically poor students in the surrounding local qabales. Localities such as Gundub, Chime, Onga Jimate, Galle Kamise, Galle Safara and other nearby kabales were reported to be the main rural areas from which consider.²¹¹

²⁰⁹Dagim Alemayeh, p.305; Informant; Melaku Addis, Yeneneh Befikadu

²¹⁰Lamessa Dhugasa, p. 9; Informant; Bekele Urga, Firewot Tadesse

²¹¹ James, L. et al, "Early Education in Ethiopia: Progress and Prospects, Early Childhood Education", (Vol.32, No.1, 2004; Informant; Yeneneh Befikadu, Belayineh Temsgen

Figure 9: Limmu Genet Secondary School gate



Source: Photo taken by researcher April 22/2022

Figure 10: The First Building of Limmu Genet Junior and High School is standing today



Source: Photo taken by researcher April 22/2022

3.3.2. Limmu Genet Secondary School (1978E.C/1986-1991)

According to informants, when the school was being built, the then-Ministry of Education, *Āto* Mohammed Ali, came to *Wäräda* and visited the site. In November 1986, the newly established school began formal teaching-learning activities with 187 grade nine students, 116 males and 71 females, and eight male teachers. Only three teachers were degree holders, with the remaining five being diploma holders and even three teachers were TTI. But, the school was serving in both the morning and afternoon shifts for junior and high school students. As a result, beginning in 1986, this school was merged together the name derived as Limmu Genet Junior and Secondary School until 1990E.C/1998.²¹²

By 1986 the new school began its teaching-learning process for students of grade 7-12 a single compound, later identified the grade 7-8 and above grade 9th in the opposite shift. Later year, in 1987, four more classes were added by constructing new building by the peoples. Then, the level of this school was developed to high school standard for the first time in the history of the district. For the matter of fifteen years, the junior school (7-8) and grade (9-12) was working side by side as junior and secondary high school. However, dual functioning of the school in the same compound caused over crowdedness and became burden for the teachers.²¹³

The school increased its level yearly starting from grade nine and upgraded to grade twelve in 1986. This time the school had provide grade twelve national exam for the first time but after this for two years; 1990 and 1991, teaching learning process had been interrupted because of the existing political turmoil as a country as a whole and Limmu in particular. Finally after two years of interruption, and after the coming to power of Federal Democratic Republic of Ethiopia (FDRE), in the years of 1992, teaching learning process restarted again and the next year in 1993, Limmu secondary school had provided grade twelve national exam for the second time.²¹⁴

In 1987, the school committee, led by *Ato* Malakku Addis, organized a bazaar and raised approximately 67,500 birr to add internal school facilities such as laboratory rooms, libraries, additional classrooms, additional kitchens, and school islander holding people. We were able to complete the strategy or students in their lessons up to grade twelve using this problem-solving

²¹² Informant; Wagari Idosa, Melaku Addis, Hussen Abba Mecha

²¹³ Lemesa Dhugasa and etal., 2017, Good Experience sharing in Limmu Genet Secondary School, P.15

²¹⁴ Informant; Mulegeta Zelke, Melaku Addis, Firewot Tadesse

approach. As a result, 15 students from Limmu Genet Secondary School were able to advance to higher years in 1981, out of 160 students who took the national examination for the first time. Limmu Gannet Junior and Secondary School, like Limmu Genet School, has responded to the *wärädä demands* in a timely manner.²¹⁵

From 1983-1991, both junior and secondary schools were in one compounded under a single principal. However, after 1995, it was separated in two junior and secondary school headed by two directors built still in one compound. In the history of Limmu Genet, two persons had special role and contribution Ato Shabelnadew Hailemesikel, Ato Mekonenen Eshete and Ato Belayneh Temesgen. Ato Makango Anyewu Came to from Teferi Mekonnen school of Addis Ababa serve as a teacher and director. He stayed came to Limmu during the time of the Dreg government to became stable. He was very popular and devoted while in his activities and inciting the youth to learn and hate of dropouts.²¹⁶

Furthermore, the opening of this secondary school paved the way for surrounding rural areas and neighboring districts but could not fulfill that need. Hence the years to year increment of student population necessitate the expansion of existing school and/ or the construction of additional classroom. The enrollement of the students showed fluctuation from time to time because of different factors. Firstly, budget deficit was the major problem that faced from the beginning. However, both Junior and high schools were playing pivotal role for the further expansion of modern education until the end of the Derg regime of 1991. So that, after 1991 the number of student`s has been gradually increasing and has expanded modern education in the district more than nine secondary schools were existed recently in *Wärädä*.²¹⁷

Figure 11: The First Limmu Genet Secondary School Built by Community Contribution/ Participation in 1979E.C/1987

²¹⁵Dagim Alemayehu,p305; Lemessa Dugassa, p.10; Informant; Melaku Addis, Yeneneh Befikadu

²¹⁶Informant; Melaku Addis, Belayineh Temesgen, Wagari Idosa

²¹⁷ Informant; Hussen Abba Mecha, Wagari Idosa, Yeneneh Befikadu, Mulegeta Zeleke



Source: Photo by researcher May 2022

3.4. Literacy Campaign in Limmu Kosa

Non-formal education was another main concern of the Ministry of Education and Fine Arts in the 1960s. It played a significant role in providing knowledge skill and attitude for individual who cannot involve in formal schooling. The importance of adult education for development of any nation is unquestionable. It is because, in addition to resource and finance, for a country to be transformed, it requires human capital which could play vital role in the development process. Adult education is also believed to bring associated development i.e political, social, economic and cultural progress of individuals who passed through it.²¹⁸

Adult education program was formally included in the education system in 1963 in the charter of the United Nations (UN). All member states of the UN were required immediately to implement the new adult education program in their education system. In 1963, the government took serious measures to implement adult education. First of all, the government announced about the necessity of fundamental education or adult literacy through public notice to its fellow citizens. On this program, all adult illiterate (18-50 years old) people were invited to become literate voluntarily. The literate Ethiopians were called by the imperial government to educate their citizens and most of the educated Ethiopians had positively responded to the call of the imperial government.²¹⁹

²¹⁸Selamawit Haile, “An Assessment of the Implementation of Functional Adult Literacy in Merhabete Woreda”, (MA Thesis; Department of Curriculum and Instruction Program: Addis Ababa University, 2014), p.3.

²¹⁹ Mohammed Sabit, “Implementation of Integrated Functional Adult Literacy Program in Obora Woreda (MA Thesis: Haramaya University, 2013), p.21.

Necessary resources were supplied by the Ministry of Education and Fine Arts to the selected areas and by doing so, adult education was provided almost in all parts of the country. Within short time, the imperial government implemented the adult education in all provinces of the Empire from 1956 onwards. At the same fashion, Limmu Kosa *Wärädä* had paid attention to implement adult education in the district. Then after, adult education was continuously provided to the local community two days nearby various *qäbälès* of the *wärädä*.²²⁰

By the support of the local balabbats and local governors, the peasant farmers were certified in adult education, in 1968 in the *wärädä*. For instance, at Gena Dambi (Shogale)-Community Centre 28 male farmers were certified and received certificates from the Ministry of Education and Fine Arts in 1968. Similarly, 11 females were enrolled and finally six of them were certified in the same year. Generally, in the first round about 76 local residents were certified in adult education in 1968 in the *wärädä*. The imperial government also recognized the efforts of the local governors and balabbats by providing certificates to the attendees through the Ministry of Education and Fine Arts.²²¹

Following the military government which came power in 1974 designed and implemented various reforms with the objective of the upgrading the living standards of the society. One of the programs designed to achieve the above mentioned goal was eradicating illiteracy; the issue that had been neglected, consciously or otherwise, for many years by Ethiopian governments until the period in question.²²² However, although the then government had not given much attention to the issue of eradicating illiteracy, there were groups who had in 1950s made some efforts along line under the slogan of “the soldiers of literacy”. But the Dergue’s literacy campaign, which had for a slogan: “each and every educated person should educate one other person”, was intensified and widespread throughout the country.²²³

To this end, in 1976 Derg sent a huge numbers of high school and university students both to rural and urban parts of the country. During their march, the students took the following motto with them to motivate the adults to learn. It reads as follows: “ትምህርት እድሜ እና ቦታ

²²⁰ Informant; Kebebewu Defar, Asres Woldeyesus

²²¹ Informant; Yadeta Geleta, Mekonene Dejene and Lezu Abba Bulugu

²²² Edmond, J. Killer, “The Revolutionary Ethiopia: From Empire to People’s Republic”s, (Bloomington: Indiana University, 1994), p.221; Mamo, p.7; Bhola, p.2

²²³ Yohans Admassu, tran, “Education and Development in Ethiopia”, *Ethiopian economic association*, vol.8, No.2, 2005, Pp.18-35

አይወሰን ወጭ,²²⁴ (to mean Education is not restricted by age and place). The campaign in Limmu Kosä *Wärädä* is the result of this development.²²⁵

Figure 12: Participants of Anti- Illiteracy Campaign (Zemecha) in Uniform



Sources: Photo: courtesy of Berhane Tadesse

During this time as explained by informants students with good academic knowledge above grade ten had been selected to run the campaign in different *qäbälés* of the *wärädä*. But at this time in Limmu Kosä *Wärädä*, since there are no secondary schools the students to run the campaign had been selected from those of the residents of Limmu who were attending their education in the nearby districts especially, Jimma and Agaro. The campaign was planned to enable the Ethiopian mass to read and write, in general and the people of the *wärädä* in particular. That is aimed to reduce and eliminate the chronic illiteracy in the country According to my informants; the program includes all members of the society except elders above seventy years old.²²⁶

