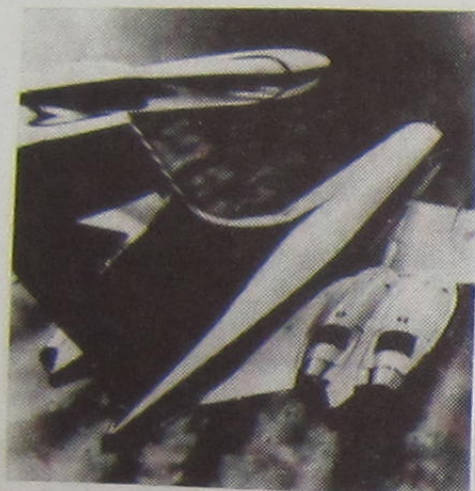
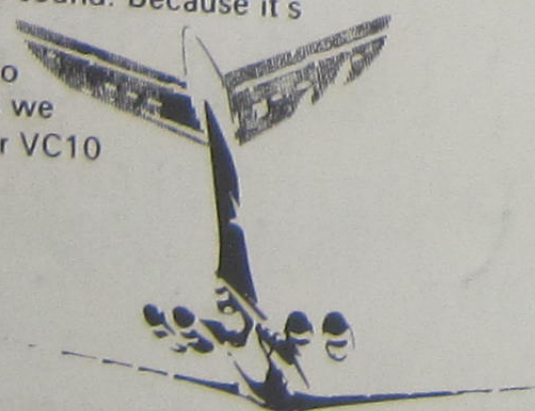


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WEEKLY MAGAZINE

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Pensioners' Plight

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Circulation & Advertisement

ARAYA G. SELASSIE

Subscription rates: \$16 per year,  
\$9 for six months. Overseas  
rates on request.

### NEXT WEEK

A further look at The Hyphenated  
Ethiopian: A harbinger of the  
national way of life.

Expos are supposed to serve two functions: to show what has been achieved and to indicate what can be achieved. The Asmara Expo with its agro-industrial theme meets these two requirements.

The ECA-sponsored Small Scale Industry Exhibition with its theme of "self reliance" may not appeal to those who favour bombastic themes and grandiose "castles." We believe however, that the low-key tone of the exhibition and its theme are in good order.

The question, as ECA's Executive Secretary, Robert K.A. Gardiner, told journalists in a recent press conference is simple, even if brutal. Will African states remain client-states or will they become self-reliant? Visit the ECA exhibition and ponder the question.

Gedamu Abraha and Solomon Deressa were so impressed with the agonising question posed by ECA that they agreed to "vacate" the cover, which we initially reserved for their hyphenated-story, in favour of Self-Reliant Africa.

This necessitated breaking their interesting and thought-provocative article into two parts. You will have the hyphenated second portion next week. Is the article of Gedamu and Solomon a product of this "age of research and sanitation"? Or is it a product of hyphenated-Ethiopians? Read it and let us know what you think.

We also have a story on the non-hyphenated Ethiopian—les anciens combattants. The elderly officers and soldiers of Ethiopia have been duly honoured by a grateful nation. But from the bedlam we have witnessed at the Provincial Treasury office near St. George's Cathedral, we feel the honour and respect we have given them should not be diminished by slow-moving administrative procedures which transform the old warriors into a howling mob.



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**Cover:** The emblem of the ECA Small-Scale Industry Exhibition currently under way at the National Lottery Hall.



# The View from Arat Kilo

## Influence Peddlers

The information office of the Municipality and an irate resident of Addis, Ato Shifferaw Worqu, have been having a running battle in the columns of *Ye Ethiopia Dimtse* and *Addis Zemen*.

Ato Shifferaw complained in a letter-to-the-editor that he has been trying for the last five years to transfer a title deed to his name. He also said that an "influence peddler," (a "broker") offered to fix the "job" for him within three days for a sum of \$200.

The reply from the municipality was a classic. The remark about "influence peddlers" was dismissed as a mere wedge to defame the City Hall. Else, the city authorities asked in all seriousness, "why was not the 'broker' who offered to fix the matter identified by name?"

Such questions are known in the trade as double-barrelled ones. (Have you stopped beating your wife?) You are damned if you do, and damned if you don't.

## Hog Gone Mad

The hesitant press campaign to discard some of the exaggerated and theatrical aspects in Ethiopian mourning practices may have received some help from an unexpected source — a hog gone mad.

A resident of Nekempti, Ato Beyene Kital, had died. Relatives, friends and the usual hangers-on were congregated for public mourning.

Now, it is not known whether the wailings and crying actually drove the hog crazy but what did take place is

that the hog came charging from the forest and ploughed into the mourners. Pandemonium broke loose.

The hog decided to chase an unfortunate mourner, Ato Senbeto Bejiga. It attacked him and bit his left calf. The impact broke his leg.

The berserk hog was finally stoned and speared to death by the mourners-turned-warriors.

Mourners are advised not to goad peaceful hogs into bestial madness by exaggerated wailings.

Dear Editor:

I have read the three issues of "Addis Reporter" and it has, I would say, opened a new chapter in Ethiopian journalism vacuum. I hope your magazine will not vindicate the conventional saying "Etopiawian yijemralu enji aichersum" (Ethiopians know how to start but not how to finish).

How much have we been paying for foreign newspapers and journals — some of them trash, biased, with no news from the poor world — simply because we had no alternatives; and that with one big disadvantage — they almost succeeded to make us forget our issues!

"Addis Reporter" has quenched our thirst for domestic issues and events. Continue!

Bekele Geletou

## Readers' Corner

Dear Editor:

"Addis Through a Looking-Glass" by Ato Tereffe Asrat (Addis Reporter, Jan. 24) was an interesting article. I like it. It conveyed a dream which I also share.

"In the future there will come a day when tukuls and mud houses will disappear, and in their place towering buildings of glass and steel will stand." Thus ran Ato Tereffe's dream.

I wish the dream would have encompassed the whole country, since a dream it was.

But how? If that future is not to remain a too distant future?

Mr. Editor, will you, please, ask your readers to comment on Ato Tereffe's dream?

Tesfaye Taddesse W.

Dear Editor:

Your magazine is so readable, there is nothing like it originating in Addis. I hope there will not be anything to hamper its publication and thus shorten its life. As an Ethiopian, I tend to be skeptical and fearful of what will happen to good things. We have very few of them!

Abebe Belihu

Dear Editor:

I was one of the first to buy your magazine, and I was highly disappointed. I expected to find a witty magazine with interesting articles.

What you lack is life, and I suggest that you have a joke page. Here are some jokes which I have read and enjoyed:

While lodging at a small farm I was asked if I liked porridge. I admitted I liked it, but then I was very embarrassed next morning when I was the only one to be served a huge plateful of it. I asked the farmer's wife why she had gone to so much trouble.

"Oh, there was no trouble at all," she replied, "I had to feed it to the pig anyway."

I asked my friend whether he liked children. "Oh, yes," he answered, "especially when they are well cooked!"

In the French village where I used to live in summer, I asked a farmer if he went to church on Sundays.

"Depends," he replied, "If there's no rain I don't go till it rains again. You have to make the good Lord understand."

I hope you like these jokes, and if you do decide to publish such a page of jokes, I shall continue to send in more of them.

Sanjan  
P. O. Box 1993  
Addis Ababa

Dear Editor:

Your story in *Addis Reporter*, Jan. 24 was an exception to one rule among Ethiopians. It is characteristic of Ethiopians to live in a fascinating world and say nothing about it. Two Ethiopians greeting one another or bargaining, the neighbourhood women gathering for coffee, the breaking of *doro-dabo* at the open of a marriage festival, are fascinating stories your lively magazine could present its readers.

Belayneh Mammo

## Addis This Week

A weekly roundup of events of interest upcoming in Addis Ababa.

### Y M C A

**Friday** — Ladies physical fitness programme, 12:30-1:30 p.m.

**Saturday** — Basketball 14th Brigade vs. Police radio section, 2:30 p.m. Ada vs. University, 3 p.m. Market YMCA vs. Body Guard, 3:30 p.m.

**Sunday** — Bible breakfast programme conducted by the Rev. P.K. Mathew of the Eastern Orthodox Church, 11 a.m.

**Monday** — Physical fitness programme for ladies, 7:30 p.m.

### SPORTS

#### Basketball

**Friday** — YMCA II vs Theodros at Central YMCA Court, 7 p.m. YMCA I vs EAL at YMCA court 8 p.m.

**Friday** — St. Joseph vs. General Wingate at General Wingate, 4:15 p.m.

**Tuesday** — Body Guard vs. Theodros at YMCA Court, 8 p.m. Hackers vs. EAL Central YMCA Court, 7 p.m.

#### Football

**Sunday** — 3:45 p.m. Ethiopia vs. Libya in World Cup preliminary match.

### Radio Highlights

**Friday** — Let's Talk (Amharic) 8:30 p.m., continuation of a panel discussion from last week on the contribution of Ethiopia's newspapers to the needs of society. Members of the discussion group will be Ato Kebede

Anissa, editor of *Ye Ethiopia Dimtse*, Ato Berhanu Zerihun, editor of *Addis Zemen*, Ato Maregu Bezabih, from *The Ethiopian Herald*, and Ato Yeshtila Ambelu.

**Sunday** — Let's Chat (Amharic) 2:30 p.m. You Ask We Answer, listeners, questions answered in Amharic, 8:30 p.m.

**Sunday** — Kaleidoscope, music and variety programme in English 12-2 p.m.

### TV Highlights

**Friday** — TV magazine, 8:15 p.m., followed by the weekly "Star Trek" series entitled "The Gamesters of the Trick Lion," at 8:45 p.m. A comedy programme, 9:35 p.m.

**Saturday** — Children's programme, 5:30 p.m. Magazine for the Young, 6:30 p.m. "Star Soccer," Leicester City vs. Manchester United 7 p.m. Feature film on the ninth anniversary of the ECA, at 8:15 p.m.

**Sunday** — The weekly sports roundup by Solomon Tessema, 8:35 p.m. The "Arrest and Trial" programme is entitled "A Circle of Strangers" at 8:50 p.m.

