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*Title*

**Traditional Education of the Ethiopian  
Orthodox Church and Its Potential for  
Tourism Development (1975-present).**

**By  
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**Tourism and Development**

26948

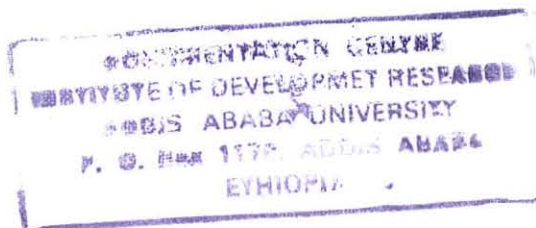
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## GLOSSARY

<i>Abugida</i>	Simple scheme under which children are taught reading and writing more quickly
<i>Aby merged</i>	Moderately fast type of singing with sistrum, drum, and prayer staff
<i>Aquaqaum</i>	chanting integrated with sistrum, drum and prayer staff
<i>Araray</i>	melancholic note often chanted on somber moments
<i>Astemihro</i>	an integral element of <i>Degua</i>
<i>Beluy</i>	Old Testament
<i>Debtera</i>	general term given to all those who have completed school of the church
<i>Ezl</i>	affective tone suggesting intimation and tenderness
<i>Fasica</i>	an integral element of <i>Degua</i> that serves during Easter season
<i>Fidel</i>	Amharic alphabet that are read sideways and downwards by children to grasp the idea of reading.
<i>Fithanegest</i>	the book of the laws of kings which deal with secular and ecclesiastical laws
<i>Ge'ez</i>	dry and devoid of sweet melody.
<i>Gibre-diquna</i>	the functions of deacon in the liturgy.
<i>Gibre-qissina</i>	the functions of a priest in the liturgy.
<i>Girageta</i>	the head of the singer on the left side
<i>Guba'e Qana</i>	epigram composed of two rhyming verse
<i>Kebero</i>	large drum used to sing Yared's sacred music in during Mahlet
<i>Kedasse</i>	liturgical music served in temple to bless the communion
<i>Mahlet</i>	songs chanted by clergymen using sistrum, drum and prayer staff on festivals
<i>Meqdess</i>	holiest section where mass service is delivered
<i>Mequamia</i>	staff which clergymen sway forward, backward, sideway, to the right and to the left when they are chanting.
<i>Meregd</i>	Very slow, broad and solemn type of singing with sistrum, drum and prayer



	staff
<i>Mesthafbet</i>	the general term for the School of Commentaries composed of four branches.
<i>Metsihafe Liqwint</i>	a book presents studies and comments on the various writings of the Church Fathers, e.g. Saint John Chrysostom, Qerlos and others.
<i>Metsihafe Monekosat</i>	a book of Commentaries on monastic literature
<i>Mewedis</i>	epigram composed of seven rhyming verse
<i>Mezgaba Degua:</i>	Treasury hymen of St. Yared.
<i>Mewasit</i>	song for occasions after mass service.
<i>Neus mergd</i>	Slow literally faster than Mereged sitrum, drum and prayer staff
<i>Qegngeta</i>	the head of the singer on the right side
<i>Qine</i>	a potent figure of speech for expressing feelings.
<i>Qinemahlet</i>	the outmost place of the church where clergymen sing
<i>Qum nebab</i>	reading at a very lively pace
<i>Qutir</i>	learning by counting each letter
<i>Sahlike</i>	epigram composed of five rhyming verse
<i>Tabot</i>	sacred replica of arch of covenant
<i>Tella</i>	Cultural drinks of Ethiopia prepared at home
<i>Tsenatsil</i>	Sistra used by clergymen to create jingle sound
<i>Tsoma Degua</i>	is an integral element of <i>Degua</i> that serves the fasting season
<i>Wurd nebaba</i>	type of reading by taking much care over words that must be read together, the accents, the pauses and the soft or hard pronunciations of the syllables
<i>Yemata timhrt</i>	evening class
<i>Yeqal timhrt</i>	evening class memorization
<i>Yohannes</i>	an integral element of <i>Degua</i> that serves from September to February

<i>Ze'amlakie</i>	epigram composed of three rhyming verse
<i>Zema</i>	the art of combining vocal and instrumental sounds to produce beauty of form, harmony and expression of feeling
<i>Zemare</i>	a song of communal praise and prayer.
<i>Zey'ize</i>	epigram composed of four rhyming verse

## ACKNOWLEDGEMENT

Oh God! It is your mercy!  
*Praise God in his sanctuary*  
*Praise him with the sound of trumpet*  
*Praise him with psaltery*  
*Praise him with tumbrel with stringed instrument and organs*  
*Praise him up on the loud cymbals*  
*Praise him up on the high sounding cymbal*

«ከ ማርያም በፊት ዝ ናፈቅረኪ ወናግብሁ.....»

First of all I would like to express my deepest gratitude to my advisor, Dr. Teklehaymanot Gebresilassie for his unreserved comment, guidance and supervision. He devoted his time in correcting the drafts of this research repeatedly with great patience. He also directed my attention to recent publication and other important sources.

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## PREFACE

Traditional Schools of the Ethiopian Orthodox Church are ancient historical centers of learning in which knowledge, skills and arts that are used for spiritual and secular life as well as large number of cultural and spiritual heritages are conveyed and handed over from generation to generation. The sacred music of St. Yared's composition, the notations of St. Yared's music, art of paintings, art of buildings, the teaching style of the schools, the teaching and learning processes in different schools of specializations, and the process of service delivery of clergymen in Qine Mahlet are some of the heritages found in the traditional schools of the Ethiopian Orthodox Church. Apart from their benefits for spiritual life of Ethiopian Society, their potentials for the development of tourism activity is not underestimated. However, still now, they have not been included in the package of tour operators.

The schools has been fighting illiteracy for over the past 3,000 years - that is long before the establishment of the Ministry of Education was, without interruption, in the able hands of the Ethiopian Orthodox Church. Church scholars and priests were not also confined merely to the administration of education in the church. They were also serving their country competently in various capacities ranging from political leaders to the lowliest public functionaries.

But with the spread of modernity, these spiritual and cultural heritages are being neglected, and especially the current generation is not inheriting them like in the previous one. The old scholars with deep knowledge of the traditional schools of the Church are passing away without delivering their knowledge to the coming generation.

Despite its spiritual, cultural and secular benefits, no or very little research has been made on this valuable endemic heritage especially on the current status of the traditional schools of the Ethiopian Orthodox Church. I am highly interested in the study of their current status of the schools. From my childhood, I attended in the schools and learned the basic educations (up to reading of psalms and writing) and some of the higher level of education, like *Kedasse*, *Se'atat*, and *Aquaqum* from these traditional schools and still continuing. These conditions initiated me to conduct my research on the traditional school of the Ethiopian Orthodox Church.

The research is based on primary and secondary sources. The major problem I encountered was getting numerical secondary data specially the number of traditional school students and scholars before some 25 years. So I have purposefully selected some old aged respondents who were living at that specific school 25 years ago to estimate the number of students learning at that time and I have taken the average. The other problem I encountered was lack of transportation access to some of traditional schools of the Ethiopian Orthodox Church. I had to walk more than 4 hrs to reach some of the traditional schools.

Almost all respondents were so cooperative that I managed to conduct focus group discussion, and interview with the scholars and the students.

The research is organized in to five chapters. The first chapter contains the proposal of the research. It includes background, statement of the problem, general and specific objectives of the research, the procedures, the application of the research, financial proposal, plan of the methodology and synopsis of the literature.

The second chapter assesses the literature review, in which all the compositions of St. Yared, the process of teaching and learning in the traditional schools, way of life of the traditional school students, and notations of chanting the hymns are discussed

The third chapter explains about the methodology used to conduct this research. Sampling system, data collection methods, and instruments to collect the data are explained well under this chapter.

The fourth chapter discusses about the data collection and analysis. Under this chapter, both primary and secondary data found on the survey are reflected and well analyzed

The last chapter contains conclusion of the research and recommendation s given to alleviate the problems identified through this research.

## ABSTRACT

The traditional school of Ethiopian Orthodox Church is full of spiritual and cultural heritages with tremendous spiritual songs, better known as ‘Saint Yared’s songs’ and has been used as center of learning in which the society depended on for their spiritual and secular life for centuries. It is endemic to Ethiopia, no where in the world is available such an exciting, colorful, amazing and eye-catching wealth of Saint Yared’s songs with their religious dance in the traditional schools.

Before introduction of modern education into Ethiopia, these schools were playing pivotal role in spreading literacy to the people. People were thought the skills of reading and writing, arithmetic, art, architecture, law, governance, medication and other skills in these traditional schools.

There are different schools, in which different kinds of educational specialization are offered, namely, “*Nibab bet*” (school of reading) which deals with skills of reading and writing. “*Kidasie bet*” which deals with the kind of pray during mass service. “*Kine bet*” which deals with highly elaborated, strict, and multiplied form of ‘geez’ poetry. “*Zema bet*” (school of hymen) deals with the hymn of St. Yared and his musical notations. “*Aquaquam bet*” (school of swaying and chanting) deals with the chanting of St. Yared with its typical kind of dance and musical instruments. ‘*Metsahft bet*’ (school of books) deals with the details of Old Testament, New Testament, *Liqawnt* and *Menekosta*, After passing through this entire educational system, one becomes a master of one specific school

The 1974 political change from a monarchical system to a ‘communist’ anti –religion system has affected traditional church life at all levels, and in its place secular education has increased. The number of students coming to these schools is decreasing in an alarming rate, the greatest teachers are passing away and the would be successor youth is attracted by modern life. In 2002 there were only few “four eyed” scholars left (who has mastered the Old and New Testaments, Book of the Church Fathers and the Book of the Monks.) Because of lack of these scholars and their students, thousands of Ethiopian Orthodox Churches are already closed in the countryside. Even though some of the schools are still offering church education, it is not in the way it was performed before.

If properly conducted the schools have great potential to attract tourists from any corner of the glob.

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# CHAPTER I

## RESEARCH PROPOSAL

### Back ground of the study

Ethiopia has been endowed with rich secular, spiritual and cultural heritage which are the expressions of our identity. The traditional school of Ethiopian Orthodox Church is one of these spiritual and cultural heritages from which the Ethiopian Orthodox Christians personality, celebrity, and identity are developed. For millennium, we were dependant on such schools not only for our spiritual life but also for our secular life<sup>1</sup>.

The traditional school of Ethiopian Orthodox Church is the foundation of knowledge, and wisdom. At the time that modern education was not introduced in Ethiopia, especially before 1908, these schools were playing the overall role in spreading literacy to the people. People were thought the skills of reading and writing, arithmetic, art, architecture, law, governance, medication and other talents and skills in these traditional schools. These schools have been institutes of architectural, governance, leadership, philosophical, law and other developmental skills of the society. The schools are still playing immense roles in personality development, patriotism, heritage management and transmitting the currently available spiritual wealth of the generation to the next one. Generally, no part of life is untouched in this traditional education of Ethiopian Orthodox churches.<sup>2</sup>

There are different schools, in which different kinds of studies are offered, namely, *nibab bet* or school of reading which deals with skills of reading and writing. At this juncture a student learns, additionally, *yekal timhirt* or learning by heart by which he starts praying and at the same time he lays the ground in his ability of memorization and knowledge acquisition. Here, the student is likely to memorize word by word what has been told from his teacher. *kedasse bet* which deals about the kind of pray during mass service. *Qine bet* which is highly elaborated,

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<sup>1</sup> Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974, pp. Xii.

<sup>2</sup> Hilegebrel Melak. *Symposium on The future of religious studies in Ethiopia and Eritrea*, volume V, Addis Ababa University, 1994, pp. 13.

strict, and multilayered form of Geez poetry that is cryptic complex, profound and rich in allusion to religion, legend, history, law social custom and other philosophical arts of writing and speaking. *zema bet* deals with the hymn of St. Yared and his musical notations. *Aquaquam bet* deals with the chanting of St. Yared with its typical kind of dance and musical instruments. *metsahf bet* deals with the details of Old Testament, New Testament, Law, Governance, and other philosophical books. *Abushakr* deals with astronomy and other arithmetical concepts. After passing through this entire educational system, one becomes a master of one specific school<sup>3</sup>

Apart from all these educational system the students are able to manufacture different equipment that serve different purposes. For instance, they don't buy papers, ink, pens, and pencils. Rather they prepare the parchment from goat skin, the ink from different leaves and mixed with different soil, flowers charcoal etc, pens from bamboos and chicken feather. Eventhough it is not given as a particular syllabus, the students become highly skilful in construction, art and other secular arts as their co- curricular activities<sup>4</sup>.

There is no ready made written curriculum to serve as a guide of this educational system, but the system of education is learner-centered, inclusive, and flexible duration, which is a good system that modern education is using to produce skilled and creative man power. The school also uses different teaching methods like group teaching, peer teaching, and apprenticeship.

Above all of the these, the traditional schools of Ethiopian Orthodox Church are well endowed with tremendous spiritual songs, called St. Yared's songs which are highly incredible, incomparable with any other kinds of music in the world, having its own spirit, its own character with its own melody, its own tune and its own notation of songs with which one can recite with the help of these notations provided that he knows them. It is really surprising that the notations of Yared's songs have the capacity to convert any written language in the world to

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<sup>3</sup>Chalio Christin. *The Ethiopian Tewahedo Orthodox Tradition Life and Spirituality*. Paris: Inter Orthodox Dialogue printing press, 2002,pp.88.

<sup>4</sup>Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974,pp.26.

a piece of music in the scope of Yared's song. The dance of Yared's sacred music is classical and has uniquely its own composition<sup>5</sup>

These tremendous amounts of songs have been divided into different types and each type is also divided to different parts for the seasons of the year according to the contents they have. There are four seasons in Ethiopia and each season has three months. Surprisingly, though the content of the songs for one season is more or less alike, there are, in average, 30 different songs that take more than eight hours for each day. They are sang with and with out instruments. One can specialize up on one type of the song. It is almost impossible to give church services in church without these songs; at least there should be mass service song which is called *kedasse*, which is one of the St. Yared's songs of specialization<sup>6</sup>.

If properly conducted the schools have great potential to attract tourists from any corner of the globe. Because it is endemic to Ethiopia, no where in the world is available such an exciting, colorful, amazing and eye-catching wealth of St. Yared's songs with their religious dance and traditional schools.

But we are on the way of losing all this wealth. The 1974 political change from a monarchical system to a communist oriented system considered religion as an instrument of operation. This perception has tremendously affected traditional church life at all levels, and in its place secular education has increased. The current statuses of these schools are on the brake of collapse. Many church schools are closed and others are on the way. The number of students coming to these schools is decreasing at an alarming rate; the prominent teachers are passing away while their successors are migrating to towns being attracted by modern life. In 2002 there were only few "four eyed" scholars left. "Four eyed" teacher is one who can master Old and New-Testaments, Book of Church fathers and the Book of the Monks<sup>7</sup>. Because of lack of these scholars and their students, thousands of Ethiopian Orthodox Churches are already closed in the

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<sup>5</sup>Lisanework Gebregiyorgis. *Tintawi sirate Mahlet Ze abuna Yared Lik*, Mekele: Tigray Institute of Language, 1997, pp.xx.

<sup>6</sup>Chalot Christin. *The Ethiopian Tewahedo Orthodox Tradition Life and Spirituality*. Paris: Inter Orthodox Dialogue printing press, 2002, pp.87.

<sup>7</sup>Ibid

countryside. Eventhough some of the schools are still operating church education, at a much smaller scale than ever. More than half of the schools are already closed and only very small number of aged scholars exist. The number of students in the available schools is not well enough to serve the churches in Ethiopia.

There are very small number of students available for *abushakr, yekidasie tirguame, mestihafe likawnt, haymanote abew, mestihafe menekosat*. Some of the types of Yared's sacred songs like *yekome wereb, yetegulet digua, yeankober wereb yewashera kine, ye achabr wereb, yeselelkula kidasie ye aba giorgis ze gasicha se atat* are almost vanishing or very few scholars who know them are available in the country. But these scholars have no students. They are going to pass away without passing of their knowledge to the next generation

### **Statement of the problem**

The students in the traditional schools, the scholar of these schools and the number of schools themselves are decreasing in an alarming rate. The outstanding church school teachers are old and passing away while the young Ethiopians are more and more attracted by modern life. As modernity is growing in Ethiopia, what would be the future of teaching traditional education? The church scholars are less and less in number: when they pass away with their knowledge, which is retained orally and is not recorded, it will pass with them.

For instance *abushakr, yekidasie tirguame, mestihafe likawnt, haymanote abew, mestihafe menekosat*. Some of Yared's sacred songs like *yekome wereb, yetegulet digua, yeankober wereb yewashera kine, ye achabr wereb, yeselelkula kidasie ye aba giorgis ze gasicha se atat* are some discipline which are almost extinct.

The Ethiopian Orthodox Church encounter different problems in terms of its service deliver. It is said that a lot of churches (though it is not exactly outnumbered) are closed just due to lack of clergymen in different parts of the country.<sup>8</sup>

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<sup>8</sup>Birhanu Gebreamanuel(Archpriest). *YeEthiopia Betekrstian Tilant ena Zare*. Addis Ababa: Commercial printing enterprise, Addis Ababa, 2005, pp.43.

Students in traditional school abandoned their families and begged for their food, studied in churches and monasteries. Begging was seen as spiritual way of life and has Biblical understanding by earlier societies before the derg regime. But it was discouraged since then.

There is no specific time of attendance for graduation in traditional schools. It depends on individual student's ability, for some it takes more time to finish the education.

The future status of church education, if the situation continues as it is, will be in a critical situation.

Traditional teaching and the knowledge obtained. The income of the various monasteries and churches has drastically deteriorated and the scholars there are not given assistance and care be it by the Ethiopian Orthodox Church or the government.

## **Objectives**

This research has general objective and specific objectives

The general objective of this research is to identify the prominent problems leading to extinction of the traditional schools with Ethiopian Orthodox Church with its endemic prosperities and to recommend some applicable solutions on how to tackle the problems, save the heritage, promote it internationally, increase the number of students, and pass them over to the next generation.

All these general objectives will be applied with the accomplishment of the following specific objective

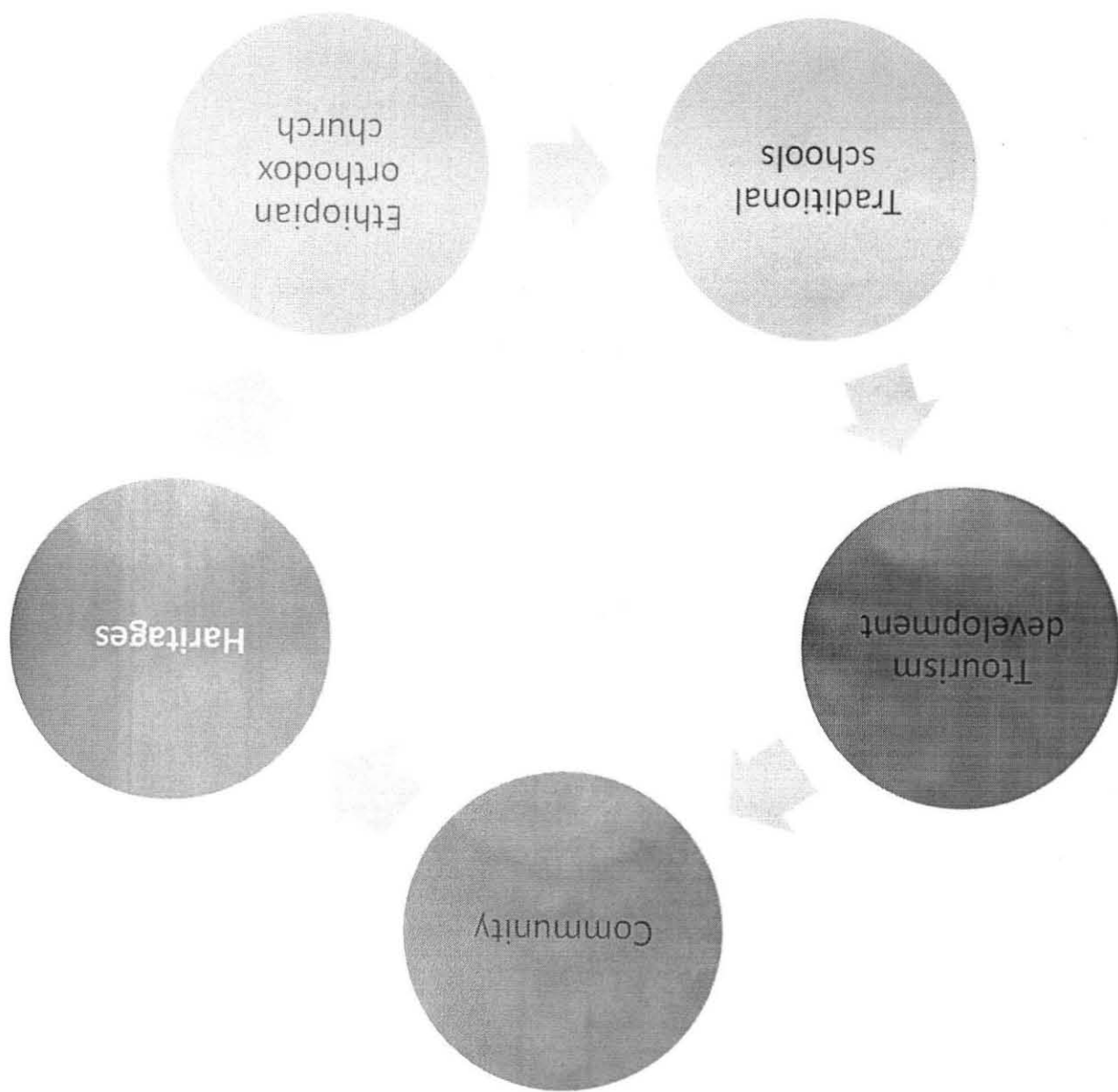
### **Specific objectives:**

1. To illustrate the negative effects of the deficiency of scholars and students who provide services to the churches especially in *qinmahlet* and during mass.
2. To clarify the anticipated future condition of the churches if the current situation of the traditional schools continues to operate.
3. To show evidence the specific schools and the education they deliver are endangered and suggest ideas how to save them.

