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Textbooks in Ethiopia 2023–24

Inception Report

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IMPACT-se

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Executive Summary

This IMPACT-se inception report examines a total of 22 textbooks. The majority were available from the Federal Democratic Republic of Ethiopia's Ministry of Education website, via its E-learning section. A handful of textbooks were published by the Addis Ababa City Administration Education Bureau. As such, the carefully selected sample of textbooks included a small-scale comparison between nationally and locally published textbooks. The sample spans grades 4-12 and focuses on English, Social Studies, Civics, Citizenship Education, History and Geography.

Main Findings

Cultural Respect:

The curriculum celebrates ethnic and cultural diversity within Ethiopia, as well as the value of local languages and respecting Indigenous knowledge and traditional practices. Secret-keeping is emphasized as an important cultural value, particularly state secrets; dependency on others is strongly discouraged.

Democracy and Politics:

Students learn about peasant uprisings, past oppression under the Derg, and Haile Selassie's cult of personality. The past contribution of ethnic Tigrayans to resistance during these periods is acknowledged, although they are conspicuously absent in modern-day discussions.

The importance of democracy is highlighted, and students are encouraged to pay taxes to ensure the development of the country. Textbooks generally advocate for freedom of expression; there is a strong emphasis on the benefits of multi-ethnic federalism, and how this respects the autonomy of ethnic groups. However, the curriculum is reluctant to address dissent, notably in the Tigray Region. There is

limited discussion on the risk of self-government leading to secession.

Constitutionalism is viewed as essential in safeguarding human rights, but the 1955 and 1995 constitutions are criticized. Religious freedom is emphasized, although the portrayal of Islam throughout history is slightly negative compared to that of Christianity. Religion is criticized as an obstacle to development.

International Relations:

Textbooks show pride in Ethiopia's commitment to peace in neighbouring countries, and its role in the establishment of the Organisation of African Unity (OAU). There is respect for indigenous conflict resolution mechanisms.

Textbooks express scepticism towards Western powers and lifestyle. US influence in Ethiopia is scrutinized, and China is praised for its good work ethos. In general, globalisation is both criticized and praised. Students are asked to question the merits of foreign investment.

The curriculum depicts positive relations with neighbouring countries, although textbooks express concern over instability in Somalia. Lessons describe Eritrea's secession from Ethiopia with a slight national

bias; there is no description of modern-day relations with Eritrea.

Ethiopia's hydro politics are addressed in detail, with a strong focus on the Grand Ethiopian Renaissance Dam (GERD). Textbooks explain the ongoing dispute between Ethiopia, Sudan and Egypt over the GERD, while also highlighting its benefits and the importance of regional cooperation.

While some positive outcomes of colonialism are noted, the overarching view is negative; students are encouraged to develop anticolonial sentiment. The continued influence of Western powers in Africa is scrutinised.

Textbooks foster pride in Ethiopia's defeat of colonial power Italy, with a particular emphasis on the 1896 Battle of Adwa as an anticolonial role model for black people worldwide.

Jewish History and Israel:

Judaism is largely absent from the curriculum. There are unnamed references to Jewish history in Judea and the Solomonic dynasty, but only one mention of Ethiopian Jews.

A grade 10 case study describes Hitler's rise to power, but downplays the

Holocaust, failing to define it as a genocide. The study oversimplifies the complexities of the Nazi ideology, and trivializes the Holocaust as discrimination, rather than the systematic murder of Jews.

Jerusalem is mentioned as the capital of Israel. However, Israel is not labelled on maps.

A grade 12 History textbook provides a balanced description of the Arab-Israeli conflict. The major developments covered scrutinize some of Israel's actions without hostility, while explaining its motivations. Arab terrorism and a refusal to consider peace with Israel are rejected.

Women and Gender:

Textbooks make a notable effort to emphasize gender equality, and to debunk the "backwards thinking" that men are superior to women. Lessons feature influential women throughout history, notably those who fought against the Italian invasion. Nonetheless, there are still some mentions of traditional gender roles, namely woman as housewives.

Students are warned against "backwards thinking," which includes Female Genital Mutilation (FGM).



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National Identity

Unity Within Diversity

1. *Civics*, Grade 6, p. 6

The textbook characterises Ethiopia as “a museum of nations, nationalities and peoples.” This phrasing, similar to South Africa’s nickname “the Rainbow Nation”, highlights the immense diversity within Ethiopia’s people, in which citizens take great pride.

Ethiopia is a country in which more than 80 nations, nationalities and peoples live together peacefully. These nations, nationalities and peoples have their own identity. Every nation has its own language, religion and other cultural values that they are proud of.

Because of these diverse cultures, Ethiopia is said to be a museum of nations, nationalities and

peoples. This is source of values for citizens. So, we have to preserve these great values of our country. In order to preserve this gift of nature, we should avoid hatred and conflicts by respecting each other.

2. *History, Grade 11, p. 83*

The below paragraph embraces the differences that exist in Ethiopia, recognising shared values such as pride in one's country, cooperation towards a common good, and willingness to defend one's country from external aggression. It also highlights how the Ethiopian people assist each other during times of difficulty, regardless of ethnic, religious or linguistic differences. Ethiopia's ethnic and linguistic diversity are construed as the product of the "socio-economic, political, and historical processes that influenced the creation of modern Ethiopian state".

Ethiopia is one of the areas where early state and consequently early civilization emerged. It is a nation composed of people from diverse ethnic groups, having different languages, religions, traditional values and life styles. Hence, Ethiopia is a "mosaic" of peoples that is characterized by socio-cultural diversity. The diversity of ethnic and linguistic groups in Ethiopia is the product of the socio-economic, political, and historical processes that influenced the creation of modern Ethiopian state.

However, in spite of their different cultural, linguistic, and ethnic identities, the Ethiopian peoples share a number of common things. For example, although they are different in religion, the Ethiopian Muslims and Christians share important values like pride in their country, cooperation for the common good and willingness to defend their country from external aggression. Ethiopians, in most cases, also share similar moral and ethical values and norms, such as respect for the elders, hospitality, faithfulness, modesty and the like. In addition, there is also a culture of assisting one another in times of difficulties without regard to religions, linguistic, or ethnic differences. This culture of cooperation for mutual

benefit and development for common good signifies the basic characteristics of the Ethiopian peoples.

Generally, Ethiopia is a nation that exhibits a high degree of social, cultural and linguistic diversities. As a society, however, all Ethiopians share many common values of which the most important one is their identification of themselves as Ethiopians.

3. *Social Studies, Grade 7, p. 169*

Cultural diversity is described as a positive factor, one which unites Ethiopia and fosters peace and prosperity. However, it is only described through the Oromo lens with no specific mention of other ethnic groups.

Since long time there has been integration and interaction among Ethiopian people as a result of population movement and commercial relation. With the Oromo population movement and expansion ethnic, linguistic and cultural inter-mixing took place between the Oromo and other peoples in the Ethiopian region. The Oromo settled on new lands as far as southern Tigray, south eastern Gondar and parts of Gojjam. Thus, Oromo communities become the human and material bridges of cultural interaction and integration between the Southern and northern parts of Ethiopia. The process significantly contributed to the social cohesions, national integration, and the revival of long-distance trade.

The interactions also resulted in an exchange of socio-cultural values and institutions. A number of peoples in the neighborhood of the Oromo adopted Gadaa system and Oromo language. Likewise, the Oromo adopted and adapted cultures and traditions of the people with whom they came into contact. The case in point is the adoption of monarchical systems and the integration of the Oromo to the Christian and Muslim states.

4. *Citizenship, Grade 9, pp. 103-104, 127-128*

Multiculturalism is promoted as a strategy to maintain national unity. The textbook advocates for multiculturalism as a policy to address past issues in Ethiopia, brought about by cultural assimilation and mono-culturalism. This line of argument suggests an awareness of the pitfalls surrounding Ethiopia's past approach of nation-building founded on one culture in a multi-ethnic country, which resulted in ethnic tensions and societal division.

2. Tolerance and appreciation to differences

Another value and pillar of multicultural society that helps to deal with diversity issue is tolerance and appreciation to differences in the society. Multicultural societies are characterized by diverse people's socio-cultural, religious, ethnic and historical background. However, to treat these differences properly we have



Citizenship Education Grade 9 Student Textbook

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to tolerate indifferent values, belief and outlook. Tolerance is a sense of openness to difference and diversity, and objective attitude of mind or way of thinking towards different genders, races, religions and nationalities. Tolerance is bedrock of multiculturalism in diverse societies like Ethiopia. To properly understand diversity issue in multicultural society tolerance is used to accept different behaviors, practices, opinions, beliefs and standpoints in a diverse society.

(pp. 103-104)

Moreover, the textbook explicitly acknowledges Ethiopia's vulnerability with regards identity politics linked to ethnicity. This division is explained as the result of tensions between more than 80 different ethnicities, and past policies which favored the dominant national group.

Ethiopia contains over 80 different ethnic groups and each ethnic group has tribes and sub-tribes. Each ethnic group has distinct cultural practices and speaks a language specific to the ethnic group. Due to improper governmental orientations by, large numbers of people, the majority perhaps, identify themselves with their ethnic identities than their country common identity because they were not told to assimilate into their state. Similarly, nation-state building project in the past resulted in the existence of a dominant national group create with a cover up for the "majority's" culture, language, religion to national culture, language and religion.



Citizenship Education Grade 9 Student Textbook

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As a result of this, there was resistance to national domination, interethnic tension and rivalry among the groups.

(pp. 127-128)

5. *Civics and Ethical Education, Grade 11, pp. 24, 41*

In this case study, students learn about the multiple ethnic groups residing in South Omo, specifically the way in which cultural exchange between these diverse communities with a history of inter-ethnic conflict has promoted peace and understanding.

CASE STUDY

The Youth Peace Building Effort in South Omo

On August 14, 2007, a caravan of forty youths, representing the Hamer, Karo, Nyangatom and Dessanech pastoralist ethnic groups of South Omo Zone, set out to tour one another's villages for the purpose of cultural exchange. For ten days, the youths travelled, danced, decorated one another, played sports, slept and ate together. They spent two days in the hosting village of each ethnic group, before moving on to the next. These seemingly simple social interactions had a profound symbolic meaning

for each of these local cultures, instilling bonds of deep kinship and peace between the groups. The event was the first of its kind in South Omo Zone, and was immediately recognized by all stakeholders as an unprecedented, innovative move towards peace in the area.

? What can other communities learn from South Omo Youth efforts to resolve the conflicts that may arise in their region? Discuss this in groups and present to your class.

(p. 24)

The textbook also mentions the beliefs and cultural practices of the ethnic Hamer group in the Southern Nations, Nationalities, and Peoples' Region (SNNPR), recognising their right to retain their traditions, and underlining the importance of their ability to “live with others with respect, dignity and harmony.”

CASE STUDY

The Hamer of South West Ethiopia

The Hamer lives in the South Nations, Nationalities, and Peoples Regional State. They inhabit the area around the town of Jinka. They are herdsmen combining some agriculture for their living. They have their own language, belief system and other cultural traits that they are proud of. They share the same rights as the people of the rest of Ethiopia to develop

and promote themselves. Many anthropologists have studied their way of life for many years. The Hamers live with others with respect, dignity and harmony.

? What enables the Hamer to live in harmony with others? Discuss in groups.

(p. 41)

6. *History, Grade 10, p. 225*

The example teaches students about the importance of cultural practices in the Tigray and Amhara regions. This is particularly significant given the civil war in Tigray which concluded in 2022, and the ongoing conflict in Amhara Region.

Festivals are classified under intangible heritages. Some of the most important cultural and religious festivals in Ethiopia include *Ashenda*, *Ashendiye*, *Shadey* or *Solel*. The festival known as *Ashenda*, *Ashendiye*, *Shaday* or *Solel* is the biggest and unique religious and cultural festival in Tigray and Amhara regional states that is solely for girls and young women.

Socio-Cultural Values

7. *Civics*, Grade 5, p. 15

The textbook emphasises the importance of secrets as a cultural value, including keeping state secrets. While in some cultures secret-keeping is viewed as a negative practice, students are taught that secret-keeping is highly beneficial, and is “the measurement of acceptable ethical values.” Students are subsequently instructed to discuss the potential effect of “not keeping secret” (sic.).

Secret is ethically acceptable value and the measurement for loyalty. Secret can be categorized as private secret, family secret, a secret between friends, public and national secret.

Private secret is an issue kept to oneself. If it disclosed, it may create a problem to oneself or to others. To avoid such problems, it is ethical to be secretive on serious matters.

Secret is the measurement of acceptable ethical values.

Activity 10

Discuss on the following questions:

1. What is the effect of not keeping secret?
2. What do we mean by, “Secret is the measurement of acceptable ethical values”?

8. *Citizenship*, Grade 10, p. 79

Students are taught that keeping state secrets, particularly with regards issues of national defense and military strategy, is the mark of “patriotic citizens,” and helps to maintain public safety and “reducing the risk of terrorist attacks”. Keeping state secrets notwithstanding, students learn that citizens have the right to access information about their country and government. The notion of history as objective, and peace as being in the public interest is emphasized. However, the idea of citizens being responsible for keeping state secrets may encourage censorship of controversial issues.

peace and order is a good example of looking after the public interest. Safeguarding the country's independence is another example. You are responsible for promoting the public interests. Everybody should help to keep our independence and promote our economic development. To do this, we need to know about the true history of our country.

In Grade 9, you learnt that history should be **objective**. It should reflect the contributions of all patriotic citizens. It should not exaggerate the contribution of a particular group or individual

Patriotic citizens are also responsible for **keeping state secrets**. Citizens have the right to get information about their government and country. They have the right to know what is happening in their country. **But there are state secrets that should not be made public**. For example, issues of **national defense and military strategy** should be kept secret for national safety. You will not be told about these secrets because this could put your country in danger. If, by chance, you come to know these secrets you have the responsibility not to disclose them. Keeping state secrets is also important in reducing the risk of terrorist attacks.

9. *Civics*, Grade 6, p. 42

Throughout the textbook, students are discouraged from engaging in ‘backwards thinking’, which is explicitly described as a negative attribute. The below example discusses the harm that backwards thinking causes to female children, the Ethiopian people, and Ethiopian society as a whole. The example attributes backward practices in Ethiopia to a lack of hard work and innovation, placing the onus on citizens to “work hard and bring development.”