### Movies

**H.S.I. Theatre** — "The Liquidator" starring Rod Taylor, Trevor Howard and Jill St. John.

**Ambassador Theatre** — "Oceans 11" starring Frank Sinatra, Dean Martin and Sammy Davis.

**City Hall** — "Hotel" with Rod Taylor, Catherine Spaak and Karl Malden.

**Cinema Ethiopia** — "Kaleidoscope" with Warren Beatty and Susannah York.

### Film Showings

**Feb. 10-21** — The British Council will show the full-length feature cartoon of George Orwell's "Animal Farm." Daily at 8:30 p.m.

### Ambassador Theatre TONIGHT

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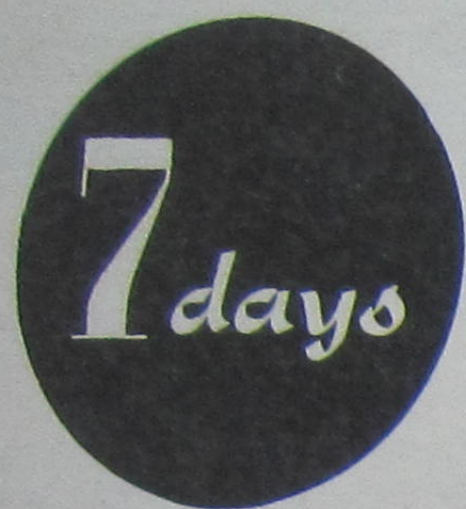
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## Queen goes Home

### Prince Presents Emperor with 8 page Report

Ethio-Dutch relations hit a high water mark during the visit of the Dutch Royal family to Ethiopia. Queen Juliana and members of her entourage left Ethiopia Wednesday.

The Queen was seen off by His Imperial Majesty Haile Selassie I, H.R.H. Prince Bernhard, and members of the Ethiopian Government.

Prince Bernhard left a few minutes later aboard his Friendship F-27 for Cairo. He spent about a week in Ethiopia's game reserves in the Awash and Omo Valleys where the Queen joined him Sunday through Tuesday.

The Prince, who is President of the World Wild Life Fund, has been studying wild life in Ethiopia. Before his departure he presented the Emperor with an eight page report on his findings and observations.

The official tour of the Royal visitors included a tour of Lalibela, a visit to Jimma and a visit to Expo 69 in Asmara. The Queen donated \$694,444 to help finance the building of the All Africa Leprosy Rehabilitation Training Centre.

Earlier H.R.H. Princess Beatrix accompanied by her husband Prince Claus left for a private visit to Tanzania where Prince Claus had his early education.



## Asmara Expo 69

Queen Juliana of the Netherlands and His Imperial Majesty, Haile Selassie I inaugurated the Asmara Expo 69 last Saturday, February 1. Expo 69, which will be open to the public for 28 days, is the biggest exhibition held in this country since the Addis Ababa exhibition of 1955, commemorating the Jubilee Coronation anniversary.

Speaking at the inauguration of Expo 69, the Emperor, expressing the general theme of Expo, said: "Although what we will see today displayed in

this exhibition is the result of the labour and concerted efforts of our people in this governorate-general and our government, yet in a very modest way we can say that this exhibition can show our honoured guest what our country in its march for progress is doing for its people in the field of economic and social development."

The Queen and the Emperor toured Government Hall and the 21 private pavilions. Expo 69 is proving to be a success. Over 15,000 people have already visited the exhibition.



## Of Towns and Bars

The urban population of Ethiopia in 1967 was 1,925,400 or 8 percent of the estimated 21,742,000 population of the country.

This was announced by the Central Statistical Office in a document—Survey of Major Towns in Ethiopia—released early this week. The eight percent urban population estimate shows an increase of 0.6 percent over the 1966 estimate of 1,221,900 urbanites.

Of Ethiopia's 248 towns only three have a population over 50,000. These are Addis (644,190), Asmara (178,537) and Harrar (50,733).

A town, as defined by the Central Statistical Office, "...is an area in which: 1) the building and houses are contiguously aligned, i.e., side by side in rows; and there is 2) at least one public bar in which alcoholic beverages are sold; 3) at least one hotel, i.e., a house in which a stranger can pay for a bed for a night; 4) at least one permanent shop selling different kinds of goods; and 5) at least one weekly market in the town."

For the statistically minded, the average town, aside from the three with over 50,000 residents, has a population of about 4,300.

The definition of a town does not contain a definition of a bar. Question: Is a *talla* house a bar?

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## Aiming at City Hall

It's getting so difficult to drive around Addis these days that you need a map. Or perhaps a policeman except that, alas, it seems that the cops can't keep up with Addis' fast-changing streets either.

Despite the confusion for drivers on Churchill Avenue there is evidence that the Municipality is getting straightened out. After all, Churchill Avenue may well be able to lay claim to the title of the widest road south of the Sahara and it is certainly the straightest in Addis, a city not normally known for following the geometric principle that the shortest distance between two points is a straight line.

The only trouble is that for the first few days that the new part of Churchill was being used the policemen didn't seem to know exactly which way to direct traffic. This resulted in numerous circuits around the Piazza for some unfortunate drivers.

But it should be consoling to know that our temporary suffering is all in the spirit of progress. Some day, perhaps even this year, Addis' freeway will be completed and speed demons will be able to aim their sports cars right at the heart of the Municipality.

And, better yet, we are told that for the first time in Addis' storied history the road has been planned so that all

the cables and lines normally laid by IBTE, the water department and others have already been put in.

Theoretically, this means that Churchill will not be subjected to the usual digging projects undertaken on other streets in the capital.

Theoretically.

## Arab Concessions

Egypt's President Gamal Abdel Nasser intimated, in a question-and-answer session with *Newsweek* that the Arab states are willing to offer five concessions if Israel evacuates the occupied territories. The concessions are: "declaration of non-belligerence; the recognition of the right of each country to live in peace; the territorial integrity of all countries in the Middle East, including Israel, in recognised and secure borders; freedom of navigation on international water ways; a just solution to the refugee problem."

Asked if he would be ready to discuss other matters with Israel if the Israelis show a willingness to pull back, the Egyptian president said that he would not talk with them before they pull back.

At press time *Addis Reporter* had not been able to determine how well *Newsweek* was selling in Israel.



## Ed Sullivan Show Presents...

Orchestra Ethiopia is scheduled to leave for the United States for a one month tour of college campuses and for an appearance on the famous Ed Sullivan Show.

Orchestra Ethiopia goes shopping in the States under a new name — the Blue Nile Group. It is not known whether the Blue Nile Group is insured by the Blue Nile Insurance Corporation.

The purpose of the tour is to introduce Americans to Ethiopian traditional folk music and to attract Peace Corps Volunteers to Ethiopia who, we expect, will turn out to be Masenko players like the administrator of the Blue Nile Group, Mr. Charles Sutton.

Sponsoring the tour at the American end is the firm Sheldon Soffer, Management Inc. In turn, the U.S. Peace Corps is contracting with Mr. Soffer for the services of the Orchestra in its recruiting campaign.

Here at home, the Darmar Shoe firm has contributed shoes free of charge for all the 14 members of the Orchestra—a nice way to get free advertising spot on the Sullivan Show.

The Addis Ababa Rotary Club also made a cash contribution of \$515 used in purchasing new costumes while Ethiopian Air Lines is arranging their trip free of charge.

There is no doubt that the Ed Sullivan show will make them famous in the States. One hopes Harry Belafonte won't entice Almaz, the famous Wollamo singer and dancer, to remain in the States.



Orchestra Ethiopia, a folkloric group, is scheduled to go to the United States under a new name — The Blue Nile Group.

## Quotesmanship

*"Hotel d'Afrique holds the first miss (sic) 'Soul' competition in Addis Ababa... The competition is open to all." (Ato Endebebu, interviewed after winning the miss Soul contest, said...)*

— Printed handbill advertising the Miss "Soul" competition.

*"Too Many Thieves" starring Peter F. and Britt E.*

— Poster advertising movie at Haile Selassie I T.

*"It's said the difference among the presidential candidates was that Wallace would run over you with his car; Nixon would have his chauffeur do it, and when it happened Humphrey would cry a lot."*

— American comedian Mort Sahl.



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# ECA After Ten Years

By Staff Reporter

Telegrams have been pouring into Addis Ababa this week from world leaders and heads of U.N. specialised agencies congratulating the Economic Commission for Africa on its tenth Anniversary. All have praise for the work the ECA has done so far under the able guidance of Mr. Robert Gardiner and his predecessor Mr. Mekki Abbas.

Well, such laurels on such an auspicious occasion could normally be dismissed as a formality. In the case of the ECA, which has justifiably earned its esteemed and trusted position as the major coordinating agency for socio-economic development of Africa, words of tribute are but a humble reward for the arduous task it has been endeavouring to accomplish.

In April 1958, only nine African states, including South Africa, qualified for full membership in the commission and eight more countries were admitted to associate membership. Between 1960 and 1968, the membership of the ECA grew to 41, excluding South Africa which has been expelled. This phenomenal growth in membership was a decisive element in the commission's work. It may be easy to coordinate the actions of nine members; it is difficult to do the same for 41. Yet, the commission's performance is a record the secretariat staff should be proud of.

Africa's economic problems are so varied that there can be no panacea for them. Systematic survey of the economic and social conditions which the ECA undertook during the past 10 years has revealed, beyond doubt, the enormous economic potential of this rich and vast continent. Exploitation of this potential is largely dependent on building of the necessary infrastructure which has also pre-occupied the ECA. The past has been a decade of studies and the future can be an era of dynamic activity provided the ECA members earnestly avail themselves of the services of the commission.

The facilities offered by the ECA have not come out of the blue. The



His Imperial Majesty Emperor Haile Selassie I opening the ECA-sponsored Small Scale Industry Exhibition (above). The Emperor is flanked by U. Thant, Secretary General of the U.N. and Robert K.A. Gardiner, ECA Executive Secretary. Their Excellencies Tsehafie Tazaz Aklilou Habte Wolde, the Prime Minister, and Lt. General Abiye Abebe, President of the Senate, accompanied the Emperor. Mr. Gardiner showing the Emperor a model of the expanded Africa Hall (below).