Programs that were designed to spread education among the people were aiming at raising the political consciousness of the people and to make them participants in the country. Major programs practiced to educate adults in this period include: Development through Cooperation, Work and Knowledge Campaign; Community Skills Training Centers and the National Literacy Campaign. But the Dergue's literacy campaign, which had for a slogan: "each and every

²²⁴ Solomon Mengiste, pp25-26

²²⁵ *Ibid*

²²⁶ Informants: Kābāwu Defār, Täju Adem, Asres Wodleyes, Abba Mächä Abbä Jobir

educated person should educate one other person”, was intensified and widespread throughout the country. The Development through Cooperation, Work, and Enlightenment Campaign was launched in November 1974 as the main mass mobilization for rural advancement.²²⁷

The rate of illiteracy is very high in Limmu Kosa *Wärädä* mainly until the Derg’s literacy campaign. But the program had played a significant role in the life of the communities in the *Wäräda* because the effectiveness of the program is high due to the people’s feeling that means peoples of the *Wärädä* accepted the Derg’s program without any challenge. Peoples of the *Wäräda* were forced to accept this program since they do not have prior experience of refusing the government and government policies which is followed by the Derg’s use of force to those who refused his policies. As a result the implementation of literacy campaign in the *Wärädä* was high. Even though there is no data for how much participants have taken part in the literacy campaign and how many of them passed the literacy tests, informants explained that almost more than half of the participants have passed the literacy tests which makes it great achievement in the *Wärädä*.²²⁸

In addition to this, as part of the education system, the Derg government established the Adult education program, which serves for non-school going children of eight years and above and for the adult population, which comprises the national literacy campaign and a basic education program. The intention of the latter is to create multi- purpose training in rural areas through a system of so-called community skill training centers.²²⁹ In addition to this, to support the formal and non-formal systems, the ministry of education is operating a series of programs of supportive nature. One of such program is the community skill training center (CSTC); which is supposed to serve adult education purpose by providing courses both in skill training and literacy. The plan is to have one CSTC in each *Wärädä* i.e a total of 1594. But its implementation is slower than expected and the target will not be achieved as planned until 1983/84.²³⁰

²²⁷Gudeta Mamo, “The National Literacy Campaign in Ethiopia: Prospects-Quarterly Review of Education”, Vol. 12, No 2, (UNESCO, 1982), p.156; Mulugeta, p.41; Tilahun, p.12; Sandhas, p.17.

²²⁸ Informant; Bekele Urga, Temam Abba Gojjam, Asres Woldeyesus

²²⁹Peter G. etal, *Education in Ethiopia 1974-82, the impacts of Swedish assistance*, education division documents No.11, Pp.54.

²³⁰James, L. etal, “Early Education in Ethiopia: Progress and Prospects, Early Childhood Education”, Vol.32, No.1, 2004

Sites in the different parts of the *qäbälés* of Limmu Kosä *Wärädä* were selected to be a center of the campaign. However, the campaigner select at least one campaign site at each *qäbälés* of the *Wäräda* with Gena Dämbi as the main adult training station center. The teaching learning was conducted on Saturday and Sunday. This was because the weekend was the only leisure time that most people took rest from their job. The campaign was guided by the set of committees led by Teferi Nagasa Olkaba. The program enabled nearly forty percent of the *Wäräda* people to read and write. The campaign continued in the *Wäräda* up to 1986/87. After the end of the campaign, the *Wäräda* youths continued their education in the formal primary school. In Limmu Kosa *Wäräda* many people became successful due to the Derg's adult literacy campaign. A case in point wäyzäro Gete Fufa who is now lecture at Ambo University is the result of this campaign.²³¹

Figure 13: Female Students when they taught in Literacy Campaign



Source: Photo by Limmu Kosa District Tourism Office, 1980

²³¹Informant; Mulugeta Zeleke, Yeneneh Bifkadu and Wagari Idosa

In accordance with this, as a country level, in July 1990; with the eleventh anniversary of the literacy campaign, a 75.3 percent of the national literacy rate had been reported. Consequently, the reduction in illiteracy rate from 95 percent at the start of the Ethiopian National Literacy Campaign (ENLC) to 24.7 percent is certainly an outstanding achievement. In case of its achievement in Limmu Kosa *Wäräda*, there is no any written evidence that can describe it. But informants can only explain as there is its implementation and they cannot specifically determine it numerically. Therefore, in spite of its implementation its achievement is not well known.²³²

²³²Alemayehu and Jan, *Education in Ethiopia: Past, Present and Future prospects*,(Texas; Texas University press, 2012),P.53; Informant; Belayineh Temesgen

CHAPTER FOUR

Challenges and Successes of Modern Education in Limmu Kosa from 1958-1991

4.1. Challenges of Educational Activities in the Limmu Kosa during Imperial Period

The main hindrances to progress have included the country's vast territory, diversity within the population (consisting of over 80 different ethnic groups), frequent economic shocks and natural disasters and persistent political turmoil. During Ethiopia's imperial regime, the Ethiopian Orthodox Church opposed the establishment of a modern education system, and schooling remained available to small urban elite only. The system was considered highly bureaucratic, inequitable, wasteful, rigid and not relevant to the lives of most Ethiopians.²³³

At the end of the 1950s, the Imperial government began to expand modern education in the Limmu Kosä *Wärädä*. However, similar issues had also arisen in the other provinces of the nation, particularly Limmu Kosä, as well as the numerous issues described above at the national level. These issues might be categorized as social, economic, facility-related, and environmental issues. Due to social considerations, parents would rather have their children get married than send them to school. What's more, the majority of the *Wärädä* population held this view and considered marriage as a source of prestige and financial security. This has an impact on youth who choose not to attend learning in general and particularly girls. There is also the absence of enough schools in the *Wärädä* that can give opportunity for the mass to attend learning and eradicate illiteracy.²³⁴

The slow economic progress of the country under Haile Selassie's rule and the restricted expansion of modern education contributed to the spread of social discontent. On the one hand, because the system was not expanding quickly enough, particularly in rural areas, education became a privilege with "the inevitable effects of emphasizing class divisions and spreading the 'ruling class' idea."²³⁵ Economic factor was the second major problem that affects the teaching-learning process which suffers from lack of many to pay house rent for mainly those far from the center. As a result, little number of families can do this, others which have relatives at the center

²³³ Seyoum Teferra, (1996). Attempts at educational reform in Ethiopia: A top-down or bottom up reform, *The Ethiopian Journal of Education*, XVI (1), 1. (Addis Ababa University), p.24

²³⁴ Informant; Abba Mecha Abba Jobir, Asres Woldeyesus, Mekonen Dejene,

²³⁵ Informant; Melaku Addis, Wagari Idosa, Yeneneh Befikadu

enable pupils to be with them in giving services of manual labor in return for their doing. This does have its own challenge, as pupils go to school as a result of the good will of those who give them such service.²³⁶

Therefore, absence from school due to such difficulties is common, which in turn affects the learner's academic knowledge and the quality of education. As a result students were forced to dropout from school after they joined it and even not to come to school in general. Thus, educational opportunity was to the nearby districts of the *Wärädä* and the one who have economic capability. One consequence of the scarcity of human and material resources was that “educational opportunity was not equitably distributed among the regions of the country, favoring instead only a few provinces and urban centers, and administration was consequently highly centralized”. Addis Ababa, Eritrea, Showa, and the most important urban areas took most of the students. This unequal distribution resulted in a very low level of enrolment in modern schools.²³⁷

In addition to this, for a country like Ethiopia whose economy is based on agriculture, in order for many families to survive, children in rural areas are needed to help support their family by herding animals and assisting with the crops rather than attending schools, which is practically true in and around Limmu Kosa *Wäräda*. Furthermore, early marriage and traditionally female's role and low attitude towards education are the barriers to education. These traditions are evident among the vast majority of rural Ethiopian population, particularly in Limmu Kosa *Wäräda*. Families see early marriage as a way to improve the family's economic status, to strengthen ties between marrying families, to increase likelihood that girls will be virgins at marriage, and to avoid the possibility of having an unmarried daughter later in life. These attitudes and values seriously impede the participation of females in education at nearly all levels.²³⁸

The environmental problem is related to the *Wäräda's* land escape; which is not favorable for learners to come to school daily. Moreover and the distance of the existing *qäbälés* that are far away from the center is the other problem hindering learners not to come and attend their education. Even worse, the *qäbälés* were not connected to the center due to lack of roads, so that

²³⁶Informant; Bekele Urga, Wegari Idosa, Belayineh Temesgen

²³⁷Wagaw, 1979:183; Informant; Mulugeta Zeleke, Lezu Abba Bulugu, Abba Bor Abba Lulessa

²³⁸Informant Beqele Urga, Kebebew Defar; James, L. et al, Early Education in Ethiopia: Progress and Prospects (Early Childhood Education), (Vol.32, N o.1, 2004)

children face serious problems to go to school in the rainy season as roads become muddy and make walking to and from school very difficult. Moreover, the existing center is not able to accommodate all children in their respective localities and primary schools. At times, very young children walk two and more kilometers every morning to arrive to the nearby primary school. The following three major problems were mainly distinguished by the government which needed solution in the *Wäräda* during Monarchy period: First, there was a problem concerning the arrangement of educational structures in the *wäräda*, which guide and control the activities of education in the district. For instance, qualified persons were not appointed as head-masters of the schools until 1967.²³⁹

