



**ADDIS ABABA UNIVERSITY**  
**SCHOOL OF GRADUATE STUDIES**  
**COLLEGE OF BEHAVIORAL STUDIES**  
**DEPARTMENT OF EDUCATIONAL PLANNING AND MANAGEMENT**

***THE PRACTICE AND CONTRIBUTIONS OF INDIGENOUS CHURCH  
EDUCATION IN ETHIOPIA: SOME IMPLICATION TO MODERN  
EDUCATION***

**BY**  
**ABINET ASRAT**

**ADVISER**  
**AYALEW SHIBESHI (ASS. PROFESSOR)**

***AUGUST, 2021***  
***ADDIS ABABA***  
***ETHIOPIA***

**ADDIS ABABA UNIVERSITY  
SCHOOL OF GRADUATE STUDIES  
COLLEGE OF BEHAVIORAL STUDIES  
DEPARTMENT OF EDUCATIONAL PLANNING AND MANAGEMENT**

***THE PRACTICE AND CONTRIBUTIONS OF INDIGENOUS CHURCH  
EDUCATION IN ETHIOPIA: SOME IMPLICATION TO MODERN  
EDUCATION***

**BY  
ABINET ASRAT**

*A Thesis Submitted to Addis Ababa University School of Graduate Studies College of Behavioral Studies Department of Educational Planning and Management in partial Fulfillment of the Requirements for the Award MA in of Educational Planning and Management*

**ADVISER  
AYALEW SHIBESHI (ASS. PROFESSOR)**

***AUGUST, 2021  
ADDIS ABABA  
ETHIOPIA***

**ADDIS ABABA UNIVERSITY**  
**SCHOOL OF GRADUATE STUDIES**  
**COLLEGE OF BEHAVIORAL STUDIES**  
**DEPARTMENT OF EDUCATIONAL PLANNING AND MANAGEMENT**

***THE PRACTICE AND CONTRIBUTIONS OF INDIGENOUS CHURCH  
EDUCATION IN ETHIOPIA: SOME IMPLICATION TO MODERN  
EDUCATION***

**BY**  
**ABINET ASRAT**

*This thesis entitled 'The Practices and contributions of indigenous church education to Modern education in general school of reading in particular: the case some selected traditional school of Addis Ababa Diocese by Abinet Asrat Yirgu is approved for MA in Department of Educational Planning and Management*

**Approved by board of examiners:**

_____	_____	_____
<b>Advisor</b>	<b>Date</b>	<b>Signature</b>
_____	_____	_____
<b>Examiner</b>	<b>Date</b>	<b>Signature</b>
_____	_____	_____
<b>Examiner</b>	<b>Date</b>	<b>Signature</b>

## CONTENTS

Acknowledgments.....	i
List of tables.....	ii
List of figures.....	iii
Abstract.....	iv
CHAPTER ONE: INTRODUCTION .....	1
1.1. Background .....	1
1.2. Statement of the Problem .....	3
1.3. Objectives of the Study .....	4
1.3.1.General Objective.....	4
1.3.2.Specific Objectives.....	4
1.4. Scope of the Study.....	4
1.5. Significance of the Study .....	4
1.6. Limitations of the Study.....	5
1.7. Organization of the Study.....	5
1.8. Ethical Consideration .....	5
CHAPTER TWO: REVIEW OF RELATED LITERATURE.....	6
2.1. Traditional/indigenous Education in Ethiopia.....	6
2.1.1.Purpose of Indigenous Church Education .....	7
2.1.2.Characteristics of Indigenous Church Education .....	7
2.2. Curriculum of Indigenous Church Education .....	7
2.2.1.The Contents of traditional church education .....	7
2.2.2.Objective of indigenous Church Education.....	8
2.2.3.Teaching Methods of Church Education.....	9
2.2.4.Learning Approaches in Indigenous Church Education.....	9
2.2.5.Assessment Techniques in Indigenous Church Education.....	10
2.2.6.Classroom Arrangement.....	10
2.3. Education System/Structure of Indigenous Church Education .....	10
2.3.1.Nebab-Bet (The House of Reading).....	11
2.3.2.Zema Bet (School of Hymn) .....	14

2.3.3. Qine Bet (The House of Metaphoric Poetry) .....	16
2.3.4. Qidassie Bet (School of Liturgy or Holy Mass).....	17
2.3.5. Aquaquam Bet (School of Swaying).....	18
2.3.6. Metsafet Bet (School of Book).....	19
2.4. The values of Church Education .....	21
2.4.1. Moral and Spiritual values .....	21
2.4.2. Academic Values.....	21
2.4.3. Social Value .....	22
2.5. Contribution of Church Education to modern education .....	22
2.5.1. Promotion curriculum, instructional methods, text design & assignment techniques	22
2.5.2. Generation of Knowledge .....	23
2.5.3. Promotion of Critical Thinking, Inquiry and Memorization.....	23
2.6. The Limitation of Indigenous Church Education.....	24
2.7. Nibab Bet (Reading School).....	25
2.7.1. Contribution of Nibab Bet (Reading School).....	25
2.7.2. The Strength of Nibab-Bet (Reading School).....	26
2.7.3. Limitation of Nibab-Bet (Reading School) .....	26
<b>CHAPTER THREE: RESEARCH METHODS, MATERIALS AND PROCEDURE.....</b>	<b>28</b>
3.1. Research Design .....	28
3.2. Sampling Methods and Sample Size .....	28
3.3. Data Sources.....	28
3.4. Instruments of Data Collection.....	29
3.4.1. Questionnaire.....	29
3.4.2. Key Informant Interview .....	29
3.4.3. Observation.....	30
3.5. Data Analysis .....	30
<b>CHAPTER FOUR: ANALYSIS AND INTERPITATION OF DATA .....</b>	<b>31</b>
4.0. Introduction .....	31
4.1. Demographic Profile of the Respondents.....	31
4.1.1. Age of the Respondents.....	31
4.1.2. Sex and educational status of the respondents .....	32
4.1.3. Educational Status of the Respondents .....	32

4.1.4. Ordination Status .....	33
4.2. Analysis of Data Obtain through Questionnaire .....	34
4.2.1. Experience about Church Education of Informants .....	34
4.2.2. Curriculum of Church Education .....	35
4.2.3. Purposes and Objectives of Church Education .....	36
4.2.4. Teaching methods of church education .....	37
4.2.5. Teaching assessment techniques of church education .....	39
4.2.6. Contributions, quality and Limitations of church education in general .....	40
4.2.7. Contributions, Strength and Limitations of school of reading in particular .....	41
4.2.8. Ways of transferring the experiences of TCE to modern school .....	43
4.3. Analysis of data obtain through Interview .....	43
4.3.1. The values of Church Education .....	44
<u>4.3.1.1. Academic values of Church education .....</u>	<u>44</u>
<u>4.3.1.2. Moral and Spiritual Value of Church education .....</u>	<u>44</u>
4.3.2. Contribution of Church Education .....	45
<u>4.3.2.1. Promotion of critical thinking, inquiry and memorization .....</u>	<u>45</u>
<u>4.3.2.2. Enhancement of research .....</u>	<u>46</u>
<u>4.3.2.2. Enhancement of Proper Discipline .....</u>	<u>46</u>
4.3.3. Contribution of Church Education to modern education .....	47
4.3.4. Strength and Limitations of Church Education in general .....	47
4.3.5. The Contributions of Nibab Bet (school of Reading) .....	48
<u>4.3.5.1. Promotion of reading, speaking and writing .....</u>	<u>48</u>
<u>4.3.5.2. Develop different skill .....</u>	<u>49</u>
<u>4.3.6. Strength and Limitations of school of reading in particular .....</u>	<u>50</u>
4.3.7. Transferable experiences of Church Education to Modern education .....	51
CHAPTER FIVE: SUMMAY, CONCLUSION AND RECOMMENDATION .....	52
5.1. Summary .....	52
5.2. Conclusions .....	53
5.3. Recommendations .....	53
REFERENCES .....	55
APPENDIXES .....	61

## List of Tables

<i>Table: 1</i> Response on Experience of church education.....	34
<i>Table: 2</i> Response of respondents on Curricular of church education.....	35
<i>Table: 3</i> Response of respondents on Purposes & objectives of church education.....	36
<i>Table: 4</i> Response of respondents on teaching methods of church education.....	37
<i>Table: 5</i> Response of respondents on assessment methods of church education.....	39
<i>Table: 6</i> Responses of respondents on contributions and limitation of church education.....	40
<i>Table: 7</i> Responses of respondents on the contributions of Nibab-Bet in particular.....	41
<i>Table: 9</i> Responses of respondents on ways of transferring the experiences of ICE to modern school.....	43

**List of Figures**

*Chart 1:* Age of the Respondents.....31  
*Chart 2:* Sex of the Respondents.....32  
*Chart 3:* Educational status of the Respondents.....32  
*Chart 4:* Ordination Status of the Respondents.....33

## **ABSTRACT**

This study was intended to investigate the practices and contributions of indigenous church education to modern education in general and school of reading in particular in three selected indigenous Church School of Addis Ababa Diocese. Descriptive survey design was used, and mixed approach (quantitative and qualitative) research method was applied. Purposive sampling method was used for selecting the sample of scholars, priests, deacons and laities. The main tools of data gathering were questionnaire, interview. Data gathered were coded, tabulated and analyzed for each group. The data were analyzed using descriptive statistics (mean and percentage).

As the findings of the study revealed that the indigenous church education has its own Academic, social, and moral and spiritual values and it has great contributions to modern education by laying a foundation for today's modern curriculum, instructional methods, and texts design and assignment techniques. The Nibab – Bet (School of Reading) has also a great contribution to modern education by placed a foundation for solving a current problem of reading and understanding in modern education.

Church education has the following strengths: Learning in church education is active and emphasizes on cooperative learning. It enhances the capacity of rethinking, memorization and imagination; avoids repeated mistakes. Whereas it has the following limitations: It lacks responsible body for running these schools. It lacks a suitable learning place. It lacks proper utilization of time; there exists wastage of time.

This study proposed the following ways transferring church education experiences into modern schooling. i) Exchanging experiences among each others. ii) Conducting research on church education and applying its findings. iii) Encouraging church scholars to participate in modern school to share their experiences.

Based on the result of the study, it is recommended that the government should build a teaching learning center like modern education to resolve the lack of teaching learning places; the government, private agency and non government organizations should support learners by funding financially and providing learning materials and considering the contributions of church education ministry of education should give attention and recognize church education as one basic education centers for the society.

## **CHAPTER ONE: INTRODUCTION**

### **1.1. Background**

Ethiopia has long history in education (Central Intelligence Agency, 2016). There are two types of education in Ethiopia namely; indigenous church education and modern/western education. The indigenous church education was established before and after the introduction of Christianity (Alemayehu (2010), Abebe (1991) and Tabour (2015), Amare (2005).

As Ephraim (1971) noted, church education which is found in Ethiopia had a school system that could be regarded as the intellectual center of Ethiopians' self understanding, self knowledge and national consciousness. As Getnet (2008) stated that in Ethiopia indigenous church education has passed through the norms, values, and culture of the society and it had been dominantly utilized until the introduction of modern education.

Wodajo (1959) also affirmed that the Ethiopian traditional education system has a well developed curriculum, text books, and method of instruction learning teaching approaches and assessment techniques.

According to Imbakom (1970), the traditional schools provide education at all levels: elementary, secondary, and higher, and in a wide variety of fields, including reading, writing, and theology, hymen, art, history, law, and traditional medicine.

As Wagaw (1990) stated that in the Ethiopian church education system; there are two levels of study which include the ordinary level of study and advanced level of studies. The ordinary level of study includes the Nibab Bet (reading school) and Kidassie Bet (the school of Holy Mass), where as the advanced level of study contains the Zema Bet (the school of Hymen), Qine Bet (the school of Poetry), and Metsehaf Bet (the school of book).

On the other hand, Ephraim (1971) summarized the different levels and fields of the church education system as follows: there are roughly four levels of Church education such as, the institute of reading (for deacons), the school of Hymen (for priests), the school of creative writing (for scribes), and the school of literature or Qine (for scholars).

Yirga (2017) also mentioned, the traditional education system of Ethiopia is used as the consolidation of social, political, cultural center in the country. The church has been the key mediator in this process. The traditional school system produced many scholars, wise men and women, engineers, agriculturalists, specialists, writers, authors, civil servant like judges, governors, scribes, treasures, dominators, all other technicians of the state and saints who played

great roles in the life of the society by acting as spiritual fathers, preachers, hymnists, healers, mediators, counselors, judges and so on.

According to the same author, in Ethiopia, traditional scholars and their students are active participants in social and cultural life of the society. They uphold nationalistic perfectives, play spiritual and social roles, and promote cultural life through intellectual activities that are centered on the beliefs and philosophies of the Orthodox Church tradition (Yirga Gelaw 2017).

Similarly Ephraim (1971) wrote, traditional scholars understand the philosophy, language, literature, history, and tradition of the people better than those educated based on the European model of education. In Ethiopia until now the former scholars have influenced the life of the people more deeply and directly than the latter. As a result, university taught scholars to a certain extent lag behind the traditional scribes in producing substantial works of literature and scholarship.

As Woube (2003) has mentioned the following qualities of the traditional church education namely: a) overcoming illiteracy, b) cultivating the essential virtues of being good, c) placing emulation as a method of teaching, d) assessing the progress of each student daily rather than setting formal examination, e) sustaining the cultural and intellectual wealth of the society, f) emphasizing learning by doing, g) encouraging teacher and student relationships, h) applying simple teaching and learning materials, i) using simple classroom and multi-grade teaching in the class, j) encouraging peer teaching, and k) employing low cost building, desks and chairs.

The Western education did not arrive in Ethiopia until the 20<sup>th</sup> century and developed only gradually. According to Pankhurst (1974), Emperor Menelik II was the one who introduced modern education to Ethiopia. He strongly believed that the introduction of modern education is highly important for building Ethiopia as a modern state and to keep its independence.

According to Teshome (1979) and Pankhurst (1968), Emperor Menelik II opened the first modern school at Addis Ababa in 1908 by observing the shortcomings of traditional schools to meet the demands of the international political atmosphere, and filling a need to advance the nation. Pankhurst (1976) says the school was opened with the objective of educating the young to ensure peace in the nation, reconstructing, producing administrators, interpreters, technicians and enabling Ethiopia to exist as a great nation. But he did not get acceptance from high officials and church leaders.

Even although the modern education which flourished in Ethiopia has its own contribution (like; to master different foreign and local languages, to produce expertise and to open many academic

secondary schools and technical, vocational schools), it was dominated by the ideologies and philosophy of Westerns (Tekest 1990, and Zewdie, 2000).

As Ayalew (1964) noted, the curriculum of western education was not based on the economic, social, and cultural realities of Ethiopia; rather, its components were copied from other foreign countries i.e. French, Great Britain and America. Textbooks for primary education were translated from other languages without shining the Ethiopian contextual condition. Furthermore, the methods and materials used for classroom lessons were not enough and there was a shortage of textbooks and other teaching aids. And it has been focused on modernizing the society, educational system based on the practices and knowledge of Westerners.

In general as Girma et al, (1974) mentioned, the Ethiopian education system has the following problems; it lacked a philosophy of the country and its aims and objectives are not properly articulated, the teaching methodologies and approaches, instructional masteries of Ethiopian education designed based on foreign countries experiences, Ethiopian educational needs were not treated and the social needs of Ethiopians were not clearly reflected.

In order to explore the general values of the indigenous church education in relation to the modern education, its strength and limitations, the researcher wants to conduct research on the former education on the title: ‘the contribution of indigenous Church education to modern education in Ethiopia in general, school of reading or reading school (Nibab – Bet) in particular’.