Ethiopia is a country endowed with enormous natural resources and cultural heritages. Even though we are proud of these heritages, we also have serious problems due to lack of hard working and innovative people. Because of this the country is still considered as one of the most backward nations. The government of Ethiopia has created policies and strategies. To eradicate poverty in our country, it is the duty and responsibility of every citizen to learn and follow these strategies and policies for development and then to implement them in order to eradicate poverty. Citizens must work hard and bring development.

10. *Civics*, Grade 5, pp. 62, 87

The following example characterises backwards thinking as “unreasonable thinking” and the “opposite of scientific and modern thinking.” Significantly, students are taught that Female Genital Mutilation (FGM) and a traditional uvulectomy are examples of backwards practices which harm development.

Pursuit of Wisdom

Backward attitudes are based on unreasonable thinking. They are traditions, which may have lived long with us. It is an opposite of scientific and modern thinking. Individuals are based on illogical guessing. For example, we do not have realistic evidence if we say “why pottery is became the work of those few groups”. We also accept the dominance of males traditionally, but we do not have scientific answer for it.

Backward thinking is observed in different ways. Some of them are in sayings and traditional poems. Some are practical and even endangering the health of people. Among them female genital mutilation and uvula are there. Even, the consideration of evil eye is also among backward opinions. If this, the so called “evil eye” person, has effect on social life. And other peoples unnecessary worried of those peoples.

Backward attitude has effect on development effort. Because, it forces us to throw away things while they are important. On the other hand, it encourages harmful practices. Backward attitudes are obstacles to development of knowledge. Therefore, the new generation has to be free from such backward attitudes and thinking.

(p. 87)

When discussing the concept of dependency, the textbook uses harsh language, describing it as “evil.” Conversely, independence, hard work and productivity are shown to be admirable qualities.

While the right work is constitutional, dependency is something disgusted and evil action. When peoples of a country work hard in their areas of engagement, the level of productivity increases. Increasing productivity from time to time helps to alleviate the existing poverty and backwardness. If so, a country progresses and peoples become healthy and have suitable life.

(p. 62)

11. *Civics*, Grade 6, p. 64

Likewise, this textbook highlights the socioeconomic pitfalls of being over-dependent on other people and resources, resulting in laziness, a lack of productivity, and being a “burden” on society.

Self-Reliance

A sense of dependency may occur due to a lack of sense of freedom, sense of pride, a sense of achievement, etc.

A sense of dependency leads to laziness, lack of brainpower thought, etc. These in turn lead to long-term social and economic problems. The more dependent and unproductive people are the higher burden for the country to provide food, clothing, and other essential services. Therefore, good citizens should avoid the sense of dependency and develop the culture of hard work in order to bring about the progress of their country.

12. *Civics and Ethical Education, Grade 11, p. 110*

This section outlines the risks associated with complete dependency on the support of other countries, causing poor countries to be “frequently exploited.” Students are taught that this exploitation leads to poor economic progress, which creates a vicious cycle of dependency and underdevelopment.

Due to the way the world economy works these days, poor countries become subject to the will of rich countries and are frequently exploited. This increases the stagnation of their economy and, as a consequence, the social welfare of the people suffers. This in turn increases the dependency of the country as they then need more support in order to look after their people.

Indigenous knowledge

13. *History, Grade 12, pp. 254-257*

Students are taught to appreciate indigenous knowledge, cultural and religious traditions. Respect for and equal treatment of diverse populations within Ethiopia is seen as important for maintaining a stable society.

- appreciate indigenous knowledge for unity and stability of the society; and
 - sympathize cultural and religious ceremonies without discrimination.
- (p. 254)

Indigenous knowledge is portrayed in a highly positive light, described as “invaluable” and “irreplaceable.” Interestingly, this is qualified by the statement that “There is nothing Western science can do to replace or replicate indigenous knowledge,” which both instills a sense of pride in traditional Ethiopian culture, while potentially encouraging disrespect towards Western belief systems.

7. Indigenous knowledge is invaluable. It has been argued that Indigenous knowledge is the key to sustainable social and economic development.

8. Indigenous knowledge is irreplaceable. There is nothing western science can

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do to replace or replicate indigenous knowledge.

(pp.256-257)

The below example shows respect for indigenous knowledge, which is described as “moral” and “valid.” It is contrasted with “colonial and Western education systems,” which are presented as a threat to the retention of indigenous knowledge worldwide. Furthermore, the passage states that indigenous knowledge “does not require the validation of Western science,” which suggests a level of disdain and distrust towards modern science.

9. Indigenous knowledge is moral. There is a morality in indigenous knowledge—a right and wrong way to interact with nature.
10. Indigenous knowledge is relative. Indigenous knowledge is not embodied to the same degree by all community members. The elderly will obviously carry more knowledge than younger community members.
11. Indigenous knowledge is responsible. Indigenous peoples generally believe they are responsible for the well-being of the natural environment around them.
12. Indigenous knowledge is spiritual. It is rooted in a social context that sees the world in terms of social and spiritual relations among all life forms.
13. Indigenous knowledge is valid. It does not require the validation of western science.

However, the colonial and western education systems have negatively affected the indigenous knowledge systems of African, Asian, and Latin American countries. Even in the post-independence period, modern education seems to consider indigenous knowledge systems as primitive, simple, and static. As a result, there is a grave risk that much indigenous knowledge is being lost and, along with it, valuable knowledge about ways of living sustainably both ecologically and socially. Recently, however,

(p. 257)

Historical legacy

14. *Citizenship*, Grade 10, pp. 21, 41

The textbook confronts difficult histories, in particular the repression, war and violence surrounding Haile Selassie's rule and the Derg military junta.

The coming into existence of the modern Ethiopian state is more closely related to, and dependent on, the events that took place in the 19th and 20th centuries. The three empire builders of the 19th century played a significant role to bring back and reunite some of the ancient parts, consolidate, and expand Ethiopia to its present form. The emperors were Tewdros II, Yohannes IV and Menelik II. The history of Ethiopia predominantly bears the names of these emperors. The fourth emperor who ruled Ethiopia was Haile Selassie I. He ruled Ethiopia for a period longer than that of the three emperors put together. During Haile Selassie's rule, the demand by the people for freedom and improved living conditions was met with repression. The Emperor's autocratic rule made the situation of the country even worse. Peasant uprisings and students' movements spread throughout Ethiopia. The recurrence of the peasant uprisings and the spread of the students' movements made the	Emperor's regime very shaky. Unable to stop the uprisings and the students' movements, the regime's foundations began to crack. In 1960, the Imperial Bodyguard staged a failed military coup d'etat and killed important officials of the king. This in turn added more fuel to the movements against the autocracy. This was followed by the popular uprising of 1974. However, the revolution was hijacked by the military junta called the Derg. Derg is known for its repression and bloody rule. It became even more cruel than Haile Selassie's rule. The repressive rule of the Derg forced many to take arms and engage in fighting. Pockets of armed struggle began to attract more people and become forces to shake the regime. In the final years of the Derg, the Ethiopian Peoples' Revolutionary Democratic Forces (EPRDF) was formed to coordinate the armed struggle of different groups against the military dictatorship. After seventeen years of dictatorial and autocratic rule, the Derg disintegrated and its rule collapsed in 1991. After the fall of the Derg, which was followed by a
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(p. 21)

The following passage references the imprisonment, violence and torture which occurred under the Derg, and warns against the implications of seeking "unlimited power". The bottom images present a portrait of Haile Selassie and an illustration of armed men pointing a rifle at a citizen lying on the ground, stating that the "Red Terror [...] must not be repeated".

In 1974, following the Ethiopian popular revolution against the Imperial regime, the Derg came to power. The Derg continued ruling the country without a constitution. It simply nationalized land and houses, issued special penal laws and established a special court by decrees and proclamations. People were **killed** and **tortured, detained** or **put in jail arbitrarily**, without any decision of courts by the local and central government authorities.

After 12 years of arbitrary rule the regime came up with the 1987 Constitution. This constitution allowed only one party for governance. It did not allow multiparty democracy. All power was concentrated in the hands of few officials. Under the Constitution, the president was the head of

the executive, the party, the National Shengo/the legislature and the armed forces. Hence the Derg's Constitution failed to confirm rule of law, as the party, and the government exercised unlimited power.

Divide the class into three groups.

- The first group will discuss the rule of law and list its major expressions.
- The second group will discuss the nature of the rule of law during the Imperial time and list its points.
- The third group will discuss the nature of rule of law during the Derg time and list its points.
- Each group will present its list to the class for further discussion.

The consequences of unlimited power

Haile Selassie 'The existence of Ethiopia has no meaning without me'



Red Terror

'This must not be repeated'



(p. 41)

15. *Civics and Ethical Education, Grade 12, p. 195*

In a lesson on the 1991 Transitional Charter, students learn about the positive contribution of the Tigray People's Liberation Front (TPLF) in toppling the Marxist military junta.

8.1.1 The 1991 Transitional Charter and the Formation of TGE

In 1991, following the end of the decades-long civil war, Ethiopia began a new chapter in its contemporary political history. The Marxist military junta was toppled by a coalition of ethno-nationalist forces, the Ethiopian People's Revolutionary Front (EPRDF), dominated by the Tigray People's Liberation Front (TPLF). Other members of the EPRDF were the Ethiopian Peoples' Democratic Movement (EPDM), the Oromo People's Democratic Organization (OPDO) and the Southern Ethiopian People's Democratic Movement (SEPDM) which joined the coalition in 1992.

(p. 195)

16. *History, Grade 12, pp. 170, 172*

There is a description of the absolute control exercised under Emperor HaileSlassie, which is criticized as having been "tenuously held together."

downfall in 1974. Indeed, it was in this period that the state attained the height of its power to that point in Ethiopian history. This was noticeable in the spheres of provincial administration, military organization and fiscal control. The imperial state constructed by Haile Selassie was also tenuously held together by a top-heavy, secularized bureaucracy and an imperial myth. The architect and symbol of the absolutist order was Emperor Haile Selassie I, who dominated the political life of the Ethiopi-

(p. 170)

The below passage teaches students about the role of education and media in perpetrating HaileSlassie's cult of personality, highlighting how these institutions can be exploited as instruments of propaganda to establish absolute control.

The education system, particularly at its early stage, and the media played a crucial role in promoting Emperor Haile Selassie's cult of personality. These two institutions elevated the emperor to a superhuman height. Moreover, almost all major landmarks in Addis Ababa bore the name of the emperor. To mention a few: the university, the stadium, the main avenue and square of the city, two schools and a hospital were named after the emperor. Similarly, many institutions in the other parts of the coun-

(p. 172)

17. *Civics and Ethical Education, Grade 12, pp. 33, 154*

Students learn about the history of the Ethiopian people's struggle against oppression, which includes the role of peasant uprisings and other movements in the country's transition to a democratic system of government.

What are the major features of autocratic governments?

You learnt that inequality and oppression characterized the previous Ethiopian landscape. Though the highest proportion of the Ethiopian population were peasants, they were severely exploited. They were forced to pay heavy taxes and their feudal lords, and other government officials, took most of what they produced. Peasants in Ethiopia suffered from maladministration, corruption and lack of social services. They did not remain indifferent to their hardships, but revolted against the injustice done to them in different ways. The peasants' rebellions in Gojam, Bale and Tigray are very good examples.

force and suppressed the rebellion.

The First Woyane Movement

The first Woyane movement took place in Tigray immediately after the liberation of Ethiopia from the Italian occupation (1941). The major causes were administrative inefficiency, corruption and greediness of the army stationed in Raya and Azabo, as well as feudalistic conflicts of interest. The rebels achieved some victories at the beginning, such as at Addi Abun in Temben in 1943. Then they controlled towns such as Enda Eyesus, Kwiah and Mekele. But eventually, the government army and the British forces using aircraft crushed the revolt.

(p. 33)

The below example teaches that Tigray was one of the first regions to witness revolt against the central government post- Italy's colonial struggle. The content of the passage extends to the 'Post-1991 Development in Ethiopia,' creating space to engage in discussions on Tigray in national political discourse. That said, the status of Tigray in a contemporary political context is not addressed.

6.2.1 Peasant Revolts

There had been various oppositions against the imperial regime in the post-liberation period. The earliest noticeable revolt Emperor Haile Sellsie faced soon after his return from exile took place in Tigray and is known as the *Woyyane revolt*. In 1943, three disgruntled social groups, namely, the semi pastoralists, highland peasants, and some local feudal lords formed a united front against the regime.

(p. 154)

Government and Politics

Democracy and (ethnic) Federalism

18. *Citizenship*, Grade 10, p. 30

When teaching about democracy, the glossary includes definition of 'Accountability', 'Transparency', 'Minority Right' and 'Universal Suffrage', indicating a desire to ensure the implementation of democratic values. It is also emphasized that "knowledge about rights and tolerance are key to living in peace with others".

In this unit, you have learnt more about democracy and how a democratic system works. You have learnt about the essence of democracy and the principles and values of a democratic system. Your knowledge of the interdependence and differences of human and democratic rights will help you to play a constructive role in society. **Your knowledge about rights and tolerance are key to living in peace with others.** You have learnt how the Ethiopian state has evolved. You have also seen that repressive rule forced Ethiopian people into armed struggle. Through armed struggle, a democratic system was eventually established. You have learnt how the federal form of government in Ethiopia contributes to checking the abuse of power by officials. You have also seen that foreign relations are tools to promote development and maintain the sovereignty of the country.

GLOSSARY

Accountability:	When officials are responsible for their actions and decisions in a democracy.
Bilateral relations:	Relations between two countries.
Executive:	The branch of government that implements laws.
Federal government:	The government at the centre which works closely with regional governments.
Judiciary:	The branch of government that interprets laws.
Legislative:	The branch of government that formulates laws.
Majority rule:	When government's decision is made on the basis of a majority vote in a democracy.
Minority right:	Respecting the rights of a minority in a democracy.
Multilateral relations:	Relations between more than two countries.
Regional government:	Governments which have power to undertake matters at a regional/state level.
Ruling party:	The party that rules democratically because it has won the election.
Sovereignty:	The preservation of a country's independence and its power to establish relations with other countries.
Transparency:	Allowing people to know what is happening in their country under democracy.
Unitary:	When only one layer of government exists and the central government controls everything.
Universal suffrage:	The act of voting during elections by all citizens who are above a given age limit in democratic societies, e.g., eighteen in Ethiopia.

19. *Civics*, Grade 6, pp. 3, 21

The textbook acknowledges problems which existed under previous regimes as a result of lacking a democratic system. It particularly circles out the “unfair distribution of resources” among different nations and peoples as problematic.