The second identified problem by the Ministry of Education and Fine Arts was related with the quality of the constructed schools. The already established schools had not fulfilled the necessary facilities. The absence of strict and frequent inspector by qualified Ministry of Education and Fine Arts inspectors was also identified as another problem in the *wäräda*. Those central problems can affect quality of education at most: unskilled and qualified administrative staff, commitment of leadership who stretch proper management system, good leadership and feet for defined purpose, curriculum, method of teaching, students, teachers, availability of adequate infrastructure, finance and budget and teaching and learning materials.²⁴⁰

The third problem was related to the shortage of schools and absence of classes above grade Seven and eight. Three of the above challenges attracted both the World Neighbor Organizations (WNO) and Ministry of Education and Fine Arts to work jointly. To minimize these challenges, the Ministry of Education and Fine Arts took serious measures in the field of education at the end of 1950`s and 1960`s. As a result of this national program, government with the help of non-governmental organizations mainly the Swedish International Development Agency (SIDA) and the participation of the community constructed classrooms in two place of (Limmu Genet and Ambuye town) in the *wäräda*. SIDA constructed five blocks with concrete elements on the construction of steel pillars, having ten classrooms, two staff and two director`s office in both schools.²⁴¹

²³⁹ *Ibid*

²⁴⁰ Informant; Mulugeta Zeleke, Bekele Urga, Wagari Idosa, Belayineh, Yenene Befikadu, Firewot Tadesse

²⁴¹ Bahiru Zewude, 2002, *Pioneers of Change in Ethiopia*, Addis Ababa: (Addis Ababa University Press),p.45

Moreover, the methods and materials used for classroom instruction were inadequate as there was a shortage of textbooks and other teaching aids. The Bible served as an Amharic textbook from grade one to four. As a result, non-Christian peoples were obliged to follow the Bible. Starting from Emperor Haile Selassie there was no similar educational curriculum in the national level. After the one government decline the educational Curriculum of Ethiopia was also changed.²⁴²

The other challenge was lack of school facilities and shortage of budget allotted by the government. Particularly, the financial problem caused shortage of essential facilities like books, chairs, and laboratory and library room. Supporting this idea one study explains educational facilities and materials are inadequate in most primary schools which in turn affected quality of education. Some of the challenges identified include lack of clean and separate sanitation facilities for girls and boys, inadequate teaching materials, laboratories and lab chemicals and library, poor physical conditions and unsafe school environment (including gender based violence), and poor provision and utilization of ICT facilities in almost all primary schools.²⁴³

In line with this, in the study area, Limmu Kosa, the *Wärädas'* distance from the center aggravates these problems since it is difficult to bring such educational facilities if it is available. One of the major causes for poor educational quality was the problem of trained manpower in the teaching profession in all levels. This is because half of the secondary school teachers were foreigners and the training for primary school teachers was conducted in English while the language of instruction in primary schools was Amharic. It was for this reason that in 1971, the government initiated a comprehensive study of education sector, called educational sector review (ESR).²⁴⁴

But this raised revolt from teachers and students because of the decision to keep policy documents secret from the educated citizens and the public at large. In addition to this the major reason why the ESR report was unacceptable was that it failed to consider adequately the socio-economic and psychological condition of the country. It was also noted that the method of study was inappropriate and elitist. Consequently, teachers and students protested against the

²⁴² Informant; Yeneneh Befikadu, Husen Abba Mecha, Wagari Idosa, Melaku Addis

²⁴³ Tirusaw, etal, *Ethiopian Education Development Roadmap (2018-30)*, (Addis Ababa, Ministry of education, 2018), P.25

²⁴⁴ Alämäyehu and Jan, *Education in Ethiopia: Past, Present and Future prospects*, (Texas; Texas University press, 2012), P.53.

implementation of the ESR recommendations. Finally the revolt leads to the final decline and downfall of the imperial regime and the coming to power of socialist government in the history of Ethiopia. The government also paid less attention to rural residents in area in providing public services compared to the town dwellers. For instance, in the early 1950s and 1960s at least five primary schools were established at the urban centers (towns) of the *Meketel wäräda* (sub-provienc) and this shows the less emphasis of the government to the rural residents. But, even a single school was not established in the rural qäbälès of the study area.²⁴⁵

The slow speed in expanding education into the rural areas was criticized both by the Ethiopian government and its partners and also Ethiopia had one of the lowest enrollment rates in Africal during imperial regim until 1965. In similar way the expansion of primary school had restricted only two and the lowest enrollment rates in Limmu Kosa Warada until the decline of imperial government. Eventually, only two primary schools served in the *wäräda* and another school was not constructed until the fall of the Emperor Haile Selassie’s government in September 1974. A few of the economically self-sufficient families were sending their children to Jimma and Agaro to educate the next grade level. But, the majority of the students who completed grade 6 were forced to drop out their education due to absence of the next grade level or grade 7-8 and senior secondary school in their surrounding during the imperial regime.²⁴⁶

4.2. Challenges of Educational Activities in Limmu Kosa during Derg Regime (1974-1991)

Under the Marxist Derg regime (1974-1991), there was a significant expansion of the schooling system, which provided an important foundation for post-1991 efforts towards a more equitable expansion of access. However, many of the schools did not meet minimum standards: some of teachers lacked basic teaching skills and the curriculum remained deeply politicised. Further, the system was highly centralised, and instruction was in English and Amharic rather than in the students’ mother tongue. Clapham (1990, in Ministry of Education/USAID 2008) argues that ‘a fairly good education for a relatively small number of children had under the socialist regime been transformed into quite a poor education for a much larger number of children.’²⁴⁷

²⁴⁵ *Ibid*

²⁴⁶ Informant; Yeneneh Befikadu, Bekele Urga, Mulegeta Zeleke; TekesTe Negash, *Education in Ethiopia: From Crisis to the Brink of Collapse*, Nordiska afrikainstitutet, (Uppsala, 2006), P,17

²⁴⁷ Alemayehu and John laster, 2012, p.63

Despite the educational system of the Derg period being high in terms of expansion, the system faced shortage of educational resources, shortage of qualified teachers, etc. resulting in the deterioration of the quality of education (Teferra 1996). Indeed these problems were identified by the government and led to take further action, i.e., to review the education sector.²⁴⁸

The other greatest challenge to education during the Derg regime was the shortage of budget allotted to education. In 1980s the budget allotted to education decrease from 17% to 9%, which in turn affected the quality of education. There was also the decrease in the quality of education due to lack of text books and shortage of teachers that come in to being as a result of lack of budget. Thus, to overcome this problem, the government employed 5000 high school graduates (those who complete grade 12) with no training as teacher with very low pay, which was called “Barsiisaa gargarssa or ቋጎ ጫ ጫጭህ ር” (trainee teachers). They were so called because they, particularly those deployed at rural areas were provided with grain and other forms of subsistence from local community.²⁴⁹

However, one of the challenges which affect the quality of education is the attitudes of teachers towards the profession. The second reason and the most important is the basic knowledge of teachers on his subject and technical skills. According to my informant stated that the lack of qualified teachers affects the quality of education. Teachers to be highly qualified must be well ready for his subject knowledge and pedagogical skill, especially in improving the quality of education facing the challenges.²⁵⁰

To compensate for the lack of qualified teachers in Limmu Kosa *Wäräda*, the government or local peoples engaged within 50-153birr monthly salary, at least two and above teachers in each school who completed above grade eight as a teacher to teach from grade 1-6 for an extended period of time, this was also the greatest challenge to educational quality, since the employing of teachers without any training affects the quality of education in case of academic knowledge, teaching methodology and the like. Even when the first Limmu Genet junior and secondary school opened, the government required more than ten primary school teachers to teach

²⁴⁸Teferra, S. (1996b). The impact of legislation on the development of modern education in Ethiopia: 1906–1984. *Ethiopian Journal Development Research*, 18(1), 15–24.: Alemayehu and Jan, *Education in Ethiopia: Past, Present and Future prospects*, (Texas; Texas University press, 2012), P.53.

²⁴⁹Yohans Admassu, tran “Education and Development in Ethiopia”, *Ethiopian economic association*, vol.8,No.2, 2005, Pp.18-35

²⁵⁰*Ibid*; Informant: Mulugeta Zeleke, Hussen Abba Mecha, Firewot Tadesse

secondary school despite their low level of professional performance. In this regard, the majority of students at this school did not achieve success when they completed grade twelve.²⁵¹

The other reason for the decline in quality is shortage of instructional materials, especially in rural areas. The average supply of textbooks is two or three pupils per book with great difference between schools as well as subjects. This shortage is caused by insufficient printing capacity and inadequate equipment. Another constraining factor in the teaching- learning process is the use of Amharic as language of instruction from the first grade, which leads to communication problems in areas where majority of the population has another language as their mother tongue. In addition to this, another problem in the case of Ethiopian education system is wastage; which is coincided with repetition and drop-out. This case is common due to the existing political unrests in the country.²⁵²

The decline in quality has been the concern not only of educators but also of politicians. Some of the factors for the decline include class-size, teaching load, language of instruction; basic instructional materials, etc should be considered and experimented. In doing so, the ministry of education create a well-functioning organization and administration of schools with local power school management committee. Thus, the on-going process of decentralization will be instrumental in bringing the system closer to its beneficiaries and thus increase their participation in the planning and implementation of education. The result of this process is the adoption of curriculum to local needs and more relevant to life in rural society.²⁵³

Just like the country level, the expansion of modern education in Limmu Kosä Wäräda during Derg regime faced different challenges. These are: the shortage of text books, lack of library, laboratory rooms and materials, and failure during site selection where schools build and lack of emphasis to give maintenance for the old buildings were the main challenges of the period. As explained by some informants though schools had been opened in some rural areas of the Wäräda, there is shortage of educational resources like text books, teachers guide, reference books, blackboards, and even teachers.²⁵⁴