The Emperor and U Thant addressing the ninth ECA session.



difficulties confronted and the sacrifices made are still fresh in the minds of all Africans. For Ethiopia, the sacrifice was worth the cause the Emperor always expounded.

In building Africa Hall, which now houses the headquarters of the ECA, the financial contribution of this oldest independent African state was imbued by a spirit which the Emperor later interpreted in his address at the inauguration of the ECA in 1958 in these words: "Only a few years ago, meetings to consider African problems were held outside of Africa, and the fate of its peoples were decided by non-Africans. Today, the tradition of Berlin and Algeiras has been repudiated, and it is thanks to the conferences of Accra and now of Addis Ababa that the peoples of Africa can, at long last, deliberate their own problems and future."

The Emperor's statement was echoed after 10 years by many speakers at the opening session of the ECA, including U Thant, United Nations secretary general, who had flown to Addis Ababa to participate in the 10th anniversary of the commission.

The catalogue of ECA achievements has been presented by the executive secretary, Mr. Gardiner, in his special report entitled: "Ten Years of Progress — A Venture in Self-Reliance."

The Emperor in his speech condensed these achievements in these words: "Africa has made great strides toward achieving the measure of self-reliance to which we all look forward. Independent African governments have become increasingly more proficient at organising themselves, both internally and in sub-regional groupings, to fulfil their major task, that of raising the standard of living of the African peoples and bringing them as quickly as possible within the orbit of 20th century technology. The Economic Commission for Africa has rendered valuable assistance towards achieving this goal."

U Thant also felt that the groundbreaking work done by the ECA should stand the commission in good stead when it enters into a new phase with greater emphasis on operational activities which would directly assist member governments in their efforts to eradicate poverty, ignorance and disease.

In U Thant's words: "Africa may be the youngest of the developing continents, and ECA the youngest of

the United Nations regional economic commissions, but as recent events throughout the world have shown, youth is characterised by vitality and dynamism. These are the essential ingredients for providing the necessary thrust to launch the developing world into a higher orbit of economic and social development.

U.S. President Richard Nixon, who had the opportunity of seeing at first hand the remarkable potential of Africa, said in his message to the conference that the ECA has certainly brought this potential nearer to reality.

How much the African countries can reap the harvest of ECA's work will depend on the African countries themselves. The commission's role had been amply defined by the late U.N. Secretary General, Dag Hammarskjöld.

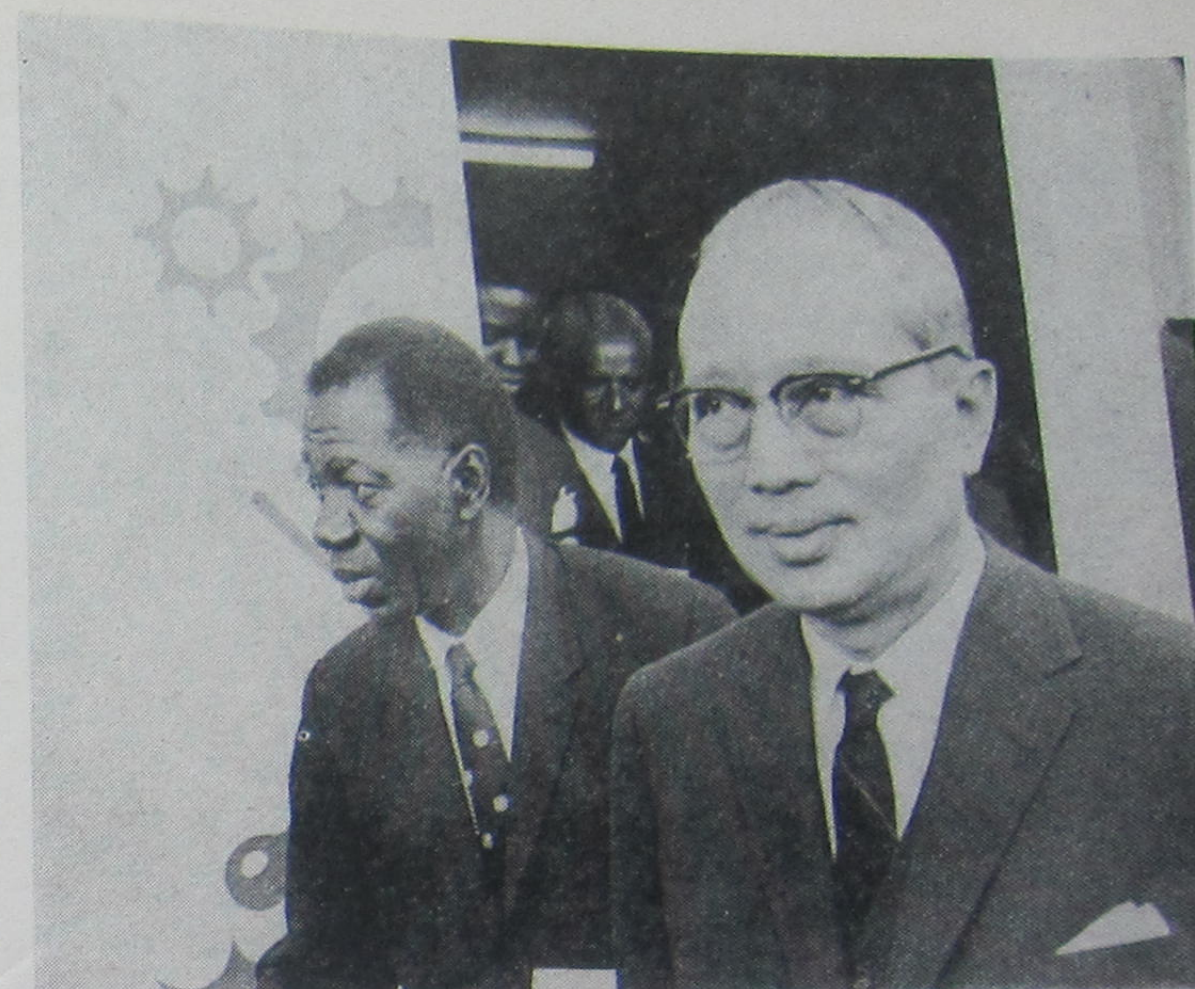
He had said: "It is important that we think of this commission not as an isolated endeavour or self-contained entity, but rather as focal point where the economic needs of the African people will be expressed and where action to meet those needs will be initiated and stimulated."

Operating under this guideline, the ECA has done much more than would have been thought possible, considering the political changes and economic circumstances under which it has been functioning during the past 10 years.

While the ECA has been emphasising self-reliance in an interdependent world, there has been an apparent tendency for most African countries to resign themselves to foreign patronage. When such assistance does come forth, it must be utilised wisely to the benefit of the African peoples and the satisfaction of the donors.

Africans will definitely need this assistance in the years to come for the industrial development of the continent. It is easy to say that Africa is entitled to this assistance but this language is seldom understood by the major powers who in the past systematically exploited Africa's riches for their own good, while at the same time talking a great deal about the meagre help they had given.

In this respect, a new guidance is being given to African governments during the 10th anniversary celebrations of ECA. This guidance is practically demonstrated at the Small-Scale Industries Exhibition at the National Lottery Hall. There are many items



U Thant and Robert Gardiner at the ECA exhibition.

exhibited that the African countries can easily and immediately produce themselves without outside help or large financial investments. These items figure prominently in the list of imported consumer goods.

**"Only a few years ago, meetings to consider African problems were held outside of Africa, and the fate of its peoples were decided by non-Africans. Today, the tradition of Berlin and Algeiras has been repudiated, and it is thanks to the conferences of Accra and now of Addis Ababa that the peoples of Africa can, at long last, deliberate their own problems and future."**

The exhibition, in which 17 countries are participating, is intended to focus attention on the importance and significance of small-scale industries to the economies of African countries; to show examples of what individual

African and other countries, with low investment costs, have achieved in the development and promotion of small-scale industrial enterprises; and, thereby, to encourage African entrepreneurship.

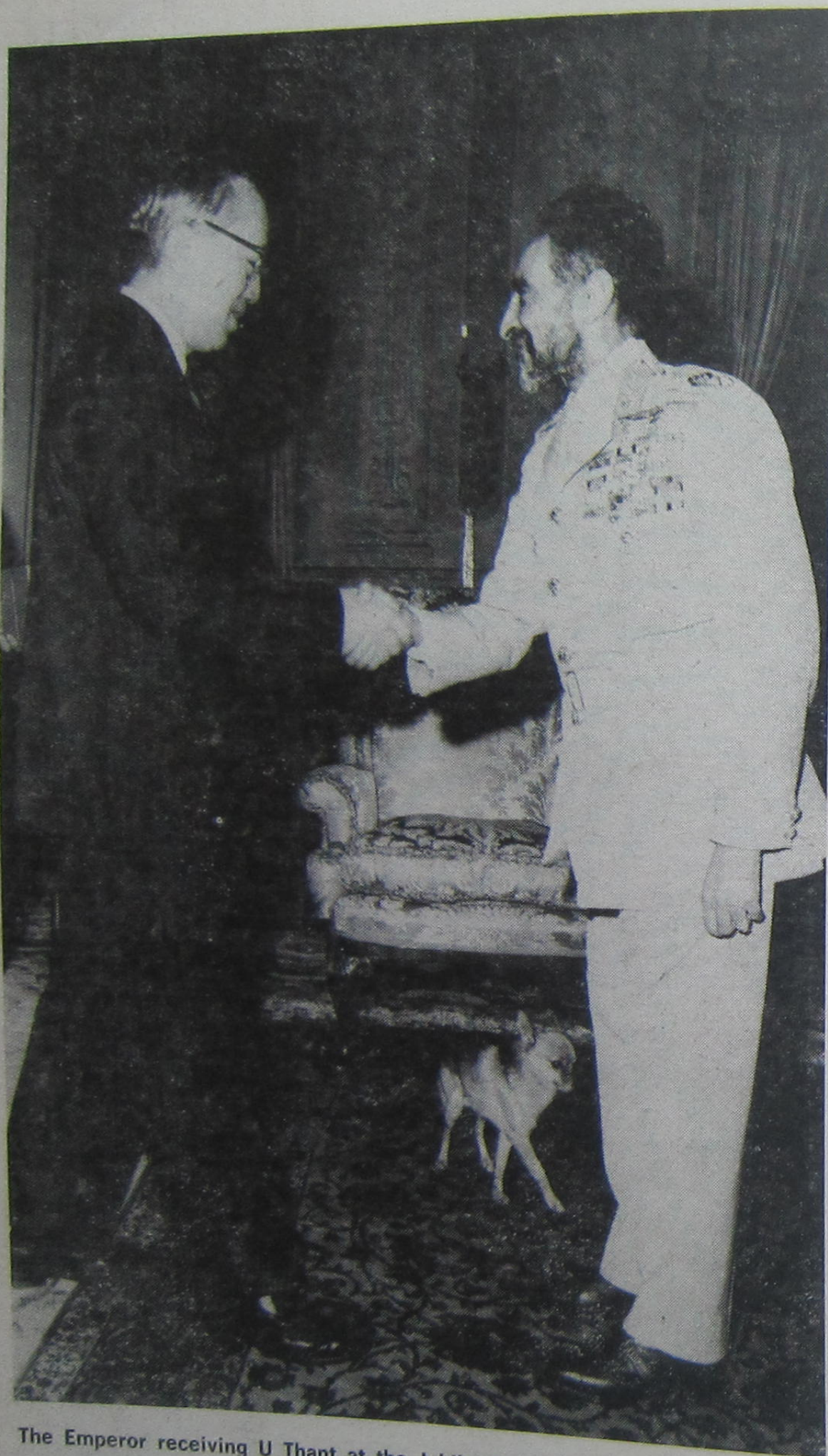
The brochure on small-scale industries in Africa, produced with the help of the Addis Ababa Chamber of Commerce, has this message from H.E. Ato Abebe Retta, Minister of Commerce and Industry: "Small-scale manufacturing enterprises can certainly help in being training grounds for entrepreneurial skill which is one of the bottlenecks to the accelerated growth of industry in the developing countries in general. What is more, the development of small and medium scale industry will help alleviate many social problems by creating employment opportunities or reducing the untimely exodus of rural dwellers to urban centres."