3.1.2 Institutions Shared by Peoples in a Particular Areas



Picture 3.1. Public Institutions

- List down some developmental institutions that provide a service to the people in your locality.
- Mention some major problems that might occur if there were no such institutions.

In previous regimes, there was unfair distribution of resources among nations, nationalities and people. Nowadays, there are changes in our country due to the presence of the democratic system.

(p. 21)

The textbook highlights the importance of a democratic system, teaching that democracy encourages a more tolerant culture with regards to embracing differences in religion, identity and opinion.

There are a number of ways in which the democratic system could be expressed:

(c) Having a Culture of Tolerance

Accepting the idea of difference means respecting the belief of people regarding the existence of differences in race, language, religion, colour as well as in ideas. This also includes the idea of accepting and respecting differences as natural.

Tolerance means the willingness, or ability to accept any kind of difference whether we believe or not, and willingness to respect the idea of others. It is peaceful culture of narrowing differences and solving differences through discussion and dialogue. If it is not possible to solve the difference through discussion, accepting the difference as it is and developing a culture of tolerance is important for the peaceful co-existence of a nation.

(p. 3)

20. *Citizenship, Grade 9, pp. 100-101, 247, 273*

This example acknowledges the shortcomings of Ethiopia's democratic system, asserting that "democracy in Ethiopia is still in its infancy."

larly those who were living outside their region, were not duly respected. Unlike the majority, who were thought to be owners of the regions, the minority settlers were, in most cases, denied the right to learn, get a trial, and work using their vernacular languages. In fact, democracy in Ethiopia is still at its infancy.

(p. 247)

Students are taught about the idea of traditional Ethiopian democratic systems which predated Western democracy, providing the Oromo group's sociopolitical and military institutions as an example.

Egalitarian Democracies

In Ethiopia, there were egalitarian democracies. In this regard, the Oromo socio-political and military institutions are a good example of democratic practices in Ethiopia long before the advent of the western idea of democracy to Africa. But the Oromo were not the sole Ethiopian ethnic group to have such indigenous institutions with some elements of democracy.

(p. 273)

The textbook identifies the policy of multicultural federalism as a means of striking a balance between national unity and cultural diversity.

and religious diversity. It is a system of belief and behavior used to recognize and respect the presence of all diverse groups in a society. It acknowledges and values the socio-cultural differences in a society. If we find different beliefs, values, customs and traditions and life styles dissimilar with that of ours can get awareness of the differences that among individuals relating to their sex, race, religion, and ethnicity. Maintaining a striking balance between national unity and cultural diversity is worthwhile for a stable multicultural society. In the policy of multicultural federalism,

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the issues of language equality and cultural and ethnic identity were emphasized more and this leads to a tendency of ethnocentrism because citizens' national or ethnic identities were more pronounced than the national unity and identity of the Ethiopian state. This has become a potential threat to process of building national unity and common identity among Ethiopian citizens. Thus, multiculturalism and multicultural federalism in today's Ethiopia has been adopted to reconcile the imbalance between upholding ethnic and national identity by maintaining unity within diversity.

(pp. 100-101)

21. *Civics and Ethical Education, Grade 12, p. 10*

This section in the textbook explains the system of federalism in Ethiopia and its benefits, teaching that the devolution of power to regional states offers political autonomy.

The 1995 Constitution of the country declared Ethiopia a federal democratic republic with nine Regional States. The federal system of government devolves power to the regions to avoid a monopoly at the center. This shows that a federal system of government has elements of checks and balances of power between the federal and regional states.

The devolution of power from the centre to the regions gives the people the right to exercise power and authority on the one hand and undertake responsibility on the other. The federal system of government allows cultural and economic development by way of empowering the people at the local level.

22. *Citizenship*, Grade 10, pp. 25-26

The following case study on Harari Regional State outlines the political autonomy the Harari people enjoy as a result of the federal system of government.

CASE STUDY

The State of the Harari People

The Harari Regional state is found in the eastern part of Ethiopia. It is a city-state encompassing the nearby kebeles of farmers. It is the smallest of the **nine Regional States** that form the Federal Democratic Republic of Ethiopia. Like all the other Regional states, the Harari Regional state has its

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UNIT 1 — BUILDING A DEMOCRATIC SYSTEM LESSON 6

Federalism in Ethiopia

own constitution and flag. The state of the Harari people is surrounded by the Oromia state. The capital city of the state is Harar, a city which is one of the ancient cities in this part of Africa.

The government of the Regional state manages most of its domestic matters on its own. The state collects most of the tax revenue and runs a police force and the judiciary system. It also undertakes development projects to improve the condition of

the people. **The Harari people have the right to administer themselves due to the federal system set up in the wake of the 1995 Constitution.**

? Form groups to discuss and list what the Harari Regional State is doing to improve the living conditions of its people. What more do you think the state of the Harari People could do for the people? Group leaders should present their ideas to the class.

23. *History*, Grade 12, p. 243

Students are taught about Article 39 of the FDRE Constitution, which guarantees self-government for “Every Ethiopian Nation, Nationality and people.” The article is described as “controversial” and as “potentially very dangerous,” due to the risks it presents for making Ethiopia vulnerable to secessionist movements.

students’ movement. Article 39, which is one of the most controversial articles of the FDRE Constitution, clearly states that “Every Ethiopian Nation, Nationality and people has an unconditional right to self-determination.” The same article on another sub-provision stated that “Every Nation, Nationality and People has the right to a full measure of self-government. Some Ethiopian scholars and politicians argue that this article encourages secession and is potentially very dangerous for the very survival of the country.

Law and Order

24. *Civics*, Grade 5, p. 12

The textbook promotes the value that everyone in Ethiopian society is equal, and that “no one is above the law,” including political officials and government authorities. It is worth noting that despite the textbook’s claim, Freedom House classified Ethiopia as an “authoritarian, one-party system” that has “largely excluded the public from genuine political participation.”¹

2.2.1 The Meaning of Obeying the Rule of Law

- What does obeying the rule of law mean?

Obeying the rule of law implies that no one is above the law and even political officials or government authorities are abided by the rule of law. This shows us that all human beings are equal before the law.

25. *Civics*, Grade 6, p. 35

The following example teaches that there should always be a limit to the amount of power government officials can wield, and they are responsible for practising it in a “logical” way.

Limit of power is the authority given by the law in order to do certain work. In every government, official power and authority is given in order to accomplish tasks. So, it is expected from the official to practice the power and authority in a logical manner. This is called the limit of power. It is forbidden to go beyond the given power and

¹ Freedom House. *Ethiopia: Freedom in the World 2021*. Freedom House, 2021. <https://freedomhouse.org/country/ethiopia/freedom-world/2021#:~:text=The%20authoritarian%20one%2Dparty%20system%20in%20Ethiopia%20has%20largely%20excluded%20the%20public%20from%20genuine%20political%20participation%2C>

26. *Citizenship*, Grade 10, p. 12

Students learn that human rights are enshrined in the Ethiopian constitution, specifying that the rights of religious, ethnic and linguistic minorities must be respected.

You also have to respect the rights of nations, nationalities and peoples of Ethiopia as we are all equal. In your class and kebele there are students who belong to different nationalities. You have to respect their rights. The Constitution imposes obligations on citizens to undertake some tasks. You have the constitutional obligation to respect the human rights of ethnic, religious or linguistic minorities. The Universal Declaration of Human Rights of the UN requires governments and persons to respect such rights.

The UN declaration on the Rights of Persons Belonging to National or Ethnic, Religions or Linguistic Minorities under its Article 1 reads:

States shall protect the existence and the national or ethnic, cultural, religions and linguistic identities of minorities within their respective territories and

27. *Citizenship*, Grade 9, p. 241

Students are encouraged to adopt a critical approach to the 1995 FDRE Constitution, whose articles are qualified as being “controversial.”

Unit Learning Outcomes:

At the end of this unit, the students will be able to:

- analyze the controversial articles of the 1995 FDRE Constitution;

28. *Civics*, Grade 5, p. 36

In a short story, a father and daughter discuss individual responsibility, and the father confirms that well-developed countries are successful because their citizens pay their taxes. The daughter consequently acknowledges the importance of paying tax when she is a working adult. The extract suggests that payment of taxes is not a widespread practice in Ethiopia.

Kedija - Daddy, are well-developed countries growth is because their citizens are paying taxes properly to their government?

Ato Ali - Yes, my daughter, the reason for their development is their peoples' hardworking and proper paying of tax. Government is like a family leader. The family leader is supposed to provide with the necessary material to the member of the family. In the same manner, the government has to provide with the necessary material to its citizens. And this is possible by collecting taxes.

Kedija - Daddy, now I have understood about social institutions and about tax too. Furthermore, I will share the information with my friends. And as citizen's responsibility, I will pay tax in the future when I have my own income.

29. *Citizenship*, Grade 9, p. 8

When describing attributes associated with individuals who possess integrity, the act of paying one's taxes is deemed highly important, and as "a sure sign of the degree of pride they have towards their country." It is explicitly stated that few people pay their taxes, and corrupt tax practices are rampant.

- B. Walk their talk:** Persons with integrity are characterized by suiting their actions with their words. They have the moral courage and determination to do what they say. Such people have a good understanding about their moral obligations in the community and are committed enough in discharging those obligations.
- C. Are honest:** persons of integrity are characterized by devotion to the facts. Such kind of persons do not have unethical behaviors such as lying, stealing, cheating, corruption, etc. For example, one of the manifestations of an individual's integrity is honestly paying one's taxes. Individuals who possess the ethical values of integrity are honest to themselves and don't engage in activities that cheat and harm the public for the satisfaction of their self-interest. Citizens should pay their taxes by distancing themselves from tax fraud, tax evasion and involving in any illegal activities. Citizens high regard for paying their taxes is a sure sign of the degree of pride they have towards their country. In Ethiopia the number of people who pay their taxes is very small as compared to the wealth generated by the economy. The culture of paying taxes is still at a low stage. There widespread practices of tax evasion, tax fraud, forgery of documents together with inefficient and bureaucratic tax collection administration hamper socio-economic development of the country.

Civic Rights and Responsibilities

30. Civics and Ethical Education, Grade 12, pp. 136-137

The following lesson teaches about an article of the FDRE constitution which addresses freedom of expression, and the importance Ethiopia places on freedom of expression of all kinds. However, it also questions these rights, asking students whether complete press freedom should be “curtailed by laws.”

The FDRE Constitution, Article 29: Right of Thought, Opinion and Expression

1. *Everyone has the right to hold opinions without interference.*
2. *Everyone has the right to freedom of expression without any interference. This right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any media of his choice.*
3. *Freedom of the press and other mass media and freedom of artistic creativity is guaranteed. Freedom of the press shall specifically include the following elements: (a) Prohibition of any form of censorship. (b) Access to information of public interest.*
4. *In the interest of the free flow of information, ideas and opinions which are essential to the functioning of a democratic order, the press shall, as an institution, enjoy legal protection to ensure its operational independence and its capacity to entertain diverse opinions.*

5. *Any media financed by or under the control of the State shall be operated in a manner ensuring its capacity to entertain diversity in the expression of opinion.*
6. *These rights can be limited only through laws which are guided by the principle that freedom of expression and information cannot be limited on account of the content or effect of the point of view expressed. Legal limitations can be laid down in order to protect the well-being of the youth, and the honour and reputation of individuals. Any propaganda for war as well as the public expression of opinion intended to injure human dignity shall be prohibited by law.*
7. *Any citizen who violates any legal limitations on the exercise of these rights may be held liable under the law.*



Should the press have complete freedom to say or print whatever they want, or should this freedom be curtailed by laws e.g., a constitution? Debate this issue as a whole class.



Citizens have the right to receive information

31. *Civics*, Grade 6, p. 84

Students are warned against consuming biased information, and encouraged to be critical of “false information” and “crosscheck its accuracy with other sources”.

We have to be careful whenever we are collecting information. Because some sources of information such as magazines, radio and individual may give us false information. Therefore, before we take in the information we have to crosscheck its accuracy with other sources of information as well as asking teachers and knowledgeable people.

32. *Citizenship*, Grade 9, p. 44

When teaching about digital technology, the textbook encourages students not to incite hate on the internet, and to respect the rights of others. This includes “exposing” fake news and ignoring content which “provoke[es] political, religious, and sexual violence.”

- Ignore contents provoking political, religious, and sexual violence
- Treat others as you want to be treated
- Respect privacy and maintain confidentiality
- Avoid posting, sharing and following fake news
- Fighting fake news using digital media by exposing the facts
- Avoid remarks that may constitute defamation.
- Avoid posts degrading individual dignity.
- Acknowledge and correct mistakes promptly.

Peace and Tolerance

33. *Civics*, Grade 5, p. 25

Co-existence: The Right to Freedom of Religion and Belief

A long section in the textbook outlines the major religions practised in Ethiopia, namely Christianity, Islam and traditional religions. The lesson states that no religion is superior or inferior to another, emphasising that, according to the Ethiopian constitution, everyone has the right to practise their religion.

3.10 The Meaning of the Right to Religion



Picture 3.7. Different religions

- What do you mean by religions equality?

Religion is basically about believing in one creator of the world. All religions in the world teach about morality and ethics. The Ethiopians are followers of different religions and there is mutual respect among themselves. Christianity, Islam, and traditional beliefs are the major ones. Everyone has to understand that neither of these religions is superior or inferior to one another and hence all religions are equally important for the believers. Therefore, anybody has the right to practice his/her right to any religion without affecting the rights of others. Any Ethiopian has freedom of religion and belief. This is clearly stated in the Ethiopian constitution.

34. *Civics, Grade 6, p. 25*

Students are taught the importance of respecting other religions, and that religious equality is enshrined in the Ethiopian constitution. The textbook later states that “[Ethiopia] has a long history in respect of peaceful coexistence of various religions”; in this context, the absence of any mention of Judaism is important to note, based on Ethiopia’s history with regards Ethiopian Jews, which may suggest otherwise.

3.4 The Importance of Respecting the Equality of Religions

- Give a brief explanation of the importance of respecting religious equality.

According to the Ethiopian constitution all religions are equal. This right demonstrates that every citizen has the right to follow any religion, and teach and preach his/her religion. In doing so, no one is allowed to undermine other’s religion.

35. *Geography, Grade 12, pp. 112, 143*

Students are offered contradictory messaging on religion, which is described as both a contributor to or a hindrance to socioeconomic development. Such a description, which does not go into any further detail, may foster intolerance towards other religious groups.

iii. **The religion and Tradition:** Although any religion teaches people to do good, it also has an impact on the value of people in society which may possibly **contribute or block** the socio-economy development.