4. To comment on how to shorten the length of time of education of specialization.
5. To demonstrate how the notations of Yared internationally serve and how they can be used in any language.
6. To show the possible contribution of this spiritual wealth to Ethiopian tourism development.
7. To indicate possible means of popularization of these endemic wealth

### **Application of results**

- ❖ The Ethiopian Orthodox Church, the scholars in the traditional schools, the concerned societies (through the church) and Ministry of Culture and Tourism of Ethiopia will be aware of the problems, the negative effect and they all can take measures , in co-operation, and remedies to save all the existing wealth of heritage from extinction.
- ❖ As a result of this research, I shall suggest how one can easily lean the hymen of St. Yared and specialize in one or more fields of education in , relatively, short period of time.
- ❖ The finding is hoped to assist in creating awareness of the present generation and passing the original heritage to the next generation.
- ❖ It gives a hand to indicate applicable methods of promoting the heritage to the international people.
- ❖ It supports to boost Ethiopian tourism development by attracting all types of tourists inside and out side the country.
- ❖ It is hoped to serve as reference for any researcher on St.Yred's hymen and the traditional schools.



Conceptual frame work

## CHAPTER II

### LITERATURE REVIEW

#### Introduction

The Ethiopian Orthodox Church has been the leader education in Ethiopia since its establishment as a national Church in 330 A.D. In particular, since Frementius, was appointed as Bishop of Ethiopia, and who was later known as Kesate Berhan Selama, had caused the ancient *Geez* script to be reformed.

The church school system, which is one of the oldest in Christendom, originated during the Aksumite Kingdom with the advent of Christianity dates back about the 4th century. In the course of the centuries, the school system has evolved in many ways. With the expansion of the Kingdom and Christianity to the south and southwest since the 6<sup>th</sup> A.D, churches and monasteries were founded, which became important centers of learning for centuries to come.<sup>9</sup>

In their present form, the church schools evolved during the “golden age” of the Church from the 13<sup>th</sup> to the 16<sup>th</sup> centuries when the literature of the Church had reached its peak. After the great wars, particularly after the 17th century, cultural activities declined. From that time to the present the church schools have undergone little change. The schools have in this period confined their educational activities to glorifying the products of past centuries and conveying these to the coming generation<sup>10</sup>.

Above all, the traditional schools of Ethiopian Orthodox Church are extremely endowed with tremendous spiritual songs, called St Yared’s songs which are highly incredible, incomparable with any other kinds of music in the world, having its own spirit, its own character with its own melody, its own tune and its own notation of songs. St. Yared’s sacred music is truly classical, for it has been in use for over a thousand years and it has also established a tradition that continues to inform the spiritual and material lives of the people.

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<sup>9</sup>Hile-Gebrel Melak. *Symposium on The future of religious studies in Ethiopia and Eritrea*, volume V, Addis Ababa: Addis Ababa University, 1994, pp.25.

<sup>10</sup> *Ibid*

So this chapter explains the details of St Yared's compositions and how these endemic heritages are transmitted from generation to generation through the traditional school system.

## **St Yared**

St. Yared, the great Ethiopian scholar, was born on April 5, 501 A.D. in the ancient city of Aksum. His father was Yisak (Isaac) and his mother, Kristina. Yared received educational and moral guidance from his uncle Gedewon who was then reputed to be a scholarly priest. Moreover, it is claimed that Yared was taken to Heaven where he was taught by three Holy Spirits, the arts of vocal performance, composition, poetry, versification and improvisation. Yared arranged and composed hymns for each season of the year, for summer and winter and spring and autumn, for festivals and Sabbaths, and for the days of the Angels, the Prophets, the Martyrs and the Righteous

Yared often sang for Emperor Gebre Meskel. "And when they heard the sound of his voice, "the king and the queen, and the bishop and the priests, and the king's nobles, ran to the church, and they spent the day listening to him." And one day St. Yared sang in front of Emperor Gebre Meskel accompanied by drums, sistra, and male priests. Mesmerized by the music, the Emperor accidentally dropped his spear into the flat part of Yared's foot.

The Emperor was grieved by the pain he had inflicted on his spiritual friend. He said: "*Ask me whatever reward you wish in return for this thy blood which hath been shed.*" Yared made the Emperor promise that he would not refuse his request. Having accomplished that, Yared asked and was reluctantly granted permission to live in solitude and to dedicate his life to prayer, meditation, and to his music. He departed from Axum and went to the Semien Mountains where he lived until his disappearance. According to our recent research among Ethiopian scholars, there is a general claim that he did not die, and that he will come back in the future to perform, preach, and teach. He was stated after his disappearance<sup>11</sup>.

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<sup>11</sup> Budge E.A.W. *The Book of Ethiopian Church*, Volume III. Cambridge: Cambridge university, 1928, pp.56

Yared's contributions to the cultural life of the country can be divided into three categories - education, literature, and music. The educational system he developed remained in use, unchanged, until modern times. It stressed the need to adapt teaching to the pace of development of a young intellect, and also held that pupils should not only be taught but should also be diverted from idleness, by means of a stick if necessary. In literature, his work occupies the highest position, and his collection of hymns, *mezgebe degua* ("Treasury of Hymns") is the oldest literary work written in Geez<sup>12</sup>.

Besides *degua*, Yared is regarded by *Geez (Ethiopic)* scholars as the founder of *qine*, a very high, elaborate, strict and multilayered, form of geez poetry that is cryptic complex, profound, and reach in allusion to religion, legend, history, law, social customs, etc, and generally to the human condition.

Yared compositions are most spiritually uplifting, and most euphonic composer of both the hymens and the chants that accompany them. He further established the order of their service by time of day and day of year (for the rainy season, for the harvest season, etc)

## **St. Yared's Compositions**

### ***1. Degua***

The term *degua* relates to the name of the books of music. This music was composed and sung by St. Yared in 550 A.D<sup>13</sup>. Fundamentally, *degua* embraces the songs of praise and sorrow and is divided into three part: *yohannis, astemiro, fasika*.

### ***Tsoma Degua***

*Tsome-degua* is an integral element of *degua* that serves the fasting season. It was first classed together with *astemiro* in *degua*. However, something radical happened to it in the 14th century. It is said that under the leadership of Abba *Giyorgis of Gastcha*, the scholars of *Debre-Egziabiher* and *Debre Negudgad* took it out of the *astemiro* and placed it under a department of its own.

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<sup>12</sup>Sergew, Hable Selassiet. *The church of Ethiopia: A panorama of history and Spiritual life*. Addis Ababa, The Ethiopian Orthodox Church, 1922, pp.11.

<sup>13</sup>Ashenafy, Kebede. *The Ethiopian Orthodox Church*. Florida: Florida State University, 2003, pp.37

During the Lenten season, *tsome-digua* is being observed in prayer and in song on the basis of the hour of the day, the day of the week and the week of the month.

## **2. Miiraf**

The *Miiraf* chant is divided into two sections. The Chant is for everyday purpose and for a time of fasting.

### **(a) For every day purposes**

This chant is in force on a weekly basis and whenever religious holiday would justify it.

### **(b) The Miiraf of Fasting**

This is observed on Wednesday Fridays, fasting days and a few other prayer days. The foundation of both happens to be the Psalms of David and *degua* or *tsoma-degua*. The lessons are studied by heart, unlike the *degua* or *tsoma-degua*<sup>14</sup>.

## **3. Zimare**

*Zemare* means a song of communal praise and prayer. This is one of the five forms of church music sung when mass is being said. It follows the mystery of the mass.

## **4. Mewasiit**

This form of music is reserved for occasions when requiem mass is being said. For the rest, this form of church music is for special occasions related to the observances of Sundays and those of anniversaries regarding our Lord, Our Lady, saints and others.

## **5. Liturgical Music.**

St. Yared has given us 14 musical compositions of Anaphora. The Anaphora are officially fourteen, the basic one in normal use being that of the Twelve Apostles. The following are Official Anaphora of: the Apostles, our Lord Jesus Christ, our Lady Mary, St. John

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<sup>14</sup>Tiume-Liṣan Kassa, (Archpriest). *Yared and His Music*. Addis Ababa: Addis Ababa Commercial printing enterprise, 1997, pp.16.

Chrysostom, St. Dioscorus, St. John the Evangelist, St. Gregory the Armenian, the 318 Orthodox, St. Athanasius, St. Basil, St. Gregory Nazianzen, St. Epiphanius, St. Cyril, and James Serug

The phrase “*kedasse* of St. Dioscorus”, for example may mean either the variable part, the Anaphora, which bears the name of that St. or the Ordo Communis together with the same Anaphora

These forms of church liturgy that differ in the form of incantation were all composed by St. Yared. At the same time also Abba *Gorgorios of Gastcha* had happened to be the spiritual son of St. Yared, whose works were inspired by the great master. This great scholar had also composed several chants known as *Seatat* (hourly song) to be sung at night and by day. These compositions differ slightly in their musical forms. However, they are no different from *degua* and the liturgy of mass<sup>15</sup>.

## 6. *Aquaquam*

Something different from pure liturgical music is *aquaquam* conducted with the assistance of staffs (prayer sticks), Sistra and Drums. This form of religious musical performance is known as music of *mahlet*, which is of ancient origin handed down to us as a heritage of St. Yared, who is the originator of the form. There are historical and graphical illustrations of the fact that he was practicing it for praising God<sup>16</sup>.

## 7. *Qine*

*Qine* is a potent figure of speech for expressing feelings. Ancient people, particularly Jews, were praising their Lord through the mysterious words provided by the poetry of *qine*<sup>17</sup>. The outstanding Ethiopian scholar, St. Yared; has said much the same thing with respect to addressing a song of praise in *qine* to the Lord.

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<sup>15</sup> Ashenafi Kebede.. *Roots Of Black Music*. New-Jersey: Prentice Hall, 1982, pp.34.

<sup>16</sup> Lisanework Gebregiyorgis. *Tintawi sirate Mahlet Ze abuna Yared Lik*, Mekele: Tigray Institute of Language, 1997, pp.xxi.

<sup>17</sup> Birhanu Gebremanuel(Archpriest). *YeEthiopia Betekrstian Tilant ena Zare*. Addis Ababa: Commercial printing enterprise, Addis Ababa, 2005, pp.45.

The originator of *qine* is, undoubtedly, St. Yared. However, beginning in the 14<sup>th</sup> century, scholars like *Hawira, Menkera, Iskindir, Piskandra, Abidira, Deke-Estifa Twenty and Yohannis Gebilawi* had been the masters of the various poetic forms of *qine* like 'Wax and Gold'. All of these were an expression of divine mystery in a hidden language<sup>18</sup>.

The poetry, mystery and linguistic excellence of *qine* are so popular in the country that many Ethiopians learn them and become proficient in the art. History tells us that Ethiopian rulers, including the late Emperor Haile-Selassie, were some of the students of *qine*<sup>19</sup>.

Apart from all these, Abba Gorgorios of Gastcha had happened to be the spiritual son of St. Yared, whose works were inspired by the great master. This great scholar had also composed several chants known as *seatat* (hourly) to be sung at night and by day. These compositions differ slightly in their musical forms. However, they are no different from *degua* and the liturgy of mass<sup>20</sup>.

### **Sources for St. Yared's Music**

Old Testament, New Testament, Books of Scholars, Books of Monks and Literary works and others are the sources of St Yared's music. The biblical source and justification for Yared's Music is the Old Testament, especially Psalm 150.

*Praise God in his sanctuary  
Praise him with the sound of trumpet  
Praise him with psaltery  
Praise him with tumbrel with stringed instrument and organs  
Praise him up on the loud cymbals  
Praise him up on the high sounding cymbal*

The lyrics were composed in such a way as to conform to the music so that there would be no fundamental change in the original structure of the liturgy. They were not certainly whimsical in character but divine revelations<sup>21</sup>.

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<sup>18</sup>Ethiopian Orthodox Church. *Ethiopian Orthodox Church History from Christmas to 2000*. E.C. Addis Ababa: Ethiopian Orthodox Church, 2000 E.C. pp. 67.

<sup>19</sup>Belay Ghidey. *Ethiopian Civilization*. Addis Ababa: Commercial Business Enterprise, 1994, pp.54.

<sup>20</sup>Ashenafy, Kebede. *The Ethiopian Orthodox Church*. Florida: Florida State University, 2003, pp.43.

<sup>21</sup>Lisanework Gebregiyorgis. *Tintawi sirate Mahlet Ze abuna Yared Lik*, Mekele: Tigray Institute of Language, 199, pp.xx.

## **The general characteristic's of Yared's Music**

Yared's music involves sound, movement, dance and percussion. Its sound is soothing, its movement a gentle swaying of the body sideways and to and fro, its dance is a softy rhythmic and undulating march back wards, forwards and sideways, its percussion minimalistic and , some say, subtly imitative of the human heart beat. Yared's music is a sacred performance for the *debtora* (cantors) and a wholly spectacle for the congregation.

The regular setting for Yared's music is the *qnemahlet* (canticarum ), the outermost whole of the Trinitarian division of the church the innermost core o the church is the *meqdes*, (sanctuary), the set of the *tabot* (the abode) of the sacred replica of the arc of covenant.

Indeed, in Yared's Music, instrumental accompaniment is essential. The sistrum and the Drum figure prominently. The prayers staff is ubiquitous, swung often to the right and left, to the front and back, and at another flank up highlight, seized halfway down, and then made to stomp the ground, at precise and measured interval.

The apparel of the *debtora* is both elegant and colorful. Clothed in long, flowing white robes topped by elaborately arranged togas, they also wear snow-white turbans on their heads. The y form and cluster in two groups that face each other, with a few drummers in the open space between. Like the ebb and flow of the tide, now the two groups retreat from each other, and now they surge forward in unison clothing in upon the open space. Now their heads are held high, and now they bow their heads and slightly stoop their shoulders, with the sitstremes in their hands jingling at perfect intervals. The drummers beat, now squatting, now standing, sometimes circling around at other times ambulating backwards, forwards, and sideways.

There are three basic melodies by which Yared's hymn are sung: *geez* (the simplest plain chant, used on ordinary days), *ezel* (a slow and dignified heavy-sounding mood, usually associated with fasts and funerals), and *araray* (the most complex mood, freer and lighter, with musical embellishments, sung on great festivals). Symbolism is basic to the entirety of Yared's system

implementation, except a slight difference in their manner of expressions. In this regard, Leslie (1988) and Williams (1978) put the components in general and crude form, where as Ornstein and Hunkins (1988) and Fullan and Pomfret (1977) described them in detailed and expanded form. Therefore, in brief, the close coordination of people, programmes and organizational structures involved in the issue seem to be the typical features which indicate the essence of success in implementation.

## **2.2. The Foci of Curriculum Implementation Evaluation**

In relation to the application of evaluation research on educational phenomena, there seem to exist confusing concepts which need clarification for proper handling of the specific phenomenon under study. With this perspective, then, the concepts "curriculum evaluation" and "curriculum implementation evaluation" are typical ones. Talmage and Scriven as cited in Ornstein and Hunkins (1988:250-254) made a clear cut distinction between these two concepts. Curriculum evaluation refers to the study of the curriculum plan separately; and this type of study is called "intrinsic evaluation" by Talmage and Scriven. It focuses on the inherent characteristics of curricula rather than on their effects. The curricular traits to be examined are those of the adequacy of the curriculum objectives, consistency between

objectives espoused and the content of the instructional materials, and the accuracy, coverage and significance of content. But, curriculum implementation evaluation addresses to the question of whether what is planned in the curriculum is put into use, or to what extent, and by which students. And, Scriven calls such kind of study as "pay-off evaluation"; and Talmage as "instrumental evaluation."

Thus, as indicated above, evaluation of the implementation of a curriculum and curriculum evaluation appear to be too distinct but interrelated activities. The former is mainly concerned about the practicality of a curriculum, where as the latter focuses on the internal structure of the curriculum plan itself. They are said to be of interrelated because, the results obtained through implementation evaluation are the sole indicators of the test of a curriculum plan.

Though the idea of evaluation, as noted by Lange (1974:22-23), has been in existence since the history of mankind, it was during the early 1900s that the concept of evaluation in education began to receive formal pattern. From this time on educators have proposed different alternative approaches as focal points to evaluate the implementation of a curriculum. These different approaches of evaluation suggested by educators at different times have been classified under two contrasting groups by Lange. Thus, today, two contrasting views seem to prevail regarding the area of emphasis to be given to curriculum implementation evaluation.

The first group stresses on the measurement of learning outcomes in terms of students' abilities, skills, and affects as sole indicators of curriculum implementation. As Worthen and Sanders (1987:62-71) described it, many people such as Bloom (1956), Krathwohl and Masia (1964), Cronbach (1963), Mager (1962), and Popham and Baker (1970), to name a few, have contributed to the evaluation and refinement of the objective-oriented approach to evaluation. But, the individual credited with conceptualizing and popularizing this approach is Ralph W. Tyler. Therefore, citing Tyler's idea would suffice to depict their intentions. As to him:

The process of evaluation is essentially the process of determining to what extent the educational objectives are actually being realized by the programme curriculum and instruction. However, since educational objectives are essentially changes in human beings, that is, the objectives aimed at are to produce certain desirable changes in the behaviour patterns of the student, then evaluation is the process of determining the degree to which these changes in behaviour are actually taking place (Tyler, 1949:105-106).

In short, the focal point to evaluate the implementation of a curriculum is the actual learner outcomes against the educational objectives.

In addition, Pope (1983:26), while expressing his appreciation to this approach mentioned that, this style of evaluation is called 'experimental', 'Scientific', or 'operational' by the people who like it; and 'classical', or 'traditional', or 'industrial', or 'engineering' style by the people who do not. But, as to him, it is appropriate to call

it as the experimental style because its conceptual basis is the scientific method of controlled experiment.

However, on the other hand, there is a body of educators who argues that such evaluation exercises are too narrowly conceived, taking no account of the multitude of other factors in the schools. Provus (1971:10-12), Yoloye (1978:6-7), Stake (1967:523-525), Parlett and Hamilton as cited in Stenhouse (1975:112-113), MacDonald (1971:167), Scriven as cited in Parsons (1976:126), and Stufflebeam (1973:22-23) all argue that, though they do have differences in emphasis, the way in which the curriculum is used and the setting in which it is used is as important as the evaluation of the educational outputs. They extend their criticisms on the behavioural objectives evaluation model to the point that it has limited utility of results. The results have had little significance on action.

Furthermore, Lawton (1978:177), Patton (1978:322-324) and Yeoman (1987:7) expressed their dissatisfaction about the outcome evaluation approach by comparing it with an "agricultural-botanical" model. Evaluating the implementation of a curriculum through a process of (1) pre-test, (2) teaching programme, and (3) post test is just like an agricultural experiment which tests the efficiency of a new fertilizer by (1) measuring the height of a plant, (2) applying the fertilizer for a given amount of time, then (3) measuring again; and comparing the growth with that of plants

in a control group. Therefore, where outcomes are evaluated without knowledge of processes, the results seldom provide a direction for action because the decision maker lacks information about what produced the observed outcomes. This is the "black box" approach to evaluation: Clients are tested before entering the programme and after completing the programme, while what happens in between is a black box.

