

Modern Education in Jimma Town, Southwest Ethiopia: A Historical Survey, 1930-1991

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Abstract: *This article attempts to reconstruct the introduction and expansion of modern education from 1930 to 1991 in Jimma Town. Following the incorporation of Jimma into the empire of Menelik II, there had been a gradual influx of Orthodox Christians to the town. This increase in the number of Christian settlers from northern and central Ethiopia could be regarded as an immediate factor for the establishment of Church and subsequently of church education in Jimma. However, Quran education predates Church education in Jimma town mainly because Islam was the established religion in Jimma before 1930s. There had, been no churches in the town until the beginning of the 1930 and no church education too. The establishment of modern government school in Jimma was part of the general process of extending modern education in the country from the late 1920's and early 1930's onwards.*

Keywords: Education, Jimma, schools, Institutions and Modern

1. Introduction

Jimma is the largest city in southwestern Ethiopia located in Oromia National Regional State, Jimma zone, in Jimma district at a distance 346 Km from Addis Ababa. The town of Jimma evolved as a hometown of the Kingdom of Abba Jifar I (r.1830–1855) with relatively homogenous society and culture. It gradually developed to a place of residence for a diverse and increasingly cosmopolitan population. The period of Italian occupation (1936-1941) was socially and economically significant because it saw the first major influx of people into the town of Jimma from beyond the borders of the former Kingdom of Jimma. The Italians made the town the chief center of their activities in the whole of southwestern Ethiopia.

In the Post-Liberation period (1941-74), there was an even greater influx of people and greater interaction that came about partly because the imperial order retained and enhanced Jimma's primacy in the region and partly because economic developments in the region attracted thousands of job-seekers to the town.

Jimma, since the 1930s, developed into the chief center for the collection, organization and export of a cash crop (coffee) that grew in the countryside all around it.

2. Research Methodology

This study applied the methodology of systematic gathering and analysis of specific data and interpretation of a wide variety of primary and secondary sources. It mainly focused on qualitative method and the conventional approach of historical studies to measure the strength of the different forms of change. To determine the fundamental areas of concern and to gain some precision in formulating more significant question for a topic, the research began with an extensive reading of the secondary sources. This was followed by collecting and analysis of documentary evidences

The researcher has also examined some quantitative report of schools in Jimma and Jimma Teachers Training Institute.

A systematic investigation of the archival materials in the archives of MOE, Institute of Jimma Agricultural Research was also carried out. With regard to oral sources, open-ended questions were used to individuals who were familiar with the issue under discussion.

3. Significance of the Study

This research has the following significance:

- 1) Through the treatment of institutional and educational developments in the town, the study has scholarly significance for the comparative study of modern education in the country.
- 2) By assessing the specific nature of modern education in context of southwest Ethiopia, the findings of the study therefore have relevance for contemporary concerns of relating the utilization of the factors of change and continuity in ways that would bring about local, regional and national development.

4. General Background on Education

Until the beginning of the twentieth century, education in Ethiopia focused primarily on religious learning. During those days, the Ethiopia Orthodox Church has almost a monopoly over education in Ethiopia. The two major universal religions, Christianity and Islam have co-existed in Ethiopia for a very longtime and have found schools for the children of their adherents. Any account of Ethiopian education must recognize the contribution made by these religious institutions. (Girma, 1964).

The schools of traditional education inculcated in the children of their followers the philosophy and dogma of their respective forms of beliefs. The main objective of the traditional education was basically religious although some scribes that functioned as state functionaries being secretaries of the aristocracy were also the graduates of those schools. The church had developed and spread the system of learning using the Ge'ez language as a medium on instruction, which was the language of the church liturgy for millennia. These schools provided religious education mostly to the children of the nobility. In addition, wealthy

households also employed clerics as tutors to their children. The Church education which provides elementary and intermediate schools for monastic centers has as four levels: *Fidal (Nibab Bet)* or school of reading, *Zema Bet* or school of music, *Kine Bet*-school of poetry, *Metsihafe Bet*-school of Books and some calendar calculation and astrology.(Damtew,T and Philipi G,2003;Richard Pankhurst, 1968; Girma, 1967).

Training the young to serve as men of religion; training the children how to read and write; and to preserve the nation's cultural and social heritage are the three major purposes of the church education. (Maaza, 1966; Teshome, 1979).

The capacity, health, intelligence and motivation of the learners determine the learning pace of each student. On the basis of these factors the duration of Church education ranged up to twenty years. Grade grouping and promotion time was thus accordingly flexible.

There were schools for bookbinding where people were trained in this technique. Once trained they were employed in the royal court for recording events chronologically or run their own private business, copying religious books and selling them .The writing materials include parchment from goatskin, ink both black and red from different plants and minerals, and pens from reeds were locally made by the ecclesiastical groups themselves.

Although it did not enjoy as influential position as that of Church education, Islamic learning through Koran schools was part of the traditional schooling system. These were important among the Muslim communities of the country including Jimma. Like the church, the mosques in the Muslim areas had the parallel function in running Koran schools in Ethiopia. The Koran schools were maintained by the local communities themselves and they did not receive the state assistance of any kind. The teaching methodology in the Koran schools was similar to that of the church education. It was characterized by a heavy dependence on rote learning, emulation, obedience and complete subservience to authority. (Girma, 1967).