## **1.2. Statement of the Problem**

Many research works (like: Aselefech, 2014; and Kumelachew 2015) have been conducted on Church education system in Ethiopia. Yet, most of them are focused on the development, significances or roles of Church education for adult education, socio economic development. Some other research works (like: Chaiollt, 2009 Haile, 1970; Debashu, 2017) have also focused on types of church education system, teaching methods, and challenges of church education. Few of them critically evaluate the development, relevance and use of Church education in Ethiopia. Even if many researches were conducted on church education, there is a debate among former and modern scholars and between modern’s scholars too about the contribution of the indigenous church education system to the modern education. This aroused a sense of innovative inquiry to do research on the practices and contribution of indigenous Church education in Ethiopia: Some implication to modern education, with a particular attention to reading school (Nibab – Bet) in particular. Thus, the study attempted to focus on the following basic questions:

- What are the values of church education?
- What is the significance of indigenous church education for modern education in general?
- What is the significance of school of reading (Nibab – Bet) in particular?
- What are the strengths and limitations of church education?
- How can the experiences of church education be transferred into modern schooling?

### **1.3. Objectives of the Study**

#### **1.3.1. General Objective**

The main objective of the study is to analyze the practices and contribution of indigenous Church education in Ethiopia: Some implication to modern education with a particular attention to reading school (Nibab – Bet) in particular.

#### **1.3.2. Specific Objectives**

This study had the following specific objectives:

- To demonstrate the values of church education
- To explain the significance of indigenous church education for modern education in general and school of reading (Nibab – Bet) in particular
- To identify the strengths and limitations of church Education
- To search out the ways that can be used transferred the experiences of church education into modern schooling.

### **1.4. Scope of the Study**

In order to make the study more manageable in terms of the researcher aim, available time, finance, and facilities, attempts have been made to delimit the scope. Conceptually, this study mainly focuses on the practices and contribution of church education to modern education in general, with particular emphasis to school of reading (*Nibab – Bet*) which is one, among the six church education systems provided in the majority of Ethiopian Orthodox *Twahedo* Church. Due to the time constraint the researcher selected Addis Ababa as research site. Accordingly three schools were selected as the sample; all of them are traditional church school (i.e. *St. Raguale, Taeka Negest Bata Lemariyam and Miskaye Hizunan Medane Alm* indigenous church schools).

### **1.5. Significance of the Study**

Church schools are considered as formal indigenous church schools. They have delivered education to Ethiopians for more than thousands of years. These schools have their own structure, curriculum, method of teaching, assessment and the like. Students of church education explained about their own experience in relation to the contribution of traditional church

education for their later learning in modern schooling. The curriculum and methodologies experienced in indigenous church education their strengths and shortcomings are shown in what the modern schooling seeks. The study made on formal indigenous church education in Ethiopia is little. Hence;

- This study could make important contribution to the formulation of education policy in connection with the role of Church education.
- The knowledge produced by this study is valuable information for educational policy makers and social service providers in Ethiopia.
- The study discusses about the curriculum and methodologies experienced in church education, their strengths and shortcomings are shown in what the modern schooling seeks.
- The study can also serve as a reference and a base for other researchers who interested to conduct related studies.

### **1.6. Limitations of the Study**

During the research there were many factors that limit the work; the following two points are the main constraints for the thesis:

- There were not enough sources that discuss about indigenous church education. Most of the available sources are also written in Amharic language other than English.
- There is a lack of strong research in the area which made it difficult to crosscheck the findings of the current study.

### **1.7. Organization of the Study**

The study is organized in five chapters. The first chapter focuses on the problem and its approach. The second is concerned with presenting the review of the current related literature. Chapter three discusses the methodological approach of the research. The fourth focuses on the analysis of the data collected. Finally, the last chapter having summarized the main points of the study deals on the finding, conclusion and recommendation of the study.

### **1.8. Ethical Consideration**

In a research study, researchers are expected to protect participants from physical or psychological harm, discomfort, or danger that may arise due to research procedures (Fraenkel and Wallen, 2003). Accordingly, one of the ethical issues considered in the analysis of this study is to replace the real name of informants by artificial name or simply by saying the participants.

## **CHAPTER TWO: REVIEW OF RELATED LITERATURE**

### **2.1. Traditional/indigenous Education in Ethiopia**

The word tradition and modernity are two concepts of social constructs which are open to different interpretations. Arce and Norman (1999) declared that it is impossible to talk about modernity without tradition. They defined modernity as emotion of being the part of the present with awareness of the past. Burawoy and Von Holdt (2012) argue that modernity is an orientation to a rationally planned future whereas tradition is covered by repetition of the same. The concept of tradition and modernity expresses themselves in different social phenomena.

Many writers like Eyasu (2016), Solomon (2008), Tabour (2015), and Amare (2005) believed that church education was begun before the introduction of Christianity in to Ethiopia. Similarly, Tabor (2015) stated that there are also an archeological results of writing on rock found in Mukaturi, Sidam and Wolayita that point out there was a traditional education in Ethiopia before the 4<sup>th</sup> century.

By the contrast writers like Hailegebriel (1970); Alemayehu and Lesser (2012) and Abebe (1991) believed that indigenous church education was introduced to Ethiopia since the 4<sup>th</sup> century A.D of Christianity during Aksumite kingdom and 7<sup>th</sup> century of Islam. Historian Pankhurst (1992) revealed that the Ethiopian Orthodox *Tewahedo* Church offered a traditional education until the western style modern education was introduced in 1908.

In general, King Ezana was the first king who started church schools to perpetuate Christianity, but church schools achieved their golden age of the expansion between 1200 A.D and 1500 A.D and also the EOTC became the only formal indigenous educational institution in the country that constituted traditional culture, heritage, values, norms, and indigenous religious dogma, doctrine and provided education which makes people to read and write in Geez.

As Kaplan Steven (1981) reveled, the Ethiopian Orthodox *Tewahedo* Church has served as the only source of Ethiopian philosophy, education, centers of research and initiated new techniques in the whole of the Ethiopian Christian highlands until the middle of the thirteenth century and highly contributed to the development of Ethiopian culture, language, literature, architecture, crafts, social affairs, religious life and played an important role in the preserving the country's cultural heritage.

Joachim (2003) also said, the Ethiopian Orthodox *Tewahedo* Church was used as institution where children learned the profound meaning of freedom, justice, equality and human rights

starting from a grass-roots level. Besides this, it stood as vanguard for the people so that the people could maintain their moral prestige and resist the captivity that the colonial powers attempted to impose on them. It served as places of refuge where those who have committed crimes were received in order to reconcile them with the society.

The same writer also said many local wise men, engineers, agriculturalists, handicraft specialists, writers, authors and saints emerged from them.

### **2.1.1. Purpose of Indigenous Church Education**

Ephraim (1971) and Imbakom (1970) have mentioned the following points as the purposes of Indigenous Church Education: a) to provide religious education and promote its doctrine b) to consolidate social, political and cultural center in the country c) to be instrument for the development and propagation of a national culture d) to create national literature and produce substantial scholarship e) to produce skilful and knowledgeable servants and personal who serve vertically God and horizontally God's creation f) to develop peoples logical reasoning, critical thinking and innovation and g) As necessary and crucial for children to make them success in academy.

### **2.1.2. Characteristics of Indigenous Church Education**

Imbakom (1970) has mentioned the following elements as the characteristics of indigenous church education: a) learning is occurred in face to face b) it needs immediate feedback c) it encourages cooperation, individual learning d) it emphasizes on theoretical and practical approaches and e) it focuses on physical performances ...etc.

## **2.2. Curriculum of Indigenous Church Education**

As Woube (2005) stated, it is very difficult to understand education and its practices without discussing curriculum, which is a key element to achieve purposes of education. He also said curriculum planning is usually based on objectives, educational experiences that consist of content and methods, organization and evaluation; it is reflected in syllabuses or in subject guidelines, teachers' guide, student's text, and supplementary materials.

Wodajo (1959) affirmed that the Ethiopian Orthodox *Tewahedo* church education system has a well developed curriculum, contents, objectives, text books and method of instruction, teaching-learning approaches, assessment techniques, and its own established stages of study.

### **2.2.1. The Contents of traditional church education**

As Imbakom (1970) stated that, the contents of traditional church education fall under the following classification of learning.

No	Contents of Church Education	Completion Time
1.	Reading, Writing, Calculating, and Learning by heart the night lessons	two years
3.	Zema or Religious Hymn	
	✓ Zema-Bet: Tsome Deggwua, Meriaf, and Deggwua	Four years
	✓ Zema-Bet: The Study of Zimmare and Mawaset	One year
	✓ Zema-Bet: The Study of Aquaquam.	Three years
	Zema-Bet: The Study Kidassie and Se'a'ta't (Holy Mass and Horologium)	6 Months
4.	Qine (The house of Poetry)	Five years
5.	The study of Old and New Testaments (the school of books)	Four years
6.	The writing of Church Father(Likawunt) and Book of Monks	Three years
7.	The Mathematical Computation of Time ( <i>Merha Ewur</i> )	6 Months
8.	The Study of History	One year
9.	The Arts and Cafts Studies ( <i>Yetegibare'ed Timhirt</i> )	Four years
10.	For Certification ( <i>Masmesker</i> )	two years
<b>Total</b>		<b>30 years</b>

### 2.2.2. Objective of indigenous Church Education

The primary goal of indigenous traditional education is to provide moral and religious education. Mara (2006) argues that, indigenous education is intended to teach cultural modes of thoughts, values and heritages to the young. It is designed to transfer the tradition from generation to generation.

According to Hussein Ahmed (1988), the objective of Church and Quranic education was religious; where the curriculum is largely unchanged and uncontested, i.e. the contents considered true, everlasting and valuable. In this idealistic Philosophy of education, teachers are considered as spiritual leader. Geez and Arabic are mainly used as medium of instruction in indigenous church education and Quranic schools respectively.

As Solomon (2008) noted, the prominent objective of indigenous church education was to train priests, monks, teachers and debetra. The *Debeta* were church scholars, guardians of education, and privileged elite who help decide who held power. Secular's teachers were also trained in church schools, next to civil servants, such as judges, governors, scribes, treasurers, and

administrator of all sorts. Religious schools were the only source of trained personnel before the introductions of modern education (Shemelay, 2017).

Abebe (1991) adds more traditional church education focused on social studies like theology, philosophy, language, art, and literature then mathematics and at the end natural science.

### **2.2.3. Teaching Methods of Church Education**

According to Chaillot, 2009 and Inbakom (1974) the main teaching method of church education is memorization and recitation of religious text. Mostly, students memorize texts written in Geez language without understanding the meaning especially in primary educations i.e. in school of reading, school of Swaying, and school of liturgy but the way of teaching is the cooperative learning style one student support to another based on groups he is assigned in. As opposed the higher education system (school of Hymn, school of poetry, and school of book) students memorize text, understand the meaning of the text, develop creativity, and see things critically and use group discussion attend, lectures. The church education has also practiced cooperative learning style.

In general, Yirga (2017) has stated the following teaching methods of indigenous church education; oral and drilling, cite and recitation, memorizing, question and answering, group discussion and lectures. The teaching method of indigenous church education varies accordingly with the stages and form of the education. But, learning by heart or memorizing characterizes commonly in all forms of the instruction.

### **2.2.4. Learning Approaches in Indigenous Church Education**

There are three main learning approaches in indigenous church education namely; Peer assisted or student-to-student learning, teacher centered, and student centered learning approaches.

In peer assisted learning system, some students are identified as peer assisted learning leaders within their groups. Academic brilliance, moral attitude and good communication skills are the basis on which the peer assisted learning leaders are chosen. These peer assisted learning leaders are responsible for the learning of others in a group.

In the case teacher - centered learning approach, teachers are considered as the controller of the learning environment. As Novak (1998) mentioned, authority and liability are held by the teachers and play the role of mentor and decision maker. They viewed students as having the 'holes of knowledge' that need to be filled with information. In short, the traditional teacher views that it is the teacher that sources learning to occur.

In the case of student centered learning approach, teachers' help in counseling and guidance is generally more readily available and relevant than in more traditional education. The role of teacher is absolutely vital in supporting students as they progress through such course. Student centered learning approach can provide educational and training opportunities for those who study their education especially in the school of metaphoric poetry (Qine - Bet) and school of commentaries or exegesis (Metsehaf - Bet).

### **2.2.5. Assessment Techniques in Indigenous Church Education**

The assessment method of learning is an oral test in all church education systems; written assessment is very rarely in church education.

As Hable Sellassie and Tamerat (1970) stated, a test is not required for the next level rather the teacher checks the students' progress in a daily basis and he decided when he thinks that the child has mastered the respected level of study he was studying. Therefore, the assessment techniques of church education have the following features; it is skill based or more practical, it used to evaluate individual or groups, it is task oriented and continuous assessment is applied.

### **2.2.6. Classroom Arrangement**

According to Shamely, (2017) the Ethiopian church school system which have in all its probability existed for more than thousand years are attached to the individual churches and monasteries, big trees, and big halls. The church from its start, adopted self-continued classroom management.

As Alemayhu (2010) states that one teacher is assigned to teach around 30 students, but in this idea different authors argues. Mezmur, (2011) noted that one teacher to teach around 60 students, while Challiot, (2009) argues that it does not need to be assigned number of students, but it must be assigned one teacher in one church. Halie, (1970) shares the position of Challiot. However, accordingly the literature difference there is no written curriculum about teacher and student assigned in church education, but, there is no problem if large or small number of students learns under one teacher in the church education system. But it must be need one teacher assigned for one church.

### **2.3. Education System/Structure of Indigenous Church Education**

The Indigenous Church education has its own structures and methods of teaching and learning passed from generation to generation. There are different field of studies in each stages of the study.

As to Wodajo (1959), in EOTC education there are two main levels of study which include the ordinary and advanced level of studies. The ordinary level of study includes the house of reading (Nebab Bet), the house of Mass (Qidasse Bet). The advanced level of study also includes the house of hymn (Zema Bet), the house of poetry (Qine Bet), and the house of books (Metsehaf).

Amare (2005) also writes about the structure of traditional church education. He said that there was seven years for Zema Bet (school of hymn), nine years Sewasew (grammar), and four years for Qine Bet and ten years for Old and New testaments exegesis.

Writers like Mzmur (2012); Chaillot (2009); Marcous (2006); and Gbereselassie (2017) is church school system/structure categorized into six programs, namely; Nebab Bet (School of reading), Zema Bet (School of Hymn), Qedasse Bet (School of liturgy), Aquaquam Bet (School of Swaying), Qine Bet (School of Poetry), and Metsehaf Bet (School of book).

Wagaw (1990) forwarded his view on the same issue and argued that the ordinary level of study includes the house of reading (*Nebab bet*) and the house of Mass (*Kidassie- Bet*). The advanced level of study includes the house of hymn (*Zema- Bet*) the house of poetry (*Qine- Bet*), and the house of book (*Metsehaf -Bet*). Each school has multiple stages and branches of learning that enables learners to develop religious and secular knowledge and skills. These divisions are briefly discussed in the section below.

### **2.3.1. Nebab-Bet (The House of Reading)**

The reading school is the beginning to follow different branches of the traditional education at higher schools. Students in each branches of traditional education at the higher level must pass through the reading school where the basics of the study are offered. According to Enbakom (1974), Nebab Bet is the first stage of the traditional education that focused on primary instruction.

As Yirga (2017) stated there are four basic objectives of the house of reading (Nebab- Bet) namely, to develop the skill of reading Holy Scriptures in Ge'ez; writing, mastering the syllabary of the twenty-six basic characters or letters (each of them having seven forms is the first stage of learning in Nibab-Bet); to develop the ability of the students to understand the key social and religious concepts and to lay a foundation of social life (socialization).

