

Review Article

The Backyard of Modern Education and Training in Ethiopia: Reflection on Socio-Political and Professional Landslides in Policies and Practices

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Abstract

Education, as an instrument of change, needs to be means for economic, social and political progresses at national and international levels. In attempting to use education for social advancement, countries face a lot of challenges both at policy and practice levels. Ethiopian modern education and the consequent social progresses seem to have faced overriding challenges in policy and practice, since internal ideological stringency and external pressure for modernization have risen to give a triggering shape to the education system in curricular and instructional undertakings. This review focused on revisiting challenges of education policy and practices in Ethiopia through parallel explication of professionalization and politicization. Professionalization was explicated from the role of teachers and teaching in nation-building whereas politicization was seen from the point flexibility in governance and pressurizing sphere of change at different epochs. For the materialization of the study, systematic desk-review of policy documents, education sector reviews and proclamations was made on the professional and political landslides of Ethiopian Education. The study is expected to help policy makers and researchers to understand the visibly upcoming balance between political and the professional landscape of Ethiopia, on the basis of serving societal needs through education.

Keywords

Backyard, Ethiopian, Education, Politicization, Professionalization

1. Introduction

Social conditions and standards matter much in introducing or developing an education strategy since *teaching, learning* and *the use of education* in production, services and innovations as well as problem-solving do not take place in a vacuum [10]. Political condition refers to the dominant ideology leading education as an industry or business [11]. The nature of diversity among the society and style of communication between the ideological and social basis

indwelling the national arena constitutes the social landscape or social environment [15]. Entirely seen, *human social environments* encompass “the immediate physical surroundings (physical self and the physical others as well as the outer physique), social relationships (shared resources and communication system), and cultural milieus (established norms, values and dispositions) within which defined groups of people function and interact.”

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Received: 15 September 2024; **Accepted:** 6 October 2024; **Published:** 20 November 2024



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The developmental responsiveness of education, the level at which both the ideological and social realms produce and use education for development purposes, remains to be an issue of big concern both at policy and practice levels. Mediating but determinant between the top ideological realms and the social ones are the informal and formal arrangements made to facilitate the ideological-social interaction system in education such being political structures, cultural and linguistic differences, religious structures, reforms launched from time to time, and system changes impacting education.

At the helm of the ideological and social discussion, there come to be essential considerations on the front yards and backyards of the educational catchment formation. The front yards are those related to the *forefront undertakings* a government takes to view when setting up policies and directives, organizing learning and teaching strategies, setting learning standards and curricula, and arranging resources. The *backyard undertakings* are the longstanding socio-cultural bases which the organized frontward undertaking is more likely to serve in order to bring about real changes and reforms. Between these co-existing undertakings come two very crucial issues of discussion: Politicization and professionalization.

Politicization of education is understood, in the context of this study, as the nature of policy guideline, type of strategies and approaches in education, resource arrangement and communication, leadership and effecting, follow-up and monitoring, and informative decision-making and progressive use of education for social advancement. This is mostly the ideal and infrastructural aspect.

With respect to policy, the very outset should clarify the productive (the base of the policy as it applies to the changes sought) aspect. For instance, the focus on language in education policy is two-fold: Language as a discipline and language for learning purpose. Social skills disciplines from lower higher levels may focus on the individual-social development focus at large. In a like manner, environment studies could focus the nature and effect use and preservation (care for). Apart from the productive aspect, there needs to exist the distributive aspect of policy which deals with sharing of roles in setting strategies and having due roles in following up and using the outputs.

The third aspect, by far most neglected, is the regulatory aspect of education policy, which requires making efficacious follow-up and review in order to reach fertile decisions on the output and outcome standards of education both at *immediate* and *mediate* levels. The fourth aspect is the *miscellaneous policy* dimension dealing with diversity issues in society both at vertical (intergenerational) and horizontal (intragenerational) realms, which includes age, sex, prior educational background, socio-economic style and standard, cultural and linguistic backgrounds, religious background and settings.