The Koran schools worked primarily for the propagation of the philosophy and laws of Islam. But here the instructional medium was Arabic.(Hussien,1988) Koranic education system emphasized reading and recitation in Arabic and it has four levels: *Majlis* koran-school of reading, *Fiq,Nahawi*-school of Arabic Grammar and Quran *Tasfir*-school of translation. Throughout Ethiopia, where ever Muslim communities are found, Koran schools are attached to the local mosques which were equivalently that of church education. The sheikh, personage distinguished for his pious learning, functions as teacher in these schools. (Mulugeta, 2007).

Traditional education has contributed a great deal to maintain and transmit the cultural and religious heritage of the country from generation to generation. Nevertheless, their resistance to new ideas and cultures was a hindrance to the establishment and running of secular types of schools. As a result in Ethiopia modern education did not evolved from the traditional schools but they were rather alien-the

curriculum, the teaching staff and books and the instructional media were foreign to the country's situation.

5. Traditional Education in Jimma

Informants argue that in Jimma Koran education predates church education. This was because Islam is the established religion of Jimma, predominantly before 1930s.Trimmingham claims that Islam established it self in Gibe Oromo states some time between the 1840s and 1870s.(Trimingham,1968). Traditions give the credit for the beginning of Koran education in Jimma to Sheikh Abdulkerim, a merchant from Gonder who came to Jimma during the reign of Abba Jifar I (r.c.1830-1854) and resided near the King's *Masara* (palace)Having secured permission from the dignitaries , Abdulkarim started teaching the Quran to the children of the elite. He was so successful in his work that he ended up converting a considerable number of local people including the ruling class to Islam. The conversion of the ruling elite was followed by the construction and expansion of mosques. The earliest mosque established in the town was the *Masgida Afurtama*, in literal Oromiffa, Mosque of the forty. It was apparently built for forty Moslem scholars (Ulamas) who came from Gonder to preach and teach Islam [Informants: Abba Temam Abba Dulla, Abba Fogi Abba Jobir , interviewed on 24,6,2012].

As usual, Koran schools were attached to the local mosques. There was a rapid expansion of Islamic education in the region particularly during the reign of Abba Jifar II (r.1877-1932) An aspect of this emphasis is the building of a new mosque dressed with hewn stone of the best quality. According to informants, many Moslem refugees from Gonder and Wollo, running away from the persecution of Emperor Yohannis IV, have moved southwards to Jimma and became teachers and preachers of Islam in the region [*Ibid.*].

The construction of Madrasas' (schools of Islamic learning) in the town also made Jimma the most important center of Islamic learning in southwestern Ethiopia.(Mohammed,1990) .It is said that in the 1880s' Jimma constituted some sixty Madrasas giving the town the reputation of being a venerable center of Islamic center in the Horn of Africa.(*Ibid.*). It is apparent that this strength of Islam and Islamic learning in Jimma hindered the introduction of church and modern education. But there was another factor which was responsible for the delay in the introduction of modern education in Jimma town and its surroundings. This was attached to the political status of the kingdom after its incorporation into Menelik's empire of Ethiopia. In 1882, Abba Jifar II peacefully submitted to Menelik and won a good measure of local autonomy more than any province incorporated peacefully in Southwestern Ethiopia. Abba Jifar also collaborated with Menelik in rendering military support to the conquest of Kaffa and Bench area. According to the agreement reached between Menelik and Abba Jiffar II, Menelik promised Abba Jiffar not to construct church under his domain. This particular condition reduced the strong hand of the central government and the influence of the Orthodox Church, which made the process of opening of church and modern schools in Jimma somewhat difficult. It is obvious that the Orthodox Church

in Ethiopia usually followed northern settlers into the new territories after conquest. But this was not actually applied in the case of Jimma perhaps owing to the agreement reached between Menelik and Abba Jiffar II in 1882 following the peaceful submission of the latter to the former. There had, therefore, been no churches in the town until the beginning of the 1930 and no church education too. Gradually, following the incorporation of Jimma into the empire of Menelik II, there had been a gradual influx of Orthodox Christians to the town. This increase in the number of Christian settlers from northern and central Ethiopia could be regarded as an immediate factor for the establishment of Church and subsequently of church education in Jimma [Informants; *Grazmach* Asrat Delelgn, Abba Fogi A/Temam, interviewed on 4, 8, 2012].

A person who was responsible for the establishment of the first church in Jimma was Nagadras Yagilu, district judge of Jimma appointed in 1925 by Ras Teferi/ later emperor Haileselassie/. Nagadras Yaglu had secretly communicated the problem of lack of churches in Jimma to Ras Teferi and, eventually, despite opposition from the Muslim communities and the reluctance of Abba Jiffar II, he succeeded in getting a positive consideration of his request and financial support from Ras Teferi. This enabled him to construct the first church, Dabra Mawi Madhana Alem whose work started in 1929 and completed in 1930 by a Greek contractor named Nicholas Baranca. Then after priests came to Jimma and started church education.

Obviously, one can understand that the involvement of the central government or local administration in the curriculum of the traditional education is non prevalent. Despite the absence of uniformity, the traditional curricula of church and Koran education throughout the country were more or less similar.

6. The Foundation of Modern Education

The attempt of instituting modern education in Ethiopia traced back to the 19th century. In the 19th century, there was a renewal of European interest in Ethiopia, which was part of the general European penetration of Africa. One aspect of this interest was a resurgence of missionary activities. In spite of the expulsion of the Jesuits (Society of Jesus, Catholic missionaries who entered Ethiopia in the 16th century to preach Catholicism) in 1632, European Protestants, who pioneered the new phase of evangelical activity in the 19th century, engaged themselves in the task of proselytizing the Ethiopians with renewed zeal. Accordingly missionaries like Samuel Gobat operated in Tegre and Begemdir while C.W. Isenberg and J.C. Krapf were engaged in missionary activities mainly in Shewa.(Maaza, 1966).