Here again initiative of African countries is essential.

Is this initiative lacking is what Kenya's President Jomo Kenyatta has been pondering. Kenyatta feels that if there has been any weakness in the ECA, this might be identified as the inability of all governments concerned to associate themselves completely with the objectives—and increasingly with the inspiration—of the ECA.

Kenya's president said in his messa-





The Emperor receiving U Thant at the Jubilee Palace.

ge to the ECA conference that this has in some degree led to failure to exploit the fullest potential of ECA. Well, in this case the blame cannot be put at ECA doors.

The ECA has so far acted on the principle that self-knowledge is a vital step to self-reliance. The studies of ECA are becoming standard reference sources for students of African pro-

blems. Governments and agencies are tending to consult the secretariat increasingly about their programmes and activities in Africa.

This is as it should be, because ECA specializes in seeing African problems through African eyes. "ECA is the United Nations window for seeing African economic and social problems through African eyes as

well as for seeing them in relationship to the overall international economic structure," was the way U Thant put it in his address to the conference.

In this context, the Africa of today is yet to be the continent of the dreams and aspirations of Africans. The struggle for emancipation is still continuing in some of the African territories which some major powers call their overseas territories. This struggle must succeed to enable Africa to play its fullest part in the socio-economic development of the continent.

The greatest obstacle has been the adamant attitude of racist South Africa, which is by far the most developed country in Africa, towards the continent's problems. By pursuing her racist policies South Africa has pitifully deprived herself of the privilege of participating in ECA activities. The case of Portugal is similar. ECA activities would be much more effective if these countries, as well as Rhodesia, were brought to realise the perilous road they are taking by sticking to obstinate ideas based on skin colour.

Many are the African countries which argue that much of the ECA activities in the past have involved voluminous paper work hardly comprehensible to planners and their executors.

There is no denying the fact that during the past 10 years the ECA has produced tons of reports on surveys, studies and analysis. There cannot be a shortcut to economic development without such preparatory work. For the massive "Marshall aid plan" called for by Kenya's Tom Mboya or the "African plan for development" advocated by Nigeria's Allison Ayida to be feasible and effective, such paper work definitely is a prerequisite. That most African economists understand this is apparent from the level of participation at the current ECA meeting.

The days are gone for Africa to question the sincerity of purpose or the objectives of the ECA. The commission is there to serve Africa. What is needed, as Jomo Kenyatta has urged, is for Africans to embark on a new drive for the fulfilment of all that ECA can mean, so that Africans may together meet the challenge of development and launch the continent into a decade of dynamic activity.

An educated man worried about the education of the up-coming generation successfully carried out an investigation to determine whether African students retain their lessons better when conclusions are offered first and the arguments then presented or when the arguments are marshalled and then conclusion drawn.

An official presented with decisions based on the investigation, after having paid due compliments to such an impressive study brought to a successful finish, added the following: "But, you see, the real problem is not where the conclusion should come, but how to deliver newspapers and magazines to the hinterland during the rainy season when the feeder roads are impassable. Does the position of the conclusion matter in an article that never reaches the reader?" Leonard Doob, a Yale sociologist, tells a story to this effect in his *Communication in Africa* for an altogether different reason. But the point is well taken.

Not so long ago *Addis Reporter* asked "Shall she be educated or shall she be ignorant?" Perhaps we should ask "Are we educated or are we ignorant?" Leaving definitions of such dubious words as "educated" to those who earn their living defining and answering, we'll make a simple division that will lead into statements that are really questions.

Coming from immobile life in small communities we have passed into the mobility of life in Dire Dawa, with its multi-dimensional, be it parochial culture; Asmara, with its undertow of Mediterranean gesticulations; and Addis Ababa, uneasily hovering on the verge of metropolitan internationalism. In short, the educated Ethiopian is Ethiopia in transition. The implications are obvious.

Passing from the annual harvest to the monthly salary and from the homestead to the apartment, we have exchanged communal security for individual destinies.

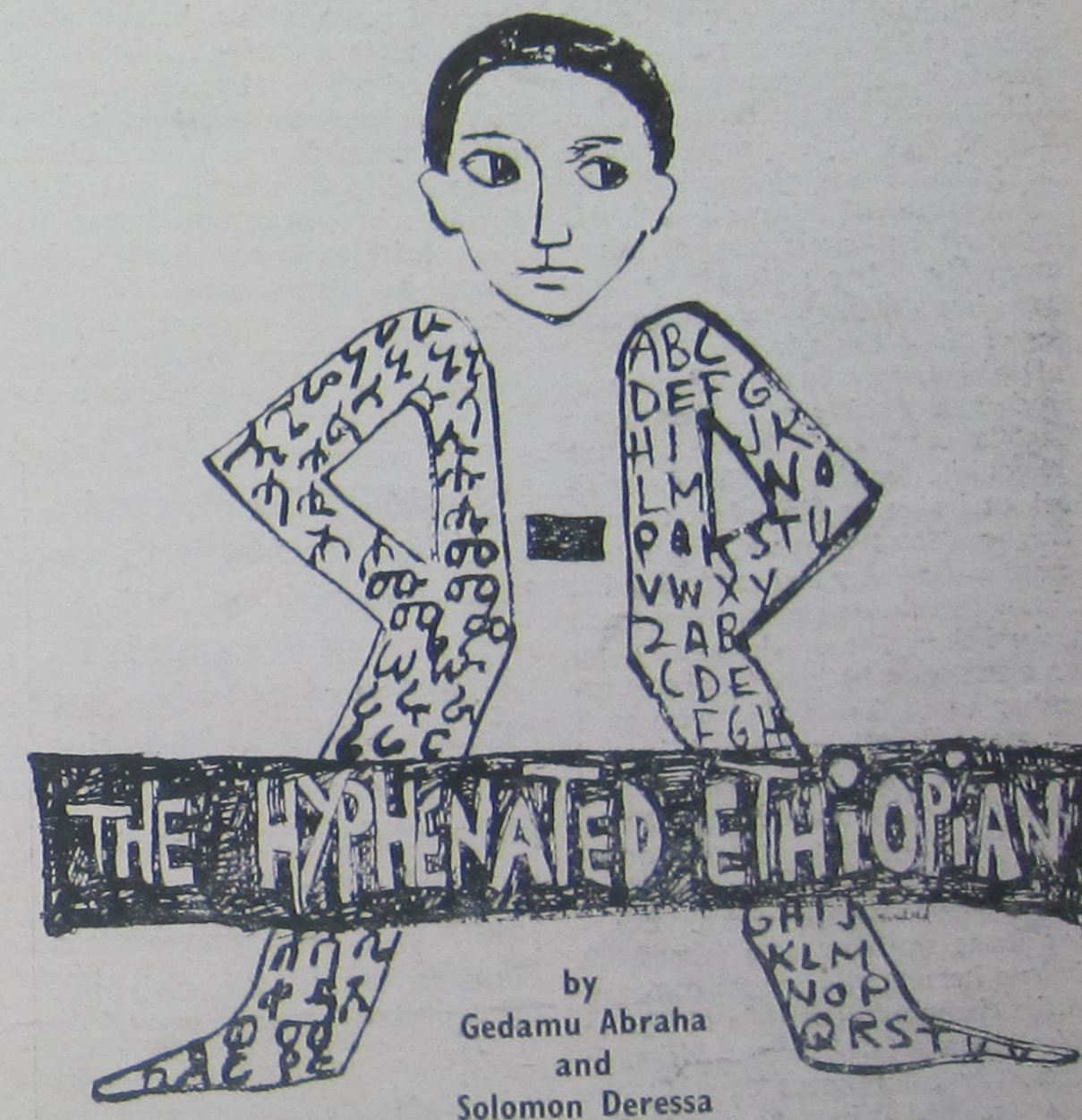
Our physical mobility has towed along a social mobility that has dashed traditional class differences to smithereens. Our prospects are becoming more and more dependent on levels of individual achievement rather than lineage.

Accomplishments have become more the yardstick against which we are measured than the steadfastness of our faith. Roles that used to be ordained by social structure have become manipulable. Might it be right to say that

in our society the age of faith is slowly ceding to the age of research and sanitation?