(p. 112)

The textbook later describes one of the attributes of the most corruption countries as being the “visible” influence of religion, which may incite hatred and intolerance towards differing religious beliefs.

Though corruption differs from country to country, it is possible to identify some of the key common driving forces that generate it. The following are some of the attributes of the most corrupt countries

- With rare exceptions, they are low-income countries,
- Most countries have a closed economy,
- **The influence of religion is visible,**
- Low media freedom and,
- **a relatively low level of education.**

(p. 143)

36. *English, Grade 5, p. 24*

In an activity intended to help students learn to compare verbs, the textbook mentions two separate children of different religions, one who “goes to the mosque every Friday” and one who “goes to church every Sunday”. By placing these religious practices in an ordinary context, the lesson normalises differing religious beliefs among Ethiopians.

Activity 2

Read the sentences. Compare the verbs in each pair of sentences and construct ten similar sentences.

1. Zenebech sweeps her room everyday. Today she is making a ball.
2. Makida washes her clothes everyday. Today she is drawing pictures.
3. Ato Asegid makes furniture everyday. Today he is planting cabbage.
4. Yasin goes to the mosque every Friday. Today he is watching games on TV.
5. Mulu goes to church every Sunday. Today she is weaving a mat.

37. *Social Studies, Grade 7*, pp. 116, 119

In a lesson on Islam, the development and expansion of Islam are described in a neutral manner. There is a factual explanation of *jihad* as an “Islamic Holy war,” which students learn has facilitated the spread of a Muslim Arab empire.

One-third of Arabia had accepted the new religion at the time of his death. Four caliphs (successors) after the death of Prophet were: **Abu Bakar(632-634), Umar (634-644), Othman (644-656) and Ali (656-661)**. The Arabs were able to expand Islam outside Arabia with the Arabic tribal customs of making raids against unbelievers. This activity of making raids against one’s enemies was called a **jihad**, (Islamic Holy war). Egypt, **Palestine**, Syria and the Persian Empire were incorporated within a decade after the death of Mohammed. Gradually, Islam expanded to North Africa, Spain, other parts of the Middle East and reached India. They created a new vast Muslim Arab empire that extended from Spain to the Indus River valley through jihad.

(p. 116)

In the below example, Islam is inadvertently constructed as the ‘Other’ in relation to Christianity. While Christianity is described in positive terms as a religion “spreading freely,” Islam is contrasted as a “conquering” force and a “new culture.”

Secondly, we have studied the emergence of Christianity and its spread from the 1st century A.D on wards. At first, Christians were suffered of persecution by the Romans but since the reign of Emperor Constantine the new religion got tolerance and **spread freely** all through the Roman Empire.

Thirdly, we have also seen the rise and expansion of Islam since the 7th century A.D. Before the rise of Islam, the Arabs were politically disunited and practiced traditional religion. With the rise of Islam, the Arabs entered a new way of life. They were united under Islam through Prophet Mohammed. Within a few decades of Mohammed’s death, the Middle East comes under their rule through jihad. They created a new empire that extended from Spain to the Indus valley. Arab rule brought with it a new religion and a new culture to the **conquered areas** and people.

(p. 119)

38. *Citizenship, Grade 9, pp. 186-187, 263*

An excerpt on Aksumite King Ella Sham presents Ethiopia as being tolerant and accommodating to Muslims, “permit[ing] them to practice their religion freely.” The text also mentions the existence of the Al Nejashi Mosque in Ethiopia, named after King Negash, stating that it is one of the earliest in the world, and indicating Ethiopia’s connection with Islam from its nascent stages.

tradition of the first converts who were given refugee in Aksum. But the Aksumite king refused to accept the request of the Quraysh ruling classes of Mecca, that he would not extradite his guests even if they were to give him a mountain of gold. The king rather assured the Muslims full protection saying to them ‘Go and live in peace, if anybody ill-treats you, he will pay heavily for it’. The then king of Aksum known as Ella Sham (or as Ashama b Abjar or Nejashi in Arabic sources) granted them asylum and permitted them to practice their religion freely until they left back to Arabia in 628 A.D.

The Al Nejashi Mosque, which is named after the king Negash, is said to be the first mosque not only in Ethiopia, but also, one of the oldest mosques in the world. It

(p. 263)

The below image features demonstrations by Muslims for religious equality, alongside Christian sympathizers, teaching students that respect for the Other transcends religious differences.



Figure 6.2 Demonstrations of the Muslims of Addis Ababa and their Christian sympathizers in April 1974

(pp.186-187)

39. *History, Grade 12*, pp. 232-233, 252

Ethiopia's role in regional peacekeeping is highlighted, with specific reference to UN peacekeeping missions.

8.4. The Role of Ethiopia in Peace Keeping (Liberia, Rwanda, Sudan and Somalia)

Competencies

By the end of this lesson, you will be able to:

- describe the participation of Ethiopia in UN peacekeeping operations;
- analyze the contribution of Ethiopia to UN humanitarian missions.
- appreciate Ethiopia's effective peacekeeping missions in history.

Brainstorming question

» In which countries have Ethiopian forces served as UN peacekeeping missions?

Ethiopia has a long history of participation in United Nations (UN) peacekeeping operations dating back to the 1950s. Ethiopia has participated in peacekeeping missions in Korea, Congo, Rwanda, Burundi, Liberia, Sudan, South Sudan, and Soma-

(p. 252)

Conflict Resolution

40. *Citizenship*, Grade 10, pp. 42, 98-99

Students learn that conflict prevention is implemented through democracy, “accountability,” the constitution and representation.

? Discuss the consequences of unlimited power. Present the summary of your discussion to the class

From what you have read you can see that Ethiopia had little or no experience of the concept of rule of law.

In the past history of Ethiopia, the power of government and its officials had never been limited, which resulted in serious violation of human rights and freedoms. Therefore, it is very important to limit the power and functions of every organ of the government together with their officials.

As it was clearly written in the 1995 FDRE

Constitution, rule of law is respected by limiting the power and functions of government organs and their officials through the systems of check and balance and accountability.

Unlike the past constitutions, the 1995 Constitution gives the political power to the nations, nationalities and peoples of Ethiopia. This will guarantee to limit the power of elected officials in respect to the rule of law.

? Limiting the power and functions of government organs and their officials is important for the prevalence of rule of law. Why? Discuss in your groups and present your findings for a class discussion.

(p. 42)

In contrast, the same textbook teaches two value systems with regard to conflict resolution, stating that citizens’ national obligations are simultaneously to “fight aggression” in the case of an invasion, and to “resolve conflict in a peaceful way.” The value of peaceful resolution is clearly situational and does not extend to all forms of conflict.

which your country offers to its citizens. Therefore, in times of war you have to defend it to continue to benefit from what the country can give. During invasion, citizens of Ethiopia have the responsibility to defend their motherland. It is their responsibility to respond to a national emergency call as quickly as possible. Fighting aggression is one of your national obligations. You fight invaders in order to keep the people and the country alive. Citizens can then enjoy the benefits that living in a peaceful country can offer to them.

Another of your national responsibilities is to resolve conflict in a peaceful way. Conflicts are quite normal in social life. Conflicts can arise when people fail to understand each other or feel they are treated unfairly. When this happens, what is important is to be able to settle disputes peacefully. If you can do this, then you will create a positive atmosphere that enables you to work with others.

(pp. 98-99)

41. *History, Grade 11, p. 167*

The exercise encourages students to find ways to peacefully resolve conflicts, referring to a historical conflict between Ethiopians Christians and Muslims to aid this discussion.

Questions for Discuss and Practical Work

- Explain how the basic and underlined economic interest led to frequent wars between the Christian and Muslim states of the Ethiopian region?
- In the conflict between the Christian kingdom and the Muslim sultanates, for which side do you think the war was a just war?
- Suggest how they could have solved the conflict by peaceful means.

42. *Geography, Grade 12, pp. 85, 86-87*

The curriculum discusses indigenous conflict resolution mechanisms, which is practised to reduce inter-ethnic conflict in Ethiopia. These practices are treated with respect and characterised as “the best method of conflict resolution” for poor and illiterate societies. .

Societies world-wide have long used indigenous mechanisms to prevent and resolve conflicts. In every community, systems of indigenous conflict resolution often based on community customs, familial relationships, or embedded in institutional practices run alongside the formal state sanctioned processes. In a society where the majority of the populace is poor with widespread illiteracy culminating in lack of access to justice and the high cost and scarcity of lawyers, traditional conflict resolution stands out as the best method of conflict resolution.

In Ethiopia, many rural and village communities do not refer complaints to the police or prosecuting authorities, but instead deal with them using indigenous tribal processes. To this end, people practice various indigenous conflict resolution mechanisms.

These indigenous conflict resolution mechanisms are deeply rooted in culture and traditions of different ethnic groups. The practices are therefore associated with the cultural norms and values of the peoples and gain their legitimacy from the community values instead of the state. Besides, due to the multi-ethnic composition of the country, indigenous conflict resolution mechanisms of Ethiopia are different from ethnic group to ethnic group. As a result, they do not have uniform application all over the country.

In the ancient days and most especially under the Fetha Negast [law of the kings], conflicts between individuals or communities were encouraged to be settled amicably at local level. Elders-Shimagle - or people appointed on ad-hoc basis to settle disputes played an important role in resolving conflicts. Even today, these mechanisms are widely practiced among the various ethnic groups to settle various conflicts and many other problems. Figure 3.3 showed that elders in the community in Sidama, Ethiopia, and Northern Kenya are looking for a solution to a conflict over land, pasture, and water supplies.

(p. 85)

The conflict resolution mechanisms of specific ethnic groups are outlined. Textbooks teach the importance of decreasing “acts of revenge,” instead encouraging a “tradition of forgiveness” and “respect of elders.”

For instance, the institutions of Gadaa among the Oromo, the Shimagle by the Amhara and other ethnic groups are used to resolve conflicts. Moreover, even after passing through the procedures and penalties in the criminal court, in some parts of Ethiopia people use the indigenous conflict resolution mechanism for reconciliation and to reduce the acts of revenge. The pastoral community including the pastoralists of Ethiopia has well developed conflict resolution mechanism that involves elders and clan leaders to solve disputes in the context of traditional law. The T'eer of Somali, Gadaa system of Oromo and Mada'a of Afar are some of the indigenous conflict resolution and management systems which are governed by an unwritten law that is transmitted from generation to generation orally.

Although, there have been some minor differences in their practice and implementation, the Somali, Borana and Afar pastoralists do have their own indigenous institutions led by Ogaz, Abbaa Gadaa and Kedo Abba, respectively. These pastoral communities have two types of law, the conflict resolution laws that concern intra-ethnic group disputes, and laws concerning interethnic group disputes.

In Afar, the conflicts between different clans are managed by the Mada'a based on their customary law and elders. Elders, of the Madd'a, not representing members in disputes are selected from different clans. The decisions by the council of elders are effective due to the tradition of forgiveness, respect for elders, and the transfer of resources as compensation. Madaa was able to effectively manage conflicts between the Afar people and some of their neighbors in the past.

(pp. 86-87)

43. *History, Grade 10, p. 216*

Indigenous conflict resolution systems, which are based in appointing tribe elders as authorities, are described as being “free from corruption and politicisation” when compared to the formal justice systems in Ethiopia. This position calls into question the legitimacy of Ethiopia’s justice system.

The legitimacy of the system becomes credible through the nomination of elders who are mature in years, knowledgeable about the process, and rich in their practical experiences. Compared to the formal justice systems, the indigenous conflict resolution system is also free from corruption and politicization.

Regional and International Relations

Africa

44. *Civics*, Grade 6, p.7

The below example highlights the value the Ethiopian government places on fostering positive relations with other nations, particularly within Africa.

One of the issues in the foreign policy of Ethiopia is creating mutual economic relations and co-operation with neighbouring and other African countries. The relations of Ethiopia with its neighbouring countries is based on the principle of good neighbours, brotherhood and living together in peace. The relationship between its neighbouring countries (Djibouti, Sudan and Kenya) is showing progress and development.

45. *Citizenship*, Grade 9, pp. 170-171

The textbook teaches that Ethiopia's "porous borders" with Sudan and the annexed Eritrea constitute a security threat, which suggests an implicit wariness towards the cross-border movement of people, goods and services. Simultaneously, students learn that Ethiopia is committed to regional peace, and participates in peacekeeping missions.

to lead and influence the area. Ethiopia's strategic location in the Horn of Africa, as well as the fact that it has porous borders, with some of its neighbors, particularly Sudan and Eritrea expose it to disputes or wars in the region.

Furthermore, Ethiopia has committed soldiers to peacekeeping missions in the Horn of Africa and other African states to maintain the peace and security of the region. For instance, Ethiopia sent its peace keeping forces under United Nations Interim

46. *History, Grade 12, p. 180*

The below example discusses the integration of Eritrea into a federation with Ethiopia in 1952 following armed struggle, which is described as unsatisfactory to both unionists and separatists. The subsequent dissolution of this federation in 1962 is taught as having reinforced “internal and external opposition” to the imperial regime.

The armed struggle in Eritrea posed the most consistent regional challenge to the imperial regime. It also played a significant role in the demise of the imperial regime. Based on the decision of the UN General Assembly, the federation of Eritrea with Ethiopia came into effect in 1952. But the federation formula neither satisfied the unionists nor the separatists. The imperial government also did not want to see the continuation of autonomous Eritrea, which enjoyed some degree of freedom and civic liberties unknown in other parts of the country. Hence, in 1962, following the decision of the Eritrean parliament to dissolve the federation, Eritrea became the 14th province of Ethiopia in 1964. The end of the federation consolidated internal and external opposition to the imperial regime.

47. *Citizenship, Grade 9, p. 196*

The secession of Eritrea from Ethiopia is described as meeting minimal opposition. Interestingly, the reorganization of Ethiopia as a multi-ethnic federation is taught from a critical standpoint: the legislation was passed “with a minimum of reflection,” and it is “open to debate” whether participants realized the importance of the issue.

The *de facto* acceptance of Eritrean secession implied in the provision for a referendum on the issue limited to Eritreans passed with only one vote against and four abstentions. The EPLF sweetened the pill by offering Assab for the use of Ethiopia as a free port. The reorganizing of the Ethiopian state as a federation on an ethnic basis by giving nationalities the right to ‘administer their affairs within their own defined territory’ was passed with a minimum of reflection. Whether the participants realized the importance of the issue is open to debate.