In the late 19th century some missionary organizations were able to establish their own schools in different part of the country. Emperor Tewodros who was attracted by European technology had established an armament manufacturing school at Gafat to train young Ethiopians about military technology.(Bahru,1991).

The Swedish evangelical a protestant mission entered Massawa in 1886 and in the subsequent years extended their activities in the province of Tegre. These missionaries also involved in sending the more promising students to abroad (Maaza, 1966).

In the post Adwa period, the reign of Menelik II showed dramatic concern for the expansion of modern education. In the post Adwa period many factors combined to promote the development of this new pattern of education. In the aftermath of the victory of Adwa a strong central state authority had been established in Ethiopia and this provided a growing and permanent urban seat of power at Addis Ababa as capital of Ethiopia. The economy developed new features of commerce and the beginning of manufacturing also seen. Menelik realized the need of young educated Ethiopians who could handle modern governmental activities. He began to give emphasis to secular type of education more than missionary or traditional church education. He was well aware of the fact that secular education would provide functionaries who will be more integrated in to the state apparatus and intellectuals as clerks, accountants, interpreters etc(Tekesete , 1990). The sooner he started the project he faced opposition from the Orthodox Church and the nobility. In fact prior to the establishment of the first governmental school, Menelik granted permission to the Swedish Protestants to begin educational work in Addis Ababa and Harar. In 1905 the French missionaries were allowed to begin work and in the same year the French already opened a small school in Harar i.e., the present day *Ras Mekonnen* junior secondary school in Harar. In 1908, Menilik II School, the first modern school, set up along modern lines. Hanna Slibery, one of the ten Copts who arrived in Ethiopia in 1906, was assigned as the director of the school. The school was predominantly attended by children of the nobility even though its entrance was completely free. The teaching staff of this school composed of mainly of Egyptians of the Orthodox Coptic Christian Church. This was a manifestation of Meniliks' concern for a happy compromise between tradition and modernity, diplomacy to reduce the tension from Church and conservative elements. In 1912, the French known as Alliance Francaise schools established other modern schools in Addis Ababa and Diredawa. In general the spread of modern education in Ethiopia had two major effects: the training of skilled personnel to staff the growing bureaucracy and the dissemination of ideas of change. In the other aspect there was strong opposition to the foundation and running of secular type of schools because leaders of the traditional schools were thinking that such schools could challenge the religious obedience (James L. J'u dit Szente and Belete, 2004).

7. Modern Education in Jimma town

In many parts of Ethiopia, in the early 1920s and 1930s, the initiative to establish modern school came from *Ras* Tafari (later HaileSellasie) who encouraged parents to send their children to school and also appealed to provincial governors to open schools in their respective domains. But the case of Jimma was different. Abba Jiffar II, the king of Jimma and head of a Muslim community, did not respond positively to the request of *Ras* Tafari. Consequently, the initiative came

from outside the province, by supporters of modernizing zeal of *Ras* Tafari. The prominent person, who was responsible for the establishment of Mandera elementary school, the first government school in Jimma founded in 1931, was *Nagadras* Yeglu Abba Wollo. Born on July 14, 1883 from Abba Wollo and *Weyzero* Tanfeylesh in Shewa region. Yagilu had studied French in Harar while he was a child and in later period helped him to serve as interpreter in the Moscow Consulate during the reign of Menelik II. In 1905 he worked as a secretary of a Gingolee Hides and Skins Trading Association in Addis Ababa. In 1918 he was transferred to Jimma being secretary of the branch of this association. His association was not profitable business so as the branch office was closed shortly and afterwards Yeglu opened his own business in Jimma. (Getachew, 1995).

There were several factors that led to the opening of the first governmental school in Jimma, in which Yagelu's role was very important. As it is indicated in the previous part, prior to 1930, neither modern nor church education existed in Jimma. The main reason for this seems to have been the devotion of the local rulers to Islam. Abba Jiffar's peaceful submission to Menelik and the good measure of local autonomy that the kingdom enjoyed meant that the influence of the central government.

Since 1882, the time of Jimma's incorporation to the empire of Menelik, there was an increase of settlers in Jimma coming from northern and central Ethiopia. Although Abba Jiffar had been given a large measure of autonomy, the gradual increase of number of settlers from north and central Ethiopia had gradually began to erode his autonomy. Further more Abba Jiffar was seriously sick and weak and unable to resist this pressure. This situation coincided with the general political aim of *Ras* Tafari who strived to weaken provincial administration and to strength centralization. Therefore the gradual influx of settlers from northern and central Ethiopia to Jimma could be regarded as an immediate factor for the opening of the first government school in Jimma. Generally, following Shewan military conquests, the Church usually followed the northern settlers into the newly conquered regions. Nevertheless, because of the failure to implant this general trend in Jimma, the settlers were bound to face serious problems. There had been no churches in Jimma until the beginning of 1930. As a result the Christian settlers had been forced to go as far away as Limmu some 70-90 kms to funeral services. Similarly, they also faced problem in the field of education, for the community lacked regular schools where it could teaches its children. (Ibid).