Following that comes the issue of *professionalization*, the extent to which education is handled by well-educated,

trained, ethically armed and duly promoted taskforce, who take both the privilege and the liability to themselves, like it works in medicine, law or engineering of diverse sorts (the human aspect). This embraces the instructional expertise and action, the managerial expertise and action, and the guidance and counseling expertise and action respectively. The *instructional expertise* in education involves breadth and depth of the subject matter, pedagogic preparedness, and psychological skills which would be used as essential altars of *the art and the act* of teaching. By professionalization is meant enabling or empowering teachers to the professional standards such that, they could plan their acts and act their plans in a learner-friendly and environment-friendly manner of the trade. The *managerial expertise* goes with development and action on the planning, organization, distribution, direction, control and decision-making tasks in education, the target being human and material or spatial components in/of education. The *guidance and counseling expertise* is the arrangement and use of skills to scan essential information on learners' backgrounds so that, they can survey initial needs, hold entry assessment, check students' readiness to learn, fill entry skill-gaps, see to learning on-sets, hold formative follow-up and identification of learning problems and create helping relationships with learners on solving problems [14].-

Based on the above provision as stepping stone, the current study looked into the backyard of Ethiopian education from politicization and professionalization viewpoints. To begin with "Modern Ethiopian Education" (Zerihun, 2023) saw onset during Menelik II (1908 G. C.), who sought to use education to be an instrument of Ethiopian identity as a nation, most essentially in the administrative and political realms. In that, almost all the educated taskforce of the time were expected to serve in the state-machinery. Coupled with the ideology of unitarism and national protection system, the educational undertaking stood to serve the top-governors' views rather than the middle class (the elites) and the lower grassroots (the mass society of Ethiopia).

Even at the onset of the modern education, there were fierce oppositions from the church leaders and the nobility who were instigating that, the expansion of education would distort the then established *religio-political system* which Ethiopia sung for as hegemonic. The establishing king of the time left the throne with all the troubles to the successors, where education remained to serve only the front view which was propagated by the foreign ideology (French, British, American, Soviet Union, Far-East).

Latter reforms from 1941 to 2023, [9] also followed similar trends coupling changes over changes, and keeping the country's education as rootless [7]. So, it has been a burning issue to raise questions on the whereabouts of education for the Ethiopian people: The backyard of the education realm. Just an event in Ethiopian research on education marked five critical pitfalls of the country's education which included lack of clear ideology (cultural-social-political), non-responsiveness of the policy

and practices to the society's way of life, unemployment of the few educated elites or misplacement due to hegemonic staffing, sharp distinction between the urban and the rural settings in terms of distribution, and failure of education to improve the country's economy owing alienation to the very mainstay.

This research, then, sought to investigate the standard to which politicization and professionalization in education got aligned to bring about tangible effects on Ethiopian society at the backyard level where most people sought reform in life. The rationale was to point out means of filling the gap between the top-policy arena and the process as well as the grassroots needs of society through education in a progressive manner. The succeeding research questions were raised to guide the study:

1. How far do state educational policies represent the societal needs?
2. How far do professional preparations match with policy-level needs and societal demands at large?
3. What challenges have so far been faced to make education an instrument of social change and development?

2. Methodology

The research was based on the qualitative analysis of existing policy and research documents. So, contextual survey design embracing policy documents, research documents, education history and sector reviews was used. The study some grains of historical analysis which was based on past and very recent educational events. Data were identified based on criterion sampling technique, the criteria of concern being relatedness to the core questions of the study.

Core issues were politicization of educational undertakings as related to top administrative expectations, middle-level communication of top policy concerns and grassroots concerns in participating on educational undertakings. Thematic reflection was made on the issues related to education.

3. Analysis

This analysis takes Politico-professional dimensions of Ethiopian education.