48. *History*, Grade 12, p. 247

In a lesson on the 1998 Ethio-Eritrean War, students learn that the Eritrean government was “Unfortunately [...] not willing to accept the peace offer,” which frames Eritrea as the sole party unable to reach a compromise and thus may betray a slight national bias.

The Ethio-Eritrean War

The Ethio-Eritrean War that broke out in 1998 was apparently a boundary dispute that took place between Ethiopia and Eritrea. On 6 May 1998, the Eritrean forces launched a military assault on the disputed territory of Badme. Consequently, on the 13th of May 1998 the Ethiopian forces launched a counteroffensive against the Eritrean forces.

The USA and Rwanda sought to mediate between the two warring states and prepared a peace plan proposal calling for the immediate evacuation of the invading Eritrean troops from the disputed regions. Unfortunately, however, the Eritrean government was not willing to accept the peace offer. The government of President Isa-

49. *Citizenship*, Grade 9, p. 161

The instability of neighbouring Somalia is seen as a matter of concern both for Ethiopia, and in a global context.

state. For instance, in the Horn of Africa, the longtime security crises in neighboring state Somalia has been a case of concern for Ethiopia and the globe. The second component of the core national interest of a state is economic development. Whether it is economically advanced state or not, no state stands alone in the global economic

50. *History, Grade 12, p. 200*

Past conflict with Somalia over the Ogaden region of Ethiopia (modern-day Somali region) is presented as “the most serious external challenge” to the Derg’s governance. The conflict is framed in hostile terms: the Somali government is described as having violated UN charters by invading the Ogaden Region with the intention to annex its territory, and students learn that these actions stemmed from “Somali irredentism.”

The year 1977 saw the emergence of the most serious external challenge to the revolutionary regime. This time it was the Somalia state that provoked Ethiopia. The roots of the conflict lay with Somalia irredentism and the desire of the Somalia government of Mahammad Siad Barre to annex the Ogaden area of Ethiopia. The Somalia government, in violation of the Charters of the UN and OAU, launched an invasion to annex the Ogaden inhabited by Somali-speaking Ethiopians. Somalia launched a full-scale invasion in July 1977 after

51. *Citizenship, Grade 9, p. 164*

The conflict between Ethiopia and Somalia over the Ogaden region is again mentioned, here in more neutral terms.

6.4.1 The Ethio-Somalia War of 1977

The Ogaden region has been an area of conflict between Ethiopia and Somalia particularly, since Somalia became independent in 1960. The conflict between the two countries briefly escalated into a border war in January 1964.

The Nile-basin Countries/Hydro-Politics

52. *Social Studies*, Grade 8, pp. 75-76

Students learn about hydro politics and water resource management in relation to the Nile River basin. The textbook describes the division of water resources as “unbalanced and unfair,” drawing attention to Egypt and Sudan as having benefited in particular from the Nile’s water. The statement that countries now enjoy “equitable utilization” of the Nile is likely in reference to the ongoing Grand Ethiopian Renaissance Dam (GERD) project, which has provoked tensions with neighboring Egypt and Sudan.

Focus

Hydro politics is the study of inter-state politics regarding the management of shared water resources.

Historically, the two countries (Egypt and Sudan) have been the most benefited of all the countries in the Nile basin. On the other hand, the upper course countries have been the least benefited. This unbalanced and unfair utilization of the river

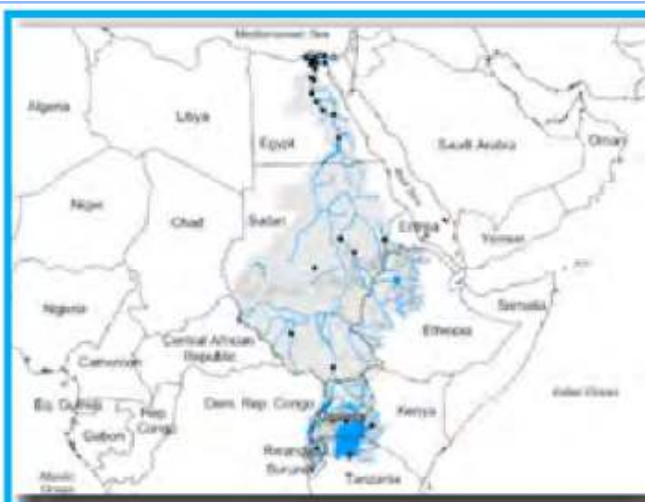


Figure 3.2 map of Nile basin countries

between the upper and lower course countries has been a great area of interest. The countries of the basin are now coming in a situation where they have equitable utilization of the river.

53. *English, Grade 12, p. 167*

Students learn about the benefits of the GERD for Ethiopia, namely improved living standards and economic development. There is a brief mention of the “active dispute” with Egypt, which is “opposed to the project.”

East Africans are now constructing most important development projects though they are years behind the world. The projects are believed to bring not only economic development but freedom to the people.

Ethiopia embarked upon the construction of the Great Ethiopian Renaissance Dam (GERD) on the Blue Nile in 2011 at a cost of 4.8 USD. The dam is expected to annually generate around 6540 MW of energy. The GERD will be the largest hydroelectric power generation facility in Africa and the fifth largest in the world. The hydroelectric project will significantly improve livelihoods in the region more broadly and address widespread poverty and improve the living standards of Ethiopian. The project is nearing completion despite an active dispute with Egypt which is opposed to the project.

Ethiopia, whose highlands supply more than 85 percent of the water that flows into the Nile River, has hardly been using the water. Conversely, Nile River has brought prosperity to the civilization of Egypt for 5,000 years. The complex irrigation systems have helped the Egyptians to make a better use of the water, with the first evidence of water control from as early as 3,100 BC. The Egyptians took advantage of the natural cyclical flooding pattern of the Nile River. The flooding happens fairly predictably, they were able to develop their agricultural practices around it.

54. *Citizenship, Grade 9, pp. 134, 202*

When discussing the construction of the GERD, Ethiopia is identified as one of several upper riparian states whose interests were not taken into account with regards the use of Nile water resources. The GERD is therefore presented as a means of Ethiopia regaining “equitable rights” and “harmonious use of the water,” without mention of the ongoing dispute over the construction of the dam.

As indicated above, the agreements signed so far did not recognize the interests of the upper riparian states regarding the Nile water. As a result, some Nile riparian countries have asserted their development ambitions on the river over the last two decades and pushed for a new agreement to enshrine equitable rights and harmonious use of the water. One such country is Ethiopia. As a result, Ethiopia has embarked on the construction of the Grand Ethiopian Renaissance Dam (GERD) in the Benishangul-Gumuz region of Ethiopia on the Abbay River.

(p. 202)

Students learn that positive relations and stability between states in the Horn of Africa are influenced by cooperation over water resources, with the GERD named as a specific example. The construction of the dam is described as provoking a “serious disagreement,” which must be addressed through dialogue and negotiations. This ties into the idea that Ethiopia sees the GERD as a project to foster regional integration (p.172).

In addition to this, there are cross Boundary Rivers that connect Ethiopia with its neighboring states. Such rivers can determine a special type of relation between the countries that these rivers cross. The Blue Nile, Tekeze, Aqobo and Baro flow to Sudan and Egypt. Wabishebelle, Genale and Dawa rivers flow to Somalia and Omo River flows to Kenya. These rivers have significant contributions in the development endeavors of all states and their fair utilization is a great security concern among them. For instance, there has been a serious disagreement between Ethiopia, Sudan and Egypt on the construction of Grand Renaissance Dam by Ethiopia on Abay River. Thus, these countries will have to negotiate and make agreements in how to use these rivers equitably. On the other hand, Ethiopia is the largest country without

(p. 134)

55. *History, Grade 12, p. 251*

This example characterises Egypt and Sudan as strong opponents of the GERD, backed by the US. This is contrasted by the unifying effect of the project, which has involved Ethiopians from all walks of life, “including the rich and the poor.” This may instil feelings hostility among students towards these three nations, which are framed as hostile to Ethiopia’s development.

tric power. The Ethiopian government decided to build the dam with the financial contribution of the Ethiopian people. Nearly all the Ethiopians, including the rich and the poor, took the project as a national project and made financial contributions, particularly by purchasing bonds. Egypt and Sudan were and are still working hard to obstruct the building of the Great Ethiopian Renaissance Dam with the support of the great power of the USA. Egypt is threatening to use force of arms.

International

56. *Civics*, Grade 6, pp. 7-8

The textbook emphasizes the importance of building a democratic system in maintaining strong relationships with foreign countries. Foreign policy is thus described as being in “the national interest.”

The foreign relation of Ethiopia are based on development and building a democratic system. It has been taken into account that good foreign relations help to accelerate development and free people

from poverty and backwardness. To Ethiopians, the very basic issue is eradicating poverty, disease and backwardness. The foreign relations policy also has the mission of securing the national interest.

57. *Citizenship*, Grade 9, p. 165

The textbook teaches that the US, Russia and China wield their strong military as a bargaining chip in matters of foreign policy and self-defence. This strategy is characterised as “violent” and as necessitating “imposition of force”; this strong emphasis on countries’ military strength may promote militarism, which is anathema to peace, and may provoke feelings of hostility towards these powerful nations.

This means that; states use this instrument when their national interests are not fulfilled by peaceful methods. During this time, states use military interventions as the last resort. In order to realize foreign policy through military power, the strength of a particular state matters, because states with highly advanced and latest military technologies, for instance USA, Russia, China and others have a great bargaining power over other states in the international arena. This foreign policy instrument is more of violent and follows imposition of force on other countries. Thus, as mentioned above, a country’s strong military and self-defense mechanism further strengthens its foreign policy.

58. *Citizenship, Grade 10, pp. 114-115*

The lesson below states that continued poverty within Ethiopia is a result of poor time management and poor work habits. In contrast, Chinese workers are highlighted as a prime example of good work habits: the textbook expresses admiration for their “respect” and devotion to the construction of roads in Ethiopia, praising the quality of their work. Interestingly, the presence of Chinese workers in foreign countries is described as beneficial to both parties, despite this being a controversial issue in several African countries.

By the end of this lesson, you should be able to:

- explain the effects of absence of good working habits on personal and national development.

Are good working habits important to personal and national development? Why?

You saw in Lesson 1 that working hard is beneficial for the individual. You also saw in Grade 9 that working benefits the country as well. In order to get these benefits, it is important to have good working habits. In many of the developed countries people work hard. They understand that, by having a good working habit, they could benefit. Some people have more than one job so they may work in the evenings and go to work

early in the morning. Because of this good working habit, the people earn more money and are able to buy the things they need and want. In addition, their country also continues to grow.

The success of many developing countries is partly due to good use of time and resources. One of the reasons that people remain poor in this country is lack of time management. It is important to respect work and work hard. Therefore, it is important to come to work on time but this is not enough. It is also important to work efficiently and effectively — that is doing a job well using the least amount of time and resources. This will help reduce the cost of doing things in the workplace, thus saving money which could be used more productively.

CASE STUDY

Road Construction by the Chinese

The Chinese people are very well-known for their good working habits. They are very devoted to their jobs. They do whatever they have to do on time and without wastage of resources. Because of this their country's economy is growing rapidly.

40 years ago the Chinese were among the poorest in the world. Today China is one of the world's most powerful countries. They also work in different countries which benefits both them and the host countries.

In Ethiopia, the Chinese are involved in road construction. People notice that the roads constructed by the Chinese are of good quality and are completed on time. This is because they have good work habits. They work both day and night in muddy and dusty places. They respect their work.

? Why do you think having good working habits has helped the Chinese economy?

59. *English, Grade 12, p. 141*

Students learn that the “idealized” Western lifestyle is partially to blame for current economic crises and instability in the developing world. This fosters distrust towards the West, and an ‘us versus them’ mentality.

Our world is facing severe and multidimensional challenges brought about by our economic system and the pursuit of the idealized western lifestyle. The current economic and financial crisis is intimidating the stability of the development paradigm the world has followed in the past century. The crisis has thrown millions

60. *Geography, Grade 12, pp. 99, 131, 132*

The textbook blames “the West” for destroying the agricultural sector in developing countries, without providing further details of who these concerns, and subsidies to Western farmers are equated to corrupt African governments. This sweeping statement is a generalisation, and may incite hate.

Simon blames the West for destroying the developing countries farmers despite the assistance they give the developing countries in terms of technical shipments of food, by giving subsidies to their own farmers which raise food production artificially and hence reduce the world prices.

Simon believes that subsidies to Western farmers go hand in hand with the policies of African governments which steal from their farmers by forcing them to accept below market prices.

(p. 99)

The below example critiques globalisation, contrasting the developing world, which has suffered from the influence of large corporations, with the developed world, which has “benefited” from globalisation. By creating a link between the erosion of cultural practices in the developing world and the economic benefits reaped by countries in the developed world, this may create unnecessary animosity.

However, a wide range of negative connotations were also given to globalization particularly in the context of developing countries. Local businesses and brands in developing nations can go bankrupt as huge corporations in developed nations can dominate the economy of their country. Local traditions and cultures may change. People in poor counties may no longer wear their cultural costumes as they would want to look like the stars in Hollywood. More and more schools in developing nations are teaching their students how to speak this global language etc. Globalization, thus, has many benefits and disadvantages and they are here to stay. Basically, the developed world has benefited from globalization, as they can sell more goods and products to on the global South.

(p. 131)

In contrast, the following passage outlines the benefits of globalisation as a means to spread “democratic ideals,” enable countries to unify through mass media, and minimise conflict.

Global mass media ties the world together: The increased flow of communication has allowed global mass media to tie the world together. Besides, global mass media has allowed vital information to be shared between corporations and individuals around the world. Globalization has also contributed to greater speed and ease of transporting goods and people.

Eradicates Cultural Barriers: Countries joining together economically, through politics and education have reduced and can even eradicate cultural barriers, and increase the global village effect. Globalization has proven to be the medium for the spread of democratic ideals to well developed nations and greater independence to developing countries in the Global South.

Reduction of War: Reduction of war between well developed nations is probably one of the primary benefits of globalization.

(p. 132)

61. Citizenship, Grade 10, pp. 102, 111

Students learn that it is important to attract and promote Foreign Direct Investment (FDI) in Ethiopia. That said, the textbook prompts students to weigh the benefits and drawbacks of FDI in the context of minimising dependence on richer countries, and advocates for self-reliance.