Nagadras Yegilu identified this serious problem of the Christian community. In 1925 he had been appointed a district judge of Jimma and this enabled him to secretly communicate the problem to *Ras* Tafari with whom he corresponded regularly. Informants argue that despite the reluctance of Abba Jiffar and the opposition of the Moslem communities, Yagilu succeeded in getting the necessary financial support from *Ras* Tafari for his project of school and church construction. The amount of money obtained by Yegilu for the building of both the church and the school was amounted to some 30,000 birr. A Greek engineer named Nicholas Barnacas undertook the construction of the church and the school. The construction began in 1929 and

completed in 1930/31. In the process of construction, of priority was given to the church of Madhane Alem, as it was called after construction completed. In 1931, the school was inaugurated as the first modern government school in Jimma. It was named Madhane Alam School. (It is now known as Mandera elementary school). The first director of the school was *Nagadras* Yegilu him self who served until 1933 when he left the directing upon being appointed head of the Limmu branch of the ministry of finance. Until the Italian invasion, the subjects offered in the school were French, Arithmetic and Amharic.

The school taught up to grade three only. The largest number of students was about one hundred. They were predominantly children from the Christian communities. The involvement of the children of Moslem communities did not prevail because of the resistance to modern education. (Ibid).

8. Modern Education in Jimma during the Italian occupation Period (1936-41)

Italian invasion of the country in 1935 and the subsequent occupation of the whole nation until 1941 resulted in the deflection of the foundation of the government system of education and the system was almost completely wipe out. The direct effect of the Italian invasion on the country's educational system was described by Tekeste Negash as follows:-

Government schools were either closed down or were requisitioned for military papers. To the extent that they were engaged in education, during their precisian exercises of power the Italian did much to disrupt the education system they inherited by their lack of interest and by other systematic eliminate of educated Ethiopians The Italians clearly attempted to destroy the intelligential and to upend the embryonic modern education. Young Ethiopian who had attended modern school at home and these who received training abroad and returned home to assist in the modernization process were liquidated. They were either killed or taken to concentration camps or deported. (Tekesete, 1990).

Before the advent of the Italians, Haile Sellassie took over the direction of Jimma's internal affairs from Abba Jobir, the grand son of Abba Jiffar II, in 1933. Even if the local rulers were not totally deprived of political position, their roles in administrative, political and economic matters were negligible. On their part, they were very upset about the new administrative taxation system imposed on Jimma.

Abba Jobir is allegedly to have sent a declaration to the Italian government accepting Italian sovereignty over Jimma. Because of this he was apparently imprisoned for a year at Akaki and for additional one year and a half in Manz. He was later freed and joined the Italian's. In 1936, Abba Jobir submitted to Graziani and cooperated with the Italian in the conquest of Southwest Ethiopia. He remained loyal to Italy to the very last and was promoted to the titular position of Sultan. Further more, he was regarded as one of the most important Moslem leaders and paraded as 'an indication of Italy's good disposition towards the Muslim of Ethiopia' (Sbacchi Alberto, 1985).

After Italian sovereignty over Ethiopia became legal in May 1936, Jimma became the capital of one of the six major regional divisions of Italian East African Empire (Africa Orientale Italiana, AOI).

It appears that the loyalty of local rulers and relatively easy pacification of the region had provided the Italians with a good opportunity to focus on construction.

Initially, as the Italian advance on the town was heard, the situation was announced and the school community disbanded for safety. Foreign teachers left or were expelled and the schools building was commanded by the occupying army. But immediately, they were able to stabilize the whole situation. The Italian transformed the school (Mandera) into a school for the children of the Italian Fascist officials. Later on a separate school consisting of three rooms was built for the children of the indigenous population. It was built in the quarter of the town named by the Italian as Markato presently this house is a private business establishment in which a certain Tamiree sells *Taj* (Ethiopian traditional liquor). [Informants: Dagafa Bodena, Tafese Foli, interviewed on 24,6,2012.]

The Italians tried to inspire and teach in their own system of education using Italian as a medium of instruction. Even though the Italians opened this school, they didn't get many learners as they hoped who wanted to learn in their language. They attempted to attract many students to the school by giving a loaf of bread before the student went home, and also providing them with cheap cloth and a small amount of money. The subjects given in the Italian school were Italian language, music, arithmetic and extra curricular activities like sports and agricultural instruction. Children were taught Italian military parade and sang songs praising the Fascist ruler. The Italian priests preached Catholicism daily for 15 minutes. (Ibid).

The Italian period witnessed the establishment of the "Institute for Islamic studies" at the center of the town (Sabacchi, 1985). This was an indication of divide and rule policy of favoring Islam over Orthodox Christians to achieve political and military ends. One can argue that the Italians gave recognition to the Moslem population of Ethiopia who were not properly treated under the Christian monarchs although Menelik II pursued the policy of religious tolerance in Jimma.

9. Educational development in Jimma: 1941-1991

Following the Italian evacuation the task of establishing a system of modern education in the whole country was started in the mid 1940s. A Ministry of Education and Fine Arts was established in 1941. The Haile Sellassie government embarked on a program of modernization that it had envisaged before the invasion. In the post Italian period, there was a big public demand for the reopening of schools. This was the result of two developments: - Despite their colonial venture, the presence of the Italians had in one sense contributed to the acceleration of the development of modern education in the country. Consequently, the traditional attitude towards modern education was changed,

preparing favorable ground for the expansion of modern schooling since 1941. Haile Sellassie seems to have given considerable attention for the reestablishment of modern education in the country and embarked on a program of modernization (Bahru, 1991).

In spite of all these factors, there were still many constraints against the expansion of modern education after 1941. In the immediate post war years, the Ethiopia government faced a several shortages of many and inadequacy of educational facilities. There was also lack of trained manpower. All these difficulties limited the progress of modern education in the country. Nevertheless, did manage to re-open in the immediate post liberation year. One of such schools was the Mandara elementary school.