3.1. Regarding the Philosophical Bases of Ethiopian Education

The first issue of concern in the educational analysis was *philosophical base of Ethiopian education*. Regarding this, the policy-base of Ethiopian education was asserted in almost all research works to be foreign. Researches reveal the base of Ethiopian education to be moralistic at large which had its root in the French, UK, American, Soviet and emergent

philosophical at large [10]. At this point, it would be essential to note the philosophical alienation of the country's education to the socio-economic need of the people ravaged the relevance it had for the country's vertical and cross-sectional progresses. In vertical realms, the country's education tracked on a zero-start path from the time of the previous majesty rule to the current federal system of governance owing to the highly politicized base [3]. In brief, the internal political view highly dictated the educational philosophy to be foreign-oriented. The condition is, still, manifest even in the time when decentralized system of education is asserted as workable. Even where the philosophical bases are deemed essential to be stressed, the partial and half-foreign ideological base is stressed as in the philosophical realms of Orthodox and partial ideology [5].

In light of the basic rationales of education, four issues appear to be lacking where clear philosophical directions are not followed. The proper aims and guiding ideals, appropriateness of the criteria for evaluating educational efforts, institutions, practices and products, authority of the state and the teachers, and the rights of students and parents are among the key concerns addressed in the philosophical underpinnings of education [22]. Hence, Ethiopian education, dominated by Western Ideology, from the past to the present, is tangled both in its policy and the practices. Though the emperors and their subsequent successors sought to convert educational aims from memorization of facts in the church to activity-based learning in the fields, the political grids did not allow the learners to move beyond selective pursuance such as administrative procedures and diplomatic skills. The majesty rule used education as a means of expansion with the motto to subdue the mass first through arms; and then, through selective upgrading where children of the nobility had golden opportunities to learn and prosper over the lay. So, the educational philosophy was essentialist both in its coverage and services. Regions were forced to pay taxes and tributes for what they did not benefit at local level. Rural schools, towns, roads, health centers and any other related services were very much limited since such services were designed only for the selected few deserving the essentials.

Some writers simply confuse the individual and epoch-bred innovations such as the obelisks, rock-hewn churches, and related religious or philosophical views of kings and psalmists to have been a part of Ethiopian civilization with large-scale innovations brought about through formal education [5].

The fact, however, lies in the fact that, the sung for traditions of Ethiopian civilization did not have continuity owing to lack of clear philosophy and progressive system. The country simply relied on chronicles and legendary resources which advocated the country's religious and administrative ascending and descending throughout centuries. Even the chronicles did not thoroughly represent the Ethiopian assets (ways of living and production widely known) exhaustively since most of the so far advocated civilization was partial in composure.

3.2. Political Dimensions of Ethiopian Education System

Modern education was established at the time when the country was in a perplexing condition of deciding unity of the nation in the current form. In what is termed “infusion of ideological views” in education, all regimes inserted their ideological trajectories which tangled education not to be a genuine arm for change. In that, Ethiopian modern education stood for the establishment of state superstructure from its very inception, where production of administrative task-force to serve in the state machinery was the overriding motto. In the initial chain of the unification strategy, the majesty (Menelik II) relied on foreign experiences which were simply copied down and brought home to be used without any selection. Affirming the positive side of the educational reform, [4] a certain historical assertion notes the succeeding recipe:

The pre-war intellectuals were preoccupied with a whole gamut of concerns ranging from educational development to fiscal reform. They had an essentially reformist agenda. Driven by a concern to save the regime from the double threat of internal disintegration and external invasion, they urged what could be characterized as defensive modernization.

This recipe marks the pre-Italian war season in Ethiopian education history to have been the time of *reformist movement* both in educational extension and fiscal strategies which were sought to be modernized. The overarching motto was to save the nation from two prongs of challenges. The first prong was to combat internal disintegration owing to religious and ideological divisions among the nobility groups governing the different portions of the country. The other prong was in the external invasion attempted by foreign powers as was common in the *Scramble for Africa* [7]. The defensive *modernization strategy* so far devised by the rulers did not have a good internal or external base since both sides were full of dubiety. Evidence could be traced of the use of French in the realms of education and diplomatic exchanges much more than any language in Ethiopia in spite of the existence of more than eighty languages for centuries [8]. Evidence could be traced of the equally competitive space given to French and English as the so-called domestic language “Amharic” [8].