With this in mind, then, the second group rely heavily on studies in the field which aim to depict more broadly the circumstances surrounding a curriculum at the time of implementation. The "new wave evaluators," as they call themselves, are concerned with not merely "how good is it?" but with "what is happening?" (Parsons, 1976:126). Thus, as Morris and Fitz-Gibbon (1978:9), Aldrich (1974:2-3), and Grotelueschen (1982:99) affirmed, the focus of implementation has to be directed towards answering the question "does the unique combination of materials, activities, administrative arrangements, and role determined tasks seem to lead towards the achievement of the objectives?" Hence, a lot of evidences, with many forms, have to be collected for a comprehensive evaluation.

To this effect, a number of evaluation models were developed focusing on different aspects of a programme under scrutiny. A comparison of an executed programme with its design with the inclusion of every aspect of a programme, not only its outcomes, is the theme of "discrepancy evaluation

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# **Traditional Education of the Ethiopian Orthodox Church and Its Potential for Tourism Development (1975-present)**

**By**

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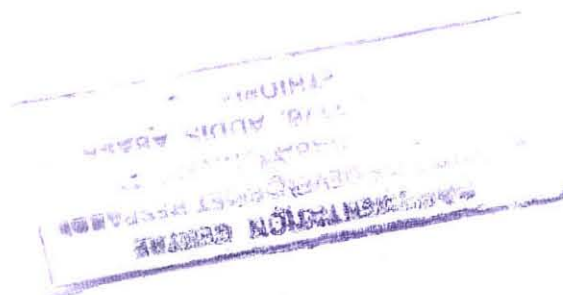
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and each melody symbolizes the person of the trinity: *geez* the father, *ezi* the Son and *araray* the wholly spirit<sup>22</sup>.

### **The instruments**

The instruments used in the music include the *tsenatsil*, a type of sistrum, the *kebero*, a large drum, and *mequamia* “a hand-bell” (Prayer staff).

Sistrum is made of three or four metal rods that are horizontally drawn through a bow or U-shaped frame with a handle. It is of wood, porcelain, or pottery; the more recent standard type is made of metal equipped with movable discs, threaded on the rods, which jingle or clash when the instrument is shaken. It helps to keep time and beat.

The hand-bell also keeps time and beat. As it does so, it is swung forward, returned, and then swung again to the right and left. This is to symbolize the four cardinal points: North, South, East, and West, the message being that the heavenly lord is praised and glorified in all four corners of the earth<sup>23</sup>.

*kebero*, like the sistrum, is a large double-headed cylindrical drum. It is made of a hollowed-out log. The interior and exterior are iron-filled and smoothed with sandpaper. It is covered by hide or membrane in two ways. There are drums that are laced with leather cord, and those whose bodies are entirely covered with ox-hide. In the first case, the skins of the two faces are stretched and laced on top of the wooden body. Often enough, the stretched membrane is treated with animal fat oil to prevent it from breaking. The *kebero* is always played with the bare hands; the right hand plays on the big face and the left hand on the small side. It is often suspended horizontally from a strap around the player's shoulders. It is attached by a leather strap to the shoulder of the drummer and hangs down loosely and laterally to the level of the waist.

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<sup>22</sup>*Ibid*, pp.xxi.

<sup>23</sup>Contirosini. C. *Gadla yared "the Acts Of Yared"*. Rome: 1904, pp.34.

## **The Ensemble and the Dance.**

Yared's sacred music is performed by *deptera* i.e non ordained clergy trained in its chant and performance. They form a group on the right with their own leader called a *qeng-geta* (*leader of the right*) and a second group on the left led by a *gra-get* (*leader of the left*). The whole choir is led by a *mergeta* (*master of the choir*).

## **Modes of chant and performance:**

1. *Qum Zema* the hymns are chanted by the human voice alone.
2. *Zemame* the chants are accompanied by the swinging of the prayer staff and by the swaying of the body.
3. *Tsenasil*. There are three subtypes in this category each distinguished by the tempo, and all accompanied by the *sitra*, Drums, and by movements.

The first subtype *meregd* is slow and even, the second *neus merged* (*minor meregd*.) is quicker, and the *aby meregd* (*major meregd*) is even more rapid. The last subtype is even accompanied by rhythmic clapping.

4. *Tsf'at Chebchebo* the tempo of this performance is like that of the major merged with the top end of the Drum being neaten, and with the drummer moving rapidly, jumping and circling around.
5. *Wereb* .chanting the last two or three line verse of that specific composition using *Tsenasil*, and *kebero*, cluster in two groups that face each other, hold the prayer staff on their shoulder, and move forward and backward turn by turn with perfect beat.

## **Traditional School System of The Ethiopian Orthodox Church.**

The educational system in Ethiopia has been profoundly molded by the past. Traditional education derives its distinctive character from the unique Christian heritage of the country. Ethiopia is, after all, the only African country to have preserved Christianity as its religion for over a millennium and a half. Moreover, having its own written language and literature it developed from very early days a tradition of ecclesiastical scholarship. The Church constituted the main guardian of traditional culture and provided the only schools in the land for many

centuries. Not only did it preserve its ancient tradition with tenacity and convey it to future generations but it also secured remarkable continuity that has lasted to the present day<sup>24</sup>.

The church school system has been the instrument that has preserved the traditional learning of Ethiopia and conveyed it faithfully to succeeding generations. The priests and Church scholars who are the bearers and propagators of traditional learning have themselves been formed in the church school system. For, in spite of the inevitable changes taking place in Ethiopia with the steady expansion of modern secular education in the present century, church schools still play an active part in the Ethiopian educational scene<sup>25</sup>.

The church school system has the following school of thoughts:

- 1) *Nebab Bet* (school of reading)
- 2) *Qedasse Bet* (Liturgy school)
- 3) *Zema Bet* (school of music)
- 4) *Aquaquam Bet* (school of Swaying)
- 5) *Quene Bet and* (Poetry school)
- 6) *Metsehaf Bet* (school of book)

### **1. The School of Reading**

The *nebab bet*, the Reading School or the “House of Reading” is the first stage of the traditional schools, where primary instruction is given.

At five years of age<sup>26</sup>, the young pupils go to the school of learning, obeying the will of his parent. In some case, he may be taken to school by force and even imprisoned there if he is reluctant to go because he doesn't know the value of education and the harmfulness of

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<sup>24</sup>Ethiopian Orthodox Church. *Ethiopian Orthodox Church History from Christmas to 2000. E.C.* Addis Ababa:Ethiopian Orthodox Church, 2000 E.C, pp.43

<sup>25</sup>Birhanu Gebreamanuel(Archpriest). *YeEthiopia Betekrstian Tilant ena Zare.* Addis Ababa: Commercial printing enterprise, Addis Ababa, 2005, pp.37

<sup>26</sup>The age depends if the pupil is urban or rural area, urban pupil goes before this.

ignorance. The teacher accepts such a pupil as series responsibility and proceeds to teach him by threatening to punish him with a little whip, as the occasion may demand.

Theoretically, both boys and girls and members of all ethnic groups and classes are eligible to enroll in church schools. However, in rural districts, parents generally discouraged the education of girls, since their function is to be housewives, and for this role no formal education is felt to be necessary<sup>27</sup>.

The prime function of the *nebab bet* is to teach children to read religious books, practically all of which are in Geez. Instruction in the *nebab bet* consists almost exclusively of reading. Children master the 231 letters of the Geez syllabary<sup>28</sup>, and are drilled in the art of good reading. So, parents are obliged to send their children to the *nebab bet* as a first step to enrolment in a modern government school<sup>29</sup>.

The maximum number of students in a school of reading can be as high as 200. The average number however is 70 or 80<sup>30</sup>. The lesson started at eight O'clock in the morning and concluded at 12. The loud reading that goes on at this class combined with the shrill voice of young children can be quit deafening. The lessons are organized in a group of three, each composed of the teacher, who is the more advanced student, the learner, and the observer<sup>31</sup>.

The learner (reader) and the observers are expected to fix their attention on the letter of the text being read. As the master himself, he teaches only two or three of the most advanced students at a time; those who have attained of being able to read the psalm. Simultaneously he keeps busy at his handicraft: making mats, priming parchment, writing manuscript.

The instruction in the *nebab bet* is given in two different stages: *fidal* instructions and reading the Psalms

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<sup>27</sup>Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974, pp.21.

<sup>28</sup> There are 26 letters in the Ge'ez alphabet, each letter has 7 forms.

<sup>29</sup>Birhanu Gebremanuel(Archpriest). *YeEthiopia Betekrstian Tilant ena Zare*. Addis Ababa: Commercial printing enterprise, Addis Ababa, 2005, pp.32.

<sup>30</sup>Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974, pp.7.

<sup>31</sup>The observer also is considered to be a student

### a) Fidel Instruction and Other text.

The first subject of study for the child is the set of *Geez* letters, known as the *fidel*. In earlier times the letters were written on a roll of parchment<sup>32</sup>. Today children use a printed table of letters, which is glued on a single sheet of cardboard, so that the traditional parchment is disappearing.

Usually the child learns the whole set of letters in sequence by heart, so that in reality he may not be able to distinguish one letter from the other. As a next step to help him distinguish individual letters, he is led to pronounce each letter reading from right to left and then from top to bottom. This process is known as *qutir*, i.e. "learning by counting each letter". To help the child distinguish the different characteristics of the alphabet another table has been prepared. On such tables the number of the letters and the forms in the seven orders remain the same, but the place of the characters is changed or mixed up, so that the child cannot depend only on his memory and the sequence in which he has memorized the characters. Today the standardized table "*Aa, Bu, Gi, Da*" is much used, however, so that the pupil may learn even this by heart and only comes to distinguish the individual characters well after much practice.

When the pupil knows the letters to some extent, he starts to practice reading a text. Generally, the first epistle of St. John is used for the purpose. The child uses four methods to practice reading this text, first he pronounces every letter of the word pointing at each letter with a straw (*qutir-method*). He repeats this pronunciation exercise on the same text several times. When he is able to distinguish the letters he passes to the next drill known as *Geez*, i.e. the beginning of reading. Here the student attempts to put the letters together in a chanting form and read them as a word. The same process is repeated for several days or even months. When the teacher feels that his pupil has mastered this stage, he leads him to "*wurdnebab*". Now the child practices read learns to take much care over words that must be read together, the accents, the pauses and the soft or hard pronunciations of the syllables. This step is important, so the pupil spends more time on it.

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<sup>32</sup> Haile-Gebrel Danye. *Non Government school in Ethiopia*. Addis Ababa : Addis Ababa University International Ethiopian Studies, 1970, pp.16.

The final stage known as “*qum nebab*” is simple, if the above stage is well-mastered. Here the child practices reading at a very lively pace, but without mistakes. The four steps are repeatedly drilled on the same text, *fidel hawaria*. The exercise of reading can be quite difficult for the beginner, particularly because the text is in *Geez*, a language no longer spoken and therefore far from the experience of the child. With this stage the pupil is introduced to the art of reading Ge’ez, and his Fidel lessons are therefore completed. He can then practice reading different religious texts usually the Gospel of St. John as a text for exercise. The methods of practicing the reading are those described under the *fidel hawaria*, namely, *qutir*, *geez*, *wurdnebab*, and *qum nebab*. When the teacher is convinced from his daily observations that his pupil had mastered the reading exercises, he lets him start to learn the reading of the Psalms.

#### ***b) Reading the Psalms***

The pupil now learns to read the psalms, the most important devotional book of Ethiopian Christians. The method he uses is the chanting from and the *wurdnebab* reading process. After repeating the entire book of Psalms several times using *wurdnebab*, he continues reading for months, even over a year, using the *qum-nebab* reading method. In some cases students are made to memorize the texts of the Psalms. This is particularly important for those students who plan to continue on the higher learning, since passages from the Psalms are used frequently in the hymns and poems of the church. Gradually the pupil masters the art of good reading. The teacher normally does not set a formal examination to judge the work of the pupil. However, he follows the progress of his student daily, so no special tests are needed.

When he is convinced that the pupil has reached the level of knowledge traditionally required at this stage of learning, he indicated that the time has come when he may leave the *nebab bet*. This is considered one of the most important events in the life of the pupil. It is also an occasion of joy for the family, and the parents usually organize a feast to mark the event<sup>33</sup>.

A reader of the psalms enjoys certain privileges as one of the elite in his village. He may be called upon to read and write letters. At certain ceremonies he may recite prayers, if no priest is

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<sup>33</sup>Ashenafi Kebede.. *Roots Of Black Music*. New-Jersey: Prentice Hall, 1982, pp.12.

available. The girls from traditional families who have attended the school usually marry before or shortly after they complete the lessons in the House of Reading<sup>34</sup>.

When the pupil is able to read a text, he starts a new lesson known in Amharic as *yemata Timhirt*, i.e. an evening lesson, or *Yeqal Timhirt*, i.e. memorization. Every evening he has to memorize the daily prayers. The subject memorized consist of the various prayers books, most commonly, the *wudasie Mariam* “prayers to Mary”, *melke 'a mariam* “the physiognomy of Mary”, both books of verse dedicated to the Holy virgin and similar books to Jesus Christ, the *melkea eyasus*

In *nebab bet* students also learns writing skill. The teacher demonstrates to his pupils how each letter of the Ethiopian alphabet should be written. After due practice, the pupil can master the art of hand writings, in about three months or four<sup>35</sup>.

The pupils are at last able to write on dictation and take simple notes. The teacher demonstrates varied test to them to make sure they have properly mastered hand writing

### **Graduation.**

The bright student may master the reading of psalms in a matter of one year or even nine months while the slow learner may take as long as three years. In order to qualify the graduation, the student has to read the psalms fluently three or four times over in the presence of the teacher and thus proves his complete mastery of the next<sup>36</sup>

### **The teacher.**

The qualities requested in the teacher are the following: he must be educated and deep in learning up right in faith and morally strong capable of rendering various services in the church and the community.

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<sup>34</sup>Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974, pp.23.

<sup>35</sup>Birhanu Gebreamanuel(Archpriest). *YeEthiopia Betekrstian Tilant ena Zare*. Addis Ababa: Commercial printing enterprise, Addis Ababa, 2005, pp.34.

<sup>36</sup>Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974, pp.31.

## 2. The School of *Qine*

It is the quality of the teacher that is of paramount importance to the student and not necessarily the province or district he goes to. The student can go to Tigray, to Yejjju, Dimma or to Were'elu to study *qine*.

The freshman spends a couple of days listening, observing and generally familiarizing him self with the *qine* School set up. He then presents himself before the master and formally ask permission to join the *qine* classes. Permission granted, he is assigned to an assistant teacher from among the most advanced students to take him through the first elementary steps. He spends the next week or ten days acquiring a minimum of geez vocabulary, memorizing classical poems and analyzing them with the help of the assistant teacher<sup>37</sup>.

Understandably, the beginner is liable to be nervous when his turn comes to stand before the teacher and an assembly of critical student to recite his composition aloud memory. It may not be an exaggeration to say that his awed by the prospect but the teacher is ever ready to encourage the shy student. He tries to break the nervous tension with some witty and amusing remark that would usher in hearty, good- natured laughter all around. The day session will conclude after four O'clock when the students divide into groups and set forth their daily begging round<sup>38</sup>

In a *qine* school, with a sizable student population there are usually three or four of the most advanced students to have permission from the master to teach the less advanced t students or bingers. Theses assistant teachers perform all the functions of a proper teacher, as they are implicitly recognized as suitable teacher material after prolonged observations by the master himself. They thus lighten the teaching burden for the mater. The arrangement if, more over, advantageous to the lass advanced students, because the more teacher there are, the shorter the time takes him to cover the lower stages of his *qine* training<sup>39</sup>

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<sup>37</sup>Mengstu, Lema. *Ethiopian Source of Education*. Addis Ababa: Birhanina Selam Printing press, 1956, pp.42.

<sup>38</sup>Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974, pp.24

<sup>39</sup>Haile-Gebrel Danye. *Non Government school in Ethiopia*. Addis Ababa : Addis Ababa University International Ethiopian Studies, 1970, pp.17.

Students return from their begging expeditions, around six or six-thirty in the early evening. Soon clapping is heard calling them to evening prayers and the evening session that follows them. Supper comes later on.

The evening service begins with the memorization of the daily installments of *geez* vocabulary which are loudly repeated four or five times by the students who are divided in to groups. Each group is headed by advanced student appointed by the master to guide it.

Immediately following the vocabulary lesson the teacher own *qine* composition for the day is learned by heart and analyzed in grate detail. This stage of the lesson begins with a poem consisting of two line of verse called the *gubae gana*<sup>40</sup> The procedure is as follows: one of the most advanced and talented students, wearing his *shemma*,<sup>41</sup> in a special respectful manner approaches the teacher and attentively listens to the master delivering his fresh composition line by line in a low voice. The student first repeat the short poem, also in a low vice to the teacher to show that he has got it by heart. He then recites the poem allowed to the assembly of students who immediately take it up, repeating after him line by line. The resulting din can be frightening to the layman not accustomed to the students repeat the poem over and over again, translating it analyzing it on the spot. This process may continue for about 15 minutes. The teacher then claps his hands to restore quit<sup>42</sup>.

At this point the student who first received the couplet from the master's mouth reads the same poem, aloud, thrice. Then the assembled students recite it in a chorus. Relatively quit period follows as each student independently goes overt he words, the meaning, and the imaginary of the poem in a low voice. He can ask the more advanced students to help him with the analysis of the more difficult words or phrases

The second form of *qine* is called *ze'amlakie*, and consists of three rhyming line of verse. This is also dictated by the master recited and analyzed in the manner described.

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<sup>40</sup> This is one version of how Qine originated

<sup>41</sup>The toga like Ethiopian race worn by both men and women

<sup>42</sup>Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press. 1974, pp.36.

The third form of *qine* is called *mi-bezhu*, and consists of three line of verse, but has longer phrases. Its recitation and analysis follow after the teacher claps to restore silence at the end of the study of the second poem.

The fourth form called *wazema*, consists of five verses. This is followed in turn by the sixth form named *silasie* which is formed of six lines of verse. Each poem is treated in the same exhaustive manner already described. Bingers are expected to study the first three forms. They concentrate on these for the remainder of the session while the more advanced student go on to the seventh, eighth, and ninth forms ( *ze-yieze*, *sahleke* , and *meweds* respectively ) if time permitting.

In this manner the poems improvised by the master are thoroughly studied and analyzed, the students asking numerous questions, the master amplifying and explaining in a great detail. The evening session is concluded late in the evening with a prayer that God grant to all assembled the acuity of mind requisite the understanding of the secrets of *qine*. The Lord's Prayer is recited at the end. Sometimes the session continue late in the night until 12 or even one A.M.<sup>43</sup>

The *qine* student spends his waking hours contemplation trying to compose original poems of his own or to unravel the meaning of the most obscure and specimen from the work of past master of that. For the study of *qine* is a full-time occupation demanding great concentration and unflagging perseverance.

The bright *qine* student therefore attains graduation after a minimum of nine months of concentrated effort pursued night and day. There is a saying to this effect: "it takes the bright student, like the pregnant mother, nine month to be delivered of his child". But in order to master all the intricacies of *qine* and of the geez language to the end of becoming a *qine* master himself, the young scholar has to continue his intensive studies for a further period of three to four years. At this last stage he is so accomplished in *qine* that he is able to improvise on the spot at any time on any occasion<sup>44</sup>

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<sup>43</sup>Haile-Gebrel Danye. *Non Government school in Ethiopia*. Addis Ababa : Addis Ababa University International Ethiopian Studies, 1970, pp.12.

<sup>44</sup> Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974, pp.22.

Yet the serious student is not satisfied with merely graduating under one master in order to compare and contrast the various ways of *qine*. For it is in the nature of things that not all teachers are identical twins in knowledge or ability. Consequently, it is quite possible to see new light and fresh angels and, to complement the teaching of one master with those of a second or third.

The *qine* student may graduate at *Bichena* or at *Debre elyas*, but has to go to *Washera* and *Gonje*, (all in *Gojjam* province) for further training at a higher level. At this stage, he is already qualified to be assistant master and teach the lower class of a *qine* school. For the young scholar has now master *qine* and geez grammar, and may even possess a volume of valuable notes that he has written on the subject. In his 4<sup>th</sup> year he moves to *Wadla* (in *lasta* district). In order to familiarize him with the intricate style associated with the *Wadla* School of *qine* which may take him another two years<sup>45</sup>.

### **3. The school of *Zema*.**

*zema* is salutary discipline predisposing those well versed and groomed in it to excel in other field of learning like *qine* and scriptures it is for this reason the Ethiopian fathers from ancient times write upto our own day have favored sending their sons to the school of *zema* to acquire proficiency in this fine art.

In the school of *zema* one may find occasionally find younger pupils properly belonging to the school of reading who are taught sometimes by the master of the school of *zema* himself.