According to Haile Gebriel Dagne (1977), there are various texts which have been used in the school of reading (*Nebab- Bet*) namely: a) Fidel Gebeta and Abugida b) Gabata Hawaria (selected epistles of St. Paul, St. James, and St. Peter) c) The four Gospels and epistles of St. John the evangelizes d) Arganon (praises of St. Mary); Tamara Mariam (the miracles and

wonders of St. Mary) e) Tamara Eyesus (the miracles of Jesus) and f) The Acts of the Apostles... etc.

Hable Sellassie and Tamerat (1970) say that the children are expected to properly read these entire Holy Scriptures even if they may not fully understand the meanings of the texts. These scriptures are used in the church service.

Writers like Hable Sellassie and Tamerat (1970); and Chaillot (2009) said that there are three stages of Nebab- Bet (Reading school) namely; fidel instruction (Alphabets), drill in the reading of several religious books and reading of the Psalm of David.

### **A. Fidel (Alphabets) Instruction**

According to Aselefech (2014), Fidel instruction is the first stage in the Nebab- Bet in which children learn the set of Ge'ez letters. The children learn the large number of characters or letters by counting ('Qutir method) using a straw from left to right.

Haile (1970) writes that there are four modes/methods of reading namely; Qutir- Nebab<sup>1</sup> (learning by counting), Ge'ez- Nebab<sup>2</sup>, Wurd-Nebab<sup>3</sup> and Qum- Nebab<sup>4</sup>. According to Dabashu, (2017), the first method (Qutir Nebab) enables the students to pronounce every letter of the word pointing at each letter with a straw reputedly and loudly. As it is mentioned by Chaillot (2009), the second reading method (Ge'ez Nebab) is used to attempt to put the letters together in chanting form and read them as a word.

Haile (1970) says that, the third reading method (Wurd-Nebab) enables learners to practice reading to take much care over words that must be read together, the pronunciations, the pauses and the soft or hard pronunciations of the syllables. According to Ejigu (2004), the final reading method (Qum- Nebab) is a method of teaching that enable children to read without mistake at a surface level.

---

<sup>1</sup>Qutir- Nebab (learning by counting) - it is the oral method of teaching in the first level of the traditional education.

<sup>2</sup>Qum- Nebab- it is a method of teaching that able children to read without mistake at a surface level.

<sup>3</sup>Ge'ez- Nebab- it is a drilling method the students start reading by simply putting letters together in a chanting form and read them as a word. When the teacher believes that the student has mastered this stage they will pass to the next level.

<sup>4</sup>Wurd-Nebab- In this method, the student masters the accents, the pauses and the soft or hard pronunciations of the syllables.

## **B. Reading of Various Religious Texts**

Writers like Haile (1970), Berhanu (2005) and Chaillot (2009) said that after the students have identified each character of the alphabet, they will pass to the next stage of reading. The next stage of reading is a lesson of reading texts from religious books. In this stage the children are expected to properly read these entire Holy books even if they may not fully understand the meanings of the contents. Here, the four learning methods mentioned above are also used in this reading stage.

## **C. Reading of the Psalm of David**

According to Chaillot (2009), and Dabashu (2017) and Mzmur (2011), after the students have accomplished the second stage of reading, they will be allowed to read Psalms which is the last stage of Nebab bet using Wurd-Nebab and Qum-Nebab of reading methods. Reading the psalm is experienced for three or four months because it is precondition to promote to the higher schools.

According to Hable Sellassie and Tamerat (1970), this stage is highly joyful by the students and they can give service in the church if priests are not around and they have got the social elite status.

According to Mengesha Gebrehiwot (1954), there is a lesson to be given in the house of reading in the evening which is called *Yekal Timihirt* (oral education). The aim of these lessons is to memorize daily prayers during evening in the presence of the teacher or an advanced student. In this session students are required to memorize prayers like; *Weddase Maryam* (praises of Marry), *Anqeste Birhan* (the Gate of Light), *Melke'a Maryamand Melke'a Iyesus* (the angels praise Mary and Jesus).

Concerning the method of teaching Hable Sellassie and Tamerat (1970) say that the teacher or an advanced student cite and recite line by line what has to be memorized by the student. While the more learned student recites the standard prayer verse-by-verse, the child should repeat what has been recited until he is able to say it correctly. This practice is done for months until the teacher recognized the child has mastered the daily prayers by heart.

In general, in the house of reading, the students acquired the skill of reading Ge'ez texts and the Ethiopian writing system which is the authentic and indigenous invention of ancient Ethiopian scholars (Bekerie 19997). The students learn metaphysical concepts that define the meaning of

existence and provide the intellectual framework and context for thinking. The processes of learning also help students to develop cooperative and integrative social dispositions.

The time required to complete studies at the house of reading (Nebab- Bet) depends on the ability of the learners to learn fast. But the average students take two years to read fluently both in Geez and Amharic.

### **2.3.2. Zema Bet (School of Hymn)**

As Chaillot (2009) indicates that after the children have finished and mastered reading the Psalm, they can study in the higher education of the traditional schools either in one of the two branches, *Zema- Bet* (the school of hymen) or *Qine- Bet* (the house of metaphoric poetry).

According to Chaillot (2009) the Hymn school (*Zema Bet*) is the first level of the higher traditional education of the Ethiopian Orthodox Church. *Zema*, means that hymn or song and also includes the study of religious dances (Imbakom and Menghestu, 2017). *Zema* or hymn is the composition of poetry (*Qine*) as well as commentaries and other matters (Chaillot, 2009).

According to Yirga (2017), the *Zema Bet* is the outcome of the development of hymns with song writing system that went down through generation to church scholars starting from saint Yared in 6<sup>th</sup> century up to the time of Saint Giorgis Zegascha in the middle of 15<sup>th</sup> century.

Taddesse (2007) writes, Yared was the one who represents the first known composer of indigenous Ethiopian musical notation and religious hymn. He invented three forms of chanting such as *Araray*, *Ezil* and *Geez* (Chaillot, 2009). *Ge'ez* means the simple chant for ordinary days; *Ezel* means a more measured beat for funerals; *Araray* means a lighter, freer mood for great festivals.

Regarding to the calcification of *Zema Bet*, Haile (1970); Chaillot (2002); Inmbakom, (1970); and Chaillot (2009) noted that *Zema Bet* has its own sub-divisions namely: a) the study of *Tsome Deggwua* (antiphonal songs for Lent), b) the study of *Meraf*, *Zimmare* and *Mawaset* (hymns in honor of the Eucharist and another antiphony), c) the study of Antiphonal hymns for the whole year (*Deggwua*), d) the study of *Kidassie* and *Se'a'ta't* (Holy Mass and Horologium), the liturgy (*Qedasse*) and the prayers of the Hours (*Se'a'ta*) are studied separately and e) the study of *Aquaquam* (the study of dance with the right use of the prayer stick, sistrum and drum) for monthly and annual festivals.

According to the EOTC tradition *Tsome Deggwua* and *Meraf* are the basics for all the other educations in the school of hymn (Dabashu, 2017 and Shelemay, 2017).

On the other hand writers like Mezmur (2011); Gberselasie (2017); Dabashu (2017); and Shelemay (2017) state that *Aquaquam* and *Kidassie* are classified separately and consists their own education content and levels.

#### **A. *Tsome Deggwua* (Antiphonal songs for Lent)**

*Tsome Deggwu* is a prayer and chanting during fasting. It is prepared based on a section of *Deggwua* which is called (*Astamehiro*). The *Tsome Deggwu* book has got various parts partitioned according to the chants sung at specific days. The day time text is predominantly of Psalm of David together with some passages from books of the fifteen prophets and five Songs of Solomon (EOTC history, 2000).

#### **B. Meraf (*Yekal Timhirt*)**

Meraf is a book known as *Yekal Timhirt* the texts which is expected to be memorized by the students word by word (Christian, 2002). The text is prepared based on the reading of the Psalm of David that focuses on prayer and thanksgiving.

#### **C. *Deggwua* (Antiphonal Hymns for the Whole Year)**

It is the liturgical antiphonal book of the Ethiopian *Tewohedo* Orthodox Church which contains the hymns for the divine office. It has five branches (*Yohannes, Meraf, Tsoma Degwa, Astemero* and *Fasika*). Unlike *Tsome Deggwua* which is performed for fasting seasons, *Deggwua* focuses on hymns that perform at various ceremonies as assigned to various days Saints that are arranged in the Ethiopian calendar according to the Church creed. It can have various nomenclatures as *Meskote-Tebeb* (Mirror of Wisdom), *Mezgeb* (treasure), and *Medbel* (collection) (Chaillot, 2009).

#### **D. Zimmare (Hymns in honor of the Eucharist)**

The word '*Zimmare*' is derived from Geez word '*Zamara*' which means 'praise'. It is a church chant which was composed by Saint Yared while, He was giving church service in Zur-Aba Monastery. Zimmare is a song, which is chanted as a part of Kidassie. The song has five parts; Hebset, Tsiwa, Menfes, Miseset and Akotet (Dabashu, 2017).

#### **E. Mewaset**

The Chant of *Mewaset* is usually performed at times of believer's deaths and during celebration dates assigned to Saints, Martyrs and Angeles according to the creed of the Ethiopian Orthodox *Tewahedo* Church. The book of *Mewasit* is also created/prepared by Saint Yared at Zur-Aba Monastery (Mezmur, 2011).

The study of Hymns is not only useful to those preparing for a profession in the church, but it is also valuable inherently exquisite art, as a thing of beauty. It can provide, moreover, a very useful background for those who compose secular tunes like war songs, funeral songs, Begena (Ethiopian lyre) composition (Paulos, 2006).

Student who finished the above levels of *Zema* education become specific profession and graduate from *Zema Bets*. Brilliant students may finish each *Zema* education levels from two up to four years, but for some students it takes a longer period as it depends on students' capacity (Inmbakom & Mengestu, 2017). Whereas Gemechu (2016) argues that one of the basic indigenous church educations is *Zema* education or *Zema Bet*, but, one student may complete *Zema Bet* in seven years which is advisable.

### **2.3.3. *Qine Bet* (The House of Metaphoric Poetry)**

The *Qine Bet* (Poetry school) is the second level of the higher traditional education of the Ethiopian Orthodox *Tewahedo* Church. It is the most interesting part of spiritual knowledge which the student learns with more interest and motivation than the other disciplines.

As Mzemur (2011) stated, Saint Yared is the originator of *Qine*, since most of Saint Yared's work is based on the Bible, it can be assumed that the Bible is the original source of *Qine* composition.

According to Wagaw (1990), the *Qine Bet* involves the learning of the Ge'ez language and the composition of poetry. The student who studies *Qine* requires a thorough knowledge of the Ge'ez language, a fine understanding of the history of the country, a critical understanding of the Bible and other historical and religious texts.

*Qine* has two levels of meaning: the direct meaning, the wax, and the hidden meaning, the gold (Chaillot, 2005). *Qine* is different in that a profound idea can be transferred indirect under an everyday idea through the mode of wax and gold (Halie, 1970).

According to Hable Sellassie and Tamerat (1970), gold and wax (*Semena Work*) method is the most well-known method of poetry in the indigenous church school. It engages a literature skill to discover a double meaning of poems or verses. The society expresses their feelings, sorrows, and complains in politics or governance in these kinds of proverbs that encompasses double meanings.

There are *Qine* forms or models that the students have to master in order to be able to compose the *Qine* poems which are sung in different sections of the liturgy of the church ceremonies. Student composes *Qine* starting the smallest to the large verses (Milkias, 2017). Regarding to

this Halie (1970) argues that a student starts his *Qine* education starting from the shorter *Qine* and working up to the lengthy *Qine*. Each *Qine* stage uses the ‘previous *Qine* as a building block’.

As Chaillot (2009) and Halie (1970) explain, there are nine major types of *Qine* and some of them have sub-types. These are: *Gubae Qana*; *Za amlakey*; *Mibazhu*; *Wazema*; *Sellasia*; *Zaye Eze*; *Mawades*; *Keber ye eti*; and *Etana Mogar*. The *Qine* type is determined by the quantity and length of the verses.

As Chaillot (2009) and Paulos (2017) mentioned that *Qine Bets* (Poetry schools) are prevalent in Gojjam (Washera, Gonj and Tselalo), Gondar, and Wollo (Wadla).

In *Qine Bet*, the students learn and support each other, because the role of teacher is to assist the students and criticize the student poem either right or wrong but not lead each education (Mzemur, 2011).

The school teaches students about the composition of poetry (*Qine*) and sung during church ceremonials and testimonies.

As Chailote (2009) stated that in order to compose a *Qine*, the student must remark on passages of the Holy Scriptures in a *Qine* for the feast of the day or for the feast of saints. He may also come with moral precepts and even contemporary events.

According to Haile (1970), and Mzemur, (2011), the talented *Qine* student can attain graduation after nine months of concentrated effort followed night and day. There is a saying: ‘it takes the brightest student, like the pregnant mother, nine months to be delivered of his child’. But in order to master all types of *Qine* and of the Ge'ez language to the end of becoming a *Qine* master it requires further period of three to four years (Marcous, 2006).

#### **2.3.4. *Qidassie Bet* (School of Liturgy or Holy Mass)**

Some of the students who complete the above *Nebab Bet* and *Zema Bet* join a *Qidassie* school, one of the schools in which he studies the liturgy. A teacher specialized in *Qidasse* or the Mass is to be found practically in all the main churches. The word ‘*Qidassie*’ came from the Ge'ez verb ‘*gedesse*’ which means to become thankful. It is the second level of study which can take place in the study of liturgy in the house of Holy Mass. It is given for those who want to become priests and deacons.

A teacher specialized in this branch of the liturgy teaches deacons *gibre diquna* and that of priests *gibre qissina*, i.e. the functions of deacon and of a priest in the liturgy (Hablie Selasie and Tamerat, 1970).

According to Ejigu (2004), there are twenty *Anaphoras* which are under use during the Holy Mass. Most of the *Anaphoras* are dedicated to saints, as the Ethiopian monks who produced them never used their own name to express ownership over their intellectual work. Priests and deacons study the texts and hymns for the Mass and other services. By studying the various *Anaphoras* and related hymns, students of *Qidassie Bet* prepare themselves to render regular spiritual services to the public by singing and performing rituals in front of Tabot.

As Mzemur (2011) stated, the children of the clergy that used church lands usually enter in School of Liturgy in order to become deacon or priests in a church and thus continue their church land in the hands of the family. As Chaillot (2002) stated that a *Qidassie* teacher normally teaches only the hymns which a deacon or a priest has to use in the liturgy of the Church. The rest teachers were including the teaching traditions and service of the church, are learned through daily experience in the parish church itself.

As Mzemur (2011) mentioned the student is attached to the priest or monk to whom he educates and gives certain services, associated him on visits of families, festivals, and ceremonies in and outside the parish church. Through day-to-day practice and teaching from his priest master, the boy learns the church activities and functions of a deacon and of a priest

The activities of the priest, therefore, are limited to the rituals, which do not usually demand the understanding of Scriptures. This relatively little education is expected from a young man to be ordained as an alter priest (Shelemay, 2017).

### **2.3.5. *Aquaquam Bet* (School of Swaying)**

It is a school which represents the higher and complex stage of musical training where the drum and the *sistrum* and, dance of the pirate are an important item of the curriculum (Chaillot, 2009). The students of *Aquaquam Bet* mostly learn and apply the way of standing or ‘moving’ for monthly and annual festivals accompanied by *sistra*, prayer sticks and drums executed by the choir while singing (Mahelet).