Unfortunately perhaps, communication has gotten to a point where differences in culture are bulldozed. The other side of the coin, however, is that newspaper articles which tell us

violence. Education or training puts an attempt at total perception before reaction. A sustained attempt at perceptiveness, so the story goes, leads to vision, which in turn leads to a sublimated release of tension. The product thereof is given such nicknames as "art" or "literature."



of other ways of life, books in Amharic that give us the excruciating details of the six-day war before the dead have buried their dead, and television documentaries that take us to the battlefield in the comfort of foam-rubber-cushioned armchairs, lager bottle in hand, daily stretch the boundaries of the individual's imagination. Vicariously at least, we truly live not in any given community, but in the world at large. In a future "Star Trek" age we might even live in the universe at large.

Another way of putting all this is that the period of the hyphenated Ethiopian is a period of tension — the tension of the transitional situation. An uneducated reaction to any situation is immediate whether the immediacy is one of moral relapse or reflex

Art and literature are the deliberate restructuring of reality so that aesthetic, hence moral, judgements can be made. The consumer in paying for the artist's product buys not only the undefinable elation that it provides, but also the inherent quality of simplifying the helter-skelterness of reality. Perhaps a secular form of salvation. Thus the atmosphere of family life in America is easier to grasp through the Dick Van Dyke series than through spending an equal number of hours in an American home.

Now the opportunities given the elite put on his shoulders the burden of developing the necessary vision to sublimate the inner conflict between ingrained values and values aspired to



by the whole society. Is he showing any indications of attempting to structure reality into a coherent vision?

One thing seems clear. The Ethiopian of the age of sanitation is still asking the question of the traditional man. Whenever faced with anything new he asks "Is it according to my national tradition?" Are the newspapers in which he prints these questions according to his national tradition? His question is a noble gesture, but hardly a luxury that the era of research admits of. The day's query should be "Is such-and-such of practical value and workable?" After all, a highly organized but static way of life is perceptibly being replaced by what seems like a disorganized but dynamic way of life in Ethiopia.

Daniel Lerner in *The Passing of Traditional Society* uses the phrase "mobile sensibility" to describe the prerequisite for the individual's spiritual survival in a period of such drastic deviations from what was. By this he means a sensibility and sensitivity that takes all workable change in its stride because the self has a built-in system for rearranging its inner resources according to need. It would seem as if our mobile sensibility should, instead of bemoaning the maiming of our spiritual values by alien invasion, turn the anger into producing a vast quantity of works of the spirit out of which a large enough number of truly Ethiopian items would emerge. The styles of these items would in turn comment on the changes in our style of life.

An attempt at coherent vision is necessarily a statement on what our lives are and what we think they should be. It is interesting that the Ethiopian elite, with some help from the well-paid expatriates, is beginning to support the neighbourhood supermarket. The neighbourhood cinema has also made its appearance. Why have we not felt the need to support what our western counterparts have made into lucrative business — the legitimate theatre, the art gallery, the non-dance orchestra, and the bookshop? Isn't using crystal and silver ware imported from Europe, without being interested in understanding the cultural indices that gave them their lines and curves and shapes, the best way of abandoning our spiritual prerogatives as a group that has always had its own uniqueness? Analytic comprehension is the only way of making sure that what is secular will not be taken as sacred to one's own disad-

vantage. Had the Aztec understood that horses were merely horses and white Spaniards merely soldiers, Cortez might have had a harder time of it.

To take an example of the elite's need to struggle unaided with his individual fate, let's in characteristic fashion dream of academies. Our national language shows the same symptoms of neuroses that the elite does. But rather than wishing and hoping for individual writers of genius who will represent our communal aspirations and at the same time clear Amharic of entangling alien weeds, we look to the French academy, which has not succeeded even in consolidating what French has already gained, let alone charting the road to future development of the language. Witness that the French dictionary *par excellence* is the

**"The bourgeoisie of an under-developed country is a bourgeoisie in spirit only. It is not its economic strength, nor the dynamism of its leaders, nor the breadth of its ideas that ensures it peculiar quality of bourgeoisie. Consequently it remains at the beginning and for a long time afterwards a bourgeoisie of the civil service."**

FRANZ FANON

Larousse and not the academy's, which, naughty tongues wag, is stuck on the word "cocktail." The Hebrew academy has successfully revived, so we are told, a language many centuries dead. Unless we are thinking of reviving Ge'ez only to wish to revive Amharic two centuries from now, the comparison is a *non sequitur*.

"As a result [of the academy] French today is a language both more logical and far more beautiful than English" writes a journalist of the Ethiopian elite. Did Shakespeare fall short of Racine or Corneille? Or Joyce short of Proust? Or T.S. Eliot's language short of Paul Claudel's? In fact, En-French (possessor of the famous academy) to such an extent that the book *Parlez-Vous Français?* is five times thicker than Merigeta Yohannes' *Gur-*

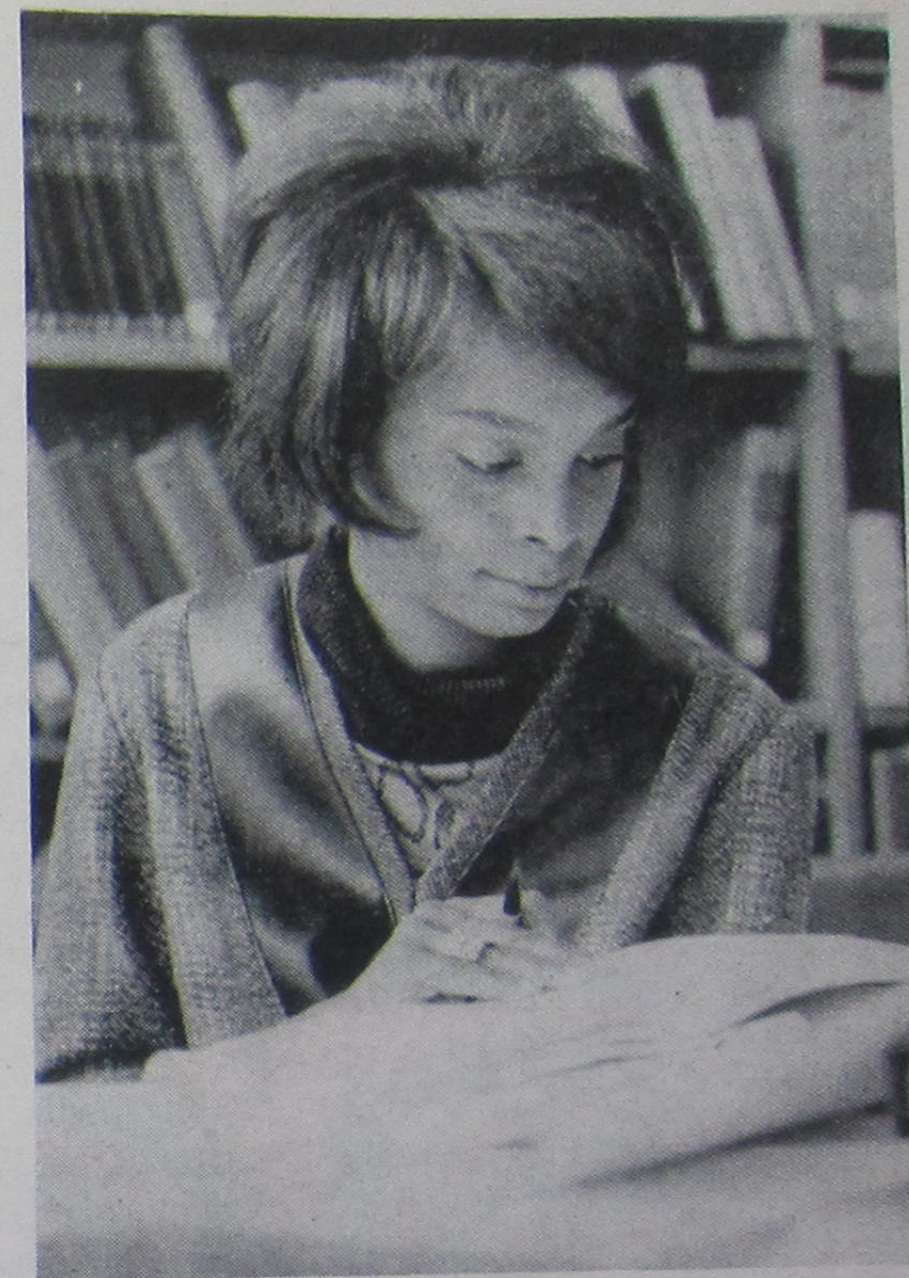
*ramayle Kwankwa* and five times as worried.

Whether academies are formed or not is immaterial. What is disturbing is the shameless need for constantly shifting responsibility from the individual to the mediocrity of anonymous committees. Using Amharic, like writing a novel or a play or desperately struggling to understand, demands sustained discipline. Is there something lacking in the early training of the hyphenated Ethiopian? Do we, for instance, avoid reading because we learnt to read after boyhood when "all books are books of divination telling us about the future [our future], and like the fortune teller who sees a long journey in the cards or death by water they influence the future"? Why do we second-rate journalists, economists and engineers think we are more useful to the society in ultimate terms than a first-rate *azmari*, *mesenko*-player, painter or poet?

There is tension. The hyphenated Ethiopian has of necessity a compartmentalized soul. So did Tolstoy. Check out the innumerable French sentences in *Anna Karenina*. Government institutions, we complain, use English for correspondence. But even in our private lives some areas of our being can be expressed only in English. Others only in Amharic. And yet others only in tribal dialects.

More useful than prescribing cures in apocalyptic prose would be formulating questions that belong to the age of sanitation and research, or insinuating the problems of this schizoid situation in visionary books, paintings or *begena* chords.