The study of *zema* is useful not only to those preparing for a career in the church, but it is also worthwhile 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 dirges, *Begena* (Ethiopian lyre) composition, and so on<sup>46</sup>.

There are local varieties of *zema* like *kome zema* and *Tagulet Zema*, widespread in *Koma* and *Tagulet* district respectively. Yet the local dialect of *zema* can never command the universal

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<sup>45</sup> Ibid, pp.23.

<sup>46</sup> Ayele, Bekri. *St. Yared- The Great Ethiopian Composer*. Washington: Washington University, 2007, pp.6.

acceptance and respect accorded to the *zema* of Bethlehem which is of peerless melody and of the highest refinement.

A *zema* School may have 30 or even 40 students. Classes are held at eight o'clock on return from, church after morning service or prayers. Some one will clap and the students are assembled. White sheepskin (or goatskin) is spared on a low earthen platform, which is the seat of the master. The students divide into groups and proceed with their respective reciting from a different book of *zema*. The most advanced of the three takes his place directly facing the master, while the other two take their respective places on the floor at the right and the left of the master<sup>47</sup>.

Those who are advanced enough to be taught personally by the master have to wait for their turns, some time for weeks. The session ends for the day at about four thirty or five in the afternoon, after which most of the students go off in different directions in search of food, water or firewood. A part of them remain at the school and take part in the evening prayers conducted by the master.

Some of the *zema* schools may follow other system of teaching that the teacher of *zema* sits in the middle of his pupils, who are practicing their daily assignment of the hymns individually or in-groups. Each group sings from a single text, or one of the groups sings and the rest observe him. The more advanced students serve as monitors to instruct the beginners. When one of the students has mastered the hymn, he goes and sings before the teacher. The teacher either approves and gives the student a new assignment or orders further practice on the same text. The lessons advance in this manner day after day until the student finishes the fixed text of the hymn and knows it by heart<sup>48</sup>.

*miiraf*, one of categories of *zema* chant is the foundation of both happens to be the Psalms of David and *degua* or *tsoma- degua*. The lessons are studied by heart, unlike the *degua* or *tsoma- digua*. So it is offered as evening memorization class.

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<sup>47</sup>Haile-Gebrel Danye. *Non Government school in Ethiopia*. Addis Ababa : Addis Ababa University International Ethiopian Studies, 1970, pp.3.

<sup>48</sup>Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974, pp.23.

Evening memorization classes of *miraf* follow soon after supper when the stone gong is rung. The evening session starts at seven or eight and lasts until nine thirty or ten. It may even stretch until 11 on busy days. Students retire to their huts to sleep at the end of the evening session; but they are expected to wake night session which will begin at cock's crow. Some one will clap at the hour. And the session is in full swing with every student automatically joining his particular group and the master teaching those of the advanced students whose turn it is to enjoy his personal attention.

Having thoroughly mastered *zema* and having received testimonials well as blessing from the master, the young scholar departs in search of an opportunity to practice his profession.

#### **4. School of *Aquaquam***

Having spent about four years in the school of (general) *zema*, the student proceeds to the school of *aquaquam* which represents the higher, complex stage of musical training where the use of the Drum and the sistrum is the dominant element. The so-called "dance of the pirates" is an important item of the curriculum here.

As usual the student makes inquiries in advance about the qualifications, character, and ability of his prospective teacher, about the amenities offered by the village or monastery where the school is situated, about the number of students attending the school, and so on

The new world of the *aquaquam* School differs greatly from the schools that have considered up to this point in the present treatise. Because of the specialized nature of this training the student will have to attend several classes under different teachers instead of being tied to only one master as before<sup>49</sup>.

Although the city of Godndar is the center for excellence of *aquaquam*, the wise freshman will choose his new teachers from among those in the surrounding. During the daytime the student is expected to practice and go over what he has learned from the teacher at the evening and night

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<sup>49</sup>Tiume-Lisan Kassa (Archpriest). *Yared and His Music*. Addis Ababa: Addis Ababa Commercial printing enterprise, 1997, pp.34.

sessions. Moreover, no student, however advanced, is allowed to teach another student. It is only the teacher who must teach. This arrangement may cost the students too much time. But the heavenly beauty of *aquauan* is compensation enough.

Having studied the fundamentals of *aquaquam* in the outlying areas, the young scholar heads for Gondar city itself to witness the highest manifestation of the art by the greatest masters under whom he must now perform in order to receive their testimonials for his own mastery of the complex subject. During his stay in Gondar he has to frequent the numerous churches of that historical city, compare and contrast the recitals and performances, and thus be generally up to date. For Gondar is the greatest center for *aquaquam* compared to the other provincial centers.

Nevertheless, there are students who undergo their entire training from beginning to end in Gondar city itself. But their approach is less preferable because city life is fraught with too many distractions tending to waste the teacher's as well as the student's time<sup>50</sup>.

The wise scholar coming to Gondar from schools in the neighboring countryside will have carefully thought about the conditions of student and the life in the city. He therefore prepares his provisions well in advance, accumulating as much cash as he can before setting out for Gondar. He also carefully chooses his new lodgings and the particular master or masters under whom he is to receive the finishing touches to his long training in *aquaquam*. Usually the new comer may find some old friends or countrymen studying in Gondar under one master or another, and so joins them.

At this stage, the young scholar is no longer said to be "learning" or "training"; he is rather said to be "going over" what he has learned before. For he is in fact the teacher's proxy, he now dresses like the teacher, and no longer like the poor mendicant student; he comports himself with a teacher's dignity. In the *aquaquam* school it is hardly possible to tell at a glance which is teacher and which student.

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<sup>50</sup>Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974, pp.32.

The young scholar can support himself materially by doing handicrafts like making mats and parasols. He may also earn his daily bread by undertaking to be a regular reader of the Morning Prayer books in the home of wealthy families<sup>51</sup>.

The young scholar, if he is bright enough, can complete his training in Gondar in a little more than a year. At the other extreme there are those who take as much as ten years in the study of *aquaquam*. The reason varies: it may be due to an inability to master the intricacies of this complicated type of music, or because of the mesmerizing fascination of it.

### **5. *Zemmare-Mewaseit and Kedase Bet***

The young scholar (usually after graduating from the *qine* School) takes up the study of the above mentioned specialization of *zemmre-mewaseit* or *kedase*. Although this stage of *zema* is most complex and highly refined, the student, who by now has acquired a good background of general *zema* and *qine* education, can easily master these higher forms in only one year and six months.

A teacher specialized in *kedasse* or the Mass is to be found in practically all the main churches. A teacher specialized in this branch of the liturgy teaches the *gebre-diquna* and *gebre-qissina*, i.e. the functions of deacon and of a priest in the liturgy. Children of the clergy, who use church lands usually enter such schools in order to become deacon or priests in a church and thus keep their church land in the hands of the family<sup>52</sup>. A *kedasse* teacher normally teaches only the hymns which a deacon or a priest has to use in the liturgy of the Church. The rest, including the teaching the traditions and service of the Church, is learned through daily experience in the parish itself. Usually a candidate for his training is attached to a priest or monk to whom he gives certain services, accompanying him on visits of families, festivals, and ceremonies in and outside the parish. Through observation or day-to-day practice and instruction by 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 the Scriptures. Thus relatively little education is expected from a young man to be ordained an altar priest.

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<sup>51</sup> Sergew HableSellasie. *The Church of Ethiopian Panorama history and spiritual life*. Addis Ababa: Addis Ababa University, 1974, pp.12.

<sup>52</sup> Tadese Tamirat. *Church and State In Ethiopia*. Oxford: Clarendon Press, 1972, pp.31.

For specialization of *kedase* the student goes to Debra- Abbay in Tigray province or to Salalkulla in Wadla ( Lasta district). Admittedly there is a tangible difference in the *zema* styles of these well-known centers, but they are both of a very high quality. In any case there is no dearth of teachers of *kedasse* as a sideline with their other specialties. For this reason the young scholar's passage through *kedasse* is as a rule rather a smooth one<sup>53</sup>.

For the study of *zemmare-mewasit* the student will have to go to Zuramba in Begemder province. Here, too, he finds at last two styles of *zema* but it does not really matter which style he will adopt, since they are equally good and not so different after all. He will complete this part of his studies in about a year<sup>54</sup>.

### **The school of books.**

This is the general term for the School of Commentaries composed of four branches. The first type is known as *Beluy*, the 46 Books of the Old Testament are studied and commented upon. The second branch is the *Haddis*, a specialized school on the commentaries of the 35 Books of the Ethiopian New Testament. The third branch is *metshafe-liqawent*, which presents studies and comments on the various writings of the Church Fathers, e.g. St. John Chrysostom, Qerlos and others. *fetha fegest* "The Canon Law" as well as *bahre hasab* "the calendar calculation" are also studied here. The last branch of the *metsehaf bet* is the *metshafe-menekosat*, the School of Commentaries on monastic literature.<sup>55</sup>

In these specialized branches the students learn the traditions of the Church, theology, Church history and laws, through the interpretation of the various individual writings. The commentaries of these teachings do not proceed under systematic theological or historical categories, but when each sentence or phrase of a text is interpreted, depending on the content, theological, moral and historical questions are raised, discussed, and developed.

For the study of the Old Testament the scholar goes back to *Gojjam* province which is the universally acknowledged center of such study. He is, as usual, accepted as a guest in his chosen

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<sup>53</sup>Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974, pp.6.

<sup>54</sup>Ibid

<sup>55</sup>Chalot Christin. *The Ethiopian Tewahedo Orthodox Tradition Life and Spirituality*. Paris: Inter Orthodox Dialogue printing press, 2002, pp.88.

school where in due course he presents himself before the master to formally ask the latter's permission to join his classes and seminars.

The study of New Testament comprising in Gondar is divided between schools of thought with distinctive style of their own. They are called *lay bet* "the upper House" and *tach bet* the "lower house". The young scholar has the freedom of choice as to which school to join, he may join both, but not at the same time.

The procedure here differs from what we have seen in the schools of *qine* and *zema*. The student has to learn each sentence of the commentary by heart. The following is a typical example of a *metsehaf bet* lesson

Students come to the teacher in a group of three or four, all studying the same text. One of the groups reads a sentence or a phrase. The teacher first translates the sentence into Amharic and then comments on it. The students listen attentively and try to remember the comment word for word. When this group leaves the teacher, another group or individual comes to read to the teacher and hears his commentary. After leaving the teacher each group moves apart and tries to comment on the text just as the teacher did, as much as possible word for word. If one misses a word or an idea, another member of the group recalls it and supplements. After some time the group goes again to the teacher and reads the same text and again comments on it. This way the group can compare its progress to know how far it had grasped the interpretation of the previous time<sup>56</sup>.

The student of the wholly scriptures has an easier time on the whole as far as materials needs are concerned. Food easier to get, partly the supply and demand situation is more favorable on account of the small student population in the school of books. However, the young scholar is already qualified in many disciplines and can therefore go in to church service as a side line and thus earn enough cash or grain to take care of his food and clothing. He can also engage in the customary handicrafts like making mats and parasols for sell as the local market.

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<sup>56</sup>Haile-Gebrel Danye. *Non Government school in Ethiopia*. Addis Ababa : Addis Ababa University International Ethiopian Studies, 1970, pp.11.

One thing stands out in the life of the school of books: the mutual sympathy and assistance obtain between Master and disciple. The student shares his teachers sorrow as well as happiness, nurses him in sickness serves him loyally and devotedly, and generally looks after his interests. The relationship is one of the father and soon the spiritual plane. This accounts for the fact that many young scholar decides to consecrate his time to the service of a great master long after finishing his studies with him<sup>57</sup>.

## **Ways of life of students**

### **Leaving home**

The student who is lucky enough to have traditional school of higher education (of *zema*, *qine*, *aquaquam*, and *metshaf*) near his village or home town can follow his studies in comparative comfort living with his own family, surrounded by friends and relatives. But other are not so blessed, and have to leave home, friend and relative and travel to distant center of learning.

A student of the *nebab Bet* or *kedasse Bet*, who would like to join the higher schools, usually leaves his parents and joins the wandering students who travel from parish to parish and from monastery to monastery in different provinces like Shoa, Gojjam, Gondar, Tigray and Wello for different studies. Traditionally a boy can receive only the *nebab Bet* instruction while he is at home. The main reason for wandering in search of schools and teachers is that in rural areas any higher education is not possible for a youth who remains with his parents, except in a few cases of *Debtera* families. The heavy demands of cultivation and cattle tending force the parents to demand the services of their children. Besides this, the student is attracted by the adventurous and romantic life of a begging and wondering student, about whom much is spoken and fabulous stories are told. Wandering students usually come from farming and clerical families – very few are from the higher classes<sup>58</sup>.

The second reason is related to the fact that the life of comfort afforded by one's home town, family and friend must be impediment to the single mind pursuit of learning. The third reason is "holy zealously"- the spirit of emulation and healthy competition which poses a challenge to

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<sup>57</sup>History of Ethiopian Orthodox Church from Christmas to 2000 E.C, (2000)

<sup>58</sup>Hile-Gebrel Melak. *Symposium on The future of religious studies in Ethiopia and Eritrea*. volume V, Addis Ababa: Addis ababa University, Addis Ababa, 1994, pp.34.

the younger generation to go some places, see new faces and come home highly trained and qualified like some one or other of the older generation<sup>59</sup>.

The traveling students agree from the outset on name change. They adopt new name by way of camouflage so that their parents or relatives may not discover their whereabouts and force them to return.

The famous master may have his residence in the lowland or high land. In such a case, the student will have to put up with the inconveniences, brave all the inherent dangers, and join the school run by such a famous master.

The luckiest course for the travelers is to find themselves “guest of God” at a school and spend the night there. The rule of hospitality obtaining in such a school are the ones nearest to the practices enjoined by the wholly Gospel. The hospitable students consider themselves most fortunate in having the privilege of sheltering the “guest of God” in their little huts for the night. The guests are made to feel at home in every way and so partake of the food in an atmosphere of friendly solicitude. The next day they present themselves before the master and most respectfully bow to him. As a matter of formality, he inquires after the purpose of their visit and, having been informed of their wish to learn under his guidance, he gives them formal permission to join his school.

### **Begging expedition**

Students and young scholars are assigned to particular villages in the surrounding countryside to which to go begging for food. The larger villages are allotted to seven or eight students while the smaller ones may accommodate five or only three. If the master himself happens to be without means of subsistence, or a hermit, then the nearest village is allotted to him before all others. It is the most junior student who looks after the master’s need by begging food, fetching water, washing clothes for him. In some cases the students as a body take over these duties and serve the master as a group<sup>60</sup>.

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<sup>59</sup>Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974, pp.29.

<sup>60</sup> Ibid

Villages are allotted to students by casting lots. Every student must accordingly keep within the boundaries of his allotted village and refrain from straying into the domain of others. This rule is insisted upon in order to minimize the fights and the bickering endemic to the begging expeditions. On the occasion of the great festivals, however exceptions are made to that stringent requirement so that students may stray freely in whatever direction they like and beg at which ever village they prefer.

The begging expeditions take place in the late afternoon. Since students lead a communal life in groups, lodging in little huts begging for food is not necessarily a daily chore for each student. They may take turns at begging provisions. The most common begging formula should as follows "For the sake of the name of Mary, for the sake of God the Generous, please remember (to give me) my daily bread a" literal rendering of course. However may days in the Ethiopian month have a special religious significance St. Michal's Day, St George's Day etc. On such days the begging formula changes accordingly, though the mention of the Holy Virgin must always come first:" for the sake of the Mother of God, for the sake of st. George the matye" or "St. Michael the arch gel" and so on<sup>61</sup>.

A clever student may come up with an original begging formula of his own, or suing a Geez couplet by way of a welcome variation and so earn good quality bread garnished with tasty sauce and a pint of *talla*<sup>62</sup> to go with it. He may even be invited into the house and feasted there. Such a treatment is usually to be expected on the second or third day following an ending christening, or a similar feast. The mendicant student may eat and drink his fill on the sport, but does not forget to fill his begging pouch as well. He there fore moves to the next house and starts all over again. He is sometimes asked to decide if it is food, grains, or bread he is begging for and he indicates his choice according to his needs of the moment. Back at the little hut the mendicant student is welcomed with great courtesy by his comrades to whom he hands over his takings. Yet not every student is a successful beggar. Some students can hardly manage to full their begging pouches however far and wide they might ram. But the hearty welcome of the comrades is always there because man does not live by bread alone. If there happens to be a

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<sup>61</sup>Abab Habtemariam (Like Siltanat). *Ancient Education In Ethiopia*. Addis Ababa: Tinsa'e Zegubae printing Enterprise 1987, pp.34.

<sup>62</sup>Traditional alcoholic drink of Ethiopia, prepared in Home

blind student or one afflicted with weakness of the limbs in the group such a one is made to remain in the hut and do the evening prayers on behalf of the group while his comrades go off on their begging sound. The group eats supper together.

### **Holidays and Absences**

There are no classes on days when special service is held at the local church, on Sundays and on the occasion of the great annual festivals like Christmas, Easter, Epiphany, the Transfiguration, and also the days of the various saints like *Abuna Tekla Hamanot*, and martyrs like *St George*. Saturdays and Sundays are of course rest days. However, it is on such celebrated occasions that the indication of all educations is to be seen in actual practice. Students, therefore, spend long hours in church listening to the professional recitals, observing the graceful dance of the priests and sometimes modestly taking part in the recitals. This is as it should be, because the student must frequent church recitals and performances just as the nobleman frequents the courts, the soldier the battlefield, and the farmer the harvesting field<sup>63</sup>.

During Christmas week, students with the master's consent, penetrate farther into the countryside and may absent themselves from school for as long as a fortnight or even three weeks. This they do in order to accumulate provisions for begging for bread and grains. They carry larger pouches on such expeditions. They dry the *enjera* "Ethiopian bread" break it into coarse powder with a *pestle* and carry it back to school. In this way they tide over the rainy season when the job of begging is rendered too difficult by heavy rains, mud and swollen rivers.

Students may beg for raw cotton in the lowlands; they cut grass in the highlands and they earn by these and similar activities they buy cloth. Some may even come to possess the smaller volumes of knowledge in this manner<sup>64</sup>.

### **Interruption of Studies**

The student may interrupt his studies for various reasons. He may not enjoy continuous good health and therefore be unable to follow his studies with full vigor and devotion. Such a student

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<sup>63</sup>Aymro.W and Joachim. *The Ethiopian Orthodox Church*. Addis Ababa: Ethiopian Orthodox Mission, 1970, pp.50.

<sup>64</sup>Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974, pp.40.

will ask for temporary leave from the master and spend months, sometimes years, visiting various springs of holy water at the cost of great hardship. Despairing of the holy waters he may proceed to the medicine men and the astrologers. All this costs time and money.

The second reason is that the student may not be endowed by nature with the right aptitude for learning and may consequently spend years at school without making the slightest progress. There are cases of students who spend a disproportionate amount of time even at the lowest elementary levels. These usually take the *abisho* and *etsefars*, local medicinal plants, in the hope of improving their learning and thinking faculty, but to no avail, alas. They therefore quit studies altogether.

The third reason has to do with the student taking Solomon's saying "all is vanity" too much to heart and thus abandoning worldly life in order to devote himself to spiritual pursuits. This may lead him to interrupting his studies for good.

The fourth reason is that the student may be overtaken by the desire to be married, settle down, and raise a family. He goes back to his home village or town for the purpose. Usually, it is the son of wealthy parents who succumbs to such temptation<sup>65</sup>.

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<sup>65</sup> Enbakom Kalewold. *Traditional Ethiopian Church School*. New York: Columbia University press, 1974. pp.39.

## CHAPTER III METHODOLOGY

### **Introduction**

Based on the research goal, this research has adopted an applied research where it is designed to identify specific problems of traditional schools of the Ethiopian Orthodox church. And based on a specific objective the research assesses the factors affecting the status of the traditional schools of Ethiopian Orthodox Church, especially to find why the students and the scholars are decreasing at alarming rate.

Both primary and secondary data have been collected to conduct the research. In the primary data collection, some questionnaires have been prepared and distributed to some respondents whereas in the collection of literature has been referred to.

The approach of the research has tried to apply both qualitative and quantitative methods. To achieve its objectives it predominantly used well planned qualitative method supported by quantitative method to fill the gap in the qualitative one.

### **Sampling**

**Population:** the number of the entire population (Number of the traditional schools ) in the area of this research is assumed to be over 2000. However, this study has selected seven schools and their members as samples to represent the whole population. Due to time constraint, physical distance and research management, I have selected the sample population using non probability sampling methods and quota sampling for Tigray, Gojjam, Gondar, Wollo and Shewa regions. Totally 127 respondents have been selected to be approached interview, questionnaires, and discussion.

### **Sampling Methods:**

**Purposive:** in which 127 respondents among students, church scholars. and higher officials of the church were selected to respond to questionnaires and interview.