²⁵¹Informant; Wagari Idosa, Bekele Urga, Belayineh Temsgen, Hussen Abba Mecha

²⁵² *Ibid*; James, L. et al, *Early Education in Ethiopia: Progress and Prospects (Early Childhood Education)*, (Vo 1.32, No.1, 2004

²⁵³ *Ibid*

²⁵⁴ Informant; Ibire Mohammed, Bekele Urga, Abba Bor Abba Lulessa, Wagari Idosa

The above mentioned problems were chronic in the *Wärädä* because prior to the coming to power of Derg, there is no the establishment and expansion of modern education in the *Wärädä* and the only school that existed were Limmu Genet and Ambuye primary school which is centered at Limmu and Ambuye town respectively. So, to fulfill this gap the Derg aimed at expanding schools in different rural *qäbälés* of the *Wärädä*. But in spite of building schools there is insufficiency of educational materials like text books, teachers and the like. Even worst at some *qäbälés* of the *Wärädä* there had been some two or a maximum of three teachers with the complete absence of textbooks. So that the limited number of teachers conducted the teaching-learning process by having only text books of their own and the students have no access to text books. Therefore, students have no opportunity of further learning by reading more from the texts and other references since they only wait for the teachers. In addition to this teachers were assigned to teach two or more subjects beyond their profession. This becomes load for teachers, and in fact affects the quality of education.²⁵⁵

4.3. Success of Modern Education in Limmu Kosa during Imperial and Derg Regimes

The beneficiaries of modern education were those who were born from the mid 1930s until the end of the 1940s. Throughout the 1940s and 1950s there were far too many schools for students; and incentives such as clothing, school materials and boarding were quite common.²⁵⁶ The same is one of the successes of education in Limmu Kosa warada was starting the imperial period besides to the government, teachers, students and parents were participating in school decision making concerning teaching and learning and other school activities. Every teacher were not allowed to teach without preparing yearly and daily lesson plans because it is one of their professional responsibilities. They also played a significant role in providing knowledge, skill and attitude for individual who cannot involve in formal schooling.²⁵⁷

It is interesting to note that there are great similarities between the 1971-1972 sector review and the education policy of 1994 that is currently in use. But the policy of sector review leads to revolution and stimulate a sense of rumoring a few teachers in Limmu Genet and Ambuye primary school. Here it is important to note that the quality of teaching was far better during the

²⁵⁵ *Ibid*

²⁵⁶ Tekeste Negash, *Education in Ethiopia: From Crisis to the Brink of Collapse*, Nordiska afrikainstitutet, (Uppsala, 2006), p.12.

²⁵⁷ Informant; Hussen Abba Mecha, Bekeke Urga, Yeneneh Befikadu

Derg educational system of governance than what came to overcome in the FDRE following years. Since Derg came to power number of school, some what the quality of education better than comper to before and the last and seural education expanded rural area in the distrect as well as Illiteracy rate became reducaed in national level and in the district.²⁵⁸

Under the Marxist Derg regime (1974-1991), there was a significant expansion of the schooling system, which provided an important foundation for post-1974 efforts towards a more equitable expansion of access. The number of primary schools increased from 3,196 in 1974/75 to 7,900 in 1985/86. Numbers of children attending increased from fewer than 1 million to 2.4 million. Definitely, the government of the military rule played a significant role in expanding of modern education in the country side of the *Wäräda*, similarly the number of children attending increased from 6570- 14,500, the numbers of schools were increased from 2-14 and school facilities as well as teachers.²⁵⁹

ከ1966 አብጋት ፍዳታ ወዲህ ከፍተኛ አብዮታዊ እድገት ከአሳዩት ማህበራዊና ባህላዊ ከተሞች ወስጥት ማህበረ ተማሪዎች ከፍተኛውን ቦታ ይዞ ይገኛል፡፡ ከአብጋቱ በፊት በፊት ለመሥሪ እድል የሚያገኙት የተወሰኑ የሚደብሩ አካሎችና የደለበ ሀብት ያላቸው ነዋሪዎች ወይም የህብረተሰቡ ክፍሎች ሲሆኑ በአሁኑ ሰዓት ግን የትምህርት የእድል ለሰፍሎ ህዝብ ከመከራ ጋር በላይ የህብረተሰቡ ያለ አድሎ ልዩነት ሳይደረግ በኩል ደረጃ ለማንም ኢትዮጵያዊ በመካጠት ላይ ይገኛል፡፡²⁶⁰

The above Amharic literacy could be translated into English as follow:

Education is one of the most important fields of the revolutionary development since 1974, prior to the Ethiopian popural revolution; education was restricted to ruling and wealthy social strata. Now abay every Ethiopian child regared less of nationality, sex has equal claim on education.²⁶¹

²⁵⁸ Alemayehu Bishaw and Jon Lasser, “ Education in Ethiopia: Past, Present and Future Prospects”, African Nebula, Issue 5, (Bahir Dar University, Ethiopia, 2012), p. 17

²⁵⁹ Informant; Mulugeta Zeleke, Firewot Tasdesse; Peter G. etal, *Education in Ethiopia 1974-82, the impacts of Swedish assistance, education division documents* No.11, Pp.54-55; Ayalew, Shebeshi (1989). “Some trends in regional dis11parities in primary school participation in Ethiopia.” The Ethiopian Journal of Education, 11 (1), 25-51.

²⁶⁰ Bè Kaffa Kiflä- hägèr ye temhrt Zegeba, (Jimma,1978),p.3

²⁶¹ *Ibdi*

However, the Ministry of Education designed a new curriculum, developed new textbooks, teachers' guides, and other materials for nearly all subjects and grades of the regular schools. The instructional materials were produced in consonance with government guidelines, the National Democratic Revolution Programme, and later on the Workers Party of Ethiopia's Programme, the 10-years Economic and Social Development Prospective Plan, and other economic, political, social and cultural proclamations.²⁶²

The military government used various methods to resolve the problem of the shortage of qualified teachers the government took an aggressive measure by recruiting 5, 500 untrained teachers, recruited immediately after the completion of 12 grade. It is not difficult to imagine how the huge recruitment of untrained teachers affected the quality of education. But, this measure has to be seen from its contribution to the expansion of education to the rural part of the country and equal educational opportunity for all. The same is true the education office of Limmu Kosa and local peoples selected who completed grade eight and above students employed for primary schools (1-6) within 50 -153 birr monthly salary, until the government employed and assigned trained teachers in the district.²⁶³

Hence, an important vehicle for qualitative improvement of the teaching-learning process is the Awraja Pedagogical Centers (APC). Their function is to disseminate educational innovations and ideas to assist surrounding schools in the production of teaching aids and to establish and develop school pedagogical centers. One of the functions of APCs is to offer training services. Thus, the training of primary school teachers is carried out in teachers training institutions run by the ministry of education. The training takes one year and entry requirement is completion of senior secondary school.²⁶⁴

In spite of this the education office of Limmu Kosa selected seven talented teachers from pioneers' primary school, two from Limmu Genet, one from Ambuye, one from Babu one, from Dambi Boseka and send Awraja pedagogical center for training. When they returned their

²⁶² Tekeste Negash, 1990, "The crisis of Ethiopian education: Some implications for nation-building." (Department of Education, Uppsala University), P.53; Alemayehu and John L aster, African Nebula, Issue 5, 2012,P.65

²⁶³ Informant; Bekele Urga, Yeneneh Befikadu, Kebebew Defar, Birhanu Kibret

²⁶⁴ Peter G. etal, "Education in Ethiopia 1974-82: The impacts of Swedish assistance, education division documents", No.11, P.54.

school those teachers give training in the whole school teachers this method was the cost-effective system to implementing pedagogical training for the entire teacher in warada.²⁶⁵

So, according to my oral informants most of teachers preparing teaching aids from the local materials and use according to his/her subject matter with related to the topic. So that, every teachers preparing teaching aids at least four and above materials within a year in warada. Hence, this thing to facilitate teaching and learning process, make teaching simple and attractive as well as provide education to students. As a result every school teacher's preparing teaching aid took as a culture and main profession in the warada. The other aspect of the education system is aiming at the improvement of teaching cadre. There is the education radio service which has programs directed towards teachers and which also broadcasts programs related to the teaching-learning process. This benefits students, adults and teachers.²⁶⁶

The government of Ethiopia has also used radio and television as a means of disseminating education and enlightening the people of the entire country. The Department of Educational Mass Media was established by ministry of education that responsible for educational broadcasts through both radio and television. One of the major educational sectors to be reinforced especially by radio was the education program. The ministry of education had flourished eleven medium wave transmitters cover over 90 percent of the country that purposefully positioned in various provinces. These were: Asmara, Mekele, Bahir Dar, Gimbi, Dasse, Debre Markos, Lege Dadi, Haromaya, Robe, Gore and wolyata. Based on the national disseminating education schedule almost 95% of the *Limmu Kosa Wäradä* each of the schools had more than two and above Radios in the school, to implement the distribution of the educational broadcast in different subject, the schools properly divided in periods and followed time schedule of main stream to provided education in the school.²⁶⁷

On the other hand, the non-formal education system of the Derg regime had its own strength. The literacy campaign, which was started in 1975, reduced illiteracy from 93 per cent to 37 within a short period of time. The other significant contribution of the Derg regime was its beginning of an energetic national campaign against illiteracy in 1979. In the same year,