CASE STUDY

Promoting Foreign Direct Investment

In the effort to align the country's development policies with those of globalization, the Ethiopian government has devised a policy to attract foreign direct investment. This policy helps the country to strengthen its relationship with other countries and is a significant step in opening up the economy to the rest of the world. To that effect, the following measures have been taken to promote foreign direct investment to Ethiopia:

- Giving foreign direct investors a tax holiday;
- Remitting part of their profit to their country;
- Leasing land and other resources;

- Providing information on the possible and profitable ventures.

All these measures taken to attract foreign direct investment are part of the government's effort to create a good relationship with other countries and people. This helps to import technology and increases the productivity and income of the country.

Research and report on the ways in which Ethiopia can utilize the positive side of globalization and mitigate against the negative effects.

Dependency

the rich country that provides debt to dictate their interests on the recipient country. The debt acts as an obstacle for the development of the country in debt.

International market and dependency of poor countries

According to dependency theorists, poverty and underdevelopment in developing countries are a result of the dependency of poor countries on the rich ones of the western world. They argue that the world market favours the rich industrialized countries which import raw materials cheaply from poor countries and export industrial goods at high prices. Though the poor countries' economies have been integrated in the international market, they cannot compete in the world market equally with the wealthier countries. For instance, it is the wealthier countries that decide the prices of coffee, tea and other commodities produced by poor countries in the world market. The poor countries have no option other than accepting these prices because they have very limited bargaining power. Rich countries

exercise an indirect control over the poor countries' economies by controlling the international market. This means the system of the global market makes poor countries more and more dependent on rich countries.

Like dependent individuals who are unable to be treated equally, poor countries that are dependent on wealthy countries cannot maintain their relationship on an equal basis. They play very weak roles in influencing international politics and, as mentioned above, have weak bargaining powers. Poor countries are not completely free to formulate their policies independently because the powerful states may withdraw their support when the policies made by the poor countries do not suit their interests.

Discuss the following questions as a class.

- Evaluate the dependency of poor countries in the global context.
- How can you, as self-reliant and independent citizens, help to minimize the dependency of Ethiopia on developed countries?

REMEMBER

- Dependency has psychological, economic and social impacts. It negatively affects the lives of individuals and families and retards the development of countries.
- There are relations of dependency between poor and rich countries in the global context.
- Poor countries have a weak influence on world politics and economy.

62. *Geography*, Grade 10, p. 119

There is a debate on whether foreign aid is positive or negative for Africa, which suggests conflicting views on the issue, as outlined above.

Activity 5.3



1. Prepare a debate note on one of the following issues:
 - i. Foreign aid is good for Africa.
 - ii. Foreign aid is bad for Africa.

Patriotism and Sovereignty

Struggle for National Sovereignty

63. *Civics*, Grade 5, p. 45

The text below highlights the Ethiopian citizens' unwavering patriotism and commitment to their country, while making it clear that there have been unpopular government regimes in the past. One such example of patriotism is the people of Ethiopia successfully fighting back against "foreign invaders."

During the bad and good history of the country, the Ethiopian people have shown the close links between the nation and its flag. There were bad government systems in the past. Although the people hate these government systems, they loved the flag of the country and even fought against the oppressors and declared freedom. The people of Ethiopia also fought back against the foreign invaders successfully too.

64. *Social Studies, Grade 8, pp. 146, 147*

When outlining the learning outcomes at the end of this unit, students are encouraged to “Develop strong sense of anti-colonialism,” alongside showing respect for African independence, and opposition to slavery.

Check List

Put a tick (✓) mark in each of the boxes for activities you can perform.

Check List

I can

1. Show readiness to fight against slavery and slave trade;	☐
2. Develop strong sense of anti-colonialism	☐
3. Show respect for the independence, integration, and interaction of African peoples	☐

(p. 146)

Likewise, another learning outcome asks students to respect Ethiopia’s efforts to defend its country from “external aggression.”

- **Appreciate the efforts that Ethiopians made to defend their country from external aggression.**
- (p. 147)

65. *History, Grade 10, p. 65*

The Battle of Adwa in 1896 is presented as “the first decisive victory of black people over a powerful white European power.” While this is intended to instil national pride in Ethiopian students and to demonstrate the positive influence of the victory on black independence movements worldwide, the racialized tone of the text may also foment hostility towards European nations.

The victory of Adwa was the first decisive victory of black people over a powerful white European power. So, for black people who were fighting for their freedom and independence across the world, it also served as a source of pride and motivation. In Italy, too, the defeat led to the collapse of the government of Premier Francesco Crispi.

66. *English, Grade 11*, p. 173

Likewise, this example highlights the “stunning victory” of the Battle of Adwa, which is held up as a symbol of African freedom and national unity. Students also learn that Ethiopia’s success in battle against European colonisation struck a powerful chord in the US, which at the time was experiencing racial segregation.

Adwa- A Symbol of National Unity

(1) The battle of Adwa was a stunning victory for Ethiopia, but a rout and a disaster for Italy. Adwa – the story of Africans seeing to their own freedom – played out against a background of almost unrelenting European expansion into Africa. The success of Ethiopia’s forces assured that Ethiopia would be the only African country successfully to resist European colonization before 1914. It also resonated powerfully in post-Emancipation of America where hierarchies of race and ethnicity were only beginning a process of challenge and renegotiation.

67. *History, Grade 12*, pp. 72, 74

Once again, Ethiopia’s victory over Italy in the Battle of Adwa is portrayed as inspirational for black people in Africa and across the world, particularly in the US and South Africa, and is characterised as a “significant landmark” in the country’s history, a strong expression of national pride.

The Significance of the Victory of Adwa

The Ethiopian victory over the Italians at Adwa was a significant landmark in the history of modern Ethiopia. In Italy, the humiliating defeat at Adwa led to the resignation of the Italian Prime Minister, Crispi. The Ethiopian victory was crucial not only for Ethiopia, but also for the peoples of Africa and black peoples of African descent in other countries, such as the United States and South Africa.

(p. 74)

Students learn that Ethiopians were united in battle, irrespective of ethnic, religious and political differences, thus portraying the colonial forces as a national enemy.

north and rejoin their compatriots. Finally, at Adwa, a fierce battle was fought, and the Ethiopians scored a major victory over the Italians on March 1, 1896. In the Adwa campaign, Ethiopians from every corner of the country took part and fought the common enemy together, irrespective of their ethnic, religious, and political differences.

(p. 72)

68. *Social Studies, Grade 8, p. 132*

Students are taught the impact of colonialism on African society, namely the exploitation of native workers and draining of wealth from colonies, alongside “an attitude of racial and cultural superiority.”

Startup question

What are the consequences of colonialism?

Colonialist nations drained wealth from the colonies, discouraging colonial manufacturing, exploited the native workers by requiring long hours for little pay, expected an attitude of racial and cultural superiority, discriminated against the colonial peoples and degraded their native cultures.

69. *History, Grade 10, pp. 40, 144, 217*

In contrast, this history textbook acknowledges the positive impacts of colonialism in Africa, namely the ending of tribal warfares, consolidation of colonial administration and modern construction ideas.

Generally, colonialism shaped both the economic and political structure of African colonies to serve the interest of European powers. There were some positive outcomes of colonialism, such as tribal warfares ended following the introduction of colonial administration, introduction of different modern ideas construction of railways, roads to transport raw materials to ports.

(p. 40)

Later on in the textbook, an end-of-unit learning outcome encourages critical reflection on foreign intervention in Ethiopia, which is presented in a negative light. The British are described as “establish[ing] dominance” after the termination of “Fascist” Italian rule, and students are asked to explain US involvement in “consolidating autocracy” in Ethiopia.

Unit learning outcomes

At the end of this unit, the students will be able to:

- elaborate how the British established their dominance in Ethiopia immediately after the termination the Fascist Italian rule;
- explain how the United States was involved in consolidating autocracy in Ethiopia;

(p. 144)

Students are asked to “criticize” continued Western economic domination in Africa, which implies that they are expected to adopt a largely negative viewpoint on this issue.

7.3. Economy and Society in Independent Africa

Competencies

By the end of this lesson, learners will be able to:

- criticise the continuation of western economic domination on Africa;

(p. 217)

In the below example, students learn that there is a complex colonial legacy in Africa which is “deeply embedded” in former colonies. The lasting effects (or “hangover”) of colonialization are linked to ethnic tensions, which are described as having been exacerbated by colonial borders.

The so-called “colonial hangover” is deeply embedded. France, for instance, has always maintained strong ties with its former colonies in sub-Saharan Africa, aimed at sustaining its neo-colonial grip in these countries

Most of the newly independent African countries share peoples, who belong to the same ethnic groups. This has led some African states to try to redraw colonial boundaries following ethnic settlements. As a result, Africa has seen frequent border conflicts.

Ethnic oppression and conflicts within African states have bred civil wars. At the root of the ethnic conflicts have been political, economic and social injustices. Therefore, Africa is a continent that has been continually plagued by the effects of ethnic conflict from the conflict between the southern Igbo and the northern Hausa in the Biafra War to the ethnic cleansings in Darfur and Rwanda, Africa has suffered tremendously as a result of ethnic discord. The Biafra War, also known as the Nigerian Civil War, is an educative example when studying African ethnic conflict. The Biafra War began shortly after Nigeria gained

(p. 188)

Jews and Israel

Jews

70. *Social Studies, Grade 7, p. 109*

Unlike Islam, Christianity and polytheistic religions, all of which were previously discussed in the curriculum, Judaism is not mentioned nor defined. In the below section on the origins of Christianity, there is no explanation of its Jewish origins. Furthermore, the anachronistic use of the term “Palestine” is misleading, and undermines Jewish connections to Israel.

4.2 Rise and Expansion of Christianity

Competency: After studying this lesson, you will be able to:

- Explain the rise and expansion of Christianity.

Start-up question

- ✓ What is Christianity?

Origins of Christianity

Christianity emerged in the 1st century in **Palestine**. At that time **Palestine** was ruled by Roman Empire. It is the religion centred on the life and teaching of Jesus Christ. Jesus was born in Bethlehem, near Jerusalem, in **Judea the then part of Palestine**.

Focus

Christianity is a monotheistic religion. Christians believe in one God and that created the universe. According to Christianity, God sent Jesus (the messiah) into the world as a savior, hence Christ, from the Greek word for “anointed one”.

71. *History, Grade 11, pp. 42, 123*

While this textbook does acknowledge that the first Christians were “the Jews,” who eventually were either assimilated and became Christians or reverted back to Judaism, it also refers anachronistically to the region of “Palestine.”

3.3. Christianity

Questions for Discussion and Practical Work

- Describe the basic differences among the three major Christian religious groups.
- Suggest why all the books of the Christian New Testament were written in Greek.
- Why were Christians at first persecuted?

Origins of Christianity

Among the subject peoples of the Roman Empire were the Jews with their religion called Judaism, a monotheistic religion of the ancient Jewish kingdom of Israel or Judea (later called Palestine).

In the first century AD, another monotheistic religion, Christianity emerged in Palestine. It was centered on beliefs about Jesus Christ who had lived and taught in Palestine until his crucifixion at about AD 30 under the Roman governor, Pontius Pilate.

The first Christians were the Jews in Palestine and Syria. Soon many gentiles (non-Jews) were converted to Christianity. The number of gentile Christians gradually exceeded that of the Jewish Christians. Finally, the Jewish Christians were either assimilated to gentile Christianity or went back to Judaism and ceased to be Christian.

(p. 42)

The textbook later teaches students about the Spanish Inquisition and the persecution of Jews in Spain, including forced conversions to Christianity.

Ferdinand and Isabella wanted to create a strong united Spain. They considered Jews and Muslims to be a threat to this goal. In 1480, they established the **Spanish Inquisition**, a court that imprisoned or killed people suspected of not following Roman Catholic teachings. The Inquisition continued for over 300 years. Also in the 1480's, Ferdinand and Isabella began to drive the Muslims from Granada. Their troops defeated the Muslims in 1492. That same year, the last of the Spanish Jews who would not convert to Catholicism were driven from the country. But some Jews who had converted practiced Judaism in secret. This situation continued for generations. Ferdinand seized the small kingdom of Navarre in 1512 to complete the union of Spain.

(p. 123)

72. Social Studies, Grade 7, pp. 109, 152, 153-154

Those who accepted Christianity are explicitly emphasized as being “non Jews,” which may forge a negative perception of Jews as an ‘Other’ in opposition to Christianity, the dominant belief system.

Despite ruthless persecution by the Roman rulers, many people (non Jews) gradually accepted Christianity. The idea of the Christianity “Equality of men before God” was attracted many people to join the new religion. Rome’s change of attitude towards Christianity began with Emperor Constantine.

(p. 109)

The below example is the only mention of Ethiopian Jews. However, they are not defined beyond the label “Bete Israel (Falasha),” nor are they explicitly described as Jews. The Falasha community is referred to as an “occupational group,” with no mention of Judaism or cultural specificity.

The trade was mostly dominated by the Ethiopian Muslims, known as the Jabarti. Items of various crafts were provided by other occupational groups like the Bete Israel (Falasha).

153

GRADE 7

Unit Six

States and Peoples of Ancient and Medieval Ethiopia

Gondar usually was divided into several zones or quarters. They had a separate living area for the Muslim communities which still called Addis Alem. The Falasha also settled at the outskirts of the town. In addition, foreign communities mainly Armenians, Greeks and Indians were conducting trade in Gondar with their own living quarter.

(p. 153-154)

The below reference to the Solomonic dynasty is a direct reference to Jewish history and Judaism. However, this is not made explicit, neither is the time period defined; instead, it is undermined by the adjective “so called” to cast doubt upon the veracity of this historical dynasty.

2. External factor: the Semitic-speaking peoples of Tigre and Amhara were organized strong political reaction. In Tigray the Christian church spread anti-Zagwe information’s who claimed the Zagwe as usurpers (illegitimate rulers). The resistance to the Zagwe was rooted in the legend of the supposed queen of Sheba. Their goal seems to have been to bring back the former the so called “Solomonic dynasty”.

Eventually an Amhara chief Yekuno-Amlak, being supported by the Christian church, overthrew the last Zagwe king; Yetbarek in 1270. This marked the end of Zagwe dynasty and the “restoration of the Solomonic dynasty”.

(p. 152)

73. *Citizenship, Grade 10, pp. 30, 81, 88*

The Solomonic Dynasty is once again mentioned although it is taught through a Christian lens. There is no explicit mention of Jewish lineage in relation to the “house of David,” nor contemporary Jewish Ethiopian communities.