France and Ethiopia celebrated the centennial of their diplomatic friendship in 1997. France's culture, language, economy, and policies have left their imprints on the Ethiopian urban life and culture over these years. At the outset, it has to be noted that these are a triangulated "competition among three languages between French, English and Amharic" in the country.

The evidence derived from the quoted piece is that, Ethiopia and France had a kind of diplomatic relationship in realms of culture, language, economy, and policies which had remarkable marks on urban life in Ethiopia. With this comes the concentration of schools and opportunities to learn in the

towns occupied by the allies of the kings for almost six decades. The point is that, French governance policy was assimilationist in essence. Ethiopia got split between internal question for unification and external defense against division, which had already been prevailing. The country's education served the political hegemony rather than improving the entire societal life-style [29]. To that effect, the economy failed to surpass traditional trade and agriculture. The social concomitance across regions also remained stagnant to the extent of blocking positive exchange and mutual development as citizens. The feudal majesty rule, for instance, brought home a suppressing political hegemony which levied the entire population with inclined treatment where the Amharic speaking groups held the lions share in leading the rest ethnic groups. Opportunities for education were not evenly arranged for all the people as they sought [29].

As a result, only those having kinship with the kings and their allies got the option for education and positions in the national services. Urban settlements constituted administrative sections of the government which served a few portion of the administrators. Examples could be traced of the enrolment of a hundred students from the best families, and the accompanying enrollment of about three thousand in 1924 [11] where lessons included French, English, Italian, and Amharic in language areas, and mathematics, science, physical training and sports also constituted the other areas of study.

Education institutions were mainly situated in the urban centers [29], and the rural society constituting 90 percent of the entire did not get proper education and social facilities. Educational expenditures, largely dependent on tax revenues, were also very much limited. Education during the emperors was highly controlled by a contradictory prong of serving the crown and the society which, in spite of the endeavor to modernize the country, failed to meet the unraveling need for progress and improvement of life standards [29]. The gap in meeting the urban-rural demands through education, less attention paid to intergenerational communication gaps due to non-coherent strategy brought home through missionary society, prevalence of ad hoc curricula which were subject to change from time to time, and weak strategy followed to make the education so systematic and responsive to the economic return though human capital development.

Stressing the meanings attached to Ethiopian education quality, there are evidences which underline about six views unveiled through a qualitative survey which included the good old days (appreciation of the past education system as one outsmarting the successively launched reforms), decolonization view of incorporating and giving primacy to Ethiopian indigenous knowledge in modernizing the entire system (Indigenizing education), academic competency failure from lower to higher levels of learning (almost similar to the good old-days), moral competency risk as a prevailing condition in education (Moral declining), poor foundational skills (Weak early foundation), and poor vocational skills

(Shallow vocational backdrop). [27].

Education from 1974 to 1991 followed *the domain of Marxist and Leninist Philosophy*, which was very much far-fetched and nonmatching with the socio-economic and cultural landscape of Ethiopia. So, education helped the uprooting of the majesty rule and the mushrooming of a new inexplicable index fully incorporated by the military junta. The system worked out the rejection of the feudal dominance but gave birth to closed gate on freedom of press and assembly. Some writers [5] earmark that, though more progressive in all walks than the majesty system, the socialist system of education faced abstractions related to lack of clear policy and long-term objectives, reliance on strict political stand which embraced only a few elites, and copied ideological framework of the Eastern Socialist System, which was more likely to be collapsed with the decline of the host ideology. The implication is that, the tiers at the top highly dominated and restricted the extension and fruitfulness as well as familiarity of educational undertakings.