²⁶⁵*Ibid*; Informat; Bekele Urga, Mulugeta Zeleke, Yeneneh Befikadu

²⁶⁶Informant; Hussen Abba Mecha, Wagari Idosa, Firewot Tadesse

²⁶⁷MoE, Education Sector Development Program IV. Program Action Plan: Ministry of Education, (Addis Ababa, (2010),p, p.16

“ጤህረት ትምህርት” (literacy education) was started in the *wäräda*. During this time, the government forced the people to learn in the schools and in they built Dasi Bet (booth). Students who moved to the rural areas under the Derg’s campaign of Idget Behibret (development cooperation) had many responsibilities, one of their responsibilities was to help the people to read and write. Even through both the students and teachers of maseret tembert have forced to learn and teach respectively, the literacy education program practically changed the attitude of the people towards education. Many farmers of the district are still able to read and write their name due to the basic education they obtained through the program.²⁶⁸

The rate of illiteracy is very high in Limmu Kosa Wäräda mainly until the Derg’s literacy campaign. But the program had played a significant role in the life of the communities in the Wäräda because the effectiveness of the program is high due to the people’s inclination that means peoples of the *Wäräda* accepted the Derg’s program without any challenge. Peoples of the Wäräda were forced to accept this program since they do not have prior experience of refusing the government and government policies which is followed by the Derg’s use of force to those who refused his policies.²⁶⁹

So that the main goal of literacy campaign to reduce the illiteracy rate on the national level as well as on warada, the program practically changed the attitude of the people towards education and adult education learners were engaged in different local activities like cleaning ponds, constructing local bridges, digging toilets, planting tree seedlings, constructing fences of schools and service cooperatives. Many farmers of the district are still able to read and write their name due to the basic education they obtained through the program.²⁷⁰

As a result the implementation of literacy campaign in the *wäräda* is high. Even though there is no data for how much participants have take part in the literacy campaign and how many of them passed the literacy tests, informants explained that almost more than half of the participants have passed 1the literacy tests which makes it great achievement in the *wäräda*. In Limmu Kosa

²⁶⁸ Gudeta Mamo, “The National Literacy Campaign in Ethiopia: Prospects-Quarterly Review of Education”, Vol. 12, No 2, (UNESCO, 1982), p.156; Seyoum Tefera, “Attempts of educational reform in Ethiopia: A top-down or a bottom-up reform? “The Ethiopian Journal of Education, 16 (1) (1996), Pp. 1-37.

²⁶⁹Informant; Kebebewu Defar, Asres Woldeyesus, Wogari Idosa, Bekele Urga

²⁷⁰ *Ibid*

Wäräda many people became successful due to the Derg's adult literacy campaign. A case in point wäyzäro Gete Fufa who is now lecture at Ambo University is the result of this campaign.²⁷¹

In accordance with this, as a country level, in July 1990; with the eleventh anniversary of the literacy campaign, a 75.3 percent of the national literacy rate had been reported. Consequently, the reduction in illiteracy rate from 95 percent at the start of the Ethiopian National Literacy Campaign (ENLC) to 24.7 percent is certainly an outstanding achievement.²⁷² In case of its achievement in Limmu Kosa *Wäräda*, there is no any written evidence that can describe it. But informants can only explain as there is its implementation and they cannot specifically determine it numerically. Therefore, in spite of its implementation its achievement is not well known.²⁷³

In spite of this one of main achievement of implemented literacy campaigns in Limmu Kosa *Wäräda* led the Communities have a sense of ownership over their schools, and their contributions cannot be estimated in financial terms in relation to respondents' views, even compared with *wäräda* budgets. It is becoming common, particularly in remote areas, for communities to contribute towards the construction of primary schools; in some instances, they hire teachers locally and pay their salaries.²⁷⁴

²⁷¹ Informant; Jemal Ahimed, Hussen Abba Mecha, Abba Bulugu Abba Bor

²⁷² Alemayehu and Jan, *Education in Ethiopia: Past, Present and Future prospects*, (Texas; Texas University press, 2012),P.53

²⁷³ *Ibid*

²⁷⁴ Informant; Tesfaye Terefe, Bekele Urga, Wagari Idosa, Hussen Abba Mecha

Conclusion

Before the introduction of modern education in Limmu Kosa district traditional education had two forms – indigenous and religious education. Indigenous education, as is the case in any social group, has the role of socializing the child by learning the social norms, values beliefs, etc. and by developing the fundamental arts of survival. Parents and elderly people of the community were responsible for the informal education of the child.

The church and Quranic education, on the other hand, was responsible to inculcate the Christian and Muslim faith and develop the child morally. To this effect, it has an organized and hierarchically structured system of education that involved reading, writing, computing, singing, and dancing that were used to enhance learning and reader service to the church and mosque. The methods involved were oral memorization and reaction, and evaluation was based on checking mastery of orally learned learning material. Therefore, both the indigenous and religious education is the paved the way of modern education in the Limmu Kosa district.

Modern education in Limmu Kosa district is the mid of a twentieth-century phenomenon where the first modern elementary school was opened in 1958 and the second were opened 1964 in Ambuye during Emperor Haile Selassie I. Formerly Limmu Genet primary school was inaugurated in October 1958 and began to provide education in a rented house from a notable resident of Ato Tesfaye Gesese. But Ambuye secondary school to provide education initially under booth. Both schools were constructed formerly with the contribution of government and local peoples. Later, those school were constructed in the new by SIDA and the level of the grade were up graded to grade four to six in 1970/1971. In spite of the attempt made by the school since 1971, it was never promoted to junior school level until 1983, long after it was handed over to the government of the Därg regime. Yet, even a single school was not established in the rural qābālès of the study area and this shows the less emphasis of the government to the rural residents.

However its progress was much slower until 1960, when its expansion got a new momentum, and hence in 1974 only two schools of all kinds were built in Limmu Kosa district. Much extraordinarily, modern education expanded exponentially in the post-revolution period and by the late 1980s the number of schools stretched to 10, while student enrolment, the number of teachers and the percentage of literacy significantly grew. In spite of expansion of modern

education in Limmu Kosa, it faced several challenges including shortage of teachers and other resources particularly in those early years. Thus, finally the researcher concludes that though many challenges and obstacles faced the emergence and expansion of modern education; the collaborative efforts of the community, government and non-governmental organizations helped the expansion of education and the ultimate reduction of illiteracy at the district.

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ENALA: _____	Folder No.17.1.8.10.____	File No. 17.1.8.10.02 about Literacy campaign
ENALA: _____	Folder No.17. 1.8.10.____	File No. 17.1.8.10.03 about Education
ENALA: _____	Folder No. 17.1.8.12.____	File No. 17.1.8.12.02 about urban place & exter houses
ENALA: _____	Folder No17.1.8.13 _____	File No. 17.1.8.13.06 about cooperative developments
ENALA: _____	Folder No. 17.1.8.15____	File No.17.1.8.15.03 about teachers
ENALA: _____	Folder No. 17.1.8.16__	File No. 17.1.8.17.03 about application of students of the district
ENALA: _____	Folder No. 17.1.8.24__	File No17.1.8.24.05 about school
ENALA: _____	Folder No. 17.1.8.25__	File No17.1.8.25.01 about construction of school
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List of Informants

No	Name of Informant	Sex	Age	Place of interview	Date of Interview	Remark
1	Abas Ahimed (<i>Ato</i>)	M	72	Qacha`o Tiritira	Date 7/06/2022	He was the first teacher employed by the people in Qacha`o Tirtira school and now farmer, he completed grade nine.
2	Abba Bora Abba Lulessa (<i>Ato</i>)	M	76	Babu	Date 17/05/2022	He is an elder in the woreda and one of the first students who take grade six national examination in wombera primary school in 1981.
3	Abba Bora Abba Bulugu (<i>Ato</i>)	M	76	Gena Dire	Date 21/06/2022	He is an elder in the warada and one of the Chariman of the qabale and borad of the school during the Derg.
4	Abba Eshetu Woldemariam(<i>Ato</i>)	M	75	Kosa Geshe	Date 9/05/2022	He was church head during the Därg period, as well as now and he is now still serving in the church
5	Abba Mecha Abba Jobir (<i>Ato</i>)	M	72	Gena Dire	Date 23/6/2022	He is an elder in warada, well informed informant, one of the Chariman of qabale and the first borad of the school in the Derg.
6	Alamne Gebiresilase(<i>Ato</i>)				Date	He is an elder of warada and the Chariman of qabale, and servered

		M	70	Kosa Geshe	14/05/22	as Treasury of the school and well informed informant.
7	Asres Woldeyesus(<i>Ato</i>)	M	67	Ambuye	Date 02/6/2022	He is an elder in the woreda and knowledgeable informant.
8	Bekele Urga(<i>Ato</i>)	M	67	Ambuye	Date 26/5/2022	He was served as teacher for many years and now he is pensioner
9	Belayneh Temesgen (<i>Ato</i>)	M	78	Limmu Genet	Date 6/06/2022	He has served as teacher, wereda administrator, educational expert, mayor and now he is pensioner
10	Birhanu Kibret (<i>Ato</i>)	M	58	Ambuye	18/06/2022	He is educated person. He is a good informant on the historical developments of Primary school of Ambuye.
11	Dagnachew Kebede(<i>Ato</i>)	M	60	Ambuye	Date 8/6/2022	A very knowledgeable informant concerning the impact of litary on the life of peasants in the wäräda.
12	Firewot Tadesse (<i>Ato</i>)	M	52	Limmu Genet	Date 12/05/2022	He is degree holder. He served as teacher and director and now he is government employer.
13	Hassen Abba Dimma(<i>Ato</i>)			Gena Dire	Date 27/06/2022	A peasant who have sufficient information regarding to Schoolof Gena Dire area
14	Hussen Abba Mecha (<i>Ato</i>)	M	60	Limmu Genet	Date 2/06/2022	He is degree holder and served as woreda administrator and now he is government employer at the woreda's adiminstrative office.
15	Ibire Mohammed(<i>Ato</i>)	M	67	Qacha`o Titira	Date	A peasant who have sufficient