From your discussion about the Ethiopian Constitution you already know that the concept of rule of law in Ethiopian history was unthinkable. Up to 1991, it was rule by kings and the rule of the authoritarian and the few. For example, the 1931 and 1955 Constitutions of Imperial Ethiopia gave all power to the Emperor. The king was the sovereign, not the people. The king was the one who gave the Constitutions to his subjects. The king held all powers. That means he was the law maker/the legislature, the executive, and the judiciary. It was clearly stated in both Constitutions that the king's power was of divine origin and he belonged to the Solomonic dynasty, the lion of Judah, which mythically traced back its origins to King Solomon of Jerusalem and Queen Sheba of Ethiopia. This myth brought the Emperors into a blood relationship with Christ in the house of David. Thus, Ethiopian Emperors had been regarded as having mystic, semi divine powers, guaranteeing the wholeness and prosperity of their people.

(p. 30)

The below case study on Adolf Hitler provides a full description of the rise of Nazism and alludes to the persecution of Jews. However, the Holocaust is not explicitly named, nor is this persecution defined as a genocide. Instead, the systematic and organised nature of the Holocaust is heavily downplayed; Hitler was motivated by the perceived “superiority” of the Germans, “did not like the Jewish people,” and so they were killed by “his soldiers [...] in Europe.” This description fails to address the complexities of Nazi ideology and offers students an incomplete picture of the Holocaust.

CASE STUDY

A Disaster caused by Nationalistic Chauvinism

Adolf Hitler became the leader of Germany in 1933. He came to power when the country had serious problems. Germany had been defeated in the First World War and had suffered a lot because of the negative effects of that war. There were serious economic problems. A large number of Germans did not have jobs. Hitler controlled political power by promising the people a better life. He preached the superiority of the German people. He thought that the Germans were better than other nations such as the French, the Polish, the Russians etc.

He believed that Germans should rule everybody else. Hitler led his country into the Second World War. He invaded countries such as Poland, Austria and Russia. He did not like the Jewish people so he encouraged his soldiers to kill Jewish people in Europe.

About six million Jewish people, men and women, children and old people, were killed when Hitler was in power. More than 50 million people died during the Second World War.



Adolf Hitler

Discuss the following questions in groups and list the summary of your points. Ask the leaders of each group to read the summaries to the class for further discussion.

- Do you think that there are superior and

inferior nations in Ethiopia?

- What is the impact of feelings that there are superior or inferior people?
- How do you feel when your nation or culture is regarded as inferior?
- Discuss how we can avoid nationalistic chauvinism.

Hitler's idea of German superiority led to Germany invading other nations and the World War II (1939–1945). This chart indicates the number of deaths in World War II.

Country	No. of deaths	% of deaths out of total population
USSR	20,600,000	10.4%
Austria	480,000	7.2%
Germany	6,850,000	9.5%
Poland	6,123,000	17.2%
G.Britain	388,000	0.8%

The total number of people who had died by the end of the war was 52,199,000

Source: <http://www.bbc.co.uk>

- Using the above information, discuss the effects of nationalistic chauvinism as a class.

(p. 81)

Several pages later, the Holocaust is trivialized and reduced to “a good example of discrimination”; the targeted and systematic murder of Jews, while discriminatory in ideology, was in fact a genocide.

Do these review exercises in your exercise book.

Part I – True or false

1. The followers of Adolf Hitler killed about six million Jews during the Second World War; this is a good example of discrimination.

(p. 88)

74. *Social Studies, Grade 8, p. 103*

In a sub-section titled 'Basic Causes of WWII', nationalism is included as one such factor. The definition fails to adequately explain the meaning of "'master race' doctrines," in relation to Germany, nor does it specify which "lesser peoples" were considered inferior to the Axis nations.

In the rest of the textbook on WWII, the finer details of the war are taught, including the economic, social and political consequences. Yet, there is no mention of the attempted annihilation of European Jewry, or anything related to their mass extermination – i.e. ghettos or concentration camps, and the murder of other groups. Although the racist ideology of the Nazis is acknowledged, the textbook authors do so within the context of political 'nationalism,' while the term 'Aryan' and its implications are not addressed as part of Hitler's race theory. The textbook describes the general outlook of a totalitarian regime, without specifying which particular groups suffered at the hands of Nazi racist ideology; consequently the Holocaust, Jewish people and antisemitism are ignored.

Nationalism: Japanese Shinto teachings, Italian dreams of a revival of the Roman Empire and German "master race" doctrines all fostered a narrow and bigoted nationalism. The Axis nations considered themselves superior and destined to rule over "lesser peoples."

Israel

75. *English, Grade 7, p. 13*

In this grammar activity on the use of capital letters, Jerusalem is mentioned as the capital city of Israel.

Lesson 16: Uses of capital letters

Activity 9.25: Copy the following sentences into your exercise book, and capitalise the initial of the words where necessary. Then, compare your answers with your partner's.

1. i go to school on monday.
2. anna and sandra play basketball on tuesdays
3. jerusalem is the capital city of israel.
4. tamara has birthday in october.
5. tom lives in america .
6. sara and i are from england.

76. *Social Studies, Grade 8, p. 31*

In this series multiple choice review questions, Israel is mentioned in connection with a geographical formation.

9. By volume, the major gas of the atmosphere is known as
- | | |
|-------------|-----------|
| A. oxygen | C. argon |
| B. nitrogen | D. helium |
10. The largest rift valley in the world extends from_____ to _____.
- | | |
|----------------------|---------------------|
| A. Syria, Mozambique | C. Jordan, Tanzania |
| B. Israel, Angola | D. Bahrain, Zambia |

77. *Social Studies, Grade 7, pp. 96, 97*

In geography lessons, Israel is erased from maps and modern-day territory. The below map of the Fertile Crescent and Ancient Mesopotamia labels the territory of present-day Israel as “Palestine,” which is historically anachronistic and inaccurate and therefore betrays a political bias. This is a recurring issue in the textbook.

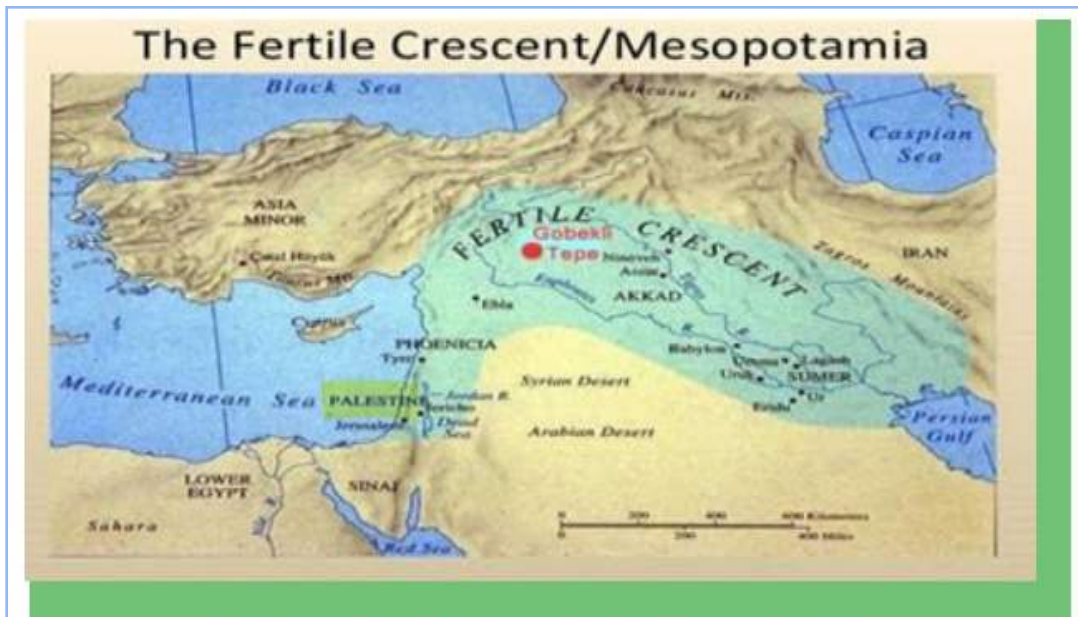


Figure 4.1 Fertile crescent/ Mesopotamia

(p. 97)

78. Geography, Grade 11, p. 76

In an exercise where students are taught about cross-border river basins, the textbook mentions the Jordan River, however Israel is not included among the countries that share this body of water.

Table 3.2 Sample Internationally shared River Basins

River	Source	Drainage size (km ²)	Flow volume (Billion Cubic Meter)	Destination	No of riparian countries	Length (km)
Nile	Lake Victoria	3,030,700	84 BCM	Mediterranean Sea	11	6,671
Okavango	Angola	430,00	10 BCM	Namibia	4	1,100
Zambezi	Zambia	1,370,000	230 BCM	Indian Ocean	8	3000
Congo	Central Africa	3,690,000	1,250 BCM	Atlantic Ocean	11	4,700
Indus	Tibet (China)	226	226 BCM	Arabian Sea	4	2,897
Ganges	Himalaya	1,080,000	382 BCM	Bay of Bengal	4	2,600
Mekong	Tibet (China)	795,000	475 BMC	Vietnam	6	4,800
La Plata	Eastern Andes	3,100,000	884 km ³ /year	Atlantic ocean	5	3,500
Danube	Germany	801,463	6,460 m ³ /s	Black Sea	19	2,850
Rhine	Switzerland	200,000	2300 m ³ /s	Netherlands (North Sea)	9	1,320
Colorado	USA	632,000	17.14 BCM	Gulf of California	2	2,334
Niger	Guinea	2,230,00	30 BCM	Atlantic ocean	11	4,100
Limpopo	South Africa	414,800	-	Indian Ocean	4	1,750
Amazon	Andes Mts.	6,800,000	220, 800 m ³ /s	Atlantic ocean	9	6,400
Jordan	Mount Hermon (between Syria & Lebanon)	18,103	540 million m ³ per year	Dead Sea	5	360

79. History, Grade 12, pp. 147-148, 150

A section titled 'Zionism and the Creation of the State of Israel' outlines the major developments of the Arab-Israeli conflict in a balanced and factual way. It details the mass Jewish migration to the British mandate of Palestine in the 19th and 20th centuries. Most notably, the First and Second World Wars, and their effect on this migration, are highlighted. This includes specific reference to the murder of millions of Jews in the Holocaust, linking it to the resulting impetus to create a Jewish state.

Zionism and the Creation of the State of Israel

Brainstorming Question

» What were the causes of the Arab-Israeli dispute?

The Jewish people were expelled from the land of Palestine by the Romans in 70 AD. This episode is known in history as "Diaspora" (Greek for "dispersion"). But the Jews had long maintained the idea of regaining control of the area, which they considered home. In 1897, Theodor Herzl (1860–1904), a Jewish journalist living in Austria, founded the Zionist Movement that advocated re-establishing a Jewish state in Palestine. This idea became the foundation of a movement known as Zionism. Zionism is both a religious and political movement among the Jewish people with the aim of creating a Jewish state in the territory defined as the historic Land of Israel in Palestine, then an area controlled by the Ottoman Empire.

In the late nineteenth and early twentieth centuries, the Zionist movement gained strength in Europe, and large numbers of Jews migrated to Palestine. The movement focused on self-reliance through agriculture, and many immigrants settled in the countryside. To do so, Jews had to buy land from local Arab holders of small tracts

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and from absentee Arab landlords of large areas. As a result, Jews and Arabs came into increasing contact; at times, Jewish purchases led to the displacement of Arab peasants from the land. Although the Ottoman government sought to slow the Zionist movement, Jews established a significant and expanded presence.

During World War I, Britain was fighting against Ottoman Turkey. In return for their help in the war, Britain had promised autonomy to both Zionists and Arabs. Thus, in 1917, the British issued the Balfour Declaration, which favored the establishment of a national homeland for the Jews in Palestine. The interwar period witnessed increasing Jewish settlement and growing communal conflict that was poorly mediated by the British. Terrorist attacks and intermittent low-level warfare were carried out by both Jews and Arabs.

After World War II, the world became aware of the murder of millions of Jews in the Holocaust, and opinion began to favor creating an independent Jewish state. Arabs in Palestine and elsewhere continued to resist the idea, but on November 29, 1947, the United Nations (UN) passed a resolution which called for the partition of Palestine into separate Jewish and Arab states. The Arab states refused to accept the U.N. resolution, but the Jewish leaders in Palestine proclaimed the independent state of Israel in 1948.

(pp. 147-148)

Some of Israel's actions are criticized (e.g. Jewish terrorism, settlement expansion, refusal to withdraw from occupied territories); however, the textbook does not vilify Israel, and effectively explains its motivations. The textbook also criticizes Arab terrorism and refusal to consider peace with Israel, and mentions Israeli and Arab exacerbation of the conflict despite “the historic peace agreement of September 1993 between the PLO and Israel”.

In the 1980s and 1990s, bloodshed has become commonplace. In the late 1980s, Palestinians began the intifada (Arabic, “uprising”), a widespread campaign against the continuing Israeli occupation of the Gaza Strip and West Bank. The campaign combined elements of mass demonstrations, civil disobedience, riots, and terrorism. The revolutionary impetus of the intifada encouraged the emergence of the radical Islamist Palestinian group called Hamas. Thus, the cycle of violence continues. Even after the historic peace agreement of September 1993 between the PLO and Israel, not all Arab states, particularly Syria, have been willing to sit at the negotiation table with Israel, and Israel has remained unchanged in its determination to expand West Bank settlements, publicly announcing its determination to retain all of Jerusalem and parts of the occupied territories.

(p. 150)

80. Geography, Grade 12, p. 76

In a lesson on conflicts over waterways, students are taught that 30 such incidents were between “Israel and one or another of its neighbors.” However, it also mentions international water agreements and ongoing “co-management plans,” one of which is between Israel and the Palestinian Authority.

At present, there are 263 rivers that either cross, or demarcate, international boundaries. To date, shared water resources have more often been the stimulus for co-operation than for conflict. Various studies indicate that cooperative interactions between riparian states over the past fifty years have outnumbered conflictive interactions by more than two-to-one. Since 1948, the historical record documents only 37 incidents of acute conflicts (i.e., those involving violence) over water (30 of these events were between Israel and one or another of its neighbors, the last of which occurred in 1970), while during that same period, approximately 295 international water agreements were negotiated and signed.

However, there are important qualifiers to this finding. They go on to observe that 158 of the world’s 263 international basins lack any type of cooperative management framework, and that of the 106 basins with water institutions, approximately assisting in the design of co-management plans and institutions. Among these are:

- Iran and Iraq to resolve tensions over the development and conservation of the transboundary Mesopotamian marshlands;
- Iran and Afghanistan to address the degradation and co-management of the Sistan basin;
- Sudan and South Sudan to facilitate coordinated management
- Palestinian Authority and Israel to address water and waste management issues.