Saint yared was the originator of the song of *mahlet*, which is of ancient origin handed down to us as a heritage. There are historical and traditional illustrations of the fact that he was practicing it for praising God. Training at the school of *Aquaquam* appears to be less structured than in other church schools, apparently because instrumental practice and dance are most effectively taught through observation (Shelmay, 2017).

According to Chaillot (2005), the students make inquiries in advance about the qualifications, character, and ability of their prospective teacher, about the amenities offered by the church or monastery where the school is located, about the number of students attending the school.

As Mzemur (2011) stated, the school of *Aquaquam* is greatly differs from the school of reading, Hymn, and Liturgy. Because of the student will have to attend several classes under different scholars instead of being tied to only one master as before.

According to Shameley (2017), the students that attain in liturgical school study the Geez language and begin practicing singing in their childhood. In addition to singing, the student needs to be guided and take training in traditional church instruments such as the drums, *sistrum*, and *maqwamyä*. Singing students become singers and some will eventually become masters.

The city of Gondar is the excellence of *Aquaquam*. The brilliant student will choose his new teachers from among those in the neighboring. During the day time, the student is expected to practice and go over what he has learned from the teacher at the evening and night sessions (Enbakom, 1974).

In school of swaying or *Aquaquam*, we cannot identify which one is a teacher and which student. The student of *Aquaquam* Bet can support himself materially by doing handicrafts like making mats and parasols. He may also earn his daily bread by undertaking a regular reading of books at Morning Prayer in the home of wealthy families. If the student is brilliant enough can complete his education in Gondar in a little more than a year. By contrast, there are students who take to the extent ten years in the study of *Aquaquam*. The reason varies: it may be due to an inability to master the intricacies/complex/ of this complicated type of music (Sergaw, 1974).

### **2.3.6. Metsafet Bet (School of Book)**

As Chaillot (2009) explained, *Metsafet Bet* is the last traditional church education. It is also known as the school of reading and Commentaries which is a school for books of the church reading and interpretation.

According to Marcus (2006), the school of book means an overview of world history and a chorography... and it is important for the practice of calendar calculations of feasts, and its chronology presents a picture of biblical and secular world history, which was of great interest for literate of Ethiopians. In this school, students learn the traditions of the Church, theology, Church history and laws, through the interpretation of the various individual writings (Mzemur, 2011).

As Chaillot (2005), argues that, there are three ways of interpretations in the school of book. The first one is *Yandemta Tirguame* which means interpretation enriched by alternative or different possible meanings which is given successively by using the word. The second method of interpretation is known as *Netela Tirguame* which means literal meaning that gives direct meaning to the texts. The third method of interpretation is *Yemistir Tirguame*. In this type of interpretation the interpreter does not take into consideration the structure of the sentence, but the meaning it conveys.

As Haile (1970), Hable Sellassie, and Tamerat (1970) mentioned that the school of commentaries or exegesis contains of five sub-branches in the school of book there are four branches namely;

- A. *Beluy* (The Old Testament)** - is one of the sub-branches of *Metsehaf Bet* (Literature school) in which students study the texts and their interpretation upon 46 books of the Old Testament.
- B. *Haddis* (The New Testament)** -is the second sub-branches of *Metsehaf Bet* (Literature school) in which students study the texts and their interpretation upon 27 books of the New Testament.
- C. *Liqawent* (The book of church scholars)** - is the third branch of *Metsehaf Bet* in which students studied various writings of the church fathers (like; Saint Cyril, Saint John Chrysostom) and their commentaries.
- D. *Feteha Negest* (The Canon Law)** -is the fourth sub stage of *Metsehaf Bet* in which the calendar calculation (*Bahre Hasab*) is to be calculated.
- E. *Metshafe Menekosat* (Book of Monks)** - is the last branch which focused on books particularly prepared for monastic life and mystical; experiences.

The student has to learn each sentence of the commentary by heart (Inbakom, 2017). The Student who graduated from *Metsafet Bet* (School of Book) enjoy high position as a scholar and they can take a high position in the Church hierarchy, such as Abbot of a monastery (*Gedam*) or a large church (*Debre*). This expectation is maybe one of the motives that encourage the student to use more than half of his life at such a school. In this regard, Gemechu (2016) argues that school of the book is the largest education in traditional church education. In this type of education a student complete all the teachings throughout at least half of the life in order to complete Old and New Testament commentary it requires at least ten years at minimum for talented and brilliant students

## **2.4. The values of Church Education**

### **2.4.1. Moral and Spiritual values**

Adeyemi, Adeyinka (2003) and Imbakom (1970) have mentioned that the following moral values of church education: i) to develop character, ii) to inculcate respect for elders and those in position of authority, iii) it leads individuals to have more attractive life than life in the world and iv) to understand, appreciate and promote the cultural heritage of the community at large.

Accordingly indigenous church education instills encouragement, hope and strength, love, compassion, cooperation and unity. It is the source of peace, love, unity, and strength. The other contributions of indigenous church education are to instill good discipline and promote the religion, and respect, patience, commitment to serve others.

The indigenous church education makes the students to be highly disciplined (currently the major problems in modern schools is lack of discipline). It instills fear of God, helps the student to know about oneself and evaluate himself/herself critically, display appropriate personalities, help to overcome challenges, develop patience and be an inquisitive and promote love for a particular profession.

Furthermore, many writers underlined that church education is not only useful in knowledge production but also important in making students to have the proper discipline and ethical attitudes.

The points indicated above are supported by Fafunwa (1974), who underlines that the aim of indigenous church education was multilateral, playing many roles, and that its objective was to produce an individual who is all-rounded, honest or trustworthy, respectable, skilled, cooperative who conforms to the societal order of the society.

As Srivastava (2017) stated that moral education is a basic need for contemporary time because it protects the deterioration of moral values. Moral values like; honesty, responsibility, courage, and respecting each others, are the area of ethical education. In addition, respect of diversity, tolerance, mutual respect and pluralistic values are also highly important for moral education.

### **2.4.2. Academic Value**

As Mji (2009) mentioned that we were all born as researchers. Research is the creating element that runs through our minds, bodies and feeling to guide, protect, and assist us to move to the next level of creation. Without research, human beings would quickly or slowly approach their death.

There are rooms or alternative ways of exploring and knowing about our environments in the traditional church education. Hence, it is useful to revisit the traditional education in relation to effective work of research.

Also Imbakom (1970) has mentioned the following points as academic values of indigenous church education: a) it leads learners in to contemplation, creativity, critical thinking, and academic excellence, b) it makes trained students to be familiar with grammatical, linguistic and poetic details of languages, c) it help students to produce substantial works of natural literature and scholarships, d) it makes the students to be a all rounded personality, e) it provide a rich background for those who compose secular melodies, f) it gives due respect for knowledge attainment, g) it lays a foundation for thorough thinking, h) it helps to understand issues quickly and i) it play a great role in eliminating illiteracy

### **2.4.3. Social Value**

Imbakom K (1970) has also mentioned the following elements as the social value of indigenous church education: a) It considered as the intellectual core of Ethiopians self understanding, self knowledge and national consciousness, b) it served as a main tool for the development of a national culture, c) it used for taking of responsibility, d) it use for cooperation with the community, e) it make oneself to be filled with happiness and f) it instills the concept of “greatness”

## **2.5. Contribution of Church Education to modern education**

### **2.5.1. Promotion curriculum, instructional methods, text design & assignment techniques**

The indigenous church education has its own contents, purpose, objectives, structures and methods of teaching and learning passed from past time to present. According to the participants of this study, traditional church education has great contributions to modern education by laying a foundation for its curriculum, instructional methods, and text design and assignment techniques. According to Wodajo (1959), the Ethiopian traditional education system has a well-developed curriculum, contents, objectives, text books and method of instruction teaching-learning approaches and assessment techniques, and it has its own established stages of study.

As Mengesha Robso’s (2012) mentioned, ‘church schools are played a significant role in the development of adult education and have also a good implication on the improvement of modern education qualities in Ethiopia’. And also he said that the educational of the country policy should give pay attention to indigenous knowledge transfer systems like of traditional Church schools.

### **2.5.2. Generation of Knowledge**

One of the purposes of education is to generate knowledge. Knowledge is promoted through education. According to Woube K (2003) the traditional Church education is the bases for all knowledge, useful for knowledge creation, and has a great role in building knowledge. It enable individual to visualize various secretes of the spiritual life through it. It is the source of indigenous knowledge consisting of *Qine*, Literature, History, Interpretation, Astronomy, Art and *Zema*. It also enhances the quality of education based on the people culture, values and philosophy.

It is the bases for knowledge realization, because in each discipline particularly fear of God is highly emphasized. The source of knowledge is gained from traditional education because wisdom exists in books published in Geez and Holly books. Supporting this idea, Adeyemi and Adeyink (2003) argue that the basic component of any country's knowledge system is its indigenous knowledge.

### **2.5.3. Promotion of Critical Thinking, Inquiry and Memorization**

Traditional Church education has a great role to create and enhance the capacity of critical thinking and develops one's potentiality of memorization and inquiring. It helps to understand things quickly, thoroughly and see issues in different angles. It promotes knowledge creation, is the basis for knowledge foundation, helps to gain both religious and non-religious knowledge, and lays a foundation for science. For instance, *Qine* is taken as the basis of philosophy.

Even if memorization has been criticized as a form of rote learning or drawback of traditional education, many authors such as Forrin and Mac Leod (2018), Nazmus Saquibl et al. (2017), Girma Amare (1963), have emphasized the importance of memorization. The memorizing strategy is helpful for learners to facilitate their ability to learn language.

According to Khamees (2016) repetition and learning by heart are two valuable and interesting language learning activities. They can give the learner an opportunity of practicing real and communicative use of language.

Since the church education is ultimately grounded on memorization, it has a role in enhancing mental capacity, and a great contribution in bring internalization particular issues. It gives due emphasis for memorization and understanding within a short time and enables one to easily recall what was learned. Furthermore, it has a great contribution in instilling knowledge and makes one to memorize easily.

The finding of many researches indicates that memorization is considered as an effective instrument for brain empowerment, illustration enhancement, and oration feature (Yusuf 2010).

According to Birhanu (2011) states that the EOTCE in its area has contributed a lot of things those are:

- Have its own alphabet for reading and writing, which equals in rank with other countries that have their own alphabets.
- Have its own history of writings, traditional church schools, and fine arts, work of arts, numbers and figures.
- It has its own Calendar system with sets of days, weeks, months, years and eras.
- Use a special language of Geez for its Church services.
- Have a liturgical style with its own peculiar notes of Church songs and music, which was composed by St. Yared in the 6<sup>th</sup> century, was developed to be the source for spiritual and secular songs.

According to Chandan (1987) noted that good structure and teaching styles church school has the following contributions: Facilitates attainment of objectives through proper coordination of all activities, the conflicts between individuals over jurisdiction are kept to minimum, facilitates promotions of traditional education, it is basis for effective planning, increases cooperation and sense of pride, encourages creativity, increases politeness, togetherness, help each other, respect each other, and reduce unethical behavior and the like.

Similarly, MOE (2008) noted that traditional church education in Ethiopia the following contributions: It promoted civilization (by producing architects, engineers, technicians, doctors, historians, musicians etc.), it preserved the Geez scripts, it developed the Amharic literature Laid foundation for moral education Prepared learners for modern primary school Promotes inclusive education Promote equality and justices and enhances cooperative work ad literature. Prepared learners be a able to employability and creativity, Develop social integration and responsibility

## **2.6. The Limitation of Indigenous Church Education**

Writers like Girma (1967), Tilahun (1997) and Teklhaimanot (1999) criticized traditional church education with following points; i) there is lack of a coherent standardized system of education under a central authority, ii) there is low enrolment of female, iii) it de-emphasizes originality, iv) overreliance of learning on several religious texts which are considered sacred and

unchanging, v) it provides little attention for secular culture and other spoken languages, and vi) disregard practical skills related to production and livelihood.

However, Tilahun (1977) believes that the limitations of Church education should not be taken as failure but something that should be subjected to critical appraisal and examination. According to Elleni (1995), The extreme negligence of indigenous church education has resulted in indigenous formal educational policies to be fully dependent on indiscriminately imported educational ideas and thought.

According to Setargew (2004) indigenous church education does not seem to motivate much attention from academic rather most of them superficially attempt to test the area that seems to concentrate on the explication of the disadvantage of the system. Hailu (1974) also states that the virtual absence of argumentation and criticism in indigenous church education has severely limited the field in which methodological and substantive innovations could be introduced.

## **2.7. *Nibab Bet* (Reading School)**

### **2.7.1. Contribution of *Nibab Bet* (Reading School)**

As Gove and Cvelich (2011) noted, reading is considered as a fundamental ability for higher learning. Reading undergirds the entire learning practice of a student; it needs to be the key of any education enterprise.

As it is stated in the works of Cunningham and Stanovich (1997), Hurst and Hail (2016), the first grade reading capacity was a strong forecaster of reading comprehension, vocabulary, and general information in later grades. It is suggested that the best time to teach child the skills of reading is in the early grades. If this chance is missed, then child who has not begun to read and understand what he/she read will continue to fall behind unless swift action is taken.

The deterioration of students' reading and writing abilities are the subject of much concern, and the debate over who is responsible for the consequence (Ruddell, 1997). In fact, there are several factors that contribute to low results in reading. Among them are lack of training and support for teachers, minimal instructional time, poorly resourced schools, absence of books in the home, and problematic language of instruction policies and practices (Gove and Cvelich, 2011).

Accordingly, reading school has the following implications for learning in modern education such as: instills a proper ethics and discipline; promotes of unity, love and being genuine; gives due emphasis for promotion of culture and history; and enhances intellectuality; promotes to the next stage on the basis of exhaustively digesting or knowing what was studied, instills an interest

in education and work; gives ample time to make students to read appropriately, and applies a follow up on the progress of each individual student.

It has also the following contributions for learning in modern education such as applying the different style of reading; the strong commitment and encouragement to learn despite there are problems; being courageous in overcoming problems; the emphasis given for individual and group learning; a mechanism to identify brave and weak students by teachers; and enhances the capacity of rethinking, memorization and imagination; avoids repeated mistakes.

### **2.7.2. The Strength of *Nibab-Bet* (Reading School)**

*Nibab-Bet* has its own strengths. It emphasizes on peer teaching, learning in groups, respect each other while learning. There exists a strict follow up by the teacher; rigorous repetition while study; learning is aimed at to overcome challenging problems (challenges in life). It encourages patience, strong commitment and ignites courage and hope, overcoming challenges, encouraging cooperation and proper discipline.

Learning in *Nibab-Bet* is active and emphasizes on cooperative learning. Creation of interest, encouragement appreciation is encouraged. In this school, what was learned is remembered; because learning is practice-oriented; cooperation intensive; there is no place for hate in one's promotion, rather one has to become competitive like him. Furthermore, it takes into consideration the previous experiences and practices while learning. It is not allowed to make someone to pass without properly knowing; cooperative learning, and memorization are emphasized.

Officially many of the leanings in *Nibab-Bet* are studied orally. Orality as a method is described by Hussain and Sajid (2015) as a theoretically consistent set of teaching procedure that defines best practice in language teaching, captured the different dimensions of the oral approach and situational language teaching. In orality method, 'speech' was the foundation of language and 'structure' was considered as the heart of speaking ability.

### **2.7.3. Limitation of *Nibab-Bet* (Reading School)**

Many writers argue that there is an absence of writing skill in reading school. According to Ayele Bekere (1997), traditionally, writing is not taught in *Nibab-Bet*, since it was hardly needed in everyday life; rather, reading is highly required for the reason that it is required for daily prayers and to participate in the church service. But in practice writing is highly emphasized and taught in the school of reading

Different scholars emphasize the significance of writing. Construction of meaning lies at the heart of education. Writing has been considered as central, though not the only means (Hillocks, 1995).