					24/04/2022	information regarding to Qacha`o Tiritra primary school.
16	Jemal Ahmed (Ato)	M	54	Babu	Date 29/05/2022	He is degree holder. He gives relevant information regarding education in the wäräda.
17	Kebewu Dfar (Ato)	M	57	Ambuye	Date 30/04/2022	He was the first teacher of Gene Babiya employed by the people and now private employer.
18	Lezu Abba Bulugu (Ato)	M	72	Gena Dambi	Date 10/05/2022	He was the first Members of the committee of school and served for the long period of time. Now he is an elder of the warada.
19	Mamire Shiferawu Bekele	M	80	Ambuye	Date 21/04/2022	He was church head during the imperial period as well as Därg period now he is pensioner.
20	Mekonen Dejene(Ato)	M	73	Gena Damibi	Date 17/05/2022	He was the first Chairman of the committee of school and served for the long period of time. Now he is an elder of the warada.
21	Melaku Addis (Ato)	M	7	Limmu Genet	Date 22/04/2022	Coffee merchant since the late 1960s to present; as well owns coffee plantation and store in Limmu Kossa district
22	Memire Isayas Nebiyu	M	78	Babu	Date 29/06/2022	He was the priest but he launched the modern education in Babu in informal way and how still he is serving in Babu Medahalem Church.


23	Miftha Abba Bulugu(<i>Ato</i>)	M	57	Ambuye	Date 20/4/2022	He was the Son of Abba Bulugu Abba Diko, the taught Ambuye primary school and how he work private employers
24	Mulugeta Zeleke (<i>Ato</i>)	M	55	Limmu Genet	Date 20/06/2022	He was the first students of Qchaa`o Tittira and now he is degree holder and served as mayor of Limmu Genet administrative town.
25	Samuel Ofgaha(<i>Ato</i>)	M	63	Ambuye	Date 19/05/2022	He was served as teacher for many years and now he is pensioner
26	ShAhimed Sheriff(<i>Ato</i>)	M	63	G.Dire	Date 17/05/2022	He is one of the fourth family of Sheikh Abdulhakim he told me about his fourth grandfathers and Mesgida Mohammed Abba Ruki
27	Shemsu Abba Mecha (<i>Ato</i>)	M	74	Onga Jimate	Date 13/05/2022	He is an educated person. But, he has very crucial information on a history of modern education during the Derg regim.
28	Shimelis Tafese (<i>Ato</i>)	M	52	Onga Jimate	Date 13/05/2022	His information about education development on the area is very significant.
29	Temam Abba Gojjam (<i>Ato</i>)	M	59	Gena Dambi	Date 10/06/2022	He served as teacher and director and now he is government employer.
30	Tesfaye Terfe (<i>Ato</i>)	M	63	Ambuye	Date 09/06/2022	He provides valuable and interesting oral information on the general history of the study area

31	Yadeta Geleta (<i>Ato</i>)	M	76	Gena Babiya	Date 11/05/2022	He is an elder in warada and one of the Chariman of qabale and the first borad of the school in the Derg.
32	Yeneneh Befikadu(<i>Ato</i>)	M	57	Limmu Genet	Date 13/05/2022	His information about educational development on the area is very significant.
33	Yesuf Abba Qoyas(<i>Ato</i>)	M	76	Ambuye	Date 28/05/2022	He is an elder in and one of the first students who take grade six national examination at Ambuye primary school in 1971.
34	Wegari Idosa(<i>Ato</i>)	M	54	Gumer	Date 06/06/2022	He was an employee in the <i>wäräda</i> administrative office. He gives good information on the educational and administrative history of the <i>wäräda</i>
35	Zakiyi Abba Dima(<i>Obbo</i>)	M	66	Gena Dire	15/05/2022	A local elder who have historical knowledge regarding to the period.

Appendices

Appendix I

ቁጥር: 12/7483/570/19
 ቀን: 12/23/53



 የኢትዮጵያ ፌዴራላዊ ዲሞክራሲያዊ ግንባር ግዛት
 IMPERIAL ETHIOPIAN GOVERNMENT
 MINISTRY OF EDUCATION & FINE ARTS

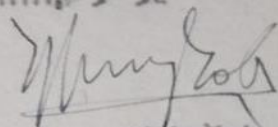
ለክፍ ጠቅላይ ገዛት ጉዞ ገዢ ጽሑፍ ቤት
ጭንቅ

“አዲስ አበባ ከተማ አስተዳደር” የሚባል አለባበጥ ሚኒስቴር ግንባር ክፍል
 ተገዳ ገዢዎች 23/53. ዓ.ም በቀን 815/1594/11 የተሰጠ ደብዳቤ
 ደርሶኛል።

በገንጠል ገዢዎች ቀን 12 ነሐሴ 21/36. ዓ.ም በወጣው ይገገጋ
 መሠረት ለግንባር ሚኒስቴር ግንባር ጉዞ ገዢዎች ከሌሎች ሆስፒታሎች
 ለላይ ልዩ ልዩ ሥራ ለግደጃ ጠቅላይ ገዢዎች ስራ ስራ ሆኖ ለሆነው ሰነድ
 ሆነ በፎቶ ለሆነው ሰነድ ከተሰጠው ከክፍል ወይም ሰነድ የወጣው ገዢ
 ገቢዎች ስራ ስራ ሆኖ የተሰጠው ሰነድ በሆነው ገዢ ገዢ ገዢ ገዢ
 የሚሰጠው ሥራ ስራ ሆኖ የተሰጠው ሰነድ በሆነው ገዢ ገዢ ገዢ ገዢ
 የተሰጠ ሥራ ስራ ሆኖ የተሰጠው ሰነድ በሆነው ገዢ ገዢ ገዢ ገዢ
 በቀን 12/3573/1570/19 በደርሰው ገዢዎች መሠረት ሥራ ስራ ስራ ስራ
 ስራ ስራ ስራ ስራ።