The Federalist style of education paid foremost attention to access, decentralization, equality of opportunities, responsive distribution of educational resources across regions and regional accountability to monitor and improve the teaching-learning process. In line with the tenets of federalism embracing shared and self-rules [18], the country devised Education and Training policy, which underlines education to be the instrument of *equality, equity and quality* in learning and development.

Perhaps, the education policy of 1994 contends that, education in general; and, basic education in particular, needs to be expanded in all corridors of the country in order to develop the physical and mental potential of citizens. General skills, environmental, civil and problem-solving as well as innovative skills have been the general intentions to be met. The basis of the formulation of education policy was the level-based and regional disparity in education provision as well as gender-based and sector differences observed. All the education development strategies and sector reviews have come to reveal high rate of access both in urban and rural areas.

The sector reviews on the implementation of the policy have successively denoted minimized gender-gap in education. Yet, the question of quality has come to alarm all across the sectors since the educational *massification* has not guaranteed the production of effective task-force. At this point, it would be essential to consider two contradicting qualities of the education policy: Expanding access and ensuring quality, leading to duality challenge in education hanging between massification through open access and declining quality as a striking issue across global nations [20] which has never been exceptional to Ethiopia. But, the solution sought to curb the manifested failure depends on the historical and sociopolitical as well as sociocultural trends they have come through. Now, both the front and the backyards of Ethiopian education are laboring with the ever-dangling question of quality. No

alternative worldviews and pedagogies apart from the western views have been in place in order to mobilize the indigenous resources lying at the backyard. Research works held in the contemporary season dictate, however, that the transformative use of indigenously sustainable competencies becomes indispensable. In this regard, [32] evidences forward definition of worldviews, utilization of indigenous knowledge, using sustainability-oriented pedagogies, engaging learners, and building on students' experiences to be the viable means of making modern education responsive to personal and social demands.

In a like manner, the status and progressive aspects of public and professional engagement in the education system remain to be the alarming demands for educational success in Ethiopia [30, 29]. The overriding obstacle is *the authoritarian structure* such as the current Ethiopian system, at least according to some longtime observers discouraging civil servants from active participation in educational decision-making with sharp tendency to punish initiative [29, 17].

To elaborate more, the authoritarian image of the feudal governors has been manifest in terms of superior role-assumption by prior kings and later governors on almost all professional decisions as well as the political roles and rules. The authoritarian structure of the socialist regime was also the spirit of proletarian internationalism which pooled everything to the ideology far-fetched practice from ideological allies of the time [17]. The work [17] generally criticizes two elitist elusions of the Ethiopian scholars as the reflection of educational fallouts: Lenninization and ethnicization.

The federalist education system is also with the huge predicament to meet the mass demand as it carries the centralized yoke of westernized education unwarrantedly borrowed through meliorism strategy. Stressing that challenge, [7] underline as under:

From 1908 through the 1990s, Ethiopia's education system was influenced by other countries education systems, and it did not reflect the true Ethiopian culture, social, and economic realities. The Ethiopian education curricula were based on the ideology and educational systems of foreign countries like that of France (1908–1935), Italy (1936–1941), the United Kingdom (1942–1952), America (1952–1974), and communist countries (1974–1991), rather than Ethiopian reality.

The first point of challenge is *influence by other educational systems*, which governors chose for the people. Such a system of dependency not only prevents the country from having its own system in a stable manner but also makes the produced nostalgia for the Western World as well as being non-productive. The other evidence was that, the country's borrowed education system did not reflect Ethiopian culture, social and economic realities. Failure in reflecting the country's socio-cultural and economic reality has progressively manifested itself in education task-force's

failure to solve problems and be innovative at large [26]. The most devastating challenge has been that, when the supportively borrowed ideologies collapsed from their roots, Ethiopian educational progresses happened to collapse. Not only collapse in regime, spontaneous change (not reform) has also been the overarching tradition. Evidences could be traced of Ethiopian education from 1941 to 1950s as under:

With [British] assistance, the Ethiopian government began a new chapter in its friendship with the United Kingdom. Based on sources, the British, which assisted Ethiopia in its liberation from Italian occupation, had an impact on Ethiopia's overall education system until the 1950s. The British advisors took on the task of reorganizing the Ethiopian education system from the ground up the ladder [7].