## **CHAPTER THREE: RESEARCH METHODS, MATERIALS AND PROCEDURE**

This part of the research deals with the description of research design and methods of data collection, organization, analysis and interpretation.

### **3.1. Research Design**

The primary purpose of this study was to analyze the contribution of traditional Church education to modern education in Ethiopia in general, school of reading or reading school (Nibab – Bet) in particular in the case of EOTC some selected traditional church school in Addis Ababa diocese. In this research work quantitative and qualitative research approaches were employed. In the situations where two strategies might be considered appropriate, it is possible to use multiple strategies in a given study.

### **3.2. Sampling Methods and Sample Size**

Sampling technique and Sample size may depend upon the nature of the population or the data to be gathered and analyzed, subject availability and lost factors are legitimate considerations in determining suitable sample size (Best and Kahn 1993). To carry out this study and to meet the objective of the research, the researcher used the non- probability sampling method from which purposive sampling method considered to be a more relevant approach. Hence, target populations and sample were selected by using purposive sampling techniques. There are three church schools in Addis Ababa diocese, which directly provide church education to the believers' children. Among these church schools three of them were selected and from 573 church servants, scholars who passed through church education and attained in modern education only 50 respondents were selected. The main reason for using this sampling technique is that it yields research data that can be generalized to the target population (Meredith and Walter, 1999).

### **3.3. Data Sources**

The main sources of data for this study are two in kind; these are primary and secondary sources of information.

**Primary sources:** - It consists of different categories of respondents drawn from various people. These include: scholars, leader and monks, priests and students in the church and modern schools.

**Secondary sources:** - To supplement the primary data, different books, journal, research reports were investigated.

### **3.4. Instruments of Data Collection**

In this study, three types of data collection techniques were utilized to triangulate data and increase the breadth of information. In this regard, methodological and data triangulations were employed by various sources of data. The researcher employed key informant interviews, questionnaires and document analysis.

#### **3.4.1. Questionnaire**

Questionnaire was one of the instruments developed based on the reviewed literature to collect relevant and reliable information from the knowledgeable persons to answer the basic question raised. According to Ary (1990), Best and Khan, (2005) a questionnaire allows and makes possible an economy of time and expenses and provides a high amount of usable responses. 21 open and close ended items were prepared and were distributed to 50 people, among the distributed questionnaire papers 42 were completed and returned from the respondents.

The researcher followed the following procedures. First, objectives of the questionnaire were explained without difficulty. Finally the questionnaires were administered and the respondents were told to read the instructions carefully as well as to answer all questions.

#### **3.4.2. Key Informant Interview**

The researcher selected ten (i.e. scholars, knowledgeable priests, deacons and laities) from three different churches of Addis Ababa dioceses (i.e. St. Raguale church, Tayika Negest Bata Lemariyam and Miskaye Hizunan Medani Aalm) as informants. The researcher used a tape recorder and took notes during conversation and discussion.

Concerning the procedures of the interview; first the researcher designed six open-ended questions, printed and distributed to the respondents. Then after they read the questions and made themselves ready to answer the questions properly and the interview took place at their residents. Four of them answered the questions immediately through writing, while the rest six informants gave their responses verbally or orally and it was noted down by the researcher during the interview.

### **3.4.3. Observation**

Observation was conducted in the field to explain the relationship between indigenous church and modern education, the place where indigenous church education have in the mind of the scholars, the practices, value and contribution of indigenous church education to modern education.

### **3.5. Data Analysis**

Interview results that were collected by using tape recorder and field notes were translated into English and were categorized. Important information was collected through, questionnaire and interview. Document analysis was also incorporated and finally the results of the study were verified. The researcher used coding, tabulation and statistical inference as methods of Analysis. To have a well organized qualitative analysis patterns, coherent themes, meaningful categories, and new ideas are given due emphasis in this study.

## CHAPTER FOUR: ANALYSIS AND INTERPITATION OF DATA

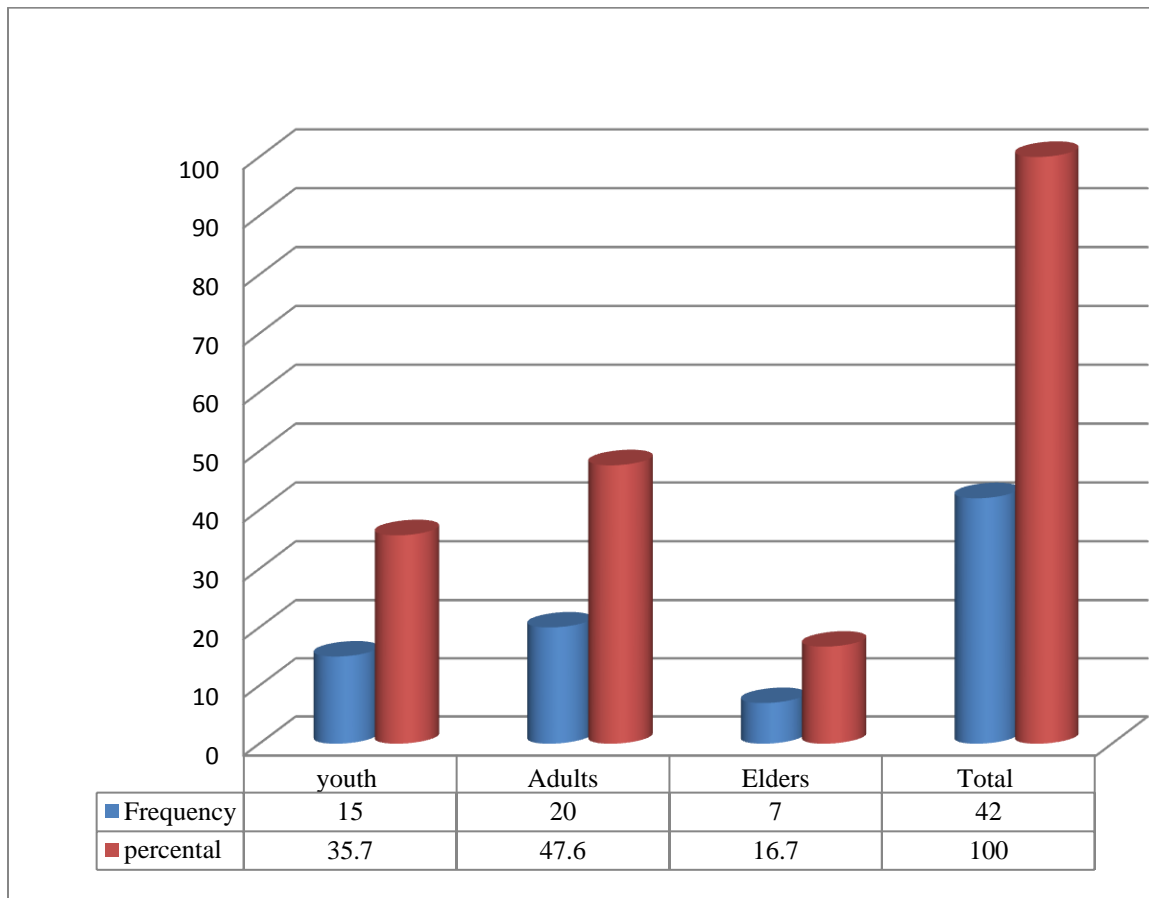
### 4.0. Introduction

This chapter presents the results of the study. The purpose of the study was to analyze the practices and contribution of indigenous Church education to modern education in general, school of reading (Nibab – Bet) in particular. The results of the research were presented as per the general objectives in the following sections.

### 4.1. Demographic Profile of the Respondents

#### 4.1.1. Age of the Respondents

**Chart 1: Age of the Respondents**

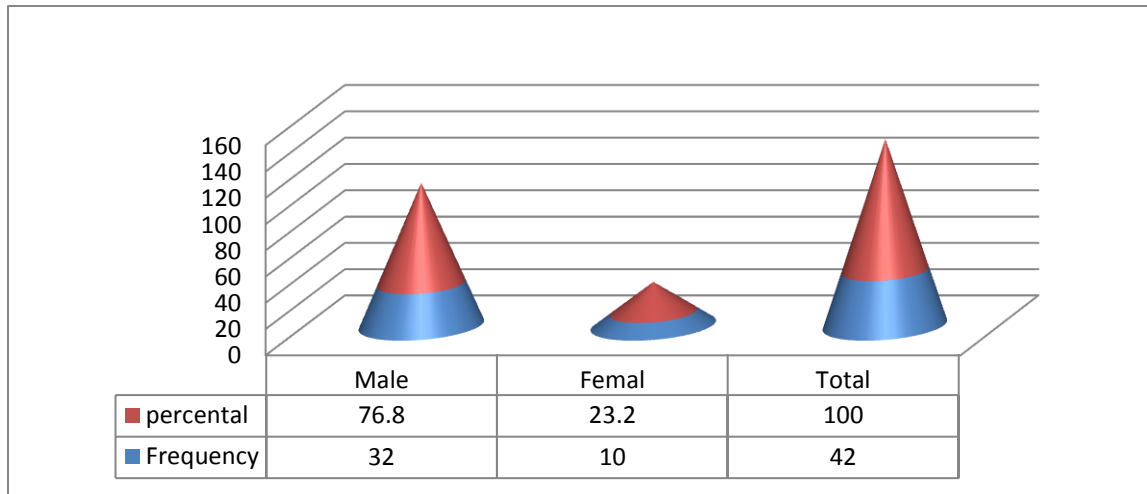


The chart displays information on the background of the respondents who answered the questionnaires completely. For unknown reasons the respondents did not tell their exact age, but one can observe that the majority of respondents (47.6) are Adults and (35.7) of them are youth respectively, these are the most active participants within society. The rest (16.7) Of the

respondents are elders. Knowing the age of respondent is useful to know the attitudinal differences concerning the practice and contribution of traditional Church education to modern education in general, school of reading (Nibab – Bet) in particular.

#### 4.1.2. Sex and educational status of the respondents

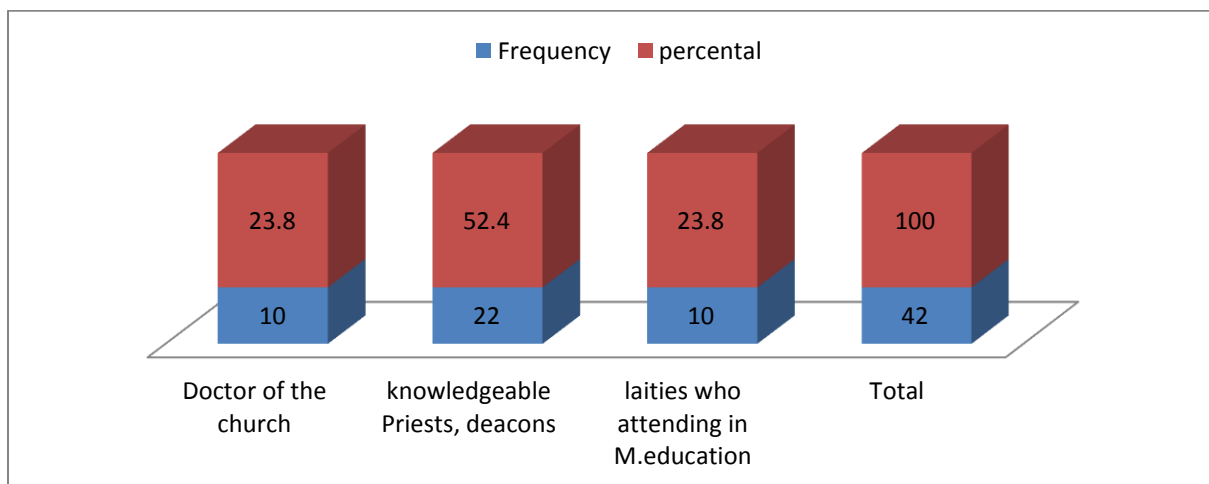
**Chart 2: Sex of the Respondents**



With regard to gender of the respondents, 23.8% are women and 76.8% of them are men. This is because during the field work the researcher found more men than women around the traditional church school. And also it indicates the enrolment of female is less than male in traditional church school.

#### 4.1.3. Educational Status of the Respondents

**Chart 3: Educational Status of the Respondents**

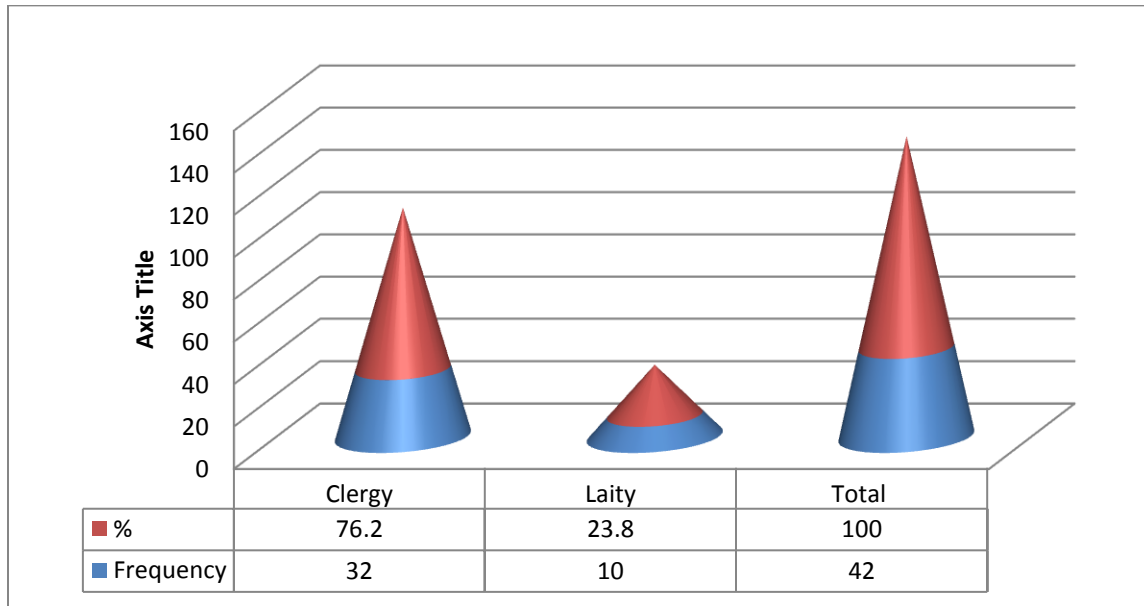


Concerning the educational background or level of the informants, 23.8% of the respondents were doctor of the church, 52.4% of them of them were knowledgeable priest & deacons, 23.8%

of the respondents were laities. Knowing the qualification of the respondents enabled the researcher to get the valid and real data. As can be seen in the above chart almost all of them have experiences about church education and, they can give responses about the practices and contributions of traditional Church education to modern education in general, school of reading (*Nibab Bet*) in particular.

#### 4.1.4. Ordination Status

**Chart 4: Ordination Status of the Respondents**



The ordination status of the respondents as indicated in Chart 4 shows, 76.2% of respondents are clergies (i.e. doctors of the church, knowledgeable priests and deacons) and 23.8% of them are laities. Knowing the ordination status of the respondents was important for the researcher to get accurate information about the issues deal. As can be seen in the above chart the majority the respondents are clergies and had experiences about the practices of church education. Thus, the researcher can give correct information about the contribution of traditional church education to modern education in general, school of reading or reading school (*Nibab Bet*) in particular.