- ✓ Personal, official and virtual documents have been referred and analyzed thoroughly for a better understanding the traditional schools of Ethiopian Orthodox Church.

## **Instruments**

**The Instruments utilized in this research are:**

**Questionnaire:** 30 respondents (20 respondents from five sample schools, four from each, and 10 respondents from two sample school (five from each)) were randomly selected and have been given questionnaires. Those who could not write and read were replaced by those who could write and read. They were given guidance how to fill the questionnaire.

**Interview.** 90 scholars have been interviewed specially ( all scholars in all sample schools), about the number of teachers and students, factors for decrease in number of the scholars and students, duration of the education in the field of specialization and so on.

7 Church and monastery administrators have been interviewed regarding the effects of the shortage of scholars on the Church and on the society.

**Observation.** Participant observation in which “observer as participant” method has been applied. I have attended in all the 7 schools selected as samples and observed how all traditional schools provide traditional education. I have studied the number of students, observed the availability of teaching aids, and of their way of life.

**Document analysis.** Personal, official and virtual documents have been referred and analyzed for a thorough understanding of the traditional schools of the Ethiopian Orthodox church.

### **Data analysis method**

**Qualitative** data analysis like **ground theory and coding** has been applied.

## CHAPTER IV

### DATA COLLECTION AND ANALYSIS

#### **Introduction**

The Ethiopian Orthodox Church has made her music appropriate to the spirit of her services adapting it to the nature of the religious at which it is used, to the season of the ecclesiastical year and to the solemnity of the feast, making it grand and exultant on festivals of joy, and mournful in seasons of penance and in services for the dead are found in the *zema* (tone) of church music.

With the expansion of the Kingdom and Christianity to the south and southwest, churches and monasteries were founded, which became for centuries important centers of learning.

The current status of these schools is extremely hazardous. The number of students coming to these schools is decreasing in an alarming rate, the greatest teachers are passing away and the would be successor youth is attracted by modern life. During the *derg* regime war, particularly after the 1974 political change from a monarchical system to a 'communist' anti-religion system the religious education and cultural activities declined. From that time to the present, the church schools have undergone different changes. One of the main reasons for this change is that the graduates of the church schools have lost their traditional elite status in the social order, which today particularly in the modern sector, is being occupied by those who have a modern western type of education. Wide spread of modern education and a modern school system also has attributed for the declining of this institution.

This chapter reflects different numerical data and information regarding the status of traditional schools in Ethiopian Orthodox Church. Assessment of the number of the students and scholars before 25 years and the current number of students and scholars, the effects of shortage of scholars and students, endangered traditional school's heritages, the ratio between teaching aids students, reason for students to quit the education, notations of Yared's Song, potential contribution of this spiritual heritages for Ethiopian tourism development, and possible means of popularization of traditional schools of Ethiopian Orthodox Church are discussed under this chapter.

## Number of students and teachers

Here, numerical comparison is made between the current traditional school students and traditional school students before 25 years. The current number of scholars is also compared with the number of scholars before 25 years. The result revealed that the students and the scholars in the traditional schools are decreasing in alarming rate.

### a. Number of students

The following table shows the number of traditional school students before 25 years at seven different traditional schools.

**Table 1 Estimate Number of Traditional School Students before 25**

Specialization	<i>Nebab</i>	<i>Qine</i>	<i>Kedasse</i>	<i>Zema</i>	<i>Aququam</i>	<i>Degua</i>	<i>Zemare-Mewasit</i>	<i>Metshaf</i>	<b>Total</b>
Aksum	100	80	80	50	70	40	40	20	<b>480</b>
Weldeya	70	80	60	50	50	30	20	10	<b>370</b>
Bahr Dar	120	150	50	40	60	20	30	50	<b>520</b>
Gondar	150	120	60	80	100	40	30	30	<b>610</b>
Debre Libanoss	100	100	60	80	120	40	50	50	<b>600</b>
Menagesha	80	70	50	30	60	20	20	20	<b>350</b>
Addis Alem	150	60	30	40	120	20	30	20	<b>470</b>
<b>Total</b>	<b>770</b>	<b>660</b>	<b>390</b>	<b>370</b>	<b>580</b>	<b>210</b>	<b>220</b>	<b>200</b>	<b>3400</b>
<i>Average</i>	<i>110</i>	<i>94</i>	<i>55</i>	<i>52</i>	<i>82</i>	<i>30</i>	<i>31</i>	<i>28</i>	<i>482</i>

*Source: The information is obtained from different aged-scholars of traditional schools*

The table reveals the number of students in each specialization before 25 years at seven different traditional schools. According to the oral information obtained, there were around 100 *nebab* (reading) students, 80 *qine* students, 80 *kedasse* students, 50 *zema* students, 70 *aququam* students, 40 *degua* students, 40 *zemarei mewasit* students and 20 *metshaf* students with the total number of 480 students in Aksum traditional school of St. Mary Church. There were also around 370 students in Weldeya, 520 students in Bahr Dar, 610 students in Gondar, 600 students in Debre-Libanos, 350 students in Menagesha, and 470 students in Addis Alem traditional schools learning in different specialization as specified on the table. Totally, there were around 3400 students learning at the seven traditional schools.

On average, there were 110 *nebab* students, 94 *qine* students, 55 *kedasse* students, 52 *zema* students, 82 *aquaquam* students, 30 *degua* students, 31 *zemarei mewasit* students and 28 *metshaf* students with a total number of 482 students at each traditional school.

When we compare the different specialization, there were more *nebab* students (110) than any other specialization. The second large number of students were found at *Qine* bet (94) followed by *aquaquam* (82), *Kedasse* (55), *zema* (52), *zemarei mewasit* (31), *degua*(30) and *metshaf* (28). The number of *nebab* Students was more because it is the basic church education where all beginners would attained. Unlike today, there was no student going to the next level of traditional school without finishing the basic one. The number of *metshaf* students was the least because it involved deep and detailed study of books.

The following table shows the current number of traditional school students in seven different traditional schools.

**Table 2 Number of Traditional School Students before 25**

Specialization	<i>Nebab</i>	<i>Qine</i>	<i>Kedasse</i>	<i>Zema</i>	<i>Aquaquam</i>	<i>Degua</i>	<i>Zemare-Mewasit</i>	<i>Metshaf</i>	<b>Total</b>
Aksum	22	17	24	13	10	14	6	7	<b>113</b>
Weldeya	11	40	20	6	2	0	0	0	<b>79</b>
Bahr Dar	26	86	23	14	37	12	12	5	<b>215</b>
Gondar	21	80	26	39	43	28	15	14	<b>266</b>
Debre Libanoss	37	60	33	45	55	21	21	32	<b>304</b>
Menagesha	13	7	10	0	0	0	0	0	<b>30</b>
Addis Alem	18	33	17	12	24	0	8	6	<b>118</b>
<b>Total</b>	<b>148</b>	<b>323</b>	<b>153</b>	<b>129</b>	<b>171</b>	<b>75</b>	<b>62</b>	<b>64</b>	<b>1125</b>
<i>Average</i>	<i>21</i>	<i>46</i>	<i>21</i>	<i>18</i>	<i>24</i>	<i>10</i>	<i>8</i>	<i>9</i>	<i>157</i>

Source: The information is obtained from my personal observation of the traditional schools

The table reveals the current number of students in each specialization at seven different traditional schools. According to my personal observation, there are around 22 students in the *nebab Bet*, 17students in *qine Bet*, 24students in *kedasse Bet*, 13students in *zema Bet*,10 students in *aquaquam Bet* , 14students in *degua Bet* , 6 students in *zemare mewasit Bet* and 7students in



the *metshaf Bet* with a total number of 113 students in Aksum traditional school of St. Mary Church. There are also around 79 students in Weldeya, 215 students in Bahr Dar, 266 students in Gondar, 304 students in Debre-Libanos, 30 students in Menagesha, and 118 students in Addis Alem traditional schools learning in different specialization as specified on the table. Totally, there are around 1125 students available at the seven traditional schools.

On average, there are 21 *nebab* students, 46 *qine* students, 21 *kedasse* students, 18 *zema* students, 24 *aquaquam* students, 10 *degua* students, 8 *zemalei mewasit* students and 9 *metshaf* students with a total number of 157 students at each traditional school.

Among all specialization, more *qine* students (46) is available than any other level of study. The second large number of students are learning at *aquaquam bet* (24) to be followed by *nebab* (21), *kedasse* (21), *zema*(18), *degua* (10), *metshaf*(9) and *zemalei mewasit* (8).

Nowadays, students are learning at one of specialization school before learning the basic level of traditional school. Especially in *qine bet*, I have observed number students and few scholars that do not write and read properly.

The following table shows the numerical decline of traditional school students in percent in the last 25 years.

**Table 3 Numerical decline of traditional school students in Percent**

School of Specialization	Number of students 25 years ago (Average)	Current number of students (Average)	Decrease in %
<i>Nebab</i>	110	21	81%
<i>Qine</i>	94	46	51%
<i>kedasse</i>	55	21	61%
<i>Zema</i>	52	18	65%
<i>Aquaquam</i>	82	24	71%
<i>Degua</i>	30	10	64%
<i>Zmarie Mewasit</i>	31	8	72%
<i>Metshaf</i>	28	9	68%
<b>Total</b>	<b>482</b>	<b>157</b>	<b>67%</b>

Source: Table one and Table two of this thesis

The number of *nebab* students declined by 81%. The number of *qine* students declined by 51% while the number of *kedasse* students declined by 61%. The number of *zema* students turned down by 65% and number of *aquaquam* students declined by 71%. Number of *degua* students decreased by 64%, the number of *zemare mewasit* students declined by 72% and the number of *metshaf* students decreased by 69%. This happened despite the significant population growth in the country. Generally, on average, the total number of traditional school students shows decline by 66.9% comparing to the number of traditional students before 25 years.

As it is observed from the table, *nebab* students (81%) decreased more than any other type of students. Next to *nebab* students, *zemarei mewasit* students (72%) decreased more than any other type of students followed by *aquaquam* students (71%), *metshaf* students (68%), *zema* students (65%), *degua* students (64%), *kedasse* students (61%) and *qine* students (51%)

The overall decline in the number of students in the church school may be attributed for the spread of modern school and shift of interest of the parents and their children. Relentless efforts are being now made to provide modern education in tandem with traditional ones.

*b. Number of scholars*

The following table shows number of traditional school teachers before 25 years at the seven different schools

**Table 4 Number of Traditional School teachers before 25 years**

Specialization	<i>Nebab</i>	<i>Qine</i>	<i>Kedasse</i>	<i>Aququam</i>	<i>Degua</i>	<i>Zemare-Mewasit</i>	<i>Metshaf</i>	<b>Total</b>
Aksum	5	5	4	5	5	2	4	29
Weldeya	4	3	2	2	2	1	1	15
Bahr Dar	6	5	5	5	5	3	3	32
Gondar	4	4	4	5	5	4	3	29
Debre Libanoss	5	4	2	4	3	4	5	27
Menagesha	4	4	1	1	1	1	1	13
Addis Alem	4	3	2	2	2	1	2	16
<b>Total</b>	<b>31</b>	<b>28</b>	<b>20</b>	<b>24</b>	<b>23</b>	<b>16</b>	<b>19</b>	<b>161</b>
<i>Average</i>	4	4	3	3	3	2	3	23

Source: The information is obtained from different senior scholars of traditional schools

According to the information obtained, there were around four *nebab* school teachers, five *qine* scholars, four *kedasse* scholars, five *aququam* scholars, five *degua* scholars, two *zemarei mewasit* scholars and four *metshaf* scholars with a total number of 29 scholars in Aksum traditional school of St. Mary Church. There were also around 15 scholars in Weldeya, 32 scholars in Bahr Dar, 29 scholars in Gondar, 27 scholars in Debre Libanos, 13 scholars in Menagesha, and 16 scholars in Addis Alem traditional schools with different specialization as specified on the table. Totally, there were about 161 scholars available at the seven traditional schools.

On average, there were four *nebab* scholars, four *qine* scholars, three *kedasse* scholars, Three *aquaquam* scholars, three *degua* scholars, two *zemarei Mewasit* scholars and three *metshaf* scholars with a total number of 23 scholars (on average) at each traditional school with different specialization.

The following table shows current number of traditional school scholars at seven different places of Ethiopia

**Table 5 Current Number of Traditional School Scholars**

Specialization	<i>Nebab</i>	Qine	<i>Kedasse</i>	<i>Aququam</i>	<i>Degua</i>	<i>Zemare-Mewasit</i>	<i>Metshaf</i>	<b>Total</b>
Aksum	1	3	3	3	3	2	3	<b>18</b>
Weldeya	1	1	1	1	1	1	1	<b>7</b>
Bahr Dar	2	3	3	2	2	2	2	<b>16</b>
Gondar	3	3	4	3	3	2	3	<b>21</b>
Debre Libanoss	3	3	2	2	2	2	3	<b>17</b>
Menagesha	1	1	1	0	0	0	0	<b>3</b>
Addis Alem	2	1	1	1	1	1	1	<b>8</b>
<b>Total</b>	<b>13</b>	<b>15</b>	<b>15</b>	<b>12</b>	<b>12</b>	<b>10</b>	<b>13</b>	<b>90</b>
<i>Average</i>	<i>2</i>	<i>2</i>	<i>2</i>	<i>2</i>	<i>2</i>	<i>1</i>	<i>2</i>	<i>13</i>

Source: the information is obtained from my personal observation of traditional school

The table reveals current number of scholars of each specialization at seven different areas. According to the above table information, there are one scholar in *nebab Bet*, three scholars in *qine Bet*, three scholars in *kedasse Bet*, three scholars in *aququam Bet*, three scholars in *degua Bet*, two scholars in *zemarei mewasit Bet* and three scholars in *metshaf Bet* with a total number of 18 scholars in Aksum traditional school of St. Mary Church. There are also around seven scholars in Weldeya, 16 scholars in Bahr Dar, 21 scholars in Gondar, 17 scholars in Debre Libanos, three scholars in Menagesha, and eight scholars in Addis Alem traditional schools with different specialization as specified on the table. Totally there are around about 90 traditional school teachers available at the seven traditional schools.

On average, there are two *nebab* scholars, two *qine* scholars, two *kedasse* scholars, two *aququam* scholars, two *degua* scholars, one *zema"rei Mewasit* scholars and two *metshaf* scholars with the total number of 13 scholars at each traditional school.

The following table shows the numerical decline of traditional school teachers in percent in the last 25 years.

**Table 6: The numerical decline of traditional school teachers in percent**

<b>Specialization</b>	Number of scholars 25 years ago (Average)	Current number of scholars (Average)	Decrease in %
<i>Nebab</i>	4	2	50%
<i>Qine</i>	4	2	50%
<i>Kdasie</i>	3	2	33%
<i>Aququam</i>	3	2	33%
<i>Degua</i>	3	2	33%
<i>Zmarie Mewasit</i>	2	1	50%
<i>Metshaf</i>	3	2	33%
<b>Total</b>	<b>23</b>	<b>13</b>	<b>43%</b>

Source: Table four and Table five of this thesis

The table indicates that, comparing to the number of traditional school students before 25 years ago (on average), the number of *nebab* scholars declined by 50%. Number of *qine* scholars declined by 50% while number of *kedasse* scholars declined by 33%. Number of *aquaquam* scholars declined by 33%. Number of *degua* scholars decreased by 33%, number of *zemare mewasit* students declined by 50% and number of *metshaf* students decreased by 33%.

Generally, on average, the total number of traditional school teachers shows decline by 43% comparing to the number of traditional school teachers before 25 years.

## **Reasons for the significant decrease of traditional school**

The focus group discussion and interview done with traditional school students, scholars and higher officials of the Orthodox Church reveal that there are several reasons why traditional school students and scholars are decreasing in such alarming rate. Five major reasons were identified including lack of basic needs, high unemployment rate (up on graduation), duration of the education, aspiration of better job opportunity, and health problem. Let us see the detail problems one by one.

### **a. Lack of basic needs.**

Church education needs maximum possible attention. It is almost impossible to finish any type of specialization in a limited time without giving maximum attention and without being patient about time. This is because, a student is not allowed to pass to the upper school unless he is qualified in all school of education fluently word by word that predates when he is examined by his teacher. Moreover, when a student becomes a clergyman and serves the church, he is expected to memorize certain prayers without looking at the books.

If a student's attention is diverted to what he eats, dresses and where to sleep, how could he give maximum attention for his education? Like in the previous time, he needs some body or the community to attend all his basic needs. But this is becoming impossible almost in all regions of the country due to social, economical and political changes through time. The perception of the society towards traditional students who beg for their basic needs has long turned down. So, traditional students aspire to have some kind of blue collar job. Where do they get this job? How much are they paid? How many days should they work to cover a year for their basic needs? All these are other challenges for traditional school students because, they do not get job easily. Even if they get they are paid much less which may not cover their daily expenditure. *qine* students are amplifying their frustration by composing poem particularly those who feel hungry.

ረሃብሂ ገጸ ወጨፎ በገባ ጊዜ ካነጀቴ  
ንዑ ክዳናትዮ እናቴ ወአባቴ<sup>66</sup>

It is literally to mean that when I feel thorough starving, please come on my father and my mother

Those who do not have cloth say:

ይቤሉን ለን ክርስቲያን አርድዓ በረከት ወጸጋ  
እንበለ መንጦላዕት ኮነት ቤተመቅደስን ስጋ<sup>67</sup>

This literally means, “Christians are saying us “you are given generosity, but our temple body has been left without cloth”

Thos whose huts destroyed and do not able to build again said:

ሐማይያን ሊቅ ሐመዩ ቅኔ ሊቅ ዘኢይትሐመይ ሐሜተ  
በቤተ ቅኔሁ ርዕዩ አኮነ ቤተ-ቅኔሁ ንሱተ<sup>68</sup>

Literally means “Those appraisers has evaluated scholar of *qine* who can’t be appraised. Because, they saw structural destruction in his poem of *qine*. It is to say that our home in which we are learning *qine* has been destructed.”

**b. High unemployment rate**

The other reason for traditional school students to stop their education is unemployment and poverty. Students who are learning currently are saying that they are watching their seniors who finished traditional education properly wandering here and there without any job. Unlike the previous time it is very hard to get job in the church with faire payment. There is very small number of vacancy in countryside churches. Even if they try to get job the competition is very high and the church pays not more than 200 ETB which doesn’t cover monthly expenditure. One of *qine* scholar has expressed his frustration by the following poem.

<sup>66</sup>Ethiopian Orthodox Church. *Ethiopian Orthodox Church History from Christmas to 2000*. E.C. Addis Ababa:Ethiopian Orthodox Church, 2000 E.C, pp.33.

<sup>67</sup>Informant: Zenatsidk Tekste interviewed on 15/2/2011

<sup>68</sup>Informant: Bezabih Alemu interviewed on 4/3/2011

ዐስበ ደብረ ቆሮንቶስ ጾም ንቡረ ውሳኔ፣  
 እምነ ግብረምንት የውዕል ወለምንት ይገዝዓ  
 አመ ጊዜ ተሀጥዓ ቅብ ወመባለዕይተ ጣዕመ ተሀጠዓ  
 እስመ እግዚዕነ ወሳኒሁ ኢይጎልፍ እምነ አርብዓ ወሰነ አርብዓ  
 እስከ አመ ይነብር በቁጥዓ  
 ባህታዊ ዘርዕዮ ህብስተ ባዕዳን በአፍዓ<sup>69</sup>

It is to mean that the salary given to teachers is not enough to support their life.

**c. Duration of the education**

Traditional church education needs very long time to master the aspired education under highly qualified teachers. A clergyman in the church needs to have partial knowledge about the various specializations to give full service even though he does not specialized in one of them. So he spends number of years and he attends the school to master some of them. Without mastering some of the specialized lessons he cannot be considered as scholar and cannot get honorific church title like *merigeta*, *qeng-geta*, *gira-geta*, ect.

For instance a *merigeta* needs to know at least *qine*, *zema*, *aquaquam zemarei mewasit*. These are compulsory knowledge to the clergyman to be *merigeta*. But it does not mean that he has specialized on all of these fields of study. Some *merigetas* also know *metshaf* and *Kedasse* in addition to the above mentioned specialization.

A specialized clergyman may specialize on one or more fields of specialization. This means that he spends more additional years and be certified on one or more fields of education and he claim to be a scholar in that specific field. But more over to his specialization, he has to know other aspects of education, then only he is entitle to be clergyman or *debtera*. So how many years he needs to acquire all the desired knowledge?