The endeavor made to modernize Ethiopia from 1908 to 1935 was collapsed when Italy invaded the country in 1936. The five-year time through which Italy invaded Ethiopia left a non-removable scar on the education system, and the country was forced to begin everything from scratch. That was the basic predicament which held crawling from the French ideology to Italian; and then, to British to American. Though more stabilized education was on the track during the time of Haile-Sellassie (1941-1974), the season marked disparity in undergoing the British and the American ideology. (When British colonial rule came to collapse in East Africa and America came to the helm of being the super-power, Ethiopia tilted to the strong arm of the American [26] Once again, the external political shift eroded the ongoing internal educational delivery system. The same proved true when American-supported system was replaced by Socialism or Federalism.

3.3. Professional Perspectives of Ethiopian Modern Education

The professional dimensions of Ethiopian education are marked by experiential and resource borrowing as well as other resources [26, 7]. In spite of the pressure of internal systemlessness and foreign mishandling at different times [26], the country's education has survived vanishing. However, education has never been given a good status as it lacked a good professional base. For instance, regarding teacher development in Ethiopia, the succeeding evidence has something to delineate [14].

A historical review of teacher education development in Ethiopia from 1900 to the present consists of different phases of religious, social and political *experimentation*, *reorganization*, and *independence*. Without mentioning the traditional or Coptic Church education system in Ethiopia, history of teacher education cannot complete. [7, 16]

This excerpt marks *experimentation* as one of the practices in the system of teacher education which shows the dependence of the teacher development programs on changing in both foreign and internal political tradition. When a certain political tradition was changed, education faced

changes. The other point was in reorganizing the teacher development program in a new fashion as the past easily got obsolete. However, the reorganization process was not based on research and scholarship. By and large, considering Coptic Church education as traditional and indigenous system of education is a century-old misconception since not all Ethiopian cultures centrally possess such a tradition. The "long" and "rich" denotation as related to traditional church education works only for the northern part of the country. The rest nations and nationalities adopted the tradition through the unification attempts. So, the bulk of indigenous ethno-historic base was overshadowed by internal socio-cultural pressure and Western ideology. Other more evidences [7] underlines the setbacks of Ethiopian education to have emanated from shortage of skilled labor, a lack of diversity, and a lack of integration of Ethiopian indigenous knowledge into the education system [6, 30].

The history of the education system in Ethiopia went through *different political regimes; and, in all regimes, the education system did not reflect the true Ethiopian culture*, social, and economic situation. The reason is due to the [fact that], curriculum of the time was designed and developed with the involvement of Western expertise. It's better to conclude that the education system of Ethiopia from its establishment to the 1990s was copied from the Western education system [33].

It is evident from the quoted account that, not only different regimes did resume in Ethiopia but also culturally non-responsive education was developed for the Ethiopian citizens under the umbrella of modernization and nationalization of education for the *weaponization* of educated task-force. The so-called modern education did not have true alignment with the socio-economic situation of the country as well. Though the above writer takes the alleged case to foreign intrusion alone, the case needs to excavate the issue in-depth by looking into the very foreign country's policies and practices of the respective regimes [12]. Historical sources underline the foreign provisions on education were not the same for the domestic and the support-seeking groups. Evidence of French Policy could be traced of the provision due Cambodia, the French protectorate of the late 19th century. When the French arrived, Cambodia had had Buddhist Education system provided in wats or temples, which had focus on reading, writing and some arithmetic [8]. Children also attended principles of Buddhism, propriety rules and the importance of work, which prepared them for vocations in temples, dwellings, bridges, water reservoirs and furniture manufacturing centers. Yet, the pre-French education had not enabled the youth to read and write as the lesson highly depended on rote memorization of given passages. The French system brought home a respective language school and a college for interpreters for colonial assistants [7].