አዲስ አበባ ከተማ አስተዳደር
 ግንባር ጉዞ ገዢ ገዢ ገዢ ገዢ
 21/3/53
 22/10/53



ከሰነድ ገዢ

 ግንባር ጉዞ ገዢ ገዢ ገዢ
 የክፍል ገዢ

ለክፍ ጠቅላይ ገዛት ጉዞ ገዢ ገዢ ገዢ
ጭንቅ

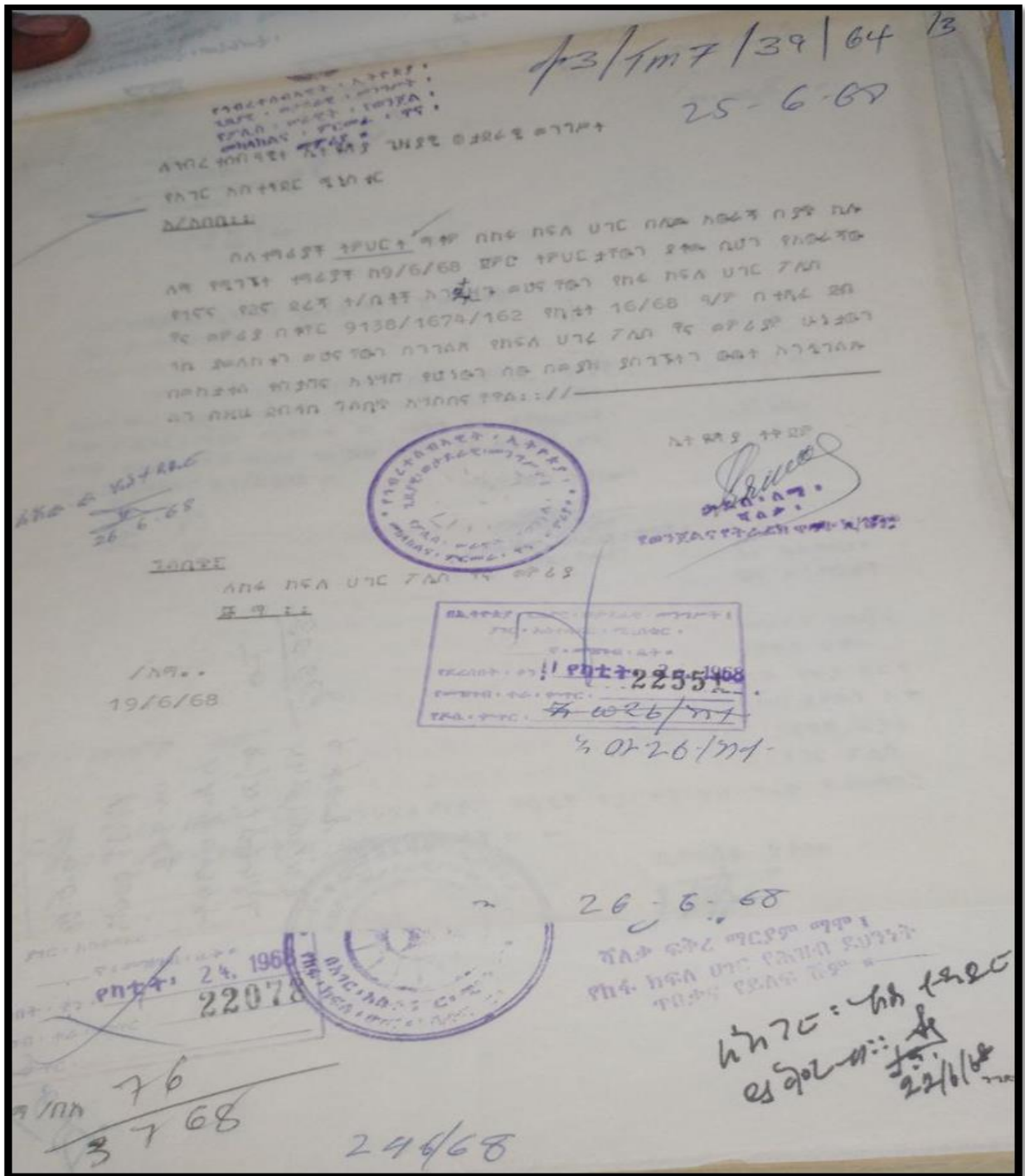
ለክፍ ጠቅላይ ገዛት ጉዞ ገዢ ገዢ ገዢ
ጭንቅ

አዲስ አበባ ከተማ አስተዳደር ግንባር ጉዞ ገዢ ገዢ ገዢ ገዢ
 ደንብ: ግንባር ጉዞ ገዢ ገዢ ገዢ ገዢ

 የደርሰው ገዢ: 22.3.53
 የገዢ: 4972
 የገዢ:

804/2/53

22/10/53



Appendix IV A



Appendix IV. B

DANH SÁCH CÁC ĐƠN VỊ SẢN XUẤT VÀ DỊCH VỤ TRONG KHU VỰC

STT	TÊN ĐƠN VỊ SẢN XUẤT VÀ DỊCH VỤ	QUY MÔ SẢN XUẤT VÀ DỊCH VỤ	DIỆN TÍCH (ha)	TRƯỜNG	QUẬN	THÀNH PHỐ
1	71133	...	...	...
2	2978	...	...	...
3	530	...	...	...
4	2190	...	...	...
5	960	...	...	...
6	2336	...	...	...
7	2275	...	...	...
8	494	...	...	...
9	300	...	...	...
10	5704	...	...	...
11	1475	...	...	...
12	1243	...	...	...
13	66	...	...	...
14	18914	...	...	...
15	5408	...	...	...
16	1103	...	...	...
17	2465	...	...	...
18	2546	...	...	...
19	999	...	...	...
20	216	...	...	...
21	1433	...	...	...
22	492	...	...	...
23	380	...	...	...

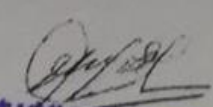
TỔNG CỘNG

TỔNG CỘNG

Appendix V. B

- 2 -

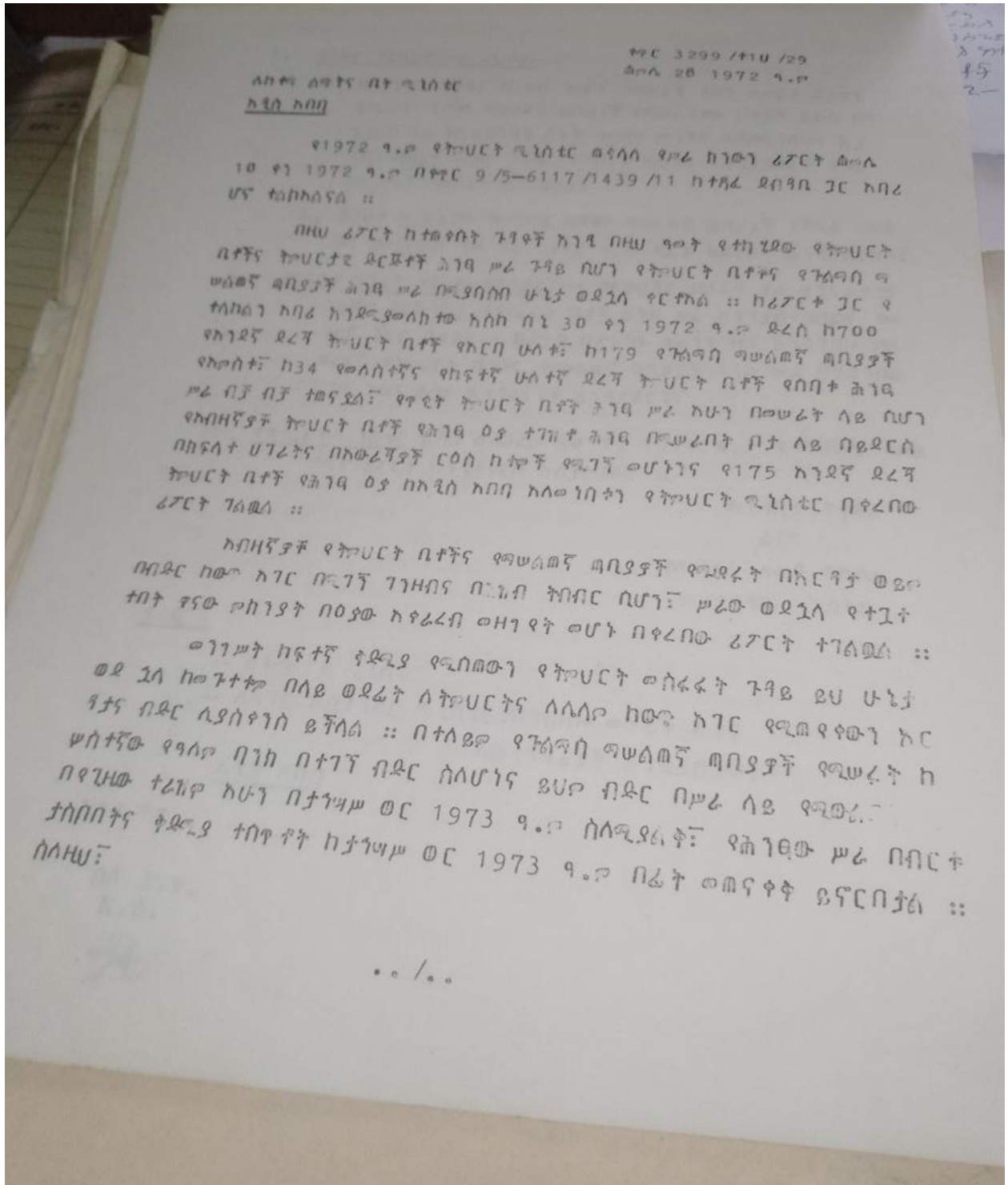
ዲጋና አሰራር ስለሆነ በባለ ሀገሩ ውስጥ ከሰኔ 30 ቀን በፊት ተሰርተው የግዴታ ሰነድ ተ/ቤተ ክርስቲያን 30 ቀን 1971 ዓ.ም በፊት አገር-ቀበሌ ለአሰራር ስለሆነ ይህና ቀደም ባለው ከተሰርተው ሲነሱ ተቀባይ ሆኖ ይቀጥላል ምንም እንኳን በጥያቄ መሠረት ተፈጻሚ መሆኑን በተወሰነው ጊዜ ውስጥ ተቀባይ ሆኖ ለተሰርተው ሲነሱ ለሌሎች ይደረገው ይደረግ ዘንድ በጥቅም ለአሰራር ስለሆነ ።