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<sup>69</sup>Informant: Aklil Birhane interviewed on 25/2/2011

The following table shows how many years are needed for each specialization to master (be specialized)

Table 7 number of years to be spent to master

Specialization	Duration to know (in years)	Additional years to master (in years)	Total
<i>Nebab</i>	2	-	2
<i>Kdasie (including Se'atat)</i>	2	1	3
<i>Qine (with structure )</i>	3	2	5
<i>Zema(with Tsome Degua)</i>	2	-	2
<i>Aquaquam</i>	4	3	7
<i>Degua</i>	6	2	8
<i>"Zemarei Mewasit"</i>	2	1	3
<b><i>Metshaf</i></b>			
<i>Bluy kidan (OldTestament)</i>	5	3	8
<i>Hadis kidan (New Testament</i>	3	3	6
<i>Metshafe Liqawnt</i>	4	3	7
<i>Metshafe Menekosat</i>	3	2	5
<b>Total</b>	36	20	56

Source: Ethiopian Orthodox Church. *Ethiopian Orthodox Church History from Christmas to 2000. E.C.*, pp58

The table shows that except *nebab bet* and *zema bet*, all specialized school need additional years to be certified and scholar of one or more education. *kedasse* student needs, at least, two years to learn *kedasse* (including *se'atat*) and needs additional one year (at least) to be certified at Debre Abay (Center of excellence for *kedasse*). So a student wishing to study *kedasse* must go to Debre Abay and be certified there to be a scholar of *kedasse*. Otherwise, he can not teach

*kedasse*, but can give service in the church. *qine* (including structure) needs at least three years to compose the poet but needs to spend additional two years at Chegodie or Dimma to master it and be a certified scholar of *qine*. *Aquaquam* student needs, at least, four years to know *aquaquam* and he must spend additional three years at Gondar (Be'ata) to be certified. *Degua* student needs at least six years to know *degua* and must spend additional two years at Bete Lihem or Aksum (newly emerging center of excellence of *degua*) to be certified. Regarding *metshaf* student, depending on the type of education that a student needs to know and master, he has to spend five to eight years at Debre Libanos or Gondar.

Generally traditional school students needs to spent at least 15 to 20 years in the traditional school to specialize as a scholar in a field of study and just to learn partially(not to be master) the other area of specialization, and it is becoming very difficult for them to withstand all economic hardships.

#### **d. Aspiration for job opportunity**

Eventhough students perceive that they may get job in the Ethiopian Orthodox Church after finishing their education; they thought that the amount of payment they got compared with other kind of job (other than church) is much worse. They are saying that the payment of church doesn't support the current living condition. Even it may not fulfill properly their basic. The maximum payment for priests and clergymen in Addis Ababa is 1200 ETB (one thousand two hundred ETB)<sup>70</sup>. This payment is possible only when employed by Addis Ababa churches. In regional churches, the payment is very low, up to 10 Birr<sup>71</sup>. So, students think that they can support their lives if they look for other job opportunity that could bring them more monthly salary. For instance, Tiumelisan was *aquaquam* student in Gondar. According to him, he was felt happy when he was employed as guard and he didn't want to quit this opportunity. So he stopped his *aquaquam* education and became a guard in Addis Abeba for which he is paid 450 Birr. He is saying that he would not get such payment if he could get job in the church.

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<sup>70</sup>Informnat: Tesfatsiyon H/mariam interviewed on 23/3/2011

<sup>71</sup>Informant: Merigeta Estifanoss interviewed on 24/3/2011

**e. Health problem**

There are also some students who quit their education due to health problems. In some traditional schools like Debre Abay, center of excellence for *Kedasse*, malaria presents a serious health threat. So some students stop their education when they are attacked by malaria. Actually in almost all traditional school there is no health security. If epidemic diseases like TB is prevalent in the church school, students are attacked easily.

**Negative effects of the shortage of teachers and students**

There are a number of negative consequences on churches, on the society, and on the country due to deficiency of scholars and students.

**a. Such endemic heritage is going to disappear here**

The outstanding church school teachers are old and passing away while the young Ethiopians are more and more attracted by modern life. As modernity is growing in Ethiopia, what would be the future of teaching traditional education? This is a big loss for the Ethiopian Orthodox Church in particular and for the country in general. It implies that the church as well as the country will lose high income that could be found by using these wealth as a potential for tourism activity.

**b. Number of churches are closed**

The following table shows as to how many churches are closed in countryside near to certain town due to shortage of traditional school teachers and students.

**Table 8: Number of churches closed in countryside near to a specified town**

Places	Number of churches
Around Aksum town	3
Around Gondar town	4
Around Weldeya town	6
Around Debre Libanos	3
Around Menagesha	6
Around Addis Alem	2
Around Bahr Dar	-

Source: the information is found from different informants (scholars and higher officials of the Church in the specified towns.)

The above table clearly shows that three churches around Aksum town, four Churches around Gondar town, six Churches around Weldeya town, 3 Churches around Debre Libanos town, six Churches around Menagesha town, 2 Churches around Addis Alem town are already closed. If research is done in detail to study how many churches are closed due to lack of clergymen, thousands of churches will be found closed throughout the country. Symposium arranged by *Mahbere Kidusan* reveals that more than 300 Churches are already closed due to lack of servant at Eastern part of Ethiopia.

**c. Services Interruption in some churches.**

Frequency of services given to a church depends on the number of students/deacons/ and scholars available in that church or near that church. Those Churches with more number of deacon students secured better services more frequently than churches with less number of deacon students. Depending on the number of students and scholars incase they have enough, churches get day-to-day *kedasse* services or *kidan*, *mezmur* and *Ywedswa* once in a week, *mahlet* and *Se'atat* at least once in a month. But if the number of traditional school students/deacons/ and priests is less, the frequency of such services is obviously interrupted.

The following table shows the interruption of frequency of services on some churches

**Table 9: service interruption in some churches**

<b>Name of the church</b>	<b>Previous service</b>	<b>Current service</b>
Ameru Medhanealem	Five times in a month	Once in a month
Tejjwha Mariam	Five times in a month	Once in a month
Laygiorgiss	Five times in a month	Once in a month
Tseftsef Giorgis	Five times in a month	Once in a month
Adrqa Abune aregawi	Five times in a month	Once in a month

Source: Local Administrative of the Churches

The above table clearly shows service interruption or less frequency of few churches. Those that got service at least five times in a month in the past but currently they are getting only ones in a month now. Five times in a month means, there were *kedasse* service, five times in a month, and *mahlet* service at least once in a month. There are also number of churches who quite giving *mezmer* once in a weak, *mahlet* once in month.

#### d. Some types of prayers are quitted

Some types of prayers are quitted due to lack of church schools students and scholars. The following table shows the quitted types of prayers in some churches are already abandoned.

**Table 10: quitted prayers in some churches**

Name of the church	Quitted types of prayers
Selelkula Mikael	<i>Tsome Degua service, mahtw, Miqnay, Kstet Ariam</i>
Menagesha Mariam	<i>Tsome Degua service, Mahtw, Miqnay</i>
Qechene Medhanealem	<i>Kistet, Aryam, Miqnay</i>
Yohannes Weldenegodguad	<i>Kistet, Aryam, Miqnay</i>
Debretewahido Mikael	<i>Kistet, Aryam, Miqnay</i>

*Source: scholars and clergymen of the churches.*

The above table shows us that too many prayers in some churches are quitted due to lack of traditional school students and scholars. In a large number of churches, *tosome degua* service which is given during *hudadie (lent) Fasting* is quitted. In almost all churches in Addis, *kstet, ariam* and *miqnay* services are quitted

#### e. Colorfulness of Chanting of St. Yared decreases

In some churches the colorfulness of st. yared's song in *qinmahlet* is decreasing due to lack of traditional school students and scholars. For instance, *mahlet* service in Menagesha St. Mary Church is not as colorful as in the previous times. It was such an amazing, unique with its own melody when those qualified students were chanting it in *qinmahlet* of Menagesha St. Mary Church. But the current condition of the *qinmahlet* of Menagesha St. Mary church is no more attractive as in other places this is attributed to relatively lesser number of traditional school students and scholars. It is found to be enough to attend one festival in Adis Alem St. Mary church *qinmahlet* to realize how the service in *qinmahlet* is colorful when there are a large number of clergymen.

#### f. Interruption of Religious services for the society

Followers of the Ethiopian Orthodox Church usually acquire service on different occasions of neighboring church. Among these, wedding, commemorative, and baptism are the most

common ones . Due to lack of clergymen and scholars either the followers need to travel long distance to find the place where such services are still available, or clergymen from other places need to come to the church near to the society who urgently desire the service. Especially during funeral time, Ethiopian Orthodox Church followers need church service. So in the countryside, it is becoming very hard to get students that can deliver such service as in the previous time.

### **Endangered School's heritages of Ethiopian Orthodox Church.**

There are different traditional school heritages within Ethiopian Orthodox Church, and some of them are endangered. This is because some educations are left with few scholars and no more students and some of them are with very few students. The following traditional educations are endangered.

#### ***a. Abushakr***

*Abushakr* is one of the educations in traditional schools of the Ethiopian Orthodox Church which deals with astronomical concept, about when major events in the world has happened and going to happen, about geography, about how the world is created and other details of the universe.

Such endemic heritage is left without traditional school students. Nowadays no student is learning *Abushakr*, the number of scholars which teaches *Abushakr* is also very few, not more than one or two. It is said that there is one scholar in *Tana Hayk Kbran Gebr 'el* Monastery, but I was not able see him. I have been told also that there is one scholar in Delanta, and I went there, but I could not see him.

#### ***b. Yeselekula kidasie***

This is a kind of *kedasse* which is some how different from *Debre Abay kedass* which Church is famous for using it currently. Both the *selelkula kedasse* and *Debre Abay Kedasse* have same notation (sign of chanting). The main difference in *yeselekula kedasse* and *Debre Abay kedasse* is that the *Debre Abay* one is chanted in long tune while the *Selelkula* one is chanted in shorter form with same notation. *yeselekula kidasie* had had number of scholars and students 10 years

ago. But now a days there are only two scholars and (the one is very aged, more than 90) five students in Wello region, specifically in the countryside called *Selelkuu*. There is no book published for teaching this lesson .

**c. *YeKdasie Trguamie***

Even though the book about this heritage is published, nowadays, no student is learning this *Mestaf*. Scholars are available for the teaching of *yekdasie tirguame*.

**d. *Yetegulet Degua*.**

*Yetegulet degua* is one of the ancient types of chant book with its own melody, spirit and tune. There were number of scholars and students who chanted this *degua*, and churches around shewa, specifically Tegulet were using it in a wide range. As a part of it, there is *yetegulet wereb*, which has its own swaying and moving tradition with its own peculiar beat of drum.

But the *degua*, has only very few scholars , and has no even single student, no church is using it while the *wereb* has some scholars in Addis Alem St. Marry church and it is still in service there.

**e. *Yeqome and Ye'achabr. "Zema"***

*yeqome and ye'achbr Zema* are an ancient type of chant books . There were number of scholars and students who perform this chant, and churches around Gojjam and Gondar, were using it in a wide range. They have their own swaying and dancing traditions with their own beat of the church Drum.

But now, the education is given only in Begemidr specifically Qoma fasiledes Church in Gondar, and Achabr Kidanemihiret Church near Mertule Mariam in Gojjam.

Eventhough the following lessons are offered in more than two or three places and though they have relatively more number of scholars and students, *mestihafe likawnt* , *'haymanote abew* , *'mestihafe menekosat* ' are also endangered heritages.

## Distribution of Teaching Aids in Traditional schools

Eventhough there should be different technology used as teaching aids in traditional school; due to economy constraints and lack of awareness, only the books are considered as teaching aids. The following table shows the ratio between books and students at different traditional schools.

**Table 11: ratio between books and students**

Specialization	Aksum	Weldeya	Bahr Dar	Gondar	Debre Libanos	Menagesha	Addis Alem	Total number of books	Number of student	Ratio
<i>Nebab</i>	15	9	18	21	14	6	13	96	148	2:3
<i>Qine</i>	3	4	12	9	3	1	3	35	323	1:9
<i>Kdasie</i>	3	2	11	15	7	1	5	44	153	2:7
<i>Zema</i>	2	1	2	4	5	0	3	17	129	2:15
<i>Aquaquam</i>	3	1	2	4	8	0	2	20	171	2:19
<i>Degua</i>	3	0	4	12	2	0	0	21	75	2:7
<i>Zmarie Mewasit</i>	4	0	8	5	10	0	4	31	62	1:2
<i>Metshaf</i>	2	0	2	3	3	0	2	12	64	1:5
<b>Total books</b>	<b>35</b>	<b>17</b>	<b>59</b>	<b>73</b>	<b>52</b>	<b>8</b>	<b>32</b>	<b>276</b>		
Total students	<b>113</b>	<b>79</b>	<b>215</b>	<b>266</b>	<b>304</b>	<b>30</b>	<b>118</b>		<b>1125</b>	
Distribution	<b>5:16</b>	<b>5:23</b>	<b>5:18</b>	<b>5:18</b>	<b>5:29</b>	<b>5:19</b>	<b>5:18</b>			<b>1:4</b>

Sources: Traditional school students and scholars

The above table shows that all over the traditional school, on average, distribution of books in *nebab bet* is two books for three students, in *qine bet* one book for nine students, in *kedasse bet* two books for seven students, in *zema bet* two books for 15 students, in *Aquaquam bet* two books for 19 students, in *degua bet* two books for seven students, in *zemarki mewasit bet* one book for two students, in *metshaf bet* one book for five students. Generally, in traditional school, one book is serving four students.

## Flow of Traditional School Students

The following table shows that how many new entrant students are registered in a single year in traditional school of each specialization, and how many students quit their education in the same year before finalizing the education they had begun.

**Table 12: Flow of Traditional students**

Specialization	Number of students	New entrance	Total number	Discontinue	Yearly decline
<i>Nebab</i>	21	30	51	34	4
<i>Qine</i>	46	25	71	27	2
<i>Kdasie</i>	21	50	71	51	1
<i>Zema</i>	18	20	38	21	1
<i>Aququam</i>	24	20	44	22	2
<i>Degua</i>	10	5	15	6	1
<i>Zmarie Mewasit</i>	8	10	18	9	1
<i>Metshaf</i>	9	5	14	6	1
<b>total</b>	<b>157</b>	<b>165</b>	<b>322</b>	<b>176</b>	<b>11</b>

Source: The information is obtained from different scholars of traditional schools

The above table reveals that the current average number of students in *nebab bet* is 21, and on average, around 30 students are registered per year as new applicants while on average, 34 students quit their *nebab* education per year before they finalize. This indicates that four *nebab* students are leaving the school every year per year. On average 46 *qine* students attend in each traditional school, and 25 new entrants are registered per year, but 27 *qine* students quite their *qine* education before they graduate. This indicates that 2 students are decreased in *qine bet*. In the *kedasse bet*, the current average numbers of students are 21, and on average, around 50 new entrants are registered while, on average, around 51 students quit their education before finishing

their education. The current average number of students in *zema bet* is 18, and on average, around 20 students are registered every year as new applicants while on average, 21 students quit their *zema* education per year before they finalize their study . This indicates that 1 student quits the education before finishing it. On average 24 *aquaquam* students attend in each traditional school, and 20 new entrants are registered in each year, but 22 *aquaquam* students quit their education before they graduate. This indicates that 2 students less remain in the *aquaquam bett*. The current average number of students in the *degua bet* is 10, and on average, around five students are registered yearly as new applicants while on average, six students quit their *degua* education every year before they finalized their lesson. This indicates that one *degua* student drops yearly. In *zemarei mewasit Bet*, the current average number of student is eight, and on average, around ten new entrants are registered while, on average around nine students quit their education before finishing their education. In *metshaf bet*, the current average numbers of students are nine, and on average, about five new entrants are registered while, on average around six students quit their education before finishing. From this it can be concluded that within 15 years, if this trend continues, the total teaching and learning process of traditional school will disappear.

### **Reason for students to quit the education.**

Thirty paper of questionnaire were distributed among traditional students in order to know why their friends quit education. The following table indicates the reasons why traditional students quit learning before they finalize their lesson.

**Table 13: Reasons for students to quit education**

<b>Reasons</b>	<b>Respondents</b>	<b>Percentage</b>
sickness	3	10%
Lack of assistance	10	33.3%
Seeking Modern education	5	16.7%
Seeking other jobs	12	40%
Total	30	100%

Source: different informants

According to the above table, 10% of the respondents (three students) said that their friends quit church education due to health problems, 33.3% of the respondents (ten students) said that their friends quit their education due to lack of assistance while 16.7%(five students) said their friend quit the education due to modern education, and 40% (12 students) said that their friend quit the education seeking other jobs. So, according to the respondents more students quit their education in search of other jobs. Lack of assistants is another reason for students to quit their traditional education, followed by modern education, and health problem.

### **Time of Entrance and Date of Graduation in traditional school**


There is no specific time of entrance and graduation date in traditional school. A scholar in any specialization of any region accepts traditional students coming at any time and a student who finishes his education successfully can graduate any time. Actually some traditional schools have begun to practice some kind of graduation ceremony on some specific dates. For instance, Addis Alem traditional school prepares graduation ceremony in January for those who finished their education, but there is no fixed time decided when to finish the education. In case of certification, there is minimum fixed year(s) that a student is expected to spend in that specific center of excellence whether he finished the education or not. Other than certification, the number of years a student spends to finish his education depends on his ability and effort. Scholars of any specialization know from experiences how many years each specialization takes on average. They also know in which month more students come to their respective school. According to the information obtain, more students, except *nebab* students, come to the schools in January and February. Some scholars explain why more students come to school at this time. According to their explanation, students come to school on these months because more services and prayers start to be given in these months, and one of the teaching styles of students is apprenticeship. So it is very convenient for students to attend the service and prayers so that they learn from that. With regards to *nebab* student, they come in June and July, because most children are free from attending modern education and parents are willing to send them to traditional school.


## Notations of Yared's Song


The notations of Yared are signs put on the poem superscript to create cite and guide the musician how to chant the word or the poem. According to Lisaneworq Gebre Giyorgis, *zema* notes for *degua* were fully developed in the 16<sup>th</sup> century AD by the order of Atse Gelawedos. The composers were assembled in the Church of Tedbabe Mariam, which was led by Memhir Gera and Memhir Raguel. The chants, prior to the composition of notations, learned and studied orally. In other words, the chants were sang and passed on without visual guidance. Oral training used to take up to 70 years to master all the chants, such as *degua* (40 years), *meeraf* (10 years), *mewasit* (5 years), *kedasse* (10 years), and *zemare* (15 years). The chant appeared in the written form made it easier for priests to study and master the various chants within a short period of time.

The ten Notations of Yared are categorized in to two main divisions; non-alphabetic and alphabetic. These eight chant forms have non-alphabetic signs.

The ten chants are assigned names that fully described the range, scale and depth of *Zema*.

*Difat*  is a method of chanting where the voice is suppressed down in the throat and inhaling air.

*Hidet*:  is a chant by stretching one's voice; it is resembled to a major highway or a continuous water flow in a creek.

*Qinat* :  Is the highlighted last letter of a chant; it is chanted loud and upward in a dramatic manner and ends abruptly.

*Yizet*: • Is when letters or words are emphasized with louder chant in another wise regular reading form of chant.

*Qurt* . is a break from an extended chant that is achieved by withholding breathing.

*Chiret*: ✓ also highlights with louder notes letters or words in between regular readings of the text. The highlighted chant is conducted for a longer period of time.

*Rikrik* • • • is a layered and multiple chants conducted to prolong the chant.

*Deret*  is a form of chant that comes out of the chest.

The remaining two are *dirs* ርሰ and *anber* ር which are represented by Ethiopic or Ge'ez letters.

The notes, however, were not restricted to them. Thousands of alphabetic signs are established after St.Yared specially by *Memhir* Gera and *Memhir* Raguel and by other special scholars. These notations are established in such a way to recite one word exactly resembles with the recite of the other. So they take one or two alphabet from that specific word and used it as notation

The following are some examples of alphabetic notation in Ge'ez, Ezl, and Araray melodies .

<i>Ge'ez Melody</i>		<i>Ezl Melody</i>	
<i>Representation</i>	<i>Word of the notation</i>	<i>Representation</i>	<i>word of the notation</i>
ዑ	ወይወውዑ	ውል	አልጸቀ ሳውል
ሐ	ዐርገ ሐመረ	ሰሰ	ወጸሰሰ
ኃ	በዙኃን	ቤ	በቅድመ ቤተ
ዋ	ይቤልዋ	ዘ	እግዚዕ
ንሀ	ከመ ንሀብ	ገሶ	አጽገሶመ

*AraraY Melody*

<i>Representation</i>	<i>Word of the notation</i>
ለከ	ለሳም ለከ
ዜ	ይዕዜሰ ተከስተ ለቅዱሳን
ሳን	እምቅዱሳን ቀደምት
ግዑ	ነዋ በግዑ ኃጢአተ ዓለም ዘየአትት

In addition, they have developed notations known as *aganin*, *seyaf*, *akfa*, *difa*, *gifa*, *fiz*, *ayayez*, *chenger*, *mewgat*, *goshmet*, *zentil*, *aqematil*, *anqetqit*, *netiq*, *techan*, and *nesev* that are used for chanting accompanied by Sitrum , drum and Prayer stuff.