Following the Italian evacuation of the town in 1941, the school was reopened. One of the problems of the school in the immediate post Italian period was the shortage of teachers and the fact that the former students were scattered. On November 2, 1941 an association called *ya wataoch minch ya Hugar figir mahbar* was formed with the objective of encouraging the return of student to the school, inculcating love of the country in the youth and bridging the gap between these who had supported and opposed the Italians. The leader of this association was Ato Worqu Gobra Mikael, previously a coffee merchant, and prisoner under the Italians [*did.*].

In March 1942, in response to the call by the "Hagar Fikir Mahbar" and the Ministry of Education and Fine Arts, 104 students were enrolled, enabling the school to start work. Ato Yared W/yes was assigned the school to the school as a director. In order to encourage Muslims to send their children to school, Arabic was included in the curriculum. Despite all these efforts, the local Muslim population was reluctant to allow their children to attend the school. According to informants, the Muslim community was suspicious that lessons in Amharic and foreign languages might have an effect of shaking the faith of their children. As a result the opening of an independent school for the Moslems became an urgent task, eventually leading finally to the opening of a Madrasa school in 1946. [Jimma Town Municipality Office(1994), "Jimma Town from where to Where", p.3 (Amharic version, unpublished)]

In 1943, Mr. V. L Ménage, an English man was appointed as director of the school and there were 189 students enrolled in the school during this time. Most of them were from Jimma town.

All the way up to 1943, there were no female students enrolled at Madhana Alem School. *Waizero* Yashimbet Abebe, wife of *Ras* Biru W/Gabreal, the first Governor General of Kaffa after liberation, started the task of initiating girls to begin schooling. Yashimbet was so anxious to have the education of girls in the town that she personally called upon government officials, merchants etc to send their daughter to school. In September 1943, for the first time, 30 girls were enrolled and started lessons in a separate class opened for this purpose. The first female teacher, Tobiaw Hizbulaw, was also hired to encourage girls' education ["History of Education of Kaffa Province" (Amharic version) unpublished], p. 21 Jimma Comprehensive

Secondary School, “The 50 Years short History of Jimma Comprehensive school” Jimma , 1990. p 2].

In 1945, a Canadian by the name of R. N. Thomson took up the directorship of the Madhanalam School in combination with the leadership of the provincial education office. Up to 1946, all educational activities in the Kaffa province were run from the school. The school itself housed the provincial educational office also. In March 1946, when the Emperor visited Jimma, Mr. Thomson impressed upon him the need for additional schools. As a result, new schools were built. These were the *Miazia 27* School, the Madrasa Arabic School and the *Atse Yekuno Amlak* (the present Jiren Elementary). [Mr. R.N. Thomson, “Report for 1947 Academic year “ MOE, File No 326-1/2961/17]

In due course the former *Madhanalam* school was converted into an elementary school for girls and was renamed the Haile Sellassie I school for girls. This was done in 1946. The boys in the school were transferred to *Miazia 27* elementary school. The first director of the girl’s school was a Canadian lady called Nalda Palma. According to the official report of the regions educational office, in 1950 the number of female students was raised to 133. The school partially served as a boarding school for a few orphan girls [Kaffa Province Educational Office to MOE, MOE, File no 1499/2780/2/11]

In 1958, *Miazia 27* Elementary School was upgraded to a high school. This was followed by an influx of students from the whole of Kaffa province as well as parts of Illubabor. As the school couldn't accommodate the large number students, it became necessary to have additional classrooms. Finally, with the permission of the Emperor, the former administration office of the Italians, which had briefly served as the headquarters of the regional administration, was converted into a high school. With additional classrooms built the school was upgraded to grade 12. In 1962 the *Miazia 27* secondary school was transferred to a new site. In 1964, additional buildings from the former regional administration were transferred to the school, to house the elementary section, separated from the secondary section.(Jimma Compherensice,1990). The educational system under the Imperial system was characterized by

several problems. First, educational policy was selective and elitist. Second, the curriculum was exclusively academic with little emphasis on vocational and technical programmes. Third, the system was urbanized. Fourth, proportionally fewer girls attend schools at every level. The scarcity of trained manpower was the other major problem. The shortage of teaching personnel was met through recruiting shortage of expatriate teachers, mainly Indians. [Informants: Degefa Bodena, Solomon Assefa, interviewed on 24,6,2011; For instance the Jimma *Miazia 27* School was the only high school in the range of 120-150kms]

An important chapter in the history of the teachers and students of Jimma *Miazia 27* School is the significant role they played in organizing and leading the struggle against the Imperial regime. This movement was mainly carried out in collaboration with student of Jimma TTI who worked to raise revolutionary awareness of the high school students. Like any other part of the country, in Jimma there was growing public dissatisfaction and mounting student activism in the high school against the Education Sector Review (ESR). Strikes and widespread disturbances ensued, and the education crisis became a contributing factor to the fall of the Haile Sellassie regime in 1975.

After the overthrow of the Imperial rule, the educational system was organized based on the military regime’s socialist ideology. The school system was organized much as it was before 1974. A new educational policy emphasized improving learning opportunities as a means of increasing economic productivity. As a result the government had more than doubled the total number of schools, teachers, students and teaching materials. With community participation new schools were constructed. The schools in Jimma operated on a morning and afternoon shift system. Nevertheless, most classes were overcrowded due to the rural-urban influx.