(p. 76)

Gender Equality

81. *Civics*, Grade 5, pp. 23, 87

The textbook teaches that viewing men and women as equals is an important part of Ethiopian identity. It is argued that while men have traditionally been perceived as more dominant in the past, there is no logical or scientific reasoning behind this “backward attitude.”

Since females are half a society, it is important to accept and respect gender equality. Every citizen has to struggle against gender biases and is expected to accept and support the right of equality of females.

Gender equality implies the equality of males and females in every areas of work. For example, in household activities, education, farming, husbandry, and commerce and in other responsibilities, they all equal to men.

Females are equal to men mentally as well as physically.

Pursuit of Wisdom

Backward attitudes are based on unreasonable thinking. They are traditions, which may have lived long with us. It is an opposite of scientific and modern thinking. Individuals are based on illogical guessing. For example, we do not have realistic evidence if we say “why pottery is became the work of those few groups”. We also accept the dominance of males traditionally, but we do not have scientific answer for it.

82. Citizenship, Grade 10, pp. 53-54

The following lesson is dedicated to gender equality, and quotes the Federal Constitution to emphasize that gender equality is enshrined in law. However, gender roles are still reinforced: education is said to enhance women's caring duties (they are better able to "feed their children" and "maintain hygiene"). That said, the lesson does highlight the importance of women's engagement in economic activity.



Woman preparing dung on the farm

Women's contributions increase when they have equal access to education, job opportunities, and political and economic participation. When women get more education and training they can help their family in many ways. Educated women

feed their children and maintain hygiene in a better way. They help their children to get the right education. When women get training and credit services and are actively engaged in economic activities, they can make a greater contribution to their country and improve their lives and the lives of their families.

All these are important in promoting development and reducing poverty. Thus, we have to fight gender inequality to increase women's contribution in development activities and poverty reduction.

Changes in terms of gender equality are also growing in Ethiopia. The Federal Constitution has recognised equality of women and put mechanisms in place to promote the enjoyment of their rights. This is clearly stated in Article 35 which states:

1. Women shall, in the enjoyment of rights and protections for by this Constitution, have equal rights with men.
2. Women have equal rights with men in marriage as prescribed by this Constitution.
3. The historical legacy of inequality and discrimination suffered by women in Ethiopia taken into account, women, in order to remedy this legacy, are entitled to affirmative measures.
4. The State shall enforce the right of women to eliminate the harmful customs. Laws, customs and practices that oppress or cause bodily or mental harm to women are prohibited.

83. *English, Grade 12, p. 10*

This learning activity questions the lack of inclusion of women in local community organisations, asking students if this is “appropriate” and “represent[s] the society well,” which encourages critical thinking on gender equality.

VI. Work in small groups and discuss the following questions. Write a short report and read it to the whole class.

1. Who is responsible to sustain and preserve natural resources for the next generation? Government or the community?
2. How does the involvement of the community strength natural resources conservation projects?
3. Nine member committees were elected from the cross section of each community incorporating youth groups, village elders, fishery groups, crafts associations, women’s groups, and peasant association leaders. (para 2). Why do you think the members of the committee are selected from such groups of people?
4. There is only one woman among the nine committee members. Do you think that is appropriate? Does the committee represent the society well, how?

84. *English, Grade 4, p. 199*

An activity asking students to find out what each other's parents do reinforces stereotypical gender roles. While the men hold jobs outside of the home, the women in this dialogue fulfil the traditional role of a housewife.

Dialogue	
Aster	Hi, Elias.
Elias	Hi, Aster. How are you?
Aster	I am fine thank you.
Elias	We are learning about jobs in our English lessons. Let's practise asking each other questions about the jobs our family members do?
Aster	That's a good idea, Elias.
Elias	What is your father's name?
Aster	My father's name is Gemechu.
Elias	What does he do?
Aster	He is a teacher. He teaches mathematics.
Elias	What is your mother's name?
Aster	Her name is Leiya.
Elias	What does your mother do?
Aster	She is a housewife. How about your father and mother?
Elias	I live with my father and grandmother. My father is a farmer.
Aster	Oh, really. What is his name?
Elias	His name is Amin. He uses a hoe, a sickle and a plough.
Aster	Elias, what are they?
Elias	They are the tools that my father uses for farming. My older brother, Yesuf, is a cowherd. He uses a whip and a stick to drive our cows. Does your father use any tools for teaching?
Aster	Well, he uses books, chalk and a duster, of course. Sometimes he uses the computer in the staffroom. And my mother uses pots, pans and spoons every day. They are her tools.
Elias	Oh, the bell has gone. I must go to my classroom. Goodbye, Aster.
Aster	Goodbye, Elias.

85. *English, Grade 9, p. 22*

An activity for students reinforces traditional gender roles by asking what their mother does “in the kitchen.”



Activity 1.20 *Answer the following questions.*

1. What does your mother do in the kitchen? _____.
2. What's your favourite sport? _____.
3. How many players are there in a football team? _____.
4. Who is the President of the Region you are living in? _____.
5. Why do people like to live in urban areas? _____.
6. Why do people like to live in rural areas? _____.
7. Which subject do you like most? _____.

86. *Citizenship*, Grade 10, p. 108

The textbook acknowledges the prevalence of gender-based violence against women and girls, alongside Ethiopia's HIV/AIDS crisis, noting that "the fight against HIV/AIDS will fail if there is gender inequality", as women have contracted the virus because of "rape and violence committed against them".

CASE STUDY

HIV/AIDS — a serious problem in Africa

HIV/AIDS can affect anyone in the world. Those between 15 – 49 years of age are the most vulnerable group of all. It mostly affects the young. A 2005 report on HIV/AIDS indicates that about 40 million people

are infected throughout the world. Out of this number, 25 million are in sub-Saharan Africa. This is 12% of the population of sub-Saharan Africa. Ethiopia is one of the countries seriously affected by HIV/AIDS.

New studies are showing that the fight against HIV/AIDS will fail if there is gender inequality. This is because one of the main reasons for the transmission of the disease is gender inequality and sexual violence against women and girls. Many women have become HIV-positive because of rape and violence committed against them. Sometimes husbands get infected with the virus when they sleep with other women. Then they bring the disease to their wives. Women often

cannot protect themselves from the HIV infection because they are vulnerable and not empowered. Even when they have been infected in this way, most women do not report it to the police because they depend upon their partners for economic reasons.



Do you think ensuring gender equality is important to fight against HIV/AIDS? Why?

CASE STUDY

Gender Inequality and the fight against HIV/AIDS

Kousalya Periaswamy, living in India, was left HIV positive at the age of 19 by a husband who only told her he was infected a few weeks after their marriage. She decided to talk about her story in order to encourage women who are HIV positive like her.

The group of women she encouraged founded an association known as the Positive Women's Network of South India. Now the association has thousands of members. It provides counseling and social services and has given hope to many women and girls.

87. *Social Studies*, Grade 7, p. 54

The textbook teaches students about a significant female role model in Ethiopian history, Itege Mentewab, a prominent politician and leader. Another female role model is mentioned on page 152, in reference to the “the legend of the supposed queen of Sheba.”

After the death of King Bakafa in 1730 once again royal power began to decline. His son and successor Iyasu II, Iyasu the little, (r.1730-1755) was a minor when he came to power. The mother of Iyasu II and wife of Bakafa, Itege Mentewab began to rule on behalf of her son. Itege Mentewab became **dominate and prominent woman in the politics** of the last stage of the Gondarian period. She was supported by her brother, Ras Welde Leul. The exercise of real power by Mentewab and Welde Leul undermined the power of Iyasu II.

88. *History*, Grade 12, p. 89

Students learn about the contribution of women patriots and leaders against the war with Italy between 1936-1941. The passage highlights women’s efforts in fetching water, collecting wood, healing the wounded and preparing food during the war, emphasizing their “key role in the resistance struggle.”

Women Patriots

Although most of the patriot leaders were men, there were also women who became the rallying point of the resistance movement. In this regard, we can mention two female figures: Kebedech Seyoum, daughter of Ras Seyoum and wife of the late Abera Kassa, Shewanesh Abrha, wife of the beheaded Dejach Hailu Kebede of Wag, Lekyesh Beyan, and Senedu Gebru. Women played a key role in the resistance struggle of 1936 - 41. They collected wood, fetched water, prepared food for the combatants, and took care of the wounded. They also encouraged brave fighters and insulted

89. *History*, Grade 10, p. 76

Similarly, Ethiopian women are described as having collected valuable intelligence from Italian soldiers during the war, and as having arranged secret assassinations of Italian officials.

to be secretly delivered to fighters. As *Yewust Arbegnoch*, Ethiopian women played an important role. Women used to get crucial information from Italians. Some went to the extent of arranging secret killings of Italian authorities.

Methodology

IMPACT-se applies methodological standards which are based on UNESCO and UN declarations, and international recommendations and documents on education for peace and tolerance (see notes). Our methodology is designed to consider every detail within the textbooks; it does not paraphrase, rely on interpretations, or attempt to illustrate preconceived notions.

The following is an updated, condensed version of the IMPACT-se UNESCO-derived standards for peace and tolerance in school education:

1 RESPECT

The curriculum should promote tolerance, understanding and respect toward the “Other,” his or her culture, achievements, values and way of life.²

2 INDIVIDUAL OTHER

The curriculum should foster personal attachment toward the “Other” as an individual, his or her desire to be familiar, loved and appreciated.³

3 NO HATE

The curriculum should be free of wording, imagery and ideologies likely to create prejudices, misconceptions, stereotypes, misunderstandings, mistrust, racial hatred, religious bigotry and national hatred, as well as any other form of hatred or contempt for other groups or peoples.⁴

4 NO INCITEMENT

The curriculum should be free of language, content, and imagery that disseminate ideas or theories which justify or promote acts and expressions of violence, incitement to violence, hostility, harm and hatred toward other national, ethnic, racial or religious groups.⁴

² As defined in the Declaration of Principles on Tolerance Proclaimed and signed by Member States of UNESCO on November 16, 1995, Articles 1, 4.2. See also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding Between Peoples (1965), Principles I, III. Universal Declaration of Human Rights (1948): Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial and religious groups and shall further the activities of the United Nations for the maintenance of peace. Based also on UN Security Council Resolution 2686 on “Tolerance and International Peace and Security” (unanimously adopted June 14, 2023), which urges Member States to promote tolerance and peaceful coexistence through education, consider inter-religious and intercultural dialogue as means of achieving it, and publicly condemn violence, hate speech and extremism to prevent the spread of intolerant ideology and incitement to hatred and discrimination based on race, sex, ethnicity or religion or belief (including Islamophobia, antisemitism or Christianophobia). See specifically Article 6: reaffirming States’ obligation to respect, promote and protect human rights and fundamental freedoms of all individuals.

³ The goal of education for peace is the development of universally recognized values in an individual, regardless of different socio-cultural contexts. See Ibid., Article 6. See also, on exchanges between youth, the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principles IV, V.

⁴ Ibid., and based on Articles III.6, IV.7 and VII.39; and on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 18.2.

5

PEACEMAKING

The curriculum should develop capabilities for non-violent conflict resolution and promote peace.⁶

6

UNBIASED INFORMATION

Educational materials (textbooks, workbooks, teachers' guides, maps, illustrations, aids) should be up-to-date, accurate, complete, balanced and unprejudiced, and use equal standards to promote mutual knowledge and understanding between different peoples.⁷

7

GENDER IDENTITY AND REPRESENTATION

The curriculum should foster equality, mutual respect, and should aim for equal representation between individuals regardless of their gender identity. It should also refrain from language, content, and imagery that depicts limiting and/or exclusionary gender roles.⁸

8

SEXUAL ORIENTATION

The curriculum should be free of language, content, and imagery that promulgates violence or discrimination on the basis of sexual orientation.⁹

9

SOUND PROSPERITY and CO-OPERATION:

The curriculum should educate for sound and sustainable economic conduct and preservation of the environment for future generations. It should encourage regional and local cooperation to that effect.¹⁰

⁵ As defined in Article 4 of the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), adopted by the United Nations General Assembly Resolution 2106 (XX) on December 21, 1965. See also Article 20 of the International Covenant on Civil and Political Rights (ICCPR), adopted by the United Nations General Assembly Resolution 2200A (XXI) on December 16, 1966.

⁶ Based on the Integrated Framework for Action on Education for Peace, Human Rights and Democracy, approved by the General Conference of UNESCO at its twenty-eighth session, Paris, November 1995, Article 9; and on the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 5.

⁷ Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Article V.14.

⁸ The preamble to the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, notes the Convention on the Elimination of Any Form of Discrimination against Women and emphasizes respect for human rights and fundamental freedoms for all, without distinction as to gender.

⁹ Based on Resolutions 32/2 (adopted June 30, 2016) and 17/19 (adopted July 14, 2011) of the UN Human Rights Council, and numerous UN General Assembly resolutions expressing concern and condemnation of laws and practices around the world which target individuals based on their gender identity and/or sexual orientation for discrimination, violence, and even extrajudicial, summary or arbitrary executions—all of which contradict the most basic principles of the UN and have no place in education.

¹⁰ Based on UNESCO recommendation concerning education for international understanding, cooperation and peace and education relating to human rights and fundamental freedoms, adopted by the General Conference at its eighteenth session, Paris, November 19, 1974, Articles III.6, and IV.7. On the imperative for developing "systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance," see the Declaration of Principles on Tolerance proclaimed and signed by member states of UNESCO on November 16, 1995, Article 4.2. On education for international cooperation, see also the UN Declaration on the Promotion among Youth of the Ideals of Peace, Mutual Respect and Understanding between Peoples (1965), Principle II.

List of Textbooks

The following Federal Republic of Ethiopia Ministry of Education curriculum textbooks have been analyzed by [IMPACT-se](#) for the research in this study; not all were quoted in the examples. Digital versions available on request.

- English Grade 4
- English Grade 5
- English Grade 7
- English Grade 8
- Civics Grade 5
- Civics Grade 6
- Social Studies Grade 7
- Social Studies Grade 8
- English Grade 8
- English Grade 11
- English Grade 12
- Citizenship Education Grade 9
- Citizenship Education Grade 10
- Citizenship Education Grade 11
- Citizenship Education Grade 12
- History Grade 9
- History Grade 10
- History Grade 11
- History Grade 12
- Geography Grade 10
- Geography Grade 11
- Geography Grade 12