One such book, Franz Fanon's *Les Damnés de la Terre*, puts the problems of the hyphenated man of the third world in the following manner. "The bourgeoisie of an under-developed country is a bourgeoisie in spirit only. It is not its economic strength, nor the dynamism of its leaders, nor the breadth of its ideas that ensures its peculiar quality of bourgeoisie. Consequently it remains at the beginning and for a long time afterwards a bourgeoisie of the civil service. It is the positions that it holds in the new national administration which will give it strength and serenity. If the government gives it enough time and opportunity, this bourgeoisie will manage to put away enough money to stiffen its domination. But it will always reveal itself as incapable of giving birth to an authentic bourgeois society with all the



The hyphenated Ethiopian is also a girl "in transit" from unadulterated nature to bras—made in Paris.

economic and industrial consequences which this entails."

Perhaps the stomach has to be taken care of before the luxury of an orchestrated vision is allowed us. Yet a nagging question lingers. Would a study of history belie our alibi? Generally speaking, the heroic ages produced epic poetry; the age of faith in Europe produced Gothic architecture; periods of fossilization—or perhaps gestation—lead to the expurgation of Shakespeares and the production of futile obscurantist puns; and the period of individual destinies, i.e., bourgeois destinies, produces mobility, the novel, the cinema, the television serial, etc.

The later days of the bourgeoisie have landed humanity in the era of sanitation (plumbing, proper or improper) and research. Michener writes novels based on research. Mailer takes systematic notes to write *The Naked and the Dead*. Henry Moore's sculptures lean heavily on spadework done by Freud and disciples. Yet the hyphenated Ethiopian sidetracks research and editorializes about invasion of Ethiopian culture by the west.

Thus, unthinking assumptions of the destructiveness of bad films on our culture, whereas the truth of the matter is that both bad and good films are equally destructive. The only way to have one's cake and eat it too would be to produce one's own cake while devouring what is thrust onto one's plate. The very fact that we sit and watch an inane "Fugitive" without hurling our coffee cups against the screen in moments of tension when the man on the run is almost caught is forcing on us an interiorization of violence which is of the age of sanitation, i.e., western.

In the early days of the movies Mexicans apparently gunned down the villain when their favourite screen hero was in danger—an effective course of action. Projection had to stop. The reaction of a man who had come in from Wollega and been taken by relatives to a war movie was similar, except that he was not armed. (He later held it against his host for quite a while).

Our rustic cavalier can for the purposes of this article be dubbed unedu-

cated by his well-meaning host. Once again, can the host by the same token be dubbed educated—or shall we stick to "hyphenated"?

Such a retort to the assumptions and presumptions of the educated Ethiopian would have been in good order. By this we do not mean to beg the question or evade it. Rather, we suspect that the very premise itself upon which such complacencies are based could stand a glance or two.

The hyphenated Ethiopian, as we see him and in the larger sense, is that miniscule, urbanized, hopefully literate Ethiopian. We do not believe he is the smug author of couplets which, for the lack of any literary standard, are taken as witty, even pregnant, epigrams suggestive of healthy seeds. We are thus led against our wish to exclude those productively-healthy members of the society who have not had the benefits and advantages of a secondary education.

The emergence (though its presence is still to be felt) of the third world,



the breakdown of the European-centred universe and the rise of the American Empire, the attendant effect of this on knowledge—all these have nurtured a rich literature on the transitional societies of the world; transitional much in the same way a box of cigars is said to be "in transit" from departure point to destination.

The question of the point of departure; the issue of the point of arrival (was it two or three stages? And how many takeoffs?); the question whether this "transit" passage should be left to the gods and their temporal representatives or to those who say "comrades, let us build our heaven here and now"; the exact percentage in the growth of GNP and GDP—these are issues which are better left to the countless technicians of the field.

As we see it (and leaving aside the rate of speed of the transit passage and the qualitative and quantitative nature of the transition) when the son of a peasant (one generation removed from his plot of land) becomes a pilot of an international jet line or a *seicento* driver, a journalist or an art critic, a top-drawer politician or a cantankerous *zabanya*, a practising MD or a structural engineer, then we must of necessity accept that there has been a change—be it skin-deep or thorough-going. A change which unleashes, perhaps impulsively, such queries as "shall she be educated or ignorant?" or earnest and awed statements, "You know, he is a Ph.D.—in marketing."

General Eisenhower, who was the favourite butt of intellectuals, liked to recount to his friends a definition of an intellectual (which, he claimed, he had overheard at a cocktail party!): "A man who takes more words than are necessary to tell more than he knows."

We do not know whether the intellectuals quipped it was quite appropriate that such a clumsy definition should have come from the old warrior. But there is no denying that the intellectual is actually a talker. A talker who defies classification.

The late C. Wright Mills, an intellectual gadfly, an irritant of the bourgeois intellectuals of his country, came to the conclusion that they "cannot be defined as a single social unit, but rather as a scattered set of grouplets. They must be defined in terms of their function and their subjective characteristics rather than in terms of their social position..."

But resorting to classic formulations or even to those writings of the hand-ful of uncorrupted social scientists has its limitations. And this being simply: a BOAC pilot would not ordinarily be taken in his country as a member of the intellectual or educated class. Whereas here in Ethiopia, it is not only that an EAL pilot is taken or accepted as such; he must be for he is.

The sociological concepts of "cultural shock," "social disorganization," "breakdown of traditional values," etc., have been laboured to sterility though one can still use them as points of orientation when, as in one instance not long ago, a "professional" economist complained that the Ethiopian government is not responsive to the needs of the middle class.

**"Coming from immobile life in small communities we have passed into the mobility of life in Dire Dawa, with its multi-dimensional, be it parochial culture; Asmara, with its undertow of Mediterranean gesticulations; and Addis Ababa, uneasily hovering on the verge of metropolitan internationalism. In short, the educated Ethiopian is Ethiopia in transition".**

We are not as such interested in "finding out" whether the college-educated Ethiopian is an intellectual: our point of departure is that yes, he is educated in his field—be it merchandizing or political theory, literature (Chaucer's period!) or vocational education, microbiology or public health administration.

Hopefully, Ethiopia has now reached the stage where one could chuckle over such horrid terms as "locals" and "returnees." At any rate, we have combative and politically aware students of the HSIU who dismiss the "generation of returnees" of the forties and fifties as "graduates of the stone age."

Ethiopia has now reached the point where graduates of the University College hold key positions (associate vice presidents, deans and professors) at HSIU, where Ethiopians are beginning to replace expatriate teachers in

the secondary and specialized schools, where "limelight" posts in the foreign-dominated private enterprise sector are being taken over by Ethiopians—in sum that stage where even the first products of the postwar education programme are in turn to be met, confronted and replaced by the younger generation of college-educated Ethiopians.

The "generation gap" is not limited to the rural-based and urbanized Ethiopians, neither is it simply limited to the Bible-spouting fanatical *debierra* and a freshman who has just met Karl Marx, nor merely to the devout Moslem from Harar and his son who has just got back with a Caucasian bride. The "generation gap" exists between a professor (who graduated from the University College a mere six years ago) and an "aggressive" second-year student (who "arrived" from Sidamo 24 months ago) and who has seen it all and knows it all.

Go to the Ras or Ethiopia bar and hang around for an hour or two: a well-paid insurance salesman (he probably majored in political science), a physician, a lawyer, a police major (don't ask him about *habeus corpus*; he might ask "who is his father?"), a glib hustler, a soccer player, a lecturer, a librarian, an army colonel, an aircraft mechanic, a "son" of either "a big man" or a "big grandmother" (his only qualification which is, of course, duly flouted), a tourist guide, a city slicker, a naval officer, an assistant minister, a TV announcer—these are the members of Ethiopia's *educated* class.

And how should one refer to this new class of Ethiopia? Should one depend on Gaetano Mosca's "ruling class," the Marxist "bourgeois class," C. Wright Mills' "the power elite," Donald Levine's "new nobility," Tawney's "acquisitive society," Milovan Djilas' "the new class,"—the labels are there but we will not force one on you.

"They" are the members of the "new class"—government officials, university students, entrepreneurs, teachers, lawyers—the "prosperity boys" of the new era and who have made it to the upper drawers by a fortuitous combination of skill (education), skullduggery and sheer doggedness.

The 6th. International African Seminar held at Ibadan in July 1964 in trying to grapple with the forbidding question of *The New Elites of Tropical Africa* agreed on a "working definition" of "elite". The savants decided



The soccer player who has been to Mexico City, Accra and Benghazi is a sham amateur. On the side he is a beer salesman — a de facto member of the hyphenated class.

that the term "elite" could be appropriately used to denote those who were western-educated and wealthy (to a high degree relative to the masses of the population), a lower limit of £250 (\$700, C.F.A. 150,000) as an annual income being suggested.

The advantage (some will say disadvantage) of such a working definition lies in its restrictive nature: *substantial western education and relative wealth*. The rich but semi-literate or illiterate traders and landowners; the marginal and submarginal but poor (though literate) primary-school teachers, clerks, etc., are conveniently excluded.

That one has to resort to such elaborate and ingenious formulations does not and should not question

the very existence or the degree of entrenchment of either the elite or the bourgeois class. It merely emphasises that the attendant qualities of the age of research have not kept pace with the metamorphosis of the social structure and the changing scene of the social life. To wit: five year plans need not only economists and statisticians but also an acceptance of discipline, rationality and purposeness as a way of life. Massive apartment buildings—the symbols of the age of sanitation—need proper plumbing and plumbers, working elevators and skilled elevator technicians.

To what degree is the working definition of the savants of Ibadan applicable to our home scene? The

"elite" imagined by the scholars is our hyphenated Ethiopian. But being less academically minded (and given the working assumption of our *trade* that truth is perhaps best captured in qualitative rather than quantitative analysis) we would rather have Laswell's classic definition of the elite: *those who get the most of what there is to get*.

And "those who get the most of what there is to get" are those who have *substantial* western education and who, *consequently*, have relatively well-paying salaried jobs in the civil service, autonomous organisations and private enterprises. In effect, the members of what the Russians call "the creative and technical intelligentsia," i.e. philologist and veterinarian, ballerina and metallurgist (Those who are not *recognised* under the Russian definition — entrepreneurs—form, of course, an *enterprising* part of our hyphenated intelligentsia).

Using the salary-scale of the Ethiopian Government (which is pegged to level of education) an arbitrary minimum monthly salary level of \$300—with the usual modifying clauses "substantial western education" and "wealthy relative to the masses"—should help to delineate the hyphenated features.

In April 1966, the Central Government had 16,280 employees on its payroll in Addis Ababa whose total pay-checks came to \$3,257,267. A partial breakdown of the income group: 669 employees in the \$300-350 income group who netted a total of \$209,390; 382 in the \$350-400 range; 286 in the \$400-450 group; 255 in the \$450-500 range. There were 441 in the \$500-600 group; 250 in the \$600-700 bracket; 480 in the \$700-800 range.

In the \$800-900 income group were 101 employees; 104 in the \$900-1000 range; 102 in the \$1000-1500 bracket; and 131 netting a monthly income of \$1500 and over.

There were 1049 employees earning under \$25 per month; 3141 in the \$25-50 bracket; 2483 in the \$50-75 group; and 3405 clerks, etc. in the \$100-200 income group.

An intelligent and fairly accurate profile of this "new class" does not come easily. Indeed it is not entirely without reason that the students of HSIU refer to the "returnees" of the fifties as "graduates of the stone age." The difference in educational background, life experience and political



consciousness between the "returnee" who attended Oxford in the late '40's and the HSIU senior who cannot remember the number of times he has participated in political demonstrations is akin to the difference between Turgenev's fathers and sons.

But differences can and do exist even between two college graduates of the same generation: the medical graduate from the University of Edinburgh would not care to be placed on an equal footing with the graduate of Lumumba University's school of medicine.

One can view it better from the statistical angle: As of August 1967, there were 1,799 Ethiopian students abroad. Breakdown of field of studies: 520 in humanities and social sciences, 361 in engineering, 302 in medical science, 205 in agriculture, 298 in education and fine arts, 62 in natural science, 51 in "other fields."

(The assistant head of the Department of English is an Indonesian! In the early fifties, the English master at Wingate used to complain bitterly that "a Jesuit, a French-Canadian by citizenship, and probably Chinese by origin, lectures English at the University College while I, a born Englishman, a graduate of Oxford, and a loyal subject of His Majesty the King, teach English to nincompoops at a nominal secondary school..." No—times do not change!)

The effect of such a system of staff recruitment and the diversity of educational systems Ethiopians have been exposed to is naturally bound to have a lasting effect on the style of the educated Ethiopians. Whether this style is manifested in a pointed preference for tea ("no sugar, thank you") or vin rosé; Hungarian goulash or cheeseburgers; acquavit, vodka or bourbon ("with branch water, thanks a lot") may not in itself be of great importance.

Unfortunately, it does not stop there. A government official (who majored in primary education) informed us that he sees no reason why university education should be given free; a social worker questioned whether it was in fact necessary for the government to be engaged in social welfare; an "economist" reminded us that the U.S.A. managed to become the mightiest, richest and most developed country in the world without "a single five year plan." (We did not dare remind him about the U.S.S.R.!)



University students may not care for the "graduates of the Stone Age." Most evidently, they see "red" when they see mini-skirts. They detest Samuelson and idolize Fanon. History awaits their judgement on Shakespeare.

There is also the "intellectual" who complains he can't find a single book worth buying at the local bookstore (which we are not willing to dispute) and proceeds to forget the existence of books; another who moans that there are no "intellectual pastimes" in Addis and having said that plants himself in one of the "in" bars around town; the socially aware, sensitive thinker who complains about the increasing number of sluts (you might find him haggling about the "price"); the conscientious civil servant who forgets conscience and all; a foreign service official who has been assigned to foreign posts two or three times and yet remains a feudal *manqué*. And yes, you will find the serious

economist, the dedicated statistician, the competent engineer, the reliable salesman, the eager but honest hustler ("how you doin', man"), the tourist guide who really believes tourism will solve his country's economic ills, the obsessed bookworm, the impartial and honest judge—those who have come to realize that education is but a point where one reverts from "cocksure ignorance to thoughtful uncertainty."

The members of the "new class" are contradictory members of contradictory grouplets of a renowned contradictory people. The nightmare of "generalist" reporters, serious social scientists; and quite possibly the nightmare of a nation.

(To be continued next week)

## The Plight of the Pensioner

By Baalu Girma

"A moderate pension," said Byron, "shakes many a sage." But when a retired man has to work full-time, or more often overtime, at collecting his moderate pension, he will come to believe that those who pay him have concurred with Samuel Johnson's definition that a pension is "an allowance made to anyone without any equivalent ... (which) in England is understood to mean pay given to a state hireling for treason to his country."

Over 7,000 military pensioners flank the Shoa Province Treasury near the Ministry of Information each month in an attempt to collect their pensions. Before the last of them gets his pension another month is already gone and the pensioners move to the back of the line and start all over again.

Some pensioners interviewed at random revealed that they are happy with what they get, when they get it, but expressed concern about their "shaking" legs as most of them had to stand in a queue for several days before getting their allowance. Active service is not yet over for them.

Most of these pensioners take as long as five days and travel a distance varying from 100 to 500 kilometres to collect their pensions. And it is quite a scene to see more than 1,000 pensioners assembled in a compound as big as a large hall (about 200 square metres) all waiting to enter, one at a time, a dingy cellar where a bespectacled old man (probably forgotten by the Ministry of Pensions) is bent on taking a lifetime to pay one pensioner.

One gets the impression that this seemingly inefficient way of handling pensioners is deliberately done to slow down cash payments. In the past, seven efficient cashiers used to handle payments in a matter of a day and a half. The reason why all of a sudden the number of cashiers was cut down from seven to one is not known. An attempt to probe into it proved futile as the *Bejirond* in the Shoa Province Treasury insisted that it was not a question of shortage of cash.

"Then what is it?"

"Your guess is as good as mine."

"Is it shortage of cashiers?"

"We have plenty of cashiers."

Whatever the reason, pensioners

who are used to collecting their allowances in time feel that there is something fishy in the whole deal. Some pensioners start queuing as early as 4 a.m. only to find out that there are a dozen others ahead of them.

As if that is not already frustrating enough, the paymaster, many pensioners claim, comes dragging in to his dingy cellar as late as 10 a.m. Before

Former officers resent "this humiliation" of standing in line with their former soldiers while the latter seem to get a kick out of it. An attempt to put the ladies at the head of the queue has also failed. The principle of equality in pensions seems to hold.

There are problems with far-reaching consequences other than putting pensioners in line. The Shoa Province

### THE INQUIRING REPORTER

he settles down to pay half a day has already elapsed. The afternoon comes and goes in the same manner. A couple of hundred people may have collected their allowances. The rest — *Ishi Nege*.

But the *Bejirond's* office has innumerable problems to contend with, too. One great problem — pensioners simply refuse to stand in queues.

Treasury does not know how many paychecks it is going to handle each month as there is little or no coordination between the Treasury and the Ministry of Pensions and knowledge of each pensioner's domicile and movements is lacking.

The Ministry of Pensions used to handle pension schemes as well as

The gate is open but more often than not the money isn't there.







Some of those who wait and wait and wait outside the Shoa Treasury office.

payments in the past, but the payment aspect in Addis Ababa was transferred to the Central Treasury and the Shoa Province Treasury two years ago. The Central Treasury was required to handle payments for 1,800 civil pensioners while the Shoa Province Treasury found itself handling payments for 2,800 military pensioners. In less than two years the number of military pensioners has grown from 2,800 to 7,000.

The Shoa Province Treasury claims that it is not prepared to handle a growing army of pensioners as effective service requires exact knowledge of each pensioner's domicile and movement, and definite planning regarding the number of people who will be pensioned each year.

The Ministry of Pensions has not been of much help. Nobody knows which pensioner lives where or even if he is still alive. Because of lack of knowledge of domicile and movement,

it has not been possible to make payments at Awraja and district levels. The procedure now is that pensioners are given pay-books (12 leaflets) and they can then collect their pensions wherever they may happen to be.

Pensioners in debt have learned that roaming about helps to dodge creditors. As a result many pensioners have become virtual nomads. At times the local treasury in the district in which they happen to be has no cash in hand to pay them since they did not expect them.

So they come galloping to Addis only to find out that they are unexpected guests here also.

Sometimes, a pensioner living in one of the remote provinces keeps his silence for one solid year and suddenly drops out of the blue with his pay-book and demands ready payment for the entire year. There is nothing ready for him. He has to wait until something is arranged.

One pensioner who was weary of this waiting game (he was trying to get one year's pension money) was asked why he had waited one year to come to Addis to collect his pension. He pointed out that he lives somewhere in Gamu Gofa and that a return ticket would cost him \$104 if he had to come every month. "I'm only getting \$40. So, you see why I can't come to Addis every month to collect my pension," he said with a cynical smile.

He has a problem. No one would expect him to lose a fantastic sum of money in the process of collecting a "moderate pension" and there are many more like him. The problem cries for solution. With more Government employees going on pension each year, the streets of Addis will be full of people chasing after their pensions, and the present chaos taking place near the Ministry of Information will be a small problem compared to the one coming in the future.