The increase in number of schools may have quantitative success, but it would not avoid problem of poor quality, in adequate technical training and unemployment. [Informants: Dagefa Bodena, Abebe H/ Gabriel, interviewed on 24,6,2011]

Table 13: Development of School Enrollment in Jimma Town

Year	NAME OF SCHOOLS								
	Miazia 27 th School (currently Jimma Preparatory)			Haile Sellassie I School (the current Mendera School			Atse Yekuno Amlak (currently Jiren Primary school)		
G.C.	Grade	Enrollment	Teacher	Grade	Enrollment	Teacher	Grade	Enrollment	Teacher
1959-60	1-9	1083	ND	1-8	396	-	1-8	389	-
1960-61	-	-	-	-	-	-	-	-	-
1961-62	1-12	1740	40*	1-8	702	17	1-8	615	21
1962-63	1-12	1627	49	1-8	713	21	1-6	613	20
1963-64	1-12	1890	52	1-6	683	21	1-6	601	17
1964-65	1-12	2142	64	1-6	722	20	1-6	551	15
1965-66	1-12	2587	57	1-6	739	22	1-6	568	16
1966-67	1-12	2831	65	1-6	864	21	1-6	600	18
1967-68	1-12	2575	77	1-6	986	20	1-6	515	19
1968-69	1-12	3128	85	1-6	1222	24	1-6	550	18
1969-70	1-6**	1941	44	1-6	1314	27	1-6	521	18
1970-71	1-12	4043	112	1-6	1409	31	1-6	702	19
1971-72	1-12	4312	124	1-6	1478	33	1-6	788	23

Source:- IEG, Ministry of Education and Fine Arts.
 * = only grade 1-8 and ** = 7-12 not available ND= no data

10. Institutes and Colleges

A. Jimma Teachers Training Institute (nowadays Jimma TTC)

One of the most important educational establishments in Jimma was Teacher's Training Institute (recently upgraded to a College). The Jimma TTI began its function in October 1968. It is located in the northeastern part of the town of Jimma on the way to Jiren. The Institute recruited students who completed 10th and 12th grades for training as elementary school teachers. Those who were admitted from the 10th grade were trained for two years, whereas the 12th graders were trained for a year. When the Institute started its work in 1968, it admitted 293 students [Jimma TTI "A History of Jimma teacher Training Institute, 1968-83" (Amharic version), (Unpublished), p. 2]. The admission of the trainees was carried out on the basis of the regulations of the Ministry of Education and Fine Arts, regulations that favored the allocation of quotas for the various regions of the country. Apart from training teacher in the regular program, the institute also rendered summer courses, workshops, and pre-service training program, etc. Being one of the few teacher-training institutes in the country, it has played a significant role in mitigation the scarcity of teachers. The following table shows the number of trainees in the Jimma TTI enrolled in the regular program for the 1961-66 periods (E.C.).

No. of Trainees in Jimma TTI (1969-74).

Year	M	F.	T.	Educational Level of the Trainee	Length of Training in years
1968	293	-	293	12 th	1 year
1969	239	60	299	12 th	1 year
1970	197	27	224	10	2
1971	226	74	300	10	2
1972	203	40	243	10	2
1973	402	115	551	10	2

Source: *Jimma TTI Graduation Bulletin* 1968-1973.

The teachers and students of Jimma TTI had played a significant role in organizing and leading the struggle against the Haile Selassie Imperial Regime. They worked to raise revolutionary awareness of the high school students in particular. The early 1970s were characterized by waves of strikes and demonstration one after another, when students came out into the streets of the town with the slogan of "Land to the Tiller." Towards the end of March 1974, there was a popular uprising by the residents of Jimma. The immediate cause of the protest was that teachers and workers of the Teacher Training Institute were ordered to pay 50 Birr each for the "construction of public facilities in the town." The order came from *Dajazmach* Tsehayu Inqusellassie, the Governor General of Keffa. A mass strike that embraced almost the entire population of the town finally led to clashes with the imperial police forces which resulted in the death of a student named Tamam Abba Sheriff and the wounding of a few others. The death and imprisonment of leaders of the movement intensified the whole situation and contributed to greater militancy by the students and other urban dwellers. This led to the siege of the palace of the Governor-General. After a three day siege of the palace, *Dajazmach* Tsehayu managed to escape to

Addis Ababa with the support of the special commando forces. The 'popular insurrection' developed into a popularly elected urban administration with the objective of administering the town and maintaining security, a 34 man committee was formed to replace of the deposed provincial administration under the leadership of Hussen Ismael, the then principal of Jimma TTI. This committee came to be known as, the "Jimma Soviets".(Addis, 1975; Andargachew,1994) It was composed of teachers, students and merchants accountable to the people. It remained in power for about two weeks.