Of central importance and value to the French was the ability of the new men to speak French and act as bilingual

intermediaries in French-Cambodian interactions [21]. Most French administrators in Cambodia could not speak Khmer, even after years in the country, and as a result "it [was] as if a great deal of Cambodian life... was carried out behind a screen, invisible and inaudible to the French.

As it was the case in Cambodia, though Ethiopia was not French protectorate during the time of colonialism, the sense was there since no Ethiopian language or culture other than Amharic of the clergy and nobility was known as emphatic. The hazard on *the backyard of the education system*, the socio-economic and socio-cultural value of education appears to have begun declining from that very vestige point. That very time, when Ethiopian culture, language and traditions were not considered, a French kindergarten was established in the centers and some peripheral towns where the French had interest [28, 25]. Almost all curricular decisions were also made by the French experts [2]. Though Menelik II aspired to build a modern Ethiopia with the support of the French in all educational spheres, his very choice to follow French might have had a strong inclination towards French governance policy of assimilation, which the king exercised in the initial phase of unification. Education had, in no way, been immune from that snare. Evidence could be traced of the Egyptian Copt's opposition to the coming to Ethiopia of the French, allegedly reverted to denominational issue [2]. Some Ethiopian writers, still, emphasize the French-Ethiopian diplomatic ties, from the past to the present, to have laid a smooth ground for the Ethiopian socio-economic development but the reality is far from being true [9, 15].

Evidences show that, the mass happened to denounce the very overflow of foreign ideology to have suppressed local practices [10] as in the pun which revealed that, cultural resources were overrun while following foreign practices blindly. The secret is indicated by the barrel compared with clay pot, the former being the borrowed and non-replaceable resource.

The other version of the impact of politicization on the professionalization of education is the second epoch of the majesty, post-Italian time (1941-1974) [31, 1]. Influenced by the Lutheran Missionary ideology, the emperor was attracted to producing citizens in the manner they would respect the king, country and religion [27, 30]. The modernization process led by the emperor also involved young people to staff (but not lead) the growing state (not individual-social) apparatus. Schools were opened in urban and semi-urban centers in line with the experiences gained from missionaries and other African countries (externally gained so far). It is not hard, at this point, to earmark dominance in the urban and semi-urban centers where services were distributed. It was the majesty hegemony and the allied clergies as well as the Orthodox Church which took over most of the holdings (Sisay). Curricular provisions encompassed moral studies, civics and religion with sharp emphasis on academic programs and only one technical school in the city [30].

Progresses were observed in technical school provisions

which could, somehow, be relevant for the learners and the society, which included agriculture and laboratory science. A growing interest was also cast on teacher training. However, the support of British missionaries to Ethiopia was highly related to their interest in East Africa [7, 2]. Moreover, the missionaries from the United Kingdom did not allow the Ethiopian government to develop and assign its own nationals at the influential positions including education [26]. (That event may have tangled the country's educational progresses which had initially been farfetched [26].

To sum up, the post-Italian reform in education was largely based on the work of reconstruction in the aftermath of the devastating war. High reliance on missionaries and the alienated nature of the curriculum coupled with non-native educational provision based on political mission of the support renderers made the way for shallow roots for meeting success [34].

Church traditions left bearing effects on the use of education for overall social progress. Ethiopian education could not progress due to the hard commitment of the rulers to palace servitude rather than creating access and equality in provision as well [32]. More specifically, Ethiopian education did not give due recognition to diversity in economic, social, religious and ethnic setup [15]. Consequently, it failed to be responsive the needs of the diverse communities except for the few children or relatives of the clergy who happened to benefit easily [33, 19].