Notations of Yared's songs have the capacity to convert any written language in the world to a piece of music in the scope of Yared's song. Here are poems prepared in Amharic Language to recite in both *Geez*, *Ezl* and *Araray* melodies to show how the notations are serving.



## Potential Contribution of Spiritual Heritages to Ethiopian Tourism Development

Churches and monasteries obtain some of their income from tourists. When tourists visit churches and monasteries, they are invited to see the architecture of the church; tourists are also briefed about history of the churches and monasteries which they are visiting. Moreover, the tourist are taken to visit museums of the churches and the monastery, if there is any.

Yared's composition by itself is one of the biggest tourist attractions. St. Yared's mind is the prism, through which the different patterns pass. "Corporeal activity is the central core of her musicality. The practices of the "mind are nonpractices without the bodily practices, they call, for a site of knowledge only accessible to artists. The site of the performer, where mind and body meet... giving access to knowledge that is impossible to achieve through more detached and exclusively mind work", The Philosopher "Merlau Ponty, spoke of a *praktognosia*, that is not only expressed in action, but in addition, results from the acting itself, without resting on mental knowledge", Yared's music is never performed without movement, during the mehalit (vigil service) music and dance (*mashebsheb*) are combined, to constitute the highlight of the celebration. Thinkers such as Edward Said called for a "line of philosophical reflection that observes and critiques the public or performance occasion questioning received notions of musical formalism. Deconstructing the master narrative of absolute music, [means] going beyond musical notation to reconstruct the cultural system of signification".

It is universality that belongs uniquely to music, together with the precise distinctness, that gives it that high value as the panacea of all sorrows. The combination of sorrow, pain and joy is one of the recurring themes, both in the music and in the life story of St. Yared. As a student he suffered many disappointments, yet he finally succeeded and was recognized as a brilliant scholar. It is said that Yared found inspiration for his musical creations while he was alone in the peace and tranquility brooding over his wife's infidelity. Ethiopian liturgical music is quite unique; those who listen carefully will recognize the haunting sounds of Mother Nature. The dichotomy of joy and sorrow is also reflected in other ways. The melodies of Yared are arranged in three different modes, each with its own occasion and symbolism. Including *Geez*, with its solemn accent, *Ezel* which is e is mild, pleasant and moving And *Arai*, reflecting the high pitched, symbolism of the Holy Spirit, used on ordinary days." Certain of the *mashebsheb*

movements are associated with the suffering of Christ, and deeply touch the participants, constituting a sharing in the passion of Christ. The tone later changes, and more joyful episodes follow. It is notable that there is a "marked antithesis between secular music and the kind of music suitable for Christian worship.

But no tourist is invited to visit traditional school. services of clergymen in *qinmahlet*. In traditional schools there are many attractions to be visited. The process of traditional education, way of life of the students, the types of education, the content of education (for educational tourists), how clergymen deliver their service to church are some important potential attractions of tourists.

If students and teachers coordinate themselves, they can prepare and demonstrate for tourists and they can exhibit the process of higher traditional education for each type of specialization. It is hoped that tourists will be more attracted by the chanting of *aquaquam*, how the notations of *degua* are used to recite, the composition of *qine*, the order of learning etc

### **Promoting of Traditional Schools of Ethiopian Orthodox Church**

Traditional church schools are not well promoted be it by foreigners or by native tourists. Most Ethiopians do not have information about the status of the traditional schools. They are only aware of the availability of the schools, but they don't know what kind of education is offered in each church and monastery, its process, the duration of the specialization, and specially the current statues of the traditional education. The Church has to use different foray method to promote the availability of such spiritual heritages, the content of its education system, the process of its delivery, the life style of the students and scholars, etc for the indigenious and foreigners. As Ethiopian government pays attention to modern education, the school deserves similar attention too. In Ethiopia spiritual life is as important as secular life.

Some of the possible means of promotion are:

a. **For the Ethiopian Church followers,**

- Proper introduction about the traditional church school is necessary
- Organizing workshop and visitation of the local people to visit free of cost.
- Using the Church mass media. For instance in the media program for different religious cultures, it is possible to provide knowledge about the traditional school
- Handling church scholars with respect and provide them financial and material assistance
- Boarding schools can be established in the monasteries with par excellence in their specialization.

b. **For foreigners,**

- Use different channel,
- Inviting tourists to traditional schools and give awareness
- Preparing pamphlet etc.
- Arrange Shows for tourists, how the church scholars serve in the *Qine mahlet*

## CHAPTER V

### CONCLUSION AND RECOMMENDATION

#### Conclusion

This deficiency of scholars and students has brought considerable negative effects on the Church as well as the country. Due to lack of scholars and traditional school students, such an endemic heritage is going to cease because the outstanding church school teachers are old and passing away while the young Ethiopians are more and more attracted by modern life. Unless there will be some kinds of solution, no one is going to preserve such unique heritage.

Due to lack of scholars and traditional school students, significant numbers of churches are closed. More detail research should be conducted to identify the exact percentage of churches closed due to lack of traditional school scholars and students. Due to lack of traditional school scholars and students, frequencies of services in churches are interrupted. Some types of church prayers are quit, colorful chanting of St. Yared's song has been reduced and religious services for the society are interrupted.

As a result of the decline of traditional school students and scholars, some of the valuable spiritual traditional school's heritages of Ethiopian Orthodox Church are endangered *abushakr* which deals about astronomical concept and computation of the Ethiopian churches calendar; *yeselekula kedasse* which is a unique form of *kedasse* different from the Debre Abay one<sup>72</sup>; *yetegulet degua* which is one of the ancient types of chanting book with its own melody, spirit and tune, *yetegulet wereb*, which has its own swaying and moving tradition with its own beat of Drum, *yeqome and ye'achabr zema* having their own swaying and dancing tradition with their own beat of Drum, and *yekedasee trguamie* which states about the interpretations of the 14 anaphora are some of the endangered traditional school's heritages of Ethiopian Orthodox Church. Unlike the previous time, currently, no or very little scholars and students are existing to teach and learn all of these spiritual endemic wealth

The economic condition of the remaining students and scholars in countryside is becoming so worse that, it is hardly possible to buy different teaching aids. This implies that the distribution

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<sup>72</sup> See the difference on page---

of books in traditional schools is so un- proportional that it affects the duration of learning and the quality of students. Students spend much time in traditional school because of lack of teaching aids.

Generally, in one traditional school, on average, 165 new entrants are registered throughout the year, but 176 students discontinue from each traditional schools due to lack of assistant, interest towards modern education , loving for other job and health problem

This indicates that the number of entrants is smaller than the number of students quit their education within a year. So if this is continuing in such rate, the traditional students might be closed totally within 25 years.

Even though some traditional schools like Addis Alem have begun to practice some kind of graduation ceremony on some specific date, there is no specific time of entrance and graduation date in the traditional schools. A scholar in any specialization accepts traditional students coming at any time and a student who finishes the education successfully can graduate at the time he finishes. In case of certification, there is minimum fixed year(s) that a student is expected to spend in that specific center of excellence whether he finishes the education or not. Other than certification school, how many years a student spends to finish the education depends on his ability and struggle.

Notations of Yared's songs have the capacity to convert any written language in the world to a piece of music in the scope of Yared's song. So it is possible to produce all the songs of Yared in any language. It is possible to disseminate yared's song to any languages.

The process of education, way of life of the students, the types of education, the content of the education (for educational tourists), how clergymen deliver their service to church, colorful clergymen services in *qnemahlet* are some potential attractions of tourist.

## Recommendation

- ❖ One of the main reasons for the decline of the traditional school students and scholars is unfair salary payment. It would be recommended for the Ethiopian Orthodox Church to establish central payment system in which all scholars will be paid equal and fair amount of salary according to their specialization regardless of their place of job. There might be some kind of scale of payment that could consider the type of specialization and experience.
- ❖ It would be good if some of the ancient traditional schools in countryside are altered into boarding schools. But the Church has to take a maximum care and control for such boarding schools not to be propagators of anti-Orthodox religion. This would happen if churches and monasteries use their resources to be self dependant by producing something. For instance, most churches and monasteries have their own land, so if they prepare some kind of projects which can go with its surrounding, it would help the students around there. Addis Alem St .Mary church, for instance, has horticulture project and the income from there assist the students. Each student in Addis Alem is paid more than 50 birr per month.
- ❖ I would like to recommend that some schools are rearranged in such a way that they can provide secular education together with the traditional one. But the Church also here should take a maximum care and control not to loose the spirituality of the students. Some students might give a maximum attention only for the modern education and neglect the spiritual one.
- ❖ Graduate Students would be motivated if they are assigned to a place where they can deliver their knowledge and serve the church with a fair payment
- ❖ It would be very good if curriculum is geared up that realize the sequence of the courses in order to shorten the duration that a student stays in a school.

- ❖ The outstanding church school teachers are old and passing away while the young Ethiopians are more and more attracted by modern life. When they pass away, their knowledge, which is known orally, and is not recorded with today's technology, passes with them. So I recommend that all traditional schools specialization should be recorded with Audio-visual and digital recording method. The effort of Mahbere-Kidusan in regard to help the schools and recording of the educations should be continued and be supported by the Church. "Traditional schools' supporting association" in which I am a member and governed by Aba Gebrehiwot Melsie, administrator of Addisalem Mariam, initiated to record the endangered traditional education. The Association also has launched Audio-visual digital recording at Addis Alem St. Mary Church to propagate the education for the population. So I would like to recommend for the Church that it should support such kinds of association to save the life of the education and to disseminate the education for the society.
  
- ❖ Endangered spiritual heritages should be selected and treated in special manner. The available scholars of the endangered education should be called up and treated in such a way that the knowledge they have will be recorded by digital audio-visual recorder and can provide their education for students.
  
- ❖ Distribution of teaching aids in traditional schools is very un-proportional. So recommend that some technology used to assist the learning and teaching process should be launched in some selected traditional schools of specialization. For instance, if students are provided with audio recordings, they can listen when the teacher is not around and shorten the duration he would spent to master. It also assists the scholars not to recite day to day for each and every individual.
  
- ❖ The church also should launch a kind of library with proportional amount of books for students. The society is complying with the church administration. So if the church orders for the followers to do so, every body will participate.

- ❖ There is huge potential of these spiritual heritages to Ethiopian Tourism Development. So the Ethiopian tourism organization in every corner should tackle the problem beside to the church. I would like to recommend for such organizations that they should make detailed study to differentiate the potentials of the schools for tourism activity and include them as part of their visiting site. They also should promote the schools for the indigenous and foreigner in their campaign

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## List of Informants

no	Name of Informants	Age	Date of interview	Place of interview	Remarks
1	Aba Salem Birhanu	70	7/3/2011	Gondar	<i>Kedasse</i> teacher in Gondar
2	Aba Tesfaye	65	21/2/2011	Aksum	Administration In charge of Aksum Tsion church
3	Abinet Sergew	68	28/3/2011	Debre Libanoss	<i>Metshaf</i> teacher in Debre Libanoss
4	Abinet Tesfaye	70	7/3/2011	Gondar	<i>Kedasse</i> teacher in Gondar
5	Adamu Tewelde	68	15/3/2011	Bahir Dar	<i>Aquaquam</i> teacher in Bahr Dar
6	Aemere Teklearegay	85	3/3/2011	Gondar	<i>Nebab</i> teacher in Gondar
7	Aklile Bemnetu	42	9/3/2011	Gondar	<i>Zemare Mewasit</i> teacher in Gondar
8	Aklile Birhanu	41	25/2/2011	Weldeya	<i>Qine</i> teacher in Woldeya
9	Aklilebirhan Tsegaye	59	18/2/2011	Aksum	<i>Kedasse</i> teacher in Aksum
10	Aleqa Mekonnen	47	25/3/2011	Debre Libanoss	<i>Degua</i> teacher in Debre Libanoss
11	Aron Kahsay	82	22/3/2011	Debre Libanoss	<i>Nebab</i> teacher in Debre Libanoss
12	Asteraye Fente	43	4/4/2011	Addis Alem	<i>Degua</i> teacher in Addis Alem
13	Asteraye Hailu	44	24/2/2011	Weldeya	<i>Nebab</i> teacher in Weldeya
14	Ayalew Tequam	81	9/3/2011	Gondar	<i>Mesthaf</i> teacher in Gondar
15	Aynalem Tafese	68	1/3/2011	Weldeya	<i>Metshaf</i> teacher in Weldeya
16	Ayne Kulu	38	4/4/2011	Addis Alem	<i>Kedasee</i> teacher in Addis Alem
17	Belay Meresa	71	16/2/2011	Aksum	<i>Degua</i> teacher in Aksum, he was administrator of Aksum Tsion church for long time, and he learnt <i>degua</i> for more than 30 years. Currently he

					gives certificate for <i>degua</i> teachers who is coming for certification
18	Belete Tsegaw	81	18/3/2011	Bahir Dar	<i>Metshaf</i> teacher in Bahr Dar
19	Bezabih Alemu	72	4/3/2011	Gondar	<i>Kedasse</i> teacher in Gondar
20	Bezabih Atnafu	72	14/3/2011	Bahir Dar	<i>Qine</i> teacher in Bahr Dar
21	Biniam Wedaj	76	25/2/2011	Weldeya	<i>Mahibere kidusan</i> Member in Aksum
22	Birhan Yibabe	83	18/3/2011	Bahir Dar	<i>Metshaf</i> teacher in Bahr Dar
23	Bizuhan Tadese	81	3/3/2011	Gondar	<i>Nebab</i> Teacher in Gondar
24	Deacon Habtu	77	21/2/2011	Aksum	<i>Mahibere kidusan</i> Member in Aksum
25	Enkue-Bahiriy Tekleab	69	26/2/2011	Weldeya	Administration In charge of Weldeya Mikael church
26	Esayiyas Alemu	73	5/4/2011	Addis Alem	<i>Zemare Mewasit</i> teacher in Addis Alem
27	Esayiyas Zeray	58	1/3/2011	Weldeya	<i>Zemare Mewasit</i> teacher in Weldeya
28	Eshetu Berta	81	17/3/2011	Bahir Dar	<i>Zemare Mewasit</i> teacher in Bahr Dar
29	Estifanos Tedbab	79	24/3/2011	Debre Libanoss	<i>Aququam</i> teacher in Debre Libanoss
31	Eyasu Habtu	59	15/2/2011	Aksum	<i>Qine</i> teacher in Aksum
32	Fenta Tesema	68	7/3/2011	Gondar	<i>Aququam</i> teacher in Gondar
33	Fentaye Girma	51	28/3/2011	Debre Libanoss	<i>Metshaf</i> Teacher in Debre Libanoss
34	Fesiha Tewelde	69	17/3/2011	Bahir Dar	<i>Zemare Mewasit</i> teacher in Bahr Dar
35	G/wold G/meskel	80	22/3/2011	Debre Libanoss	<i>Qine</i> teacher in Debre Libanoss
36	Gashaw Tafese	72	16/3/2011	Bahir Dar	<i>Degua</i> teacher in Bahr Dar

37	Gebere Meskel Chifraw	82	1/4/2011	Addis Alem	<i>Nebab</i> teacher in Addis Alem
38	Gebr-Hiwot Ashenafi	78	4/3/2011	Gondar	<i>Qine</i> teacher in Gondar
39	Gedame Aklil	59	8/3/2011	Gondar	<i>Degua</i> teacher in Gondar
40	Getu Almayehu	57	15/3/2011	Bahir Dar	<i>Kedasse</i> teacherin Bahr Dar
41	H/mariam Gebre	72	11/3/2011	Bahir Dar	<i>Qine</i> teacher in Bahr Dar
42	Habtesilasei Girum	27	6/4/2011	Addis Ababa	Previous <i>Aquaquam</i> Student in Addis Alem
43	Habtu Tamrat	61	30/3/2011	Menagsha	<i>Nebab</i> Teacher in Menagesha
44	Haddis Zenahu	68	3/3/2011	Gondar	<i>Qine</i> teacher in Gondar
45	Haregwoyn Gebre	58	11/3/2011	Bahir Dar	<i>Nebab</i> teacher in Bahr Dar
46	Hayle Tesema	78	22/3/2011	Debre Libanoss	<i>Nebab</i> teacher in Debre Libanoss
47	Haylesilasie Tewelde	71	22/2/2011	Debre Abay	<i>Kedasse</i> teacher in Debre Abay
48	Haymanot Alemu	59	15/3/2011	Bahir Dar	<i>Kedasse</i> teacherin Bahr Dar
49	Hiruy Zenawi	65	17/2/2011	Aksum	<i>Zemarie Mewasit</i> teacherin Aksum
50	Hiwot Hadis	71	16/2/2011	Aksum	<i>Aquaquam</i> teacher in Aksum
51	Kaleab Wahid	78	25/3/2011	Debre Libanoss	<i>Degua</i> teacher in Debre Libanoss
52	Kidan Aby	73	17/2/2011	Aksum	<i>Aquaquam</i> teacher in Aksum
53	Maemir kalu	57	15/2/2011	Aksum	<i>Qine</i> teacher in Aksum
54	Mekonnen Yihenew	60	4/3/2011	Gondar	<i>Qine</i> teacher in Gondar
55	Memihir Tetemko	68	18/2/2011	Debre Abay	Adminstration In charge of Debre Abay Monastery
56	Mera Bezuh	81	25/3/2011	Debre Libanoss	<i>Zemare Mewasit</i> Teacherin Debre Libanoss
57	Merawi Fisiha	58	8/3/2011	Gondar	<i>Degua</i> teacher in Gondar
58	Meresa Belayneh	75	18/2/2011	Aksum	<i>Degua</i> Teacher in Aksum

59	Mezmur Gera	58	9/3/2011	Gondar	<i>Mesthaf</i> teacher in Gondar
60	Misale Senay	59	23/3/2011	Debre Libanoss	<i>Qine</i> teacher in Debre Libanoss
61	Sebhatu Neguse	50	15/2/2011	Aksum	<i>Qine</i> teacher in Aksum
62	Seble Tium	69	18/2/2011	Aksum	<i>Degua</i> teacher in Aksum
63	Solomon Aklil		8/3/2011	Gondar	<i>Aquaquam</i> teacher in Gondar
64	Solomon Tesfa	56	28/2/2011	Weldeya	<i>Aquaquam</i> teacher in Weldeya
65	Solomon Zeradis	42	1/4/2011	Addis Alem	<i>Qine</i> teacher in Addis Alem
66	Semre Sibhat	71	9/3/2011	Gondar	<i>Mesthaf</i> teacher in Gondar
67	Senay Abrham	78			
68	Serawit Adamu	74	7/3/2011	Gondar	<i>Aquaquam</i> teacher in Gondar
69	Seyfu Sihine	81	16/3/2011	Bahir Dar	<i>Aquaquam</i> teacher in Bahr Dar
70	Sibihat Brhanu	80	16/3/2011	Bahir Dar	<i>Degua</i> teacher in Bahr Dar
71	Sibihat Demere	67	11/3/2011	Bahir Dar	<i>Nebab</i> teacher in Bahr Dar
72	Sirak Siyum	56	4/3/2011	Gondar	<i>Kedasse</i> teacher in Gondar
73	Sergew Estifo	79	24/3/2011	Debre Libanoss	<i>Aquaquam</i> teacher in Debre Libanoss
74	Surafel Aby	78	28/3/2011	Debre Libanoss	<i>Zemare Mewasit</i> Teacherin Debre Libanoss
75	Siyum Nafeke	61	14/3/2011	Bahir Dar	<i>Qine</i> teacher in Bahr Dar
76	Tamrat Anteneh	80	1/4/2011	Addis Alem	<i>Nebab</i> teacher in Addis Alem
77	Tamrat Tekeste	90	3/3/2011	Gondar	<i>Nebab</i> teacher in Gondar
78	Tamirat G/meskel	68	30/3/2011	Menagsha	<i>Qine</i> teacher in Menagesha
79	Tedbab Girma	72	17/2/2011	Aksum	<i>Zimarie Mewasit</i> teacher in Aksum
80	Tesfatsiyon H/mariam	37	23/3/2011	Debre Libanoss	<i>Qine</i> teacher in Debre Libanoss
81	Teyera Demamu	66	30/3/2011	Menagsha	<i>Kedasse</i> teacher in Menagesha

82	Tium Tekeste	67	9/3/2011	Gondar	<i>Zemare Mewasit</i> teacher in Gondar
83	Tiumelisan Aklilu	65	16/2/2011	Aksum	<i>Metshaf</i> teacher in Aksum
84	Tsegaye Kasu	69	8/3/2011	Gondar	<i>Degua</i> teacher in Gondar
85	Tsibah Tium	65	16/2/2011	Aksum	<i>Metshaf</i> teacher in Aksum
86	Tsige Ademu	41	4/4/2011	Addis Alem	<i>Aquaquam</i> teacher n Addis Alem
87	W/mariam Kalu	45	16/2/2011	Aksum	<i>Metshaf</i> teacher in Aksum
88	Weredaw Maeze	69	14/3/2011	Bahir Dar	<i>Kedasse</i> teacher in Bahr Dar
89	Yaekob Tesfa	63	18/2/2011	Aksum	<i>Degua</i> teacher in Aksum
90	Yared Mezgebu	80	18/2/2011	Aksum	<i>Kedasse</i> teacher in Aksum
91	Yibabe Sahle		22/3/2011	Debre Libanoss	<i>Nebab</i> teacher in Debre Libanoss
92	Yohannes W/eyes	67	28/3/2011	Debre Libanoss	<i>Metshaf</i> teacher in Debre Libanoss
93	Zebene Berta	53	23/3/2011	Debre Libanoss	<i>Kedasse</i> teacher in Debre Libanoss
94	Zekaryas Debru	61	5/4/2011	Addis Alem	<i>Metshaf</i> teacher in Addis Alem
95	Zekaryas Ayele	43	28/2/2011	Weldeya	<i>Kedass</i> teacher in Weldeya
96	Zenatsidk Tekste	52	15/2/2011	Aksum	<i>Nebab</i> teacher in Aksum
97	Zenawi Geram	89	24/3/2011	Debre Libanoss	<i>Kedasse</i> teacher in Debre Libanoss



APPENDICE - II

በላ ትምህርት ስራ አጠቃላይ መረጃ

1. የሥራው ስም \_\_\_\_\_ የአብዮት ትምህርት ስራ ስም \_\_\_\_\_
2. ትምህርት ስራ ስያሜ ላይ የት እንደሚገኝ \_\_\_\_\_
3. የመምህራን ተርፋይል \_\_\_\_\_

ስም	የትምህርት ስራ	የላትም ስያሜ	የላትም አድራሻ	የላትም አድራሻ	የላትም አድራሻ	የላትም አድራሻ	የላትም አድራሻ	የላትም አድራሻ	የላትም አድራሻ

4. የትምህርት ስራው ስያሜ \_\_\_\_\_ ወይም \_\_\_\_\_

5. የትምህርት ስራው ስያሜ \_\_\_\_\_

የትምህርት ስራው ስያሜ \_\_\_\_\_

የትምህርት ስራው ስያሜ \_\_\_\_\_

የትምህርት ስራው ስያሜ \_\_\_\_\_

የትምህርት ስራው ስያሜ \_\_\_\_\_

6. የትምህርት ስራው ስያሜ \_\_\_\_\_

7. የትምህርት ስራው ስያሜ \_\_\_\_\_

የትምህርት ስራው ስያሜ \_\_\_\_\_

8. የትምህርት ስራው ስያሜ \_\_\_\_\_

9. የትምህርት ስራው ስያሜ \_\_\_\_\_

10. የትምህርት ስራው ስያሜ \_\_\_\_\_

11. የትምህርት ስራው ስያሜ \_\_\_\_\_

የትምህርት ስራው ስያሜ \_\_\_\_\_

- 1.
- 2.
- 3.
- 4.





7. የፍርድ ዘመናዊ ዘመናዊ ስርዓት ለማስፈጸም የሚያስፈልጉትን ሰነድ ያስገቡ

ትኩረት ለማድረግ

ገቢዎች ለማሰብ

ገቢዎች

ሆኖ ለሰነድ ለማስፈጸም

6. በተመሳሳይ ሁኔታዎች ለሰነድ ለማስፈጸም የሚያስፈልጉትን ሰነድ ያስገቡ

ሆኖ ለሰነድ ለማስፈጸም

5. በተመሳሳይ ሁኔታዎች ለሰነድ ለማስፈጸም የሚያስፈልጉትን ሰነድ ያስገቡ

ሆኖ ለሰነድ ለማስፈጸም

4. ለሰነድ ለማስፈጸም የሚያስፈልጉትን ሰነድ ያስገቡ

ገቢዎች

ገቢዎች

የሰነድ ለማስፈጸም

የሰነድ ለማስፈጸም

የሰነድ ለማስፈጸም

የሰነድ ለማስፈጸም

የሰነድ ለማስፈጸም

2. የሰነድ ለማስፈጸም የሚያስፈልጉትን ሰነድ ያስገቡ

1. የሰነድ ለማስፈጸም የሚያስፈልጉትን ሰነድ ያስገቡ

የሰነድ ለማስፈጸም

የሰነድ ለማስፈጸም የሚያስፈልጉትን ሰነድ ያስገቡ



**የመፍትሔ መረጃዎች**

1. የትምህርት ቤቱን የገንዘብ አቅም በከፍተኛ ሁኔታ ለማሳደግ ምን መደረግ አለበት ይላሉ
2. በአካባቢው ለላካ የሚቻል በአብዮት ትምህርት ቤቱ የሚሰሩ የልማት ውጤት ላይ
3. እየተደገመ ያለ የአብዮት ትምህርት ቤት ካለ የሚደገመው አካል /ማህበር/ የደግሞላው ዓይነት /በዓመት/
4. ከጤት ከሆነት በኩል ለተማሪዎች እየተደረገ ያለ ድግሞ ካለ/ዓይነት፣ ምን ያህል/
5. ለተካርባት ያሉ የአብዮት ትምህርት ቤቶች የሚደገሙ ላይ ካለ/ዓይነት ምን ያህል/
6. በአብዮት ትምህርት ቤቶች ምክንያት ከተረሰቡት የሚገኙ ገቢ ፣ ካለ/ዓይነት ምን ያህል/
7. የአብዮት ትምህርት ቤቱ በአለቆችና በገዢዎች ያለው አቅርቦት
8. የአብዮት ትምህርት ቤቱን በመደገም ለልማት የተነሳፈ ፕሮጀክት ካለ የፕሮጀክቱ ስም የጥራት ደረጃው ወይንም የጥራት ደረጃው ስም
9. ከዚህ በፊት በዚህ የአብዮት ትምህርት ቤቱ ዘርፍ የተሰሩ ረባረባዎች ካሉ ርዕሰ ስርዓት ላይ ለሌሎች መገንጠያዎች ካሉ
10. ትምህርቱን ማድረግ ለማረጋገጥ ለማረጋገጥ አሁን ከተሞላደው መማርያ መሆኑን ማረጋገጥ ላይ ለሌሎች መገንጠያዎች ካሉ
11. ለሰጠው ትምህርት ወይንም በማህበር ትምህርት ደረጃ ላይ ለሌሎች መገንጠያዎች ካሉ

Handwritten notes and signatures at the top left of the page.



Handwritten text below the top left notes.

Handwritten text at the top right of the page.

Main body of handwritten text, likely the beginning of a letter or report.

Handwritten text, possibly a date or a specific reference.

Main body of handwritten text, continuing the letter or report.

Handwritten text, possibly a signature or a specific instruction.

Handwritten text at the bottom left, possibly a date or reference number.

Handwritten text at the bottom right, possibly a date or reference number.



Handwritten text at the very bottom of the page.

### በአንቲ ስማ ለማርያም

#### 1. መግቢያ

የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን ሐዋርያዊ፣ መገላለጫ ግንባራዊ አገልግሎት ግዙፍ እንደተቻለ የሚሰጥላትን ካህናትና መምህራን በመገረብና በአገልግሎት የሚሰጥላቸው የአብነት ትምህርት ቤቶች ብለን የምንጠራቸው የትምህርት ተቋማት አሏት። የአብነት ትምህርት ቤቶች ከጥንት ጀምሮ ለቤተ ክርስቲያን አገልግሎትና ለሀገር ያላቸው ፋይዳ ታውቆ በመገንጠያና በሕዝቡ ዘንድ ይከበሩና ይወደዱ ነበር።

በቤተ መገንጠያ በኩል ለተማሪዎችና መምህራን መተዳደሪያ መሪት በመለገስና ቀለብ በመመደብ እንክብካቤ ሲደረግላቸው ሕዝቡ ደግሞ ከመሰቡ ቆሮሳ ከጎተራው ዘገና በመስጠት የልግስና ሥራ ሲያደርግላቸው ቆይቷል። ተማሪው በአንተ ስማ ለማርያም ስለ ቸሩ እግዚአብሔር ብሎ ከደጁ ሲቆም ሕዝቡ በርገራጌ እንደሚቀበለው ፍጹም ተስፋ በማድረግ ነበር።

ዛሬ ግን ይህ መደጋገፍ እንደነበረ ሊዘልቅ አልቻለም። በየዘመናቱ በተፈራረቀት ግንባራዎችና ኢኮኖሚያዊ ለውጦች ምክንያት ለነዚህ ትምህርት ቤቶች የሚደረገው እንክብካቤ እየቀነሰ መጥቷል።

በኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተ ክርስቲያን የሌሎች ትምህርት ቤቶች ማደራጃ መምሪያ ግንባራ ትዳሳን በአብነት ትምህርት ቤቶች ላይ ያደረገው ጥናት እንደሚያስረዳው፡-

#### 2. በአብነት ትምህርት ቤቶች የሚታዩ ዋና ዋና ችግሮች

- መምህራን ቋሚና በቂ መተዳደሪያ ባለሙያዎች ተረጋግተው ሊያስተምሩ አለመቻላቸው፤
- ገብረተሰቡም በአመለካከት ችግር እንዲሁም በሰው ሠራሽና የተፈጥሮ አደጋ ኑሮ እየከበደው ስለመጣ ለተማሪው ቁራሽ እንጂ መስጠት አለመቻሉ፤
- በ10 ተማሪዎች ገብ ምንም የቀለብ ድጋፍ የማያገኙ ስለሆኑ የዕለት ጉርስና ልዩ ለማግኘት ወደ ከተማ ፈልሰው የጉልበት ሥራ በመሥራት ሲገንገሉ ማየትና የገብደዎች መታጠፍና የተማሪዎች መበተን።
- የመማሪያ መጻሕፍት፣ የመማሪያና ማደርያ ቤቶች አለመኖርና ያሉትም ጊዜውን ጠብቀው ስለማይጠገኑ ፈራርሰው መምህራንና ተማሪዎች ለፀሐይና ገናብ የተጋለጡ መሆን።
- የአገልጋዮች ቁጥር በማነሱ ምክንያት በደቡብ በምዕራብና ደቡብ ምሥራቅ ኢትዮጵያ የሚገኙ አብዛኛዎቹ አብያተ ክርስቲያናት አገልግሎታቸው መጻከም ሊከፋም መዘጋት።

3. የአብነት ትምህርት ቤቶች ግጥሚያና ግጽግግ መርሐ ገብ ግንባራ ትዳሳን የአብነት ትምህርት ቤቶች ያጋጠሟቸውን ችግር ለመቅረፍ ሕዝቡን ያሳተፈና በሁለት አትጣጣሮች ትኩረት ያደረገ መርሐ ገብር ነድፏል። እንደኛው ተደምጎ ትምህርት ቤቶች ግጥሚያ ሲሆን ሁለተኛው ደገም ተተኪ በግጥት የጠፉት ትምህርት ቤቶች መል ግጽግግና ምዕመናንን እንደ አደጋቸው /ጽንጽና ባሕሩ/ የሚያገለግላቸው ካህን ለግጥራት የገባብና የትዳሳ ትምህርት ቤት ግጽግግ ነው።

መርሐ ገብር ተግራዎችና መምህራን በያሉበት የምግብ የአጠ ልባሳትና የመጻሕፍት ዕርዳታ ግትረብ የገባሉና ግደሪያ ቤቶችን መጠገንና መሥራት፣ ትምህርት ጋር ለጥ ለጥ ሥልጠናዎችን በግካተት ለዘመኑ የሚገባ አገልግሎት እንዲያበረክቱ ግድረገን ያጠቃልላል።

4. በመጀመሪያው ዙር የተመዘገቡ አበረታች ለውጦች /1998-2002 ዓ.ም/ ማገባረ ትዳሳን ከልዩ ልዩ ድጋፍ አድራጊዎች በተገኘ የገንዘብ ድጋፍ ከ1993 እስከ 1997 ዓ.ም 45 ለሚሆኑ የአብነት መምህራን የገንዘብ ድጋፍ በማቅረብ መምህራኑ በማስተማር አገልግሎታቸው እንዲተገ ሲያገኙና በደቡብ፣ በምዕራብና ደቡብ ምሥራቅ ኢትዮጵያ በሚገኙ አብያተ-ክርስቲያናት አዳዲስ የገባብና የትዳሳ ት/ቤቶችን ሲያጽጉም ቆይቷል። ከ1998 - 2002 ዓ.ም የመጀመሪያ ዙር የአምስት ዓመት መርሐ ገብር ነድፍ በ85 ትምህርት ቤቶች ተግባራዊ አድርጓል። ከዚህ መርሐ ገብር አፈጻጸም አበረታች ለውጦች ተመዝግቦአል።

#### ለምሳሌ፡-

- መምህራን ዕውቀታቸውን በትጋት ለትውልድ ማስተላለፍ እንዲችሉ መልካም ዕድል ፈጥሮላቸዋል። ተማሪዎች ያል ሲሆኑ ትምህርታቸውን መከታተል ችለዋል።
- ገብራ ቤቶችን በመጠገንና በመሥራት እንዲሁም የመማሪያ መጻሕፍትን በሚሟላት የተሻለ የመማር ማስተማር ዕድል ተፈጥሯል።
- ከካህናት እጥረት የተነሣ አገልግሎት ማግኘት ያልቻሉ ምዕመናን በአፍ መፍቻ ቋንቋቸው አገልግሎት ማግኘት ችለዋል።
- በጠረፋማ እና ቆላማ አካባቢዎች ያሉ ወገኖቻችን የቤተ-ክርስቲያን አገልግሎት ዕድል ደርሷቸዋል። በጥምቀት ልጅነትን አግኝተዋል።

#### 5. ሁለተኛ ዙር የትኩረት አትጣጫ /ከ2003-2007 ዓ.ም/

የሁለተኛው ዙር የአብነት ትምህርት ቤቶች ግጥሚያና ግጽግግ መርሐ ገብር በ125 የአብነት ትምህርት ቤቶች ተግባራዊ የሚሆን ሲሆን 150 መምህራንንና 7500 ተማሪዎችን ተጠቃሚ ያደርጋል። ከትኩረት አትጣጫዎቹ መካከል ለማስመስከሪያ ት/ቤቶች ልዩ እገዛ በማድረግ ለአብነት ትምህርት ቤቶች የተለብ፣ የመጻሕፍት ድጋፍና የመኖሪያና ገብጻ ቤቶች ግንባታ ማካሄድ፣ የአብነት ተማሪዎችና መምህራንን አትም በልዩ ልዩ ሥልጠና ማሳደግን ያካትታል።



1. ንባብ ስ.ት. =  
 የአገሪቱ ደረጃ ትምህርት የማሳየት ደረጃ ንባብ ስ.ት. ነው። ንባብ  
 ስ.ት. በሁሉም አገራት ዘርፍ ይገኛል። በሁሉም አገራት ዘርፍ ይገኛል።  
 ስ.ት. የመጀመሪያው ትምህርት ደረጃ ነው። ስ.ት. የመጀመሪያው ትምህርት ደረጃ ነው።  
 ስ.ት. የመጀመሪያው ትምህርት ደረጃ ነው። ስ.ት. የመጀመሪያው ትምህርት ደረጃ ነው።

- 1. ንባብ ስ.ት. = Nebab Bel
- 2. ቀዳሳ ስ.ት. = Qedasse Bel
- 3. ዘመን ስ.ት. = Zema Bel
- 4. ቀን ስ.ት. = Qene Bel
- 5. መጽሐፍ ስ.ት. = Metsehat Bel

አገሪቱ

የአገሪቱ ደረጃ ትምህርት የማሳየት ደረጃ ንባብ ስ.ት. ነው።  
 የአገሪቱ ደረጃ ትምህርት የማሳየት ደረጃ ንባብ ስ.ት. ነው።  
 የአገሪቱ ደረጃ ትምህርት የማሳየት ደረጃ ንባብ ስ.ት. ነው።



የአገሪቱ ደረጃ ትምህርት የማሳየት ደረጃ ንባብ ስ.ት. ነው።  
 የአገሪቱ ደረጃ ትምህርት የማሳየት ደረጃ ንባብ ስ.ት. ነው።  
 የአገሪቱ ደረጃ ትምህርት የማሳየት ደረጃ ንባብ ስ.ት. ነው።

የአገሪቱ ደረጃ ትምህርት የማሳየት ደረጃ ንባብ ስ.ት. ነው።

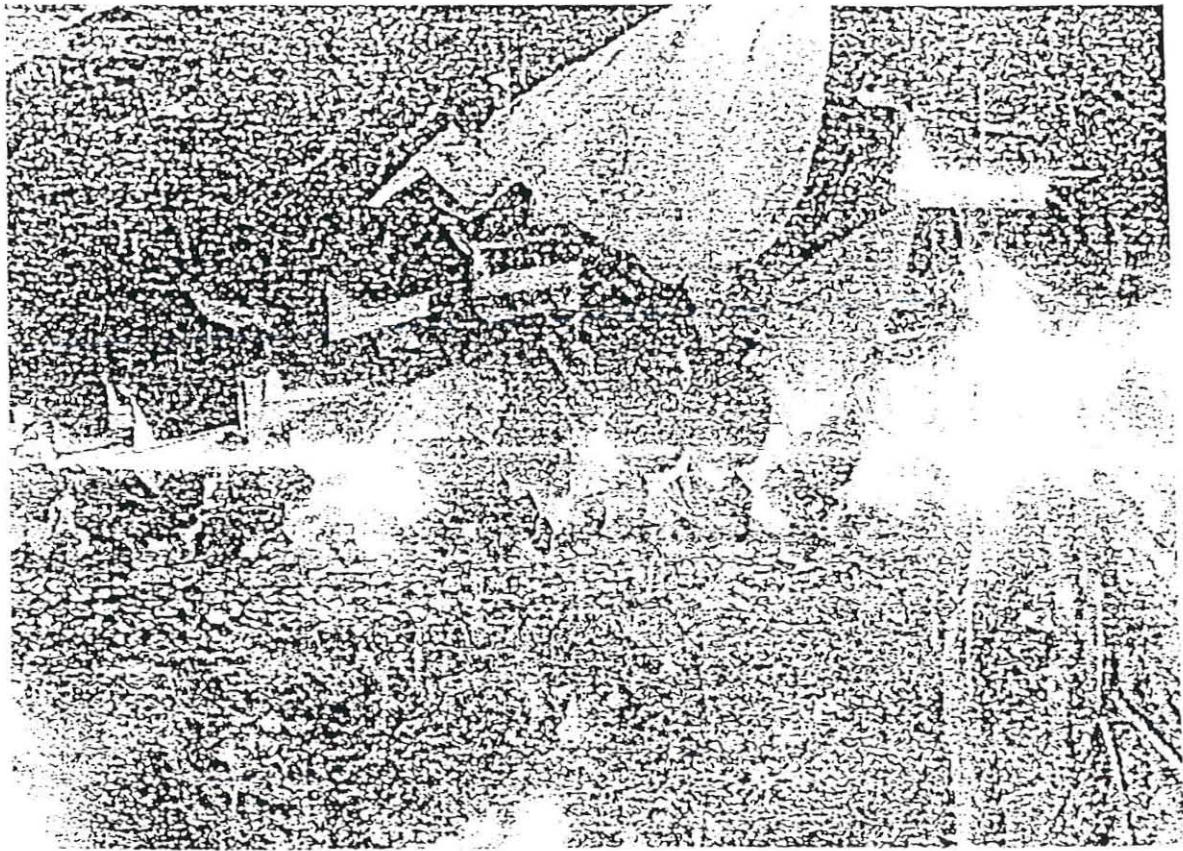
አዲስ አበባ

2003 ዓ.ም

የግብርና ጥናትና ምርመራ ቤቅ ስርዓት ለማሻሻል

የግብርና ስርዓት ለማሻሻል ስርዓት ለማሻሻል

የግብርና ስርዓት ለማሻሻል ስርዓት ለማሻሻል



ሁሉ

የግብርና ስርዓት ለማሻሻል ስርዓት ለማሻሻል

የግብርና ስርዓት ለማሻሻል ስርዓት ለማሻሻል

የግብርና ስርዓት ለማሻሻል ስርዓት ለማሻሻል