Jimma Agricultural Technical School (JATS)

The other most significant educational establishment in the town is the Jimma Agricultural Technical School. The Jimma Agricultural Technical School was established by an agreement signed on June 24, 1952 (amended on June 26, 1953) between the Imperial Ethiopian Government and the Government of the USA. It was one of the products of the cooperation program between the two countries generally referred to as Point Four Program. The school was in part managed and staffed by the University of Oklahoma. The Oklahoma-Ethiopia connection had been initiated in 1950 by emperor Haile Selassie when he requested Henry G. Bennett, the president of the Oklahoma Agricultural and Mechanical college (later called Oklahoma State University) , to come to Ethiopia and explore the possibility of establishing an agricultural college According to Theodore M.Vestal, Bennett talked with Harry Truman, the then president of USA, and Senator Robert S.Kerr about his visit to Ethiopia and his philosophy of educational aid to developing countries. In November 1950, Bennett was assigned by the president as the first head of the Technical Cooperation Administrative to implement Truman's' fledging Point Four technical assistance. Ethiopia was the first country to request American technical assistance under the Point Four program. [Oklahoma University Terminal report 1952-1968, (1969), Oklahoma, pp 9-18]

On 16 June 1951, the U.S. and Ethiopia signed a technical assistance agreement, and a contract, which came to be known as Point Four program. One of the first under Point Four was awarded to Oklohama Agricultural and Mechanical College to develop an agricultural education, research and extension system in Ethiopia modeled after the American land grant system. In August 1952, a team of six men arrived Ethiopia, which was considered as a " great adventure" in international education. Because there were no Ethiopian students qualified to enter a college of agriculture, Oklahoma Agricultural and Mechanical College's initial education Program was the establishment of the Jimma Agricultural Technical School (JATS) to prepare students for university level work [Imperial Ethiopian College of Agriculture and Mechanical Arts, Report of Staff, Vol. VIII , Jan 1961, p.18.]

The primary objective of the Jimma Agricultural Technical School was twofold, to provide educational and training opportunities in agriculture so that students may enter into farming or related agricultural occupation and to train students so that they may continue their educational pursuits in agricultural institutions of higher learning.

On October 15, 1952 when the Jimma Agricultural Technical School started its work, there were seven staff members working with eighty Ethiopian students. At its initial period, the JATS research and instructional staffs were Americans, but later on the British and some Ethiopians began to join them. The school was thus provided agricultural training at a secondary level and graduated some 260 students in the years from 1952-1961. [Imperial Ethiopian College of Agriculture and Mechanical Arts, Report of Staff, Vol. VIII, Jan 1961, p,18.]

The school involved students and teachers in intensive experiment, technical training and practical work experiences. Major areas of training in the field of agriculture included agronomy, animal husbandry, coffee farm management, farm mechanics, horticulture, soils, and general agriculture. The teaching and research staff of the School was composed of both Americans and Ethiopians. In 1961, there were seven American and nine Ethiopian instructors. The instructional facilities of the school were greatly enhanced by the establishment of the Jiren farm experiment station, placed at the disposal of the school by the Imperial Ethiopian Government. The Jiren station served for experiments with coffee, field crops, pasture and forage crops, and livestock. The school had a significant impact on the lives of the rural community by disseminating some of its research findings. In the school and at Jiren station, some 49 varieties of coffee were collected from many parts of the world including Brazil, Java, Guatemala, Kenya, Uganda, Sumatra, Tanzania and Ceylon and subjected to a comparative study. The Coffee nursery project affiliated to the Jimma Agricultural Technical school since 1955 distributed improved varieties coffee seedlings to coffee producers in the region. The school also conducted research on vegetable in the Horticulture Department. Different varieties of citrus fruits, Avocado, Broad Beans and Horse Beans, the Irish Potato and Chile Peppers were introduced from places like Kenya and Mexico to the school. These were also distributed to the community after reproduction of seedlings in large quantities. Much emphasis had been put also on poultry production. [*Jimma Agricultural Technical School Bulletin*, (NP) p.19]

Following the termination of the Point Four Contract in 1965, the management of the JATS was completely transferred to the Ministry of Education and Fine Arts. In 1968, the name of JATS was changed to Jimma Institute of Agriculture, which inaugurated the beginning of a two years college level diploma program. Students all over Ethiopia who completed grade 12 were admitted to the institution and were trained as middle level agriculturalists.

With establishment of the Commission for Higher Education (CHE) the Jimma Agricultural Institute was raised to college level and renamed Jimma Junior College of Agricultural since January 13, 1977. At the present time it is part of Jimma University.

Jimma Agricultural Institution of Research center

Jimma is also home for a Research station of the Institute of Agricultural Research established at the end of 1967, at Malko in the outskirts of the town. The Research Station was established to high land areas of Southern Ethiopia including

the provinces of Illubabor, Kaffa, Wollega, Gamu Gofa, Sidamo, parts of Harar and Bale. The Jimma Research Station placed emphasis on studies of the agronomy and processing of coffee. But is also studied, various food crops and explored possibilities of introducing other cash crops to minimize the country's dependence on coffee. (IAR, 1972).

During the occupation period, Malko was an Italian farm and many of its slopes were converted into bench terrace. Irrigation water was brought to the site in an open ditch from a small dam erected across a stream two kilometers away. The agronomic research of the station was conducted on 183 hectares of land. The original 55 hectare at Malko was obtained from the government in February 1968. In 1970, the land bordering the original farm was bought from individuals. The station was provided with financial support partly from the National Coffee Board of Ethiopia and partly from FAO. (IAR, 1969).

One of the most important achievements of the Institute in agronomic research was the collection of as many types of coffee, spices, fruits and vegetables as possible. By 1969, the institute had a gene-bank of 78 local and 123 imported coffee cultivars. Many coffee breeders from all over the world had come to visit the station in search of new gene materials. The research station also provided advisory work particularly to coffee growers. Like the Agricultural-technical school, the Jimma Research Station also distributed some of the products of its research to the local community. Informants argue that the expansion of fruits like Avocado, Citrus fruits varieties of Papaya, Banana etc. in the area were the achievements of the two agricultural centers. (Ibid)

Jimma Institute of Health Sciences

Jimma Institute of Health Science (J.I.H.S) was founded in 1983. It is the first institution of higher learning in south western Ethiopia in general and Jimma town in particular to train highly skilled man power especially health professional like physicians, nurses, sanitarians, pharmacy and laboratory technicians etc. As indicated before, in fact there were two institutions in the town of Jimma, which precedes the date of establishment of that of J.I.H.S. These were the Jimma Agricultural College and Jimma Teachers College. The Jimma Agricultural College was established in 1952 while the Jimma Teachers Training Institute was set up in 1968.