## 4.2. Analysis of Data Obtain through Questionnaire

### 4.2.1. Experience about Church Education of Informants

**Table: 1 Response on experience of church education**

No	Questions	Response	F	%
1	Have you learnt from any traditional church education before?	Yes	35	83.3
		No	7	16.7
		<b>Total</b>	42	100
2	If your answer is 'yes' from which school were you educated?	Nibab-Bet (school of reading)	15	35.7
		Zema - Bet (the school of hymen)	8	19.0
		Qine Bet (the Poetry school)	7	16.7
		Metsehaf Bet (commentary school)	5	11.9
		From secular school	7	16.7
		<b>Total</b>	<b>42</b>	<b>100</b>

The aim of the first question was to know the experience of the respondent in connection with attaining the church education, because this is important to check whether the individual has experience about the traditional church education. 83.3% of the respondents answered that they have an experience of attending the traditional church education, while the remaining 16.7% have no experience at all. Even though they are Christian they did not attained any of church education.

Question Number two's intention was to know the educational background of the respondents in relation with traditional church education. Among the respondents, 35.7% came from school of reading, while (19.0) answered we are coming Zema - Bet (the school of hymen), 16.7% of the respondents are said we are came from Qine Bet (the Poetry school), while 11.9% responded as they coming from Metsehaf Bet (commentary school), and the rest 16.7% of them said we are coming from secular school.

#### 4.2.2. Curriculum of Church Education

**Table: 2. Response of Respondents on Curriculum of Church Education**

No	Question	Response	F	%
3	Does traditional church education have its own Curriculum?	Yes	40	95.2
		No	2	4.8
		<b>Total</b>	42	100
4	If your answer is 'yes' how can we express it?	It has its own purpose, content and objectives	16	40
		It has its own structure	15	37.5
		It has its own teaching & evaluation methods	5	12.5
		It has its own teaching materials	4	10
		<b>Total</b>	<b>40</b>	<b>100</b>
5	Is it effective to bring quality education?	yes	35	83.3
		No	7	16.6
		<b>Total</b>	<b>42</b>	<b>100</b>
6	If your answer is 'yes' how? List down your reasons, please.	There is no failure	11	31.4
		It produced highly competent students in academic	10	22.8
		It put foundation for students to be more successful when they join to public school	7	20
		The students graduated as per the standard	9	25.7
		<b>Total</b>	<b>35</b>	<b>100</b>

On question three, 95.2% of the respondents believed that traditional church education has its own organized curriculum, whereas 4.8% of the respondents replied traditional church education does not have its own curriculum.

Question number four is mainly design to know the indicators why the respondents said the traditional church education has curricular. 40 % of the informants agreed traditional church education has a well design curriculum why because it has its own purpose, contents and

objectives. 37.5% of the respondents said that traditional church education has its own structure, 12.5% believed that it has its own teaching & evaluation methods. The remaining 10% of the informants also replied that traditional church education has its own teaching materials.

As 83.3% of the respondents believed that the curriculum of tradition church education has a great role to bring quality education. While 16.6% of the respondents replied that the curriculum of tradition church education has nothing to do with quality education.

Informants concerning the effectiveness of church education curriculum to bring quality education gave various responses. Accordingly, 31.4% of the respondents revealed that there is no failure in traditional church education, 22.8 % of them replied that the curriculum of church education is produced highly competent students in academic, 20 % of the respondents believed that traditional church education puts foundation for students to be more successful when they join to public school and 25.7% of the informants due to the effectiveness of church education curriculum the students graduated as per the standard.

The responses indicated above are supported by Woube K (2005), he said that it is very difficult to understand education and its practices without discussing curriculum, because it is a key element to achieve purposes, objectives of education.

#### 4.2.3. Purposes and Objectives of Church Education

**Table 3: Response of respondents on purposes and objectives of church education**

No	Question	Response	F	%
7	What are the purposes of traditional church education? List them down, please.	It is used to produce graduates with profound knowledge & skill.	15	35.71
		It is used to produce scholars considered to be pillars of the community.	10	23.8
		It is used to produce good citizens who have good manners.	11	26.2
		It is used to develop cooperative & integrative dispositions among the students	6	14.3
		<b>Total</b>	<b>42</b>	<b>100</b>

<b>8</b>	What are the objectives of traditional church education? List them down, please.	It is used to train priests, monks, teachers' debtras, and civil servants.	15	35.8
		It is used to provide moral and religious education.	12	28.6
		It is used to provide social studies like theology, philosophy, language, art.	15	35.7
		<b>Total</b>	<b>42</b>	<b>100</b>

Question number seven was designed to know the actual purposes of traditional church education. Concerning the purposes of traditional church education the following responses are gave by the respondents. 35.71% of the respondents said that it is used to produce graduates with profound knowledge & skill 23.8% believed that traditional church education is used to produce scholars considered to be pillars of the community 26.2% of them are said it is used to produce citizens who have manners. The rest 14.3% of the respondents replied it is used to develop cooperative & integrative dispositions among the students.

Question number eight is aimed to know the exact objectives of traditional church education. Among the respondents, 35.8% believe that it is used to train priests, monks, teachers, debteras, and civil servants 28.6% of them also said it used to provide moral and religious education. The remaining, 35.7% believed that it is used to provide social studies like theology, philosophy, language, art.

These two questions indicate the value and contribution of traditional church education in changing one's attitude, knowledge and skills.

#### **4.2.4. Teaching methods of church education**

**Table: 4 Response of respondents on teaching methods of church education**

<b>No</b>	<b>Question</b>	<b>Response</b>	<b>F</b>	<b>%</b>
<b>9</b>	What are the teaching methods of traditional church education? List down your reasons, please.	Oral teaching methods (Qutir Nebab), Drilling Methods (Geez Nebab)	15	35.7
		Cite and recite Methods	8	19.0
		Memorizing Method	7	16.7
		Question and answering, lecture Methods	10	23.8
		<b>Total</b>	<b>42</b>	<b>100</b>

<b>10</b>	Is it effective to educate learners properly?	Yes	40	95.2
		No	2	4.8
		<b>Total</b>	<b>42</b>	<b>100</b>
<b>11</b>	If your answer is 'yes' how? List down your reasons, please.	There is no failure	14	35
		The students are more successful when they join the public school	10	25
		The students are highly competent than the students who learnt in the modern school.	7	17.5
		The students graduated as per the standard	9	22.5
		<b>Total</b>	<b>40</b>	<b>100</b>

Responses were given on the methods of traditional church education. 35.7% of the respondents said Oral teaching methods (Qutir Nebab), Drilling Methods (Geez Nebab) are the best teaching methods which are applied in school of reading. 19.0% of them also said citation & recitation method are used as a method of teaching and learning in traditional church education. Accordingly, 16.7% of the respondents said memorizing method considered as teaching and learning method church education. The remaining 23.8% said that question and answering, lecture methods are also used as a method as teaching and learning in traditional church education.

The motive of question ten is to check the validity of traditional church education's methods for acquisition of knowledge. 95.2% of the respondents believed that the methods that applied in traditional church education are effective to educate learners properly, whereas 4.8% of the respondents replied they are not effective to educate learners.

Teaching and learning are part of any education program. Traditional education has its own effective teaching methods. To assure its effectiveness 35 % of the respondents said that there is no failure in traditional church education due to its effective teaching methods. 25 % of them believed that the methods that exercised in traditional church education are effective. Students who attended church education are more successful when they join the public school. 17.5% gave reason for the effectiveness of traditional church education by saying students of traditional school are more competent than the students who learnt in the modern school. The rest 22.5% of the respondents said students graduated as per the standard due to effectiveness of the method.

The responses indicated above are supported by Ephram I. (1971), he said traditional scholars understand the philosophy, language, literature, history and tradition of the people better than those educated based on the European model of education. In Ethiopia until now the former scholars have influenced the life of the people more deeply and directly than the modern consequently university educated individuals to a certain extent drop behind the church scribes in producing substantial works of literature and scholarship.

#### 4.2.5. Teaching assessment techniques of church education

**Table: 5 Response of respondents on the assessment techniques of TCE**

No	Question	Response	F	%
12	What are the assessment techniques of traditional church education? List down, please.	Oral exam	20	47.6
		Written exam	10	23.8
		Demonstration	7	16.7
		Oral, Written exam and Demonstration	5	11.9
		<b>Total</b>	<b>42</b>	<b>100</b>
13	Is it effective to assess performance of the learners?	Yes	40	95.2
		No	2	4.8
14	If your answer is 'yes' how? List down your reasons, please.	It is skill based /more practical	8	22.8
		It is individual or in groups	11	31.4
		It is task oriented	9	25.7
		It is continuous	7	20
		<b>Total</b>	<b>35</b>	<b>100</b>

Question number twelve was designed to know the exact assessment techniques of traditional church education. 47.6% of the respondents believed that oral exam is one of the assessment techniques which are practiced in traditional church education. 23.8% of them agreed written exam is also employed in traditional church school. 28.6% of the respondents also replied demonstration is used as one of techniques of assessment in traditional church school.

95.2% of the respondents believed that the assessment techniques of traditional church education are effective to evaluate the performance of the learners while 4.8% of them replied that they are not effective to evaluate the performance of the learners.

The aim of this which question is to know the reason why the respondents said the assessment techniques of traditional church education are effective to evaluate the performance of the learners. Accordingly, 22.8% of the respondents said that they are skill based /more practical. 31.4 % of them are believed they are individual or in groups based assessment. 25.7% of the informants replied church education assessment techniques are task oriented while the rest 20 % of them believed the techniques that are practiced in church education are continuous. That is why we say they are helpful to evaluate the performance of the learners.

#### 4.2.6. Contributions, quality and Limitations of church education in general

**Table: 6 Responses of respondents on contributions, limitations of church education**

Items	Response				
	Agree	%	Disagree	%	100%
It has a great contribution for knowledge production	40	95.23	2	4.76	100
It encourages to question and to inquire about something	35	83.33	7	16.66	100
It broadens the scope of imagination of the learners.	37	88.09	5	11.90	100
It enhances the capacity of thinking, reasoning and memorizing	36	85.7	6	14.3	100
It lays a foundation for curriculum development	38	90.47	4	9.52	100
It lays a foundation for methodological development	31	73.8	11	26.2	100
It lays a foundation for texts design	35	83.33	7	16.66	100
It takes long time to master the subjects thoroughly	27	64.3	15	35.71	100
There exists inappropriate learning situation/ environment.	33	78.65	9	21.42	100
It is not designed in modern ways	35	83.4	7	16.66	100
There is a lack of proper utilization of time (wastage time)	31	73.8	11	26.2	100

The first four items designed to know the general contributions of traditional church education. 95.23% of the respondents believed that traditional church education has a great role for knowledge production. 83.33 % of them said that church education encourages questioning and inquiring about something. 88.09 % of the respondents believed that it has a great contribution to broaden the scope of imagination of the learners, and the rest 85.7 % of them are greed church education is used to enhance the capacity of thinking, reasoning and memorizing of the learners.

The second three items aimed to explore the actual exact contributions of church education to modern education. Among the respondents, 90.47% of them believed that traditional church education has a great role to lay a foundation for curriculum development. 73.8 % the respondents replied that church education has a great contribution to lay a foundation for methodological development. The remaining, 83.33 % of the respondents believed that the traditional church education has contribution to lay a foundation for texts design.

The third four items are design to search out the limitations of traditional church education. 64.3 % of the respondents say that church education takes long time to master the subjects thoroughly. 78.65 % of them believed that there is not an appropriate learning situation/environment. 83.4 % of the respondents revealed of traditional church education is not designed in modern ways and the rest 73.8 % of them said there is a lack of proper utilization of time (wastage time) in traditional church education due the lack of primary needs

#### 4.2.7. Contributions, Strength and Limitations of school of reading in particular

**Table: 7 Responses of respondents on the contributions of school of reading in particular**

Items	Response				
	Agree	%	Disagree	%	100%
It provides appropriate reading, writing and speaking skills	39	92.85	3	7.15	100
It enhances the capacity of reciting and memorizing	40	95.23	2	4.76	100
It instills a proper ethics and discipline	42	100	0	00	100
It emphasizes on peer teaching, learning in groups, respect each other while learning	38	90.47	4	9.52	100
It applies different styles of reading	40	95.23	2	4.77	100
It gives time to make students to read texts	36	85.71	6	14.28	100

appropriately					
It does not give space (opportunity) for learning Geez grammar	35	83.33	7	16.66	100
There is the omission of writing skills	35	83.33	7	16.66	100
It is useful to make good reader without understanding	36	85.71	6	14.28	100
it does not make the students to master the subject in a short period	30	71.42	12	28.57	100

Respondents came up with their responses concerning the contributions of school of reading. 92.85 % of respondents thought that school of reading has a great role to provide appropriate reading, writing and speaking skills. 95.23 % of them said it enhances the capacity of reciting and memorizing. 100 % of the respondents respond school of reading instills a proper ethics and discipline.

The second three items aimed to explore the strengths of school of reading. 90.47% of the respondents believed that school of reading emphasizes more on peer teaching, learning in groups, respect each other while learning. 95.23 % of them said it applies the different styles of reading. 85.71% of the respondents replied school of reading gives time to make student to read appropriately.

Respondents came up with their responses concerning the limitations of school of reading. 83.33 % of the respondents suggested that school of reading does not give space (opportunity) for learning Geez grammar. 83.33 % of them believed there is the omission of writing skills. 85.71% of the respondents said that it is useful to make good reader without understanding. The rest 71.42 % of them suggested that it does not make the students master the subject in a short period.

#### 4.2.8. Ways of transferring the experiences of TCE to modern school

**Table: 8 Responses of respondents on ways of transferring the experiences of TCE to modern school**

No	Question	Response	F	%
21	How can the experiences of traditional church education be transferred into modern schooling?	Through exchanging experiences each others	12	28.6
		Through research and applying its findings	16	38.1
		Through encouraging church scholars to participate in modern school to share their experiences	14	33.3
		<b>Total</b>	<b>42</b>	<b>100</b>

The 21<sup>th</sup> question is designed to find out the way that can be used to transfer the experiences of traditional church education into modern schooling. 28.6% of the respondents believed that exchanging experiences can be used as one way of transferring the experiences of traditional church education into modern schooling. 38.1% of them replied conducting research and applying its findings is important to transfer the experiences of traditional church education into modern schooling. The rest 33.3% of the respondent suggested that encouraging church scholars to participate in modern school to share their experiences is one of the ways that can be used to transfer the experiences of traditional church education into modern schooling.

#### 4.3. Analysis of data obtain through Interview

Ten informants (research participants) were selected deliberately from three different churches of Addis Ababa dioceses (i.e. St. Raguale church, Tayika Negest Bata Lemariyam and Miskaye Hizunan Medani Aalm), three of them are from St. Raguale traditional church school, two of them are also from Tayika Negest Bata Lemariyam church school, the rest three of them are from Miskaye Hizunan Medani Alm and two of them are laities St. Raguale church. The Church scholars refer doctor of the church, knowledgeable priest and deacons that pass through church education and serve churches.

Qualitative data analysis emphasizes the qualities exhibited by data. To have a well organized qualitative analysis patterns, coherent themes, meaningful categories, and new ideas are given due emphasis in this study. The categorization of the data is made as follows:

- 1) The values of former or Church education: Academic values; moral and spiritual value
- 2) Contribution of Church Education: Promotion of thinking, inquiry and memorization; Enhancement of research and Promotion of reading, speaking and writing
- 3) Contribution of Church Education to modern education:
- 4) Strength and limitation of Church Education in general school of reading (Nibab-Bet) in particular
- 5) Transferable experiences of Church Education to Modern education

#### **4.3.1. The values of Church Education**

##### **4.3.1.1. Academic values of Church education**

Concerning the academic values of traditional Church education the following responses were stated during the interviews. Three of them said church education enhances the quality of education based on culture, values and philosophy; it is the bases for all knowledge. The other five respondents also made their responses as follows: it is useful for knowledge creation, and it has a great role in building knowledge because we visualize various secretes of the spiritual life through it; its contribution in gaining knowledge is significant; and it is the source of indigenous knowledge consisting of Qine, Literature, History, Interpretation, Astronomy, Art and Zema. Most of the above responses are supported by Adeyemi and Adeyink (2003) they argue that the basic component of any country's knowledge system is its indigenous knowledge.

