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**In Partial Fulfillment of the Requirements for the Degree of Master of
Education on Adult & LLL
The Role of Ethiopian Orthodox Church in the Development of Adult
Education: The Case of Ye'abnet Timhirt Bet**

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ACRONYMS

ADEA	Association for Development of Education in Africa
AE	Adult Education
ALE	Adult Learning and Education
CADU	Chilalo Agricultural Development Unit
CONFINTA	International Conference for Adult Education
CSTC	Community Skills Training Centers
EOC	Ethiopian Orthodox Church
ESDP	Education Sector Development Program
EWVA	Ethiopian Women Welfare Association
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focus Group Discussion
IEASA	International Education Association of South Africa
MOE	Ministry of Education
MOEFA	Ministry of Education and Fine Arts
NFE	Non Formal Education
NLC	National Literacy Campaign
NLCO	National Literacy Campaign Organization
PAP	Program Action Plan
UNESCO	United Nations Educational, Scientific and Cultural Organization
WADU	Wolamo Agricultural Development Unit
WOALP	Work Oriented Adult Literacy Program
YDLC	Yemisrach Dimts Literacy Campaign
YMCA	Young Men Christian Association
YWCA	Young Women Christian Association

Abstract

This research paper was intended to assess the role of the Ethiopian Orthodox Church, specifically Ye'abinet Timhrt Bet in the development of adult education. The research attempted to evaluate about the unique features of Ye'abnet Timhret Bets in light of adult education, the teaching learning methods in traditional church schools, the ancient Ethiopian Orthodox Church (EOC) curriculum and its ways of provision, the livelihood of adults in Ye'abinet Timhirt Bet and finally about the contribution of the Ethiopian Orthodox Church (EOC) to the development of adult education. In this research, qualitative research approach was used. Both primary and secondary data sources were utilized. With regard to primary data source, the key informants are selected purposefully by considering the expertise of the participants on traditional education in general and in Ye'abinet Timhirt Bet in particular. Church fathers, teachers and students were participated. This research employed individual interviews and focus group discussions as primary data gathering tools. It also used secondary data sources. Reports of the institutions and related books, journals, newspapers, and educational policies were utilized as secondary data sources. The data were collected through different techniques were carefully transcribed, translated and analyzed qualitatively and interpretation were made using thematic categorization in open coding system. The findings revealed that Ye'abinet TimhrtBbet played a significant role in the development of adult education. Recommendations were also given to be acknowledged, recognized and supported.

KEY WORDS: Adult Education, Ethiopian Orthodox Church and Ye'abinet Timhrt Bet.

TABLE OF CONTENTS

ACKNOWLEDGMENTS	ii
ACRONYMS	iii
ABSTRACT	iv
CHAPTER ONE.....	1
1. INTRODUCTION.....	1
1.1. BACKGROUND OF THE STUDY	1
1.2. STATEMENT OF THE PROBLEM	3
1.3. OBJECTIVE OF THE STUDY	7
1.3.1. <i>General Objective</i>	7
1.3.2. <i>Specific Objectives</i>	7
1.4. RESEARCH QUESTIONS.....	7
1.4.1. <i>Overarching Research Question</i>	7
1.4.2. <i>Specific Research Questions</i>	8
1.5. SIGNIFICANCE OF THE STUDY	8
1.6. SCOPE OF