There were international and national factors that contribute for the opening of the Jimma Institute of Health Sciences.

1. The International /Global Factor

In the year 1977 the world Health organization (WHO) declared its famous motto of 'Health for All by the Year 2000'. In 1978 an International conference on primary Health Care (PHC) organized by WHO and UNICEF was held from 6 to 12 September 1978 in Alma-Ata, capital of the Kazakh Soviet Socialist Republic.

Delegation from 134 governments and 67 representatives from United Nations Organization, specialized agencies and non-governmental organization who had official relations with WHO and UNICEF had attended the conference.

The conference strongly reaffirmed that health is “a fundamental human right that the attainment of the highest possible level of health is a most important worldwide social goal whose realization requires the action of many other social and economic sectors in addition to the health sector”. The conference again confirmed that governments have a responsibility for the health of their people which can be fulfilled only by the provision of adequate health and social measures. The conference disclosed that primary Health Care is absolutely essential to materialize the “Health For All” Policy which targeted in 2000 the attainment of the health that will permit the world to lead a socially and economically productive life. (WHO,PHC, Report...1978) The motto of “Health For All” and the suggested means of achieving it soon got a widespread acceptance and attracted many people including politician in both the developed and developing countries. The implementation of “Health for All” policy, however requires and promotes maximum community and individual self reliance and participation in the planning ,organization, operation and control of Primary health care , effective use of resources, determination of government bodies , application of the relevant results of social, biomedical and health services, research and public health experience. As a result in the 1970s it became a necessity to change the usual disease and hospital oriented health manpower development into focus on prevention and controlling diseases rather than giving emphasis to curing diseases. Similarly the way of training health professionals was challenged and it becomes essential to revise and restructure the curricula of training in line with the new paradigm shift.(Tekletsion W.M and Mekonnen, 1990).

Accordingly, the Thirty Seventh World Health Assembly, in which the concerned authorities, renown scholars and distinguished health professionals had taken part passed a resolution concerning the role of universities and colleges campaign to materialize the motto of ‘ Health for All in 2000’. As a result due attention was given by higher institutions in different countries to implement new ways of educating or training health professionals. Medical institution had revised their curriculum, Community oriented educational strategies were launched.

2. The Domestic / Ethiopian Factor

Ethiopia is one of the countries in the world which has adopted Primary Health Care (PHC) as a national strategy since 1976. This strategy focuses on fair access to health services by all people throughout the country, with special emphasis on prevention and the control of common diseases, self-reliance and community participation. The workshops organized by Medical Faculty of Addis Ababa University in 1977 and health professional Associations and health Institutes all over the country calls for urgent and effective national and international action to develop and implement primary health care in the country.(Ibid).

As a result, the *Derg* military regime proclaimed its acceptance of the motto of “Health for All” by 2000 and the primary Health Care influenced by the international and national developments. Subsequently a new health policy was issued by the Ethiopian Ministry of Health.

The newly introduced health policy required the expansion of the already existing old health institutions and opening of new ones and wanted the health institutions to train health professionals in line with the new paradigm shift. The town of Jimma was chosen as a center for the new Institution because of the following two major reasons:

- a) Location: Jimma town, located 346 Km by road southwest of Addis Ababa, is found in the heart of southwestern Ethiopia. If the institute is located there it could benefit many health institutions as well as the people of a many areas of southwestern Ethiopia.
- b) Availability of infrastructure: By the time Jimma had a relatively better infrastructure and facilities. The Jimma Hospital (Ras Desta Damtew Hospital During the Imperial period), served the people of Jimma town and its environs since 1940s as the sole big hospital rendering varied medical services This was an opportunity for training health professionals according to the new paradigm shift.

As a response for both the national and global educational movements, the Derg Government established the Jimma Institute of Health Sciences in 1983 with the following directives: ‘A new type of school should be opened whose education is based on the main health problems of the country. It should integrate training, research, and service and should train different health professionals as a team’. (Ibid; Ministry of Health, 1983)

11. Conclusion

As similar to other parts of the country, until the beginning of the twentieth century, education in Jimma focused primarily on religious learning. But in Jimma, Koran education predates the church education, because Islam is the established religion of Jimma. The strength of Koran education and the agreement between Abba Jiffar II and Menelik II that prohibit construction of church hindered the development of Church and modern education in Jimma. After the incorporation of Jimma into the empire of Menelik, there had been increase of settlers from north and central Ethiopia which became the pre condition for the introduction of modern education and church construction.

The Italian occupation period was characterized by implementation of educational policy based on colonial principles. The native people were not allowed to exceed grade four levels and the policy was designed to product an educated man power that would remain loyal to the Italian Fascist government. In the Post liberation period, the effort of the rehabilitating effort the educational system in Jimma town was initiated by an association called *ya watatoch minch ya Hugar figir mahbar*.

During the period under discussion, different educational institutions were established such as Jimma Teacher Training Institute, Jimma Health Science Institute and Jimma Research Center. The establishment of these institutions contributes a lot in producing trained man power in the field of Education, health service and research and also had a generative impact on the urbanization of Jimma.

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