The majesty era is, hence, characterized by high local ambition with very low understanding of the ecological demands of Ethiopia, heavy reliance on foreign countries and looking into educational provisions from the palace spectacle of monoculturism, weaponization of professionalism and hyperglobal sense of seeking modernization as panacea for the country's backwardness. The front yard was under constant reform run by foreign allies while the backyard was inundated by weeds of different species: Illiteracy, frozen economy, harmful traditions, serfdom, non-standard life, poor health and poverty at large. Major problems were in borrowed curricular and instructional processes, meager resources, foreign and non-matching teaching and administrative taskforce, limited opportunities for the domestic staff to be in teaching and administration, marginalized provision of educational opportunities and resources with respect to gender, settings and economic standards, unfamiliar media of instruction, over-centralized school administration, and failure to meet the growing need of the students [11].

Education during the majesty was, hence, featured by imported westernization, failure to create a uniquely Ethiopian education system, at least synthesized, mind-colonization coupled with de-Ethioianized and de-Africanized educational provision, and an alarming dependency on the alien ideology leading to the flourishing of various social-evils [32].

The socialist era in Ethiopian education saw its inception during the student movement in and outside the country,

which was aimed to eradicate the counter-progress hegemony levied upon the people [30, 11]. As a prime tool for the alleviation of backwardness and poverty, education was to be reformed in line with the *fundamental aim of education* to cultivate Marxist-Leninist ideology in the young generation, to develop knowledge in science and technology, and to integrate and coordinate research with production so as to enable the revolution to move forward and secure productive citizens [10]. Besides framing education as an important determinant of development, the provisional government at transition, *Dergue*, launched a large-scale campaign to eradicate illiteracy with the primary goals to intensify the fight against feudalism, imperialism, and capitalism for which success a transitional curriculum was developed at the very outset in order to achieve the broad goals conforming to socialism [26].

Major progresses achieved during the Dergue regime were the relatively participatory ideology of socialism which gave way to populace enlightenment as opposed to the negligent feudal era in which the common people had been treated as servitudes [26, 30, 13]. Cultivating Marxist-Leninist ideology in the young generation, developing knowledge in science and technology, new culture and arts, and integrating and coordinating research with production to enable the revolution to move forward and secure a productive citizenry. But, once more in history, Ethiopia entered the political club devised by two great powers, America and Soviet Union, which came to reflect a special interest in Africa during the Cold War period [30]. Later days also marked revolts for reform accompanied by educational borrowing rather than transformative policy and practices [24].

4. Summary

To sum up, Ethiopian Education system from past to the present, lacks firm cultural base to which effect it clings to foreign ideologies unconditionally fetched from different angles. Such ideologies not only blurred the path for sustainable development but also the very use of education for reform in all spheres. The country is said to have encompassed huge array of natural and cultural resources which could be worked on for the best improvement of citizens but the cultural experiences of the diverse Ethiopian societies have never been incorporated into the curricula and work-area practices.

5. Conclusions

Ethiopian Educational policy and practices are highly tied up with the friction and rift between politicization of education (using education solely for administrative and governance purposes) and professionalization (producing educational task-forces which could research, innovate and incubate indigenous experiences, styles and problem-solving

skills) for genuine transformation to be realized. By and large, the “backyard” of Ethiopian education is full of century-old weeds bearing daring needs for research in order to improve the educational approaches through transformative rather than hyperglobal traditions of governance [23]. In all aspects, there is a plain implication for hyperglobal and succumbing policies to produce highly skeptical and practice-alienated task-force, which fails to be rationale and multicultural in thought and action. Three issues are left open for research: The very holistic aspects of Ethiopian educational policies and practices (productive, distributive, regulatory and miscellaneous policy aspects); the nature of educational transfer from the past to the present from the standpoint of educational sustainability, and the ideological encumbrance on education with deep concern on global views.

Abbreviations

ETP Education and Training Policy
UK United Kingdom

Author Contributions

Endalew Fufa Kufi is the sole author. The author read and approved the final manuscript.

Conflicts of Interest

The author declares no conflicts of interest.

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Research Fields

Endalew Fufa Kufi: Curriculum Policy and Practices, Gender Empowerment in and through Education, Youth Development and Education, Holistic Quality Enhancement in Education, Peace-Building Education, Teachers' Research Productivity