 የሰነድ ማረጋገጫ ሰነድ
 የሰነድ ማረጋገጫ ሰነድ
 የሰነድ ማረጋገጫ ሰነድ

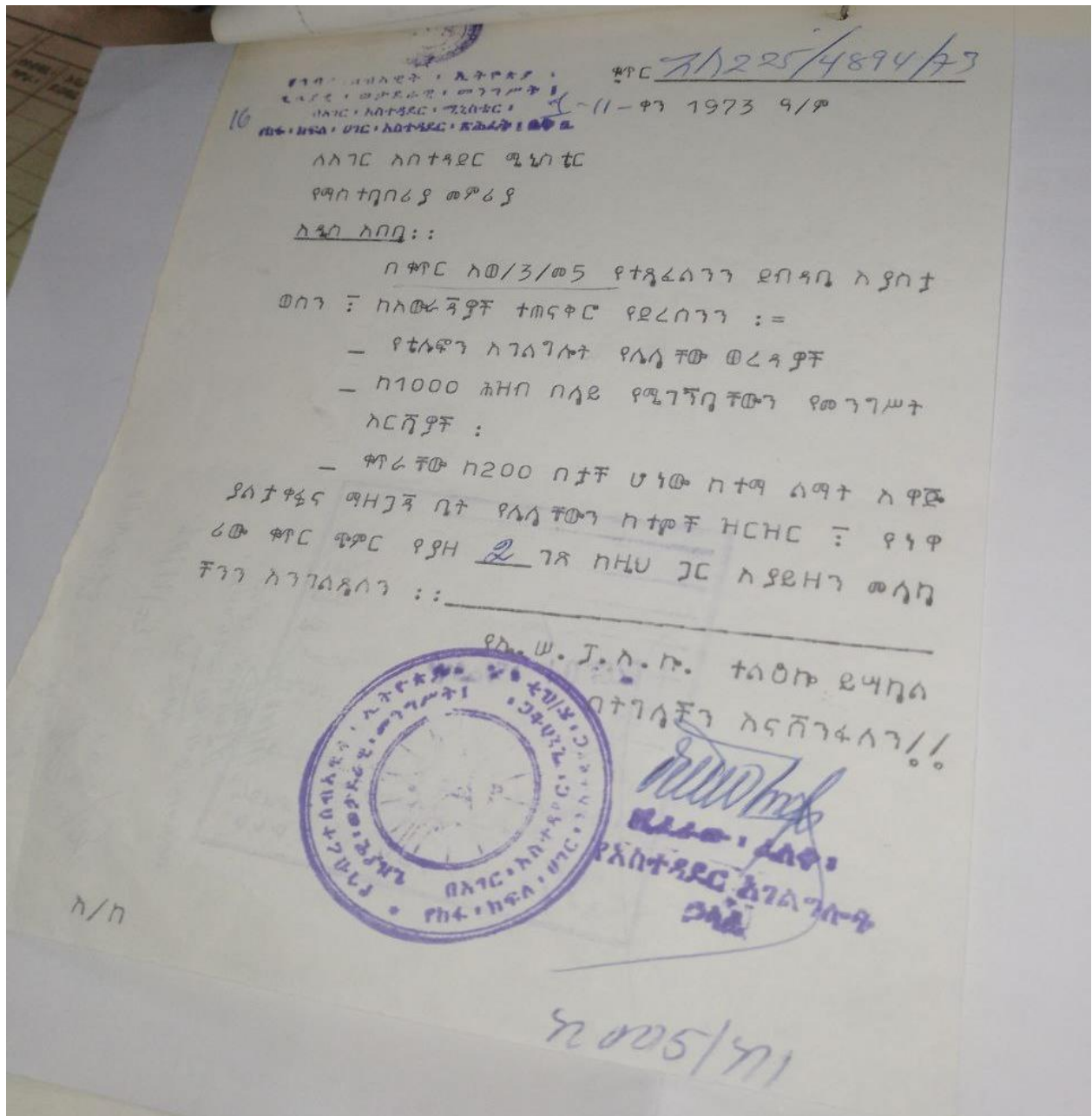
ገለበጭ፣

ለገብረ ተሰብሐ ዊት ሊተ የጸያ ጊዜ ላይ ወታደራዊ መንግሥት
 የተሰርተው ሲነሱ
 የብሔራዊ ሰነድ የቀረበው ዘመንና የግዴታ ሰነድ ላይ
 ጠቅላይ መምሪያ
አዲስ አበባ

.. / ጸ. ሰ.



Appendix VII. A



200/177/7
ጥቅምት 2 1974

ሲ.ኮ.ሩ _____ በክፍለ ሀገር ከስተዳደር ጽ/ቤት
ገዳ ::

ገዳ፣ በክፍለ ሀገር በመንገዳት ድጋፍና በሕዝብ
ኃላፊ ሰላሳዊ ትምህርት ቤቶች፣

- 1. በርዕዩ ስለተጠቀሰው ገዳ ከገብረተባብረ ዲ.ቲ.ደ.ገ. ገዛይ ደተደራደረ መንገዳት የትምህርት ዲ.ኪ.ገ.ገ. መሰረት 20 ቀን 1974 ዓ.ም በጥር 9/13-23/2796/9 በአደራሽ ቢያዳ ፕህ. ገልግሎ ደርቦናል ::
- 2. ከትምህርት ዲ.ኪ.ገ.ገ. በተጠመደ በዚህ ማሰባሰቢያ ላይ፣ ትምህርት ቤቶችንና ማዕከሎችን ለማራት በክፍለ ሀገር በኩል ጥሩ መተባበር የተደረገ ቢሆንም፣
 - አገገገዳ ክፍለ ሀገር ባጋጠማቸው ጩታ ልታ ችግር ምክንያት የተደበባቸውን ኩታ ለማሟላት ባለመቻላቸው ችግሩ ከዓመት ወደ ዓመት እየተጎከባለለ መምጣቱን፣
 - ደህሞ በመሆኑ ለት/ቤቶቹ ጭሠርያ ከሰጡ የሚገኘውን አርዳታ ለመጠየቅ ችግር መፍጠሩን፣
 - በዓገጠሩ ከተሠሩት ት/ቤቶች መካከል የተፈጸሙት በደ ተጭሪ ባለሚገኙባቸው አገልግሎት ሲጠጡ አለመቻላቸውን፣
 - በከተሞች ከፍተኛ የት/ቤቶች ጥበት ስጋላ፣ የተከማቸው ት/ቤቶች ለሕንጻ ሥራ አመቺ ባለመሆኑና መገናኛ በሌላ ችግር ሥፍራዎች በመሠረታቸው ችግር ማሰከተሉን ገልጾ ለመጠጠው ገዛ ይሻገሩ

ከፍሏል ፣ ተገኝ

Appendix VII.B

מס' חשבון	תיאור	סכום	מס' חשבון	תיאור	סכום
14	שכר מנהל	500			
	שכר עובדים	200			
	שכר ניהול	100			
	שכר אדמיניסטרציה	800			
	שכר רכש	1000			
	שכר מכירת	500			
	שכר אג"ת	400			
	שכר יו"ר	700			
	שכר ע"א	1000			
	שכר ע"ב	461			
	שכר ע"ג	100			
	שכר ע"ד	409			
	שכר ע"ה	2882			
	שכר ע"ו	300			
	שכר ע"ז	200			
	שכר ע"ח	1417			
	שכר ע"ט	845			
	שכר ע"י	1200			
	שכר ע"כ	260			
	שכר ע"ל	915			
	שכר ע"מ	134			
	שכר ע"נ	584			
	שכר ע"ס	1200			
	שכר ע"ע	170			
	שכר ע"פ	1800			
	שכר ע"ק	860			
	שכר ע"ר	1000			
	שכר ע"ש	754			
	שכר ע"ת	200			
	שכר ע"י	150			

ሰ 224 _____ ከዩኒቨርሲቲ አስተዳደር ጽ/ቤት

የ/219/መ7/2
ጥቅምት 15 2020

ጽ/ቤት
ለአባባ አውራጃ አስተዳደር ጽ/ቤት
አባባ:::

ጉዳዩ፣ ስለመሠረተ ትምህርት ዘመቻ መዋቅር::

1. በሀገር ውስጥ መወደድ፣ በዓለም ንብረተኝነት ዘንድ አድናቆትን ያተረፈው የፍትህና ጥቅም መሠረተ ትምህርት ዘመቻ ፕሮግራም አጠናቃዊው መንገድ ባወጣው ከፍተኛ ፖሊሲና መመሪያ የሚካሄድ ሆኖ ይታወቃል::
2. ይህን ከፍተኛ ዓላማ ለማሳካት በፊት ለሌሎች በገንዘብ መቼት ከፍተኛ ድጋፍ በመስጠት ላይ አገልግሎት የታወቀ ነው::
3. ከሌሎች የሚገኘውን መዋቅር በማስመልከት ጋደ ቤልገላ ግንባታና የትምህርት ሚኒስቴርና የፍትህና ጥቅም መሠረተ ትምህርት ዘመቻ አስተባባሪ ኮሚቴ ሊቀመንበር ለኮሚሽን 13/75 ዓ.ም. በቀጥታ 10/3666/183 በጸደቀው ደንብ ለመዋቅር አባባብና ገንዘብ ያለፈው ደረጃ ለጥያቄ ተዘጋጅተው የሚገኙ የዚህ መዋቅር ከሌሎች መዋቅር ጋር በአገልግሎት ዓይነት ደረጃ መታወቅ የሚገባው መሆኑን በመገለጽ አሠራሩ ለሌሎች መዋቅር አባባብና በቅርቡ ከወጣው መመሪያ ውጭ ይህን ዘንድ

አባባብ ዋል:::


ዘነበ ፡ ሰርገን ገንጣኤ ፡
ዘርፍ ፡ 246


ዶ/ር ፡ ጥላሁን
ግንባር

GLOSSARY

The meaning of Afaan Oromo and Amharic as well as other words and phrases not listed in the Glossary are explained in the text.

Abbaa (Afaan Oromo)-Father, tittle particularly to priest or a monk and title of the Jimma elders' men or village chief

Abba Qoroo (Afaan Oromo)- The owner of the large famer land or the land lord

Afree (Afaan Oromo) - The four groups of the Machaa Oromo

Ato (Amharic) A civil title given to ordinary people, equivalent to Mr

Awliya (wali or waliyi) (Arabic) – Muslim saints

Awraja (Ahmaric) - is the third level country subdivision, which subdivides the provinces of Ethiopia during the Derg regime containing a number of woreda or districts

Bäläbat (Amharic) Individual with the hereditary owner of rest land

Däbo (Afaan Oromo) Cooperative labor institution

Dējāzmäc (Amharic) Commander of the Imperial gate”, an indigenous politico-military title

Dèrg (Amharic) - military government of Ethiopia from 1974-1991

Fanaa (Afaan Oromo) A unit of local measurement; one Fanaa is approximately one foot

Gäsha (Amharic) A unit of local measurement; one gasha is approximately 40 lady or madam

Gojo Bét (Amharic) A small house built with wood and grass (booth)

Idigèt Behbert (Amharic) Development through co-operation campaign

Idir (Amharic) A form of self-help association/ traditional association

Iqub (Amharic)- a rotating saving and credit association in traditional way

Qäbälè- (Amharic) - Lowest administrative unit

Qägnäzmäc (Amharic) - commander of the right,, a politico- military title above grazmach

Shanan (Afaan Oromo) – The five Gibe states

Täkläy Gizät – *administrative unit during imperial period equivalent to provinces (governor general)*

Wèzièro (Amharic) A title name given to married women, equivalent to Mrs.

Yènèfis Abät (Amharic) Father-the confessors for the people