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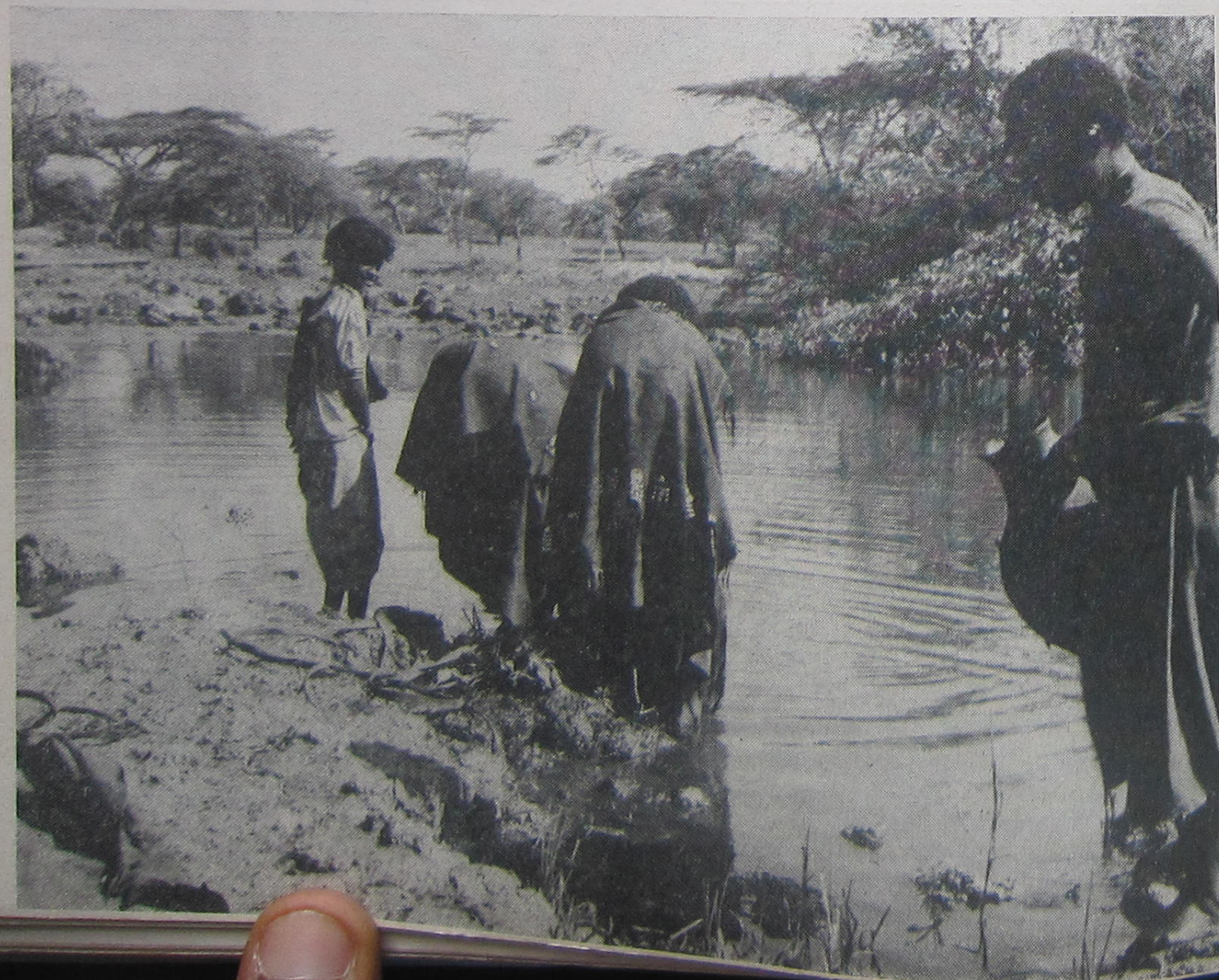
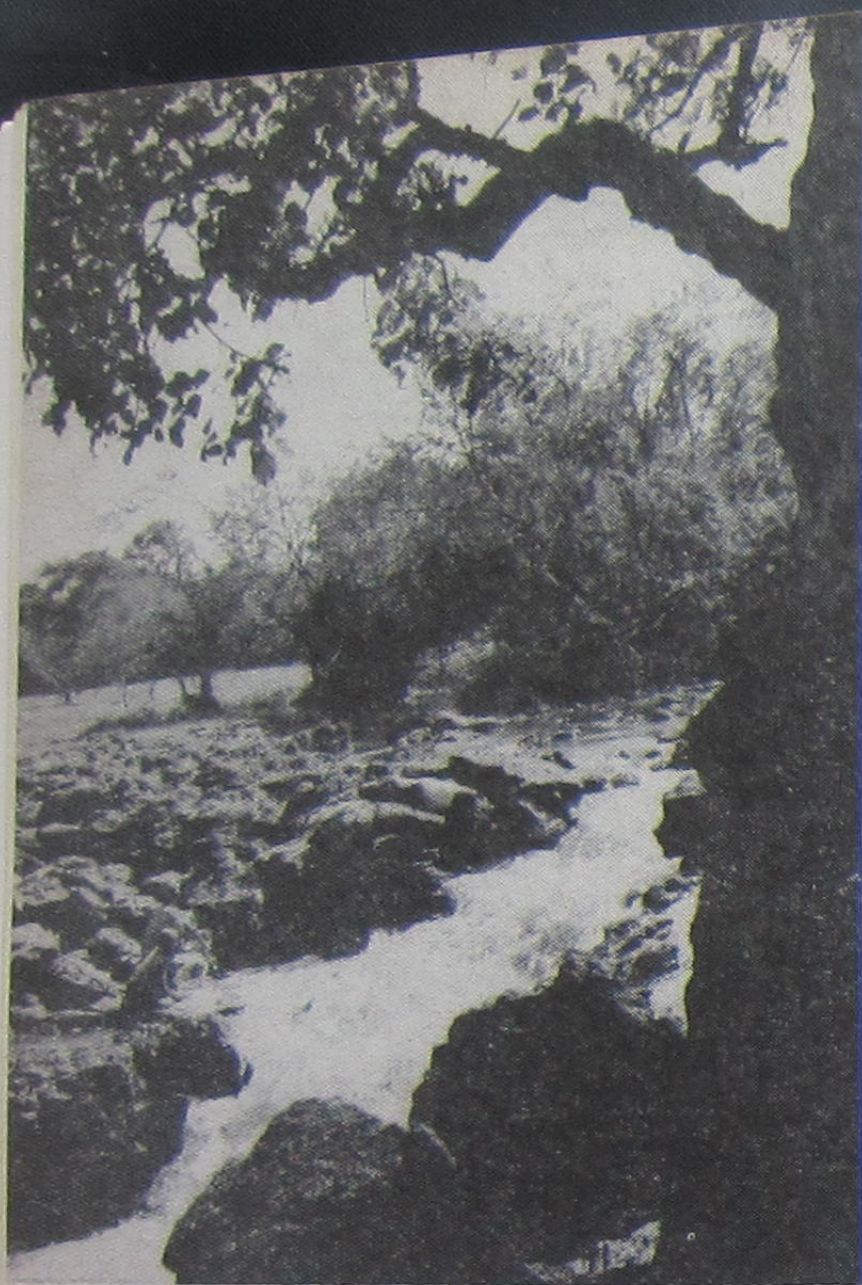
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## THE ROVING CAMERA

by Dimitri Kyriazis

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The colours of the river also go through the spectrum. If you are there at six in the morning the waters are red. After seven they turn orange and as the sun gets higher they become yellow with blue highlights and green tints. And the colours vary from one side of the river to the other.



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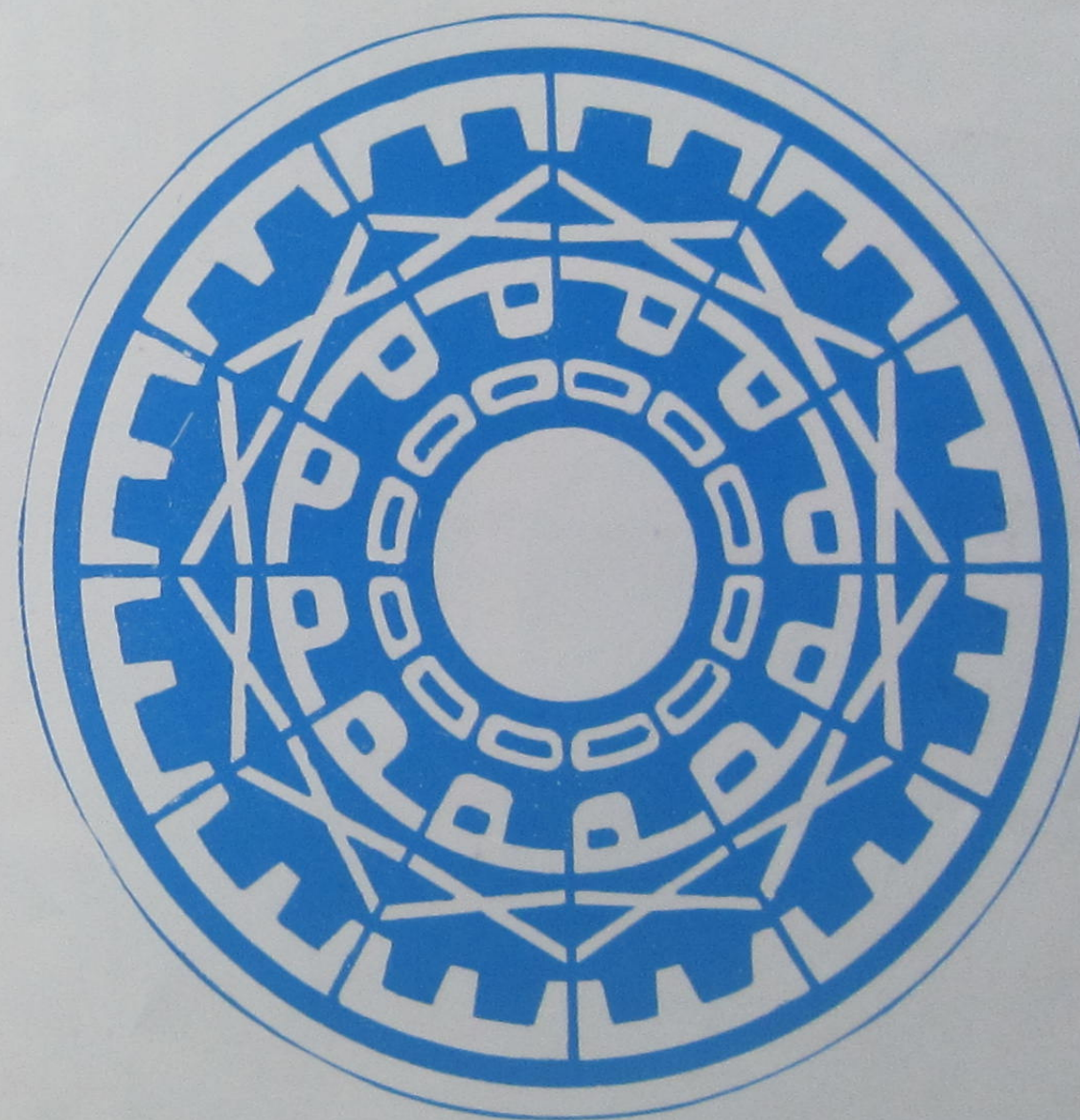
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