About the academic values of Church education further responses were given by the informants. They said that church education:

- has a great contribution for knowledge production; it provides appropriate reading, writing and speaking skills; it broadens the scope of imagination
- encourages to question and to inquire about something
- lays a foundation for thorough thinking;
- helps to understand issues quickly; and it instills the concept of greatness
- enhances the capacity of critical thinking
- enhances the capacity of reciting and memorizing

##### **4.3.1.2. Moral and Spiritual value of church education**

According to some participants of this study peace, love, unity, and tolerances are considered as the moral and spiritual value of traditional Church education. They said that traditional church education instills encouragement, hope and strength, love, compassion, cooperation and unity. For them it is taken as the source of peace, love, unity and strength. It is used to instill good

discipline and promote the religion and encourage respect, love, patience, commitment, to serve others.

Different responses were given on the values of former or Church education in instilling proper discipline and ethics. It makes the students to be highly disciplined (currently the major problems in modern schools is lack of discipline; it helps to know about ourselves, displays appropriate personalities, helps to overcome challenges, develop patience and be inquisitive and has a great contribution in promoting love for a particular profession. Furthermore, some respondents underline that traditional education is not only useful in knowledge production but also important in making students to have the proper discipline and ethics.

As Srivastava (2017) stated that moral education is a basic need for contemporary time because it protects the deterioration of moral values. Moral qualities like; responsibility, honesty, courage, and respect for others, are the domain of moral education. In addition, tolerance, mutual respect, respect of diversity and pluralistic values are also highly important for moral education.

According to Adeyemi and Adeyinka (2003) ingenious church education used: a) to develop character, b) to inculcate respect for elders and those in position of authority, and c) to understand, give value and encourage the cultural heritage of the community at large.

The contribution of traditional church education could be related with maximizing moral elevation. Yao and Enright (2018) for instance examined the role and consequences of moral action in maximizing moral elevation. They underline that moral elevation is explained as a state of positive emotion that includes uplifting feelings, positive views of humanity and a desire to be a better person. Elevation is elicited by moral acts: acts of charity, kindness, loyalty and self-sacrifice and seem to be powerful elicitors (Haidt, 2003a in Yao & Enright, 2018).

#### **4.3.2. Contribution of Church Education**

##### **4.3.2.1. Promotion of critical thinking, inquiry and memorization**

Informants concerning enhancement of critical thinking, memorization and inquiry capacities gave various responses. Five of them said that Church education enhances the capacity of critical thinking and develops the capacity of memorization; and produces generations who would be inquirers. Further responses given include the following: Church education broadens critical thinking; it helps to understand quickly and to look issues thoroughly and to see issues in different angles; it is the basis for knowledge foundation; it helps to gain both religious and non-religious knowledge.

Since the traditional education is more emphasized on memorization, three informants made the following responses. They said church education has a role in enhancing mental capacity, memorizing particular issues; gives due emphasis for memorization and understanding within a short time and enables one to easily recall what was learned. Furthermore, they said that it has a great contribution in instilling knowledge; it easily makes one to memorize easily.

According to Yusuf (2010) memorization is related to the research informants' educational achievements, is measured as an effective tool for brain empowerment, illustration improvement, and oration feature.

#### **4.3.2.2. Enhancement of research**

It is emphasized that in research, there should be a room for alternative ways of exploring and knowing so that there is no one imposed way to investigate. Hence, it is useful to revisit the traditional education in relation with research. Responses given in connection with research on Church education as follows:

- it is very helpful in conducting research in the area
- it is useful to analyze indigenous knowledge and its importance to look into issues thoroughly
- It provides thorough experience if studied thoroughly.

The above responses given on research are supported by Mji (2009) as follows: We were all born as researchers; research is the creating element that runs through our minds, bodies and feeling to guide, protect, and assist us to move to the next level of creation. Without research, the society would quickly or slowly approach its extinction.

#### **4.3.2.3. Enhancement of Proper Discipline**

Informants came up with their responses concerning the general contribution of Church education. They said that:

- Church education helps students' good ethics
- Learn the right and wrong parts of the world
- Learn the biblical contents of God
- Learn about, honesty, politics, loving people, equality, justice, respectfulness etc.
- Learn ethics from other persons

Therefore, from the above presentation of qualitative data, it can be understood that church education contribute to students learn and imitate good ethics and avoid unethical behaviors for good behaviors.

In terms of ethics or discipline (Asefchi, 2014) stated that church education is guided by its own rule and regulations and students learn different kinds of contents from church education like tolerances, respectfulness, loving people and their own country, cooperativeness and the like.

In supporting this Chandan (1987) noted that good structure and teaching styles in church school has the following contributions: Facilitates attainment of objectives through proper coordination of all activities, the conflicts between individuals over jurisdiction are kept to minimum, facilitates promotions of traditional education, it is basis for effective planning, increases cooperation and sense of pride, encourages creativity, increases politeness, togetherness, help each other, respect each other, and reduce unethical behavior.

#### **4.3.3. Contribution of Church Education to modern education**

The indigenous Church education has its own purpose, objectives, contents, structures and methods of teaching and learning passed from past to presents. According to the participants of this study, traditional church education has great contributions to modern education by laying a foundation for its curriculum, instructional methods, and text design and assignment techniques. The responses indicated above are supported by Wodajo (1959). He said the Ethiopian traditional education system has a well-developed curriculum, contents, objectives, text books and method of instruction teaching-learning approaches and assessment techniques, and it has its own established stages of study.

Similarly, Mengesha Robso's (2012) research result shows that church schools played an important role in the development of adult education, and have also a good implication on the enhancement of modern education qualities in Ethiopia. He suggests that the Ethiopian educational policy should give pay attention to indigenous knowledge transfer systems like of indigenous Church schools

#### **4.3.4. Strength and Limitations of Church Education in general**

Informants came up with their responses concerning the strengths of Church Education. They said that:

- Learning in church education is active and emphasizes on cooperative learning.
- Learning in church education aims to overcome challenging problems.
- Learning is practice-oriented; cooperation intensive; there is no place for hate in one's promotion, rather one has to become competitive like him.
- It gives due emphasis for promotion of culture and history; and enhances intellectuality.

- It is not allowed to make someone to pass without properly Meeting the required minimum learning objectives at each stage
- It instills an interest in education and work.
- It enhances the capacity of rethinking, memorization and imagination; avoids repeated mistakes.

Informants came up with their responses concerning the limitations of Church education. They said that:

- It takes long time (thirty) years to complete the whole program.
- The process and the method of teaching are not up-to-date.
- It lacks responsible body for running these schools.
- It lacks suitable learning place.
- It lacks proper utilization of time; there exists wastage of time.

#### **4.3.5. The Contributions of *Nibab Bet* (school of Reading)**

##### **4.3.5.1. Promotion of reading, speaking and writing**

Learning in school of reading has various benefits. It increases the interest of reading. Some of the research participants shared their experiences of school of reading as follows: The house of reading has increased our reading interest. It has helped us to understand social life. Furthermore, other informants indicated that school of reading contributes to proper speaking skills, as a result, it enhance dour reading skills and develop dour confidence in speaking, listening and writing by following the proper rules. It promotes basic reading skills and emphasizes on indigenous knowledge of methodology. It helps to understand the fall and rise of sounds of words; punctuation and enables to understand the meaning of messages easily; and emphasizes reading loudly in the classroom.

The other research participant responded that school of reading enables to identify the shape and sound of alphabets as well as its proper way of writing. Furthermore, it enables to understand the meaning of messages easily.

Responses given in connection with the contribution of school of reading are as follows:

- It is used to make students to become efficient in reading.
- It enhances the capacity of listening and produces fast reader with understanding.
- It is used to teach many students in a single class (multiple grading).
- It develops appropriate reading and writing skills.
- It emphasizes on repetition and helps to internalize the issue.

- It enhances memorization and helps to have reading skills in Amharic.
- It encourages learning; as a result, students become voracious and fast readers
- It encourages learning thoroughly revise the daily lessons either in group or individually.
- It promotes the skill of reading as well as to express ideas using writing skills, and helps to easily identify letters and read without difficulty.

The responses indicated above are supported by Fafunwa (1974), where he underlined that the aim of traditional African education was multilateral, and played a great roles to produce an individuals who are all-rounded, honest or trustworthy, respectable, skilled, cooperative and who conforms to the societal order of the day.

Traditional church education is the base for literacy before modern education was started (Getay, 2012). In regarding to the contribution of Nibab Bet (school of Reading) the majority of the respondents explained: Nibab Bet has a great contribution to develop the skill of writing, reading, and numeracy skill.

In line with this, Asefchi (2014) stated that it is known that the EOTC had been playing the leading role in providing education for about one thousand and six hundred years. While thinking about the contribution of the EOTC, what comes to the mind is the alphabets and numerals developed to represent the syllable of the Geez language which is unique to Ethiopia. Similarly Teklehaimanot (1998) found that “the basic and undeniable contributions of church education that people should be able to read, write, and speaking geez language and calculations like Ethiopian calendar calculation/ in still know”.

Therefore, from both qualitative, and literature data presented in the above, Nibab Bet (school of Reading) has a great contribution for reading, and writing and calculating Ethiopian calendars and for knowing modern philosophy.

#### **4.3.5.2. Develop different skill**

Informants came up with their responses concerning the Contributions of Nibab Bet (school of Reading). The researcher summarized as follows:

- It helps students to develop decision making, family leadership and negotiation skills
- It enables students to develop reading, writing, drawing and numeric skills
- It enables students to develop skills of self management and problem solving

Whereas, one interview participants reflected: Church education is the starting point of any kinds of skill...other is coming after seeing the church education learners' wisdom, even the starting

point of modernization is Ethiopian orthodox church education....but it is not recognized and respected by governments and different stakeholders.

In line with this, MOE (2008) stated that church education contributes by preparing learners with the ability to employability and creativity, develop social integration and responsibility, enhance cooperative work and learning, producing architects, engineers, technicians, doctors, historians, musicians, and the like.

In supporting this, Berhanu (2011) found that among the contributions of church education for related to learners skills are Ethiopians were known for their management and leadership skill in the highest position of the country, they were also known for their proper administration of the people and for their decision making, these people were also known

Furthermore, Gemechu (2016) express that learners know about theology, philosophy, language, art, and literature, then mathematics and at the end to learn naturally since/living and non-living things are the basic contributing of church education for adults.

Therefore, from both the qualitative, and literature data presented in the above, it could be understood students in *Nibab Bet* (school of Reading) learn different kinds of skill like: problem solving, reading and writing poem and like.

#### **4.3.5.3. Strength and Limitations of school of reading in particular**

Respondents came up with their responses concerning the strengths of *Nibab-Bet* (the house of reading). They said that:

- It encourages patience, strong commitment and ignites courage and hope; enhances patience, overcoming challenges, encouraging cooperation and proper discipline.
- There is no place for hate in one's promotion; rather one has to become competitive like him. Furthermore, it takes into consideration the previous experiences and practices while learning.
- It is not allowed to make someone to pass without properly knowing; cooperative learning, and memorization are emphasized.
- It gives ample time to make students to read appropriately, and applies a follow up on the progress of each individual student.
- Applies the different style of reading; the strong commitment and encouragement to learn despite the problems; being courageous in overcoming problems.

Research participants (Respondents) came up with their responses concerning the limitations of *Nibab-Bet* (the house of reading). They said that:

- It does not give space (opportunity) for learning Geez grammar.
- It makes good readers who do not understand what they read.

According to Ayele Bekere (1997), traditionally, writing is not taught in the house of reading, since it was hardly needed in everyday life; rather, reading is highly required for the reason that it is required for daily prayers and to participate in the church service.

Different scholars emphasize the significance of writing. Writing has been considered as central, though not the only means (Hillocks, 1995).

The other limitations identified by research participants include the following.

- Church education has not updated itself with the required developments.
- The government itself has not considered this education as relevant education.

#### **4.3.6. Transferable experiences of Church Education to Modern education**

Research participants listed the contribution of church education to learning in modern education: First, it initiates to join schooling (modern education); and secondly, it encourages the interest of reading and promotes cooperation. The other respondent, on the same issue responded: Church Education could be taken as the basis for modern education since most of students from the rural areas have gone through traditional education. It is considered as playing a great role in eradicating illiteracy. The role of religious institutions in overcoming illiteracy was underlined by researchers.

## **CHAPTER FIVE: SUMMARY, CONCLUSION AND RECOMMENDATION**

### **5.1. Summary**

This study investigated the practices and contributions of indigenous church education to modern education in general school of reading in particular: the case of some selected traditional school of Addis Ababa Diocese.

In order to gain answers the basic research questions, the researcher employed convergent parallels mixed research design method. The research was conducted in three selected church schools. Interview, questionnaire and document analysis were employed to gather valid and reliable data from research participants.

Descriptive statistics was employed to analyze the quantitative data that were collected through questionnaires. The qualitative data collected through interview, were analyzed thematically and were used to substantiate quantitative findings. From the qualitative and quantitative data analysis the following findings were obtained:

- As it is stated in this study the indigenous church education has its own Academic, social, and moral and spiritual values. It is useful for knowledge creation, and it has a great role in visualized various secrets of the spiritual life through it.
- This study concluded that the indigenous church education has great contributions to modern education by laying a foundation for today's modern curriculum, instructional methods, and texts design and assignment techniques. Because has its own contents, purpose, objectives, structures and modes of teaching learning passed from generation to generation.
- This study decided that the Nibab – Bet (School of Reading) has a great contribution to modern education by placed a foundation for solving a current problem of reading and understanding in modern education. Because it enhances the capacity of listening, memorizing produces fast reader with ensuring understanding.
- This study assured that Nibab – Bet (School of Reading) has the following strengths: i) it encourages patience, strong commitment and ignites courage and hope; ii) it enhances patience, overcoming challenges, encouraging cooperation and proper discipline, iii) it is not allowed to make someone to pass without properly knowing; cooperative learning, and memorization are emphasized and iv) it gives ample time to make students read appropriately, and applies a follow up on the progress of each individual student.
- This study replied that church education has the following limitations: i) take long time to master the subjects thoroughly, ii) There is not an appropriate learning situation/

environment, iii) church education is not designed in modern ways and iv) there is a lack of proper utilization of time (wastage time) in church education due the lack of primary needs

- This study proposed the following ways transferring church education experiences into modern schooling. i) Exchanging experiences among each others, ii) Conducting research on church education and applying its findings, and iii) Encouraging church scholars to participate in modern school to share their experiences.

## **5.2. Conclusions**

Based on the, questionnaires and interviews of the respondents responses and findings of the study, the researcher makes the following main conclusions.

- Church education has its own academic, social, moral and spiritual values, due to it's a well developed contents, objectives, and its own established stages of study.
- Church education has a contribution to modern education due to its well designed curriculum, instructional methods, and texts design and assignment techniques.
- Nibab – Bet (School of Reading) has a great contribution to modern education for solving a current problem of reading and understanding, teacher and students relationships in modern education.
- Even if Church education as a system has its own limitations, also it has several merits like: a) overcoming illiteracy, b) cultivating the essential virtues of being good, c) placing emulation as a method of teaching, d) assessing the progress of each pupil daily rather than with in addition, e) sustaining the cultural and intellectual wealth of the society, f) emphasizing learning by doing, g) encouraging teacher and pupil relationships, h) applying simple teaching and learning materials, i) using simple classroom and multi-grade teaching in the class, j) encouraging peer teaching, and k) employing low cost building, desks and chairs.

## **5.3. Recommendations**

Based on the research finding, the researcher would like to recommend the following:

- In the light of the facts found in this study, some concluding remarks are drawn in the previous section with reference to the perspectives of the main issue of the study. Now based the study, recommendations are made as follows:
- The administration of the church should mobilize resources from the community members to support the indigenous church school and to make sustainable church education for the future by meeting and negotiate around the community.

- The findings of this study indicated various useful responses. The informants emphasized the strengths of *Nibab-Bet* where its exemplar experiences should be considered in modern schooling in connection with curriculum, teaching methods, assessment techniques. To this end, policy makers in the area of education should consider the traditional practices of *Yeabinet Timiherit - Nibab-Bet*, efforts to adapt its exemplar experiences in the modern education.
- Church leaders should not assume that church education schools are only the church heritages and resources rather the heritages and resources for all peoples in the country and hence, involve the community in order to discuss on the problems and progresses.
- Since the findings are based on personal experience of the informants, it requires a comparative assessment of contributions of school of reading to modern education between two groups (i.e. those who had gone through both *Nibab-Bet* and modern schooling and those who did not attend *Nibab-Bet* but are pursuing or completed modern schooling) in the future.

## REFERENCES

- Abebe B., (1991). Principle of Curriculum Inquiry: A teaching material. Unpublished, Ababa University, Faculty of education.
- Adeyemi, Michael B., and Adeyinka, Augustus A., (2003). The Principles and Content of African Traditional Education. *Educational Philosophy and Theory*, Vol. 35, No. 4, 2003. Philosophy of Education Society of Australasia.
- Alemayehu B., (2010). The history of Ethiopian education. Bahir Dar University, Ethiopia, katlog No 370.63 ALE, Unpublished.
- Amare A., (2005). Higher education in pre-revolution Ethiopia: relevance and academic freedom. *The Ethiopian Journal of Higher Education*, 2(2), 1-45.
- Arce, A., and Norman L., (1999). Anthropology, Development, and Modernity. London and New York: Rout ledge.
- Aselefech G.K., (2014). The Role of Ethiopian Orthodox Church in the Development of Adult Education: The Case of Ye'abnet Timhirt Bet. Addis Ababa University, College of Education and Behavioral Studies, Department of Curriculum and Teachers Professional Development.
- Ayalew, G. S., (1964). The Three year' experience in education. Unpublished.
- Ayele B., (1997). Ethiopic an African Writing system: Its history and Principles. Lawrenceville: RSP.
- Berhanu A., (2011). The Relevance of Ethiopian Orthodox Tewahedo Church Institutional set up for rural development. Addis Ababa University, Ethiopia. Unpublished URL: <https://bit.ly/2HOxueF>
- Berhanu T., (2005). A critical study of Ethiopian orthodox traditional church HIV and AIDS preventions and control strategies: Agenderd analysis, school of religion and theology, humanity development and social sciences university of KwaZulu-Natal. URL: <https://bit.ly/2JFBjZC>
- Best, John W., and Kahn, James V., (1993). Research in Education. 7<sup>th</sup> ed. Boston: Allyn and Bacon.
- Central Intellegency Agency, CIA World fact book (2016). Ethiopia demographics profile, 2016: [www.indexmundi.com/Ethiopia/demographics-profile.html](http://www.indexmundi.com/Ethiopia/demographics-profile.html)

- Chaillot C., (2009). Traditional teaching in the Ethiopian orthodox church: yesterday, today and tomorrow. In is. Ege, H, Aspen, B, Teferra and S. Bekele eds proceeding of the 16th international conference on Ethiopian study. URL: <https://bit.ly/2MroGyU>.
- Christain, C. (2002). The Ethiopian Orthodox Tewahedo Church Education: A brief introduction to its life and spirituality, Paris: inter-orthodox dialogue URL: <https://amzn.to/2JID97J>
- Dabashu S., (2017). The teaching learning process into Ethiopian Orthodox Church accreditation of the school of music, unpublished master thesis Addis Ababa, Ethiopia URL: <https://bit.ly/2JRI9Kt>.
- Elleni T., (1995). Sankofa: African Thought and Education. New York: Peter Lang.
- EOTC, (2000). Ethiopian Orthodox Church History from Christmas to 2000, E.C Addis Ababa: Ethiopian Orthodox Church. URL: <https://bit.ly/2y9ynyH>.
- Eyasu G., (2016). Quest of Traditional Education in Ethiopia: A Retrospective Study. Research Journal of Educational Sciences. Vol. 4(9), 1-5.
- Fafunwa, A., (1974). History of Education in Nigeria. London: George Allen and Unwind.
- Flourish, I, C., (2013). The significance of religious education in local primary schools: Iosr Journal of Humanities and Social Science (IOSR-JHSS) ISSN: 2279-0837, ISBN: 2279-0845. 6 (6). URL: <https://bit.ly/2lbOeD>.
- Forrin, Noah D., and MacLeod, Colin M., (2018). This time it's personal: The memory benefit of hearing oneself, *Memory*, 26:4, 574-579, DOI: 10.1080/09658211.2017.1383434.
- Fraenkel, Jack R., and Wallen, Norman E., (2003). How to Design and Evaluate Research in Education. 5<sup>th</sup> ed. Boston: McGraw Hill.
- Gebresselassie A., (2017). The Ethiopian orthodox church development and inter- church Aid commission. ENN is registered charity in UK No1115156. URL: <https://bit.ly/2JLnF31>.
- Gemechu E., (2016). Quest of traditional education in Ethiopia: a retrospective study. Research Journal of Educational Sciences 4 (9), 2321-0508. URL: <https://bit.ly/2l5PHeK>.
- Getnet D., (2008). Using Plasma TV Broadcasts in Ethiopian Secondary schools: A brief survey, Australian Journal of Educational Technology. 24(2), 150-167.
- Girma A., (1963). Memorization in Ethiopian Schools. Journal of Ethiopian Studies, Vol. 1, No. 1, pp. 27-31 Published by: Institute of Ethiopian Studies Stable URL: [http:// www.jstor.org/stable/41965686](http://www.jstor.org/stable/41965686) Accessed: 08-12-2015 10:58 UTC.
- Girma A., (1967). Aims and Purpose of Church Education in Ethiopia. In Ethiopia Journal of education, vol.12, No1, pp1-11.

- Girma A., et al., (1974). Aims and Objectives of Education in Ethiopia. *The Ethiopian Journal of Ethiopian Studies*,
- Gove, A., and Cvelich, P., (2011). *Early Reading: Igniting Education for All. A report by the Early Grade Learning Community of Practice. Revised Edition*. Research Triangle Park, NC: Research Triangle Institute.
- Hableselassie S., and Tamerat T., (1970). *The Church of Ethiopia - A panorama of History and Spiritual Life*. Addis Ababa, Ethiopia: Berhanena Selam.
- Hableselassie T., and Tamerat D., (1970). *The Ethiopian Orthodox Tewahedo Cathedral: the Ethiopian Orthodox Church School System*. URL: <https://bit.ly/2HMQcDt>.
- Haile, G., (1970). *Non-government school in Ethiopia*: Addis Ababa, Addis Ababa University: international Ethiopian study. URL: <https://bit.ly/2yaiaJX>.
- Hailegebriel D., (1977). *The Ethiopian Orthodox Church School System*. In the Ethiopian Orthodox Church. *The Church of Ethiopia: A Panorama of History and Spiritual Life*. Addis Ababa: A publication of the Ethiopian Orthodox Church
- Hailu F., (1974). *Knowledge and Its Attainment in the Ethiopian Context*. *The Ethiopian Journal of Ethiopian Studies*.
- Hillocks, George Jr., (1995). *Teaching the Best in the Teaching and Writing*. New York: Teachers College Press.
- Imbakom, K. (1974). *Traditional Ethiopian Church School*, New York: Colombia University press. URL: <https://bit.ly/2JKrN3c>.
- Imbakom, K., (1970). *Traditional Ethiopian Church Education*, New York: teacher college press, Columbia University PP.XIV, 41. URL: <https://bit.ly/2JJTDfS>.
- Imbakom K., (1970). *Traditional Ethiopian Church Education*. Translated from Amharic by Mengstu Lema, Center for Education in Africa, Institute of International studies, and Teachers college Columbia University, New York.
- Joachim G., (2003) *Monks and Candles in the land of priest- John: An inter disciplinary study of modern Ethiopian Monasticism and its Encounter with communism*, Addis Ababa.
- Khamees, and Khalid S., (2016). *An Evaluative Study of Memorization as a Strategy for Learning English*. *International Journal of English Linguistics*; Vol. 6, No. 4, p. 248-259. ISSN 1923-869X E-ISSN 1923-8703. Canadian Center of Science and Education
- Kumilachew S., (2015). *The Socio Economic Roles of Religion: Ethiopian Orthodox Church in Addis Ababa, Ethiopia unpublished*. URL: <https://bit.ly/2JDbARt>.

- Mara, J. K., (2006). The Virtues and Challenges of Traditional African Education. *Journal of Pan African studies*, 1(4), 15-24.
- Mengesha G., (1954). Education in Dabra Libanos. In Alula Pankhurst. University College of Addis Ababa. *Ethnological Society Bulletin*. No. 3. P. 56-58.
- Mezmur T., (2011). Traditional education of the Ethiopian orthodox church and its potential for tourism development (1975-present): (UN) Addis Ababa University, Ethiopia. URL: <https://bit.ly/2JBWV9d>.
- Milkias, P., (2017). Traditional Institutions and Traditional Elites: The Role of Education in the Ethiopian body-politic –Cambridge University, press. URL: <https://bit.ly/2JKnPrr>.
- Mji, G., (2009). In doing Disability Research: A practical guide to Disability Research in Africa. The Secretariat of the African Decade for Persons with Disabilities, Cape Town, South Africa.
- MoE., (2008). Ministry of education: Early child hood education, Addis Ababa, Ethiopia (module), Unpublished. URL: <https://bit.ly/2yc1zFA>.
- Nazmus Saquib1 et al., (2017). Health benefits of Quran Memorization for older men. *SAGE Open Medicine* Volume 5: 1–7. [sagepub.co.uk/journalsPermissions.nav](http://sagepub.co.uk/journalsPermissions.nav). DOI: 10.1177/2050312117740990. [journals.sagepub.com/home/smo](http://journals.sagepub.com/home/smo)
- Pankhurst R., (1968). *Economic History of Ethiopia, 1800-1935*. Haile Sellassie I University Press.
- Pankhurst R., (1986). Historical background of education in Ethiopia. Historical Background to the Past-War Period (Unpublished Manuscript), H.S.I.U, Addis Ababa.
- Pankhurst R., (1992). *A social history of Ethiopia*. Trenton, NJ: Red.
- Pankhurst, R. (1972). "Education Language and History: A Historical Background to post-war Ethiopia. *Ethiopian Journal of Education*, 7, 94.
- Pankhurst, R. (1976). Historical background of education in Ethiopia. In M.L Bender, J.D. Bowen, R. L. Cooper, and C. A Ferguson (eds.) *Languages in Ethiopia*, London: Oxford University Press, pp. 305-325.
- Paulos M., (2006). Traditional institution and traditional elites: the roles of education in the Ethiopian body-politic- Cambridge university press. URL: <https://amzn.to/2JQ6K2u>.
- Sergaw H.S. and Tadess T., (1970). *The Church of Ethiopian Oponomna of History and Spiritual life*, Addis Ababa; December 1970. URL: <https://bit.ly/2MrpF1T>.

- Setargew K., (2004). Studying traditional Schools of the Ethiopian Orthodox Church: A Quest for the Fresh Methodology. *Ethiopian Journal of the Social Sciences and Humanities*. The College of Social Sciences, Addis Ababa University. II (1): 107-122.
- Solomon A., (2008). Policy formulation Curriculum development and Implementation in Ethiopia. The book center, Addis Ababa University, 1-232.
- Srivastava P., (2017). The need for Moral Education. Accessed from <https://www.newdelhitimes.com/value-education-whom-to-educate/> on Jan. 22, 2019
- Tabor W., (2015). *Yewigena Derisetochina Yetarik Ewinetoch*. Addis Ababa, Ethiopia, 1-663.
- Taddse T., (2007). Church and State in Ethiopia, *The Journal of African History*: Cambridge University press, 15(1).URL: <https://bit.ly/2HNlxog>.
- Tekest N., (1996). Rethinking Education in Ethiopia, Nordisk an Africa Institute, Uppsala. URL: <https://bit.ly/2JUQQDZ>.
- Tekeste N., (1990). *The crisis of Ethiopia Education: Some Implications for Nation Building*. Sweden: Uppsala University.
- Tekeste N., (2019). Education and Nation Building in Ethiopia: Past and Present Developments. *Journal of Educational and Behavioral Sciences*. Vol. 2, No. 1. p. 1-14
- Teklehaimanot Haileselassie (1999). The Culture foundation of Education in Ethiopia. *IER. FLAMBEAU*. Institute of Educational Research (IER).Vol. 7, No. 2, p. 1-15. Addis Ababa University.
- Teshome W., (1978). Appraisal of adult Literacy Programs in Ethiopia: *Journal of the International Reading Association*, 21(6), 504-508. URL: <https://bit.ly/2JHypPW>.
- Tilahun S., (1997). The Ethiopian Literacy Canon: Ambitions and Frustrations. In: *XIII Proceedings of Ethiopian Studies*, V III, 506-521.
- Woube K., (2003). Basic Education: Conceptualization, Planning and Implementation with Emphasis on the Ethiopian Practice. *Educational Journal*. Vol. 7, No. 16. p. 60-84. Public Relation Services (MoE).
- Woube K., (2005). An Overview of Curriculum Development in Ethiopia: 1908-2005. *Ethiopian*
- Yirga G., (2017). Native Colonialism: Education and the Economy of violence Against Tradition in Ethiopia. Center for human Rights Education Curtin University (Martin Luther King Jr., speech at Morehouse College, 1948)

Yusuf M., (2010). Memorization as a Learning Style: A Balance Approach to Academic Excellence. OIDA International Journal of Sustainable Development. 1 (6), 49-5.

Zewdie M., (2000). A Study Guide for Curriculum Implementation and Evaluation, Unpublished Teaching Materials for the Course Educ.676, Addis Ababa University



**12.** What are the assessment techniques of traditional church education? List down, please.....  
.....

**13.** Is it effective to assess performance of the learners?

A. yes

B No

**14.** If your answer is 'yes' how? List down your reasons, please

.....  
.....

**15.** What are the contributions of traditional education in general? List down your reasons, please

.....  
.....

**16.** What are the contributions of traditional education to modern education? List down, please.

.....  
.....

**17.** What are the limitations of traditional education in particular? List down your reasons, please.

.....  
.....

**18.** What are the contributions of school of reading in particular? List them down, please.

.....  
.....

**19.** What are the special strengths of school of reading in particular? List them down, please.

.....  
.....

**20.** What are the limitations of school of reading in particular? List them down, please

.....  
.....

**21.** How can the experiences of traditional church education be transferred into modern schooling?

.....  
.....

**B. List of Questions guide to key informants**

1. What are the values of church education?
2. What is the significance of indigenous church education for modern education in general and school of reading (Nibab – Bet) in particular?
3. What are the strengths and limitations of church education in general?
4. What are the strengths and limitations of school of reading (Nibab – Bet) in particular?
5. How can the experiences of church education be transferred into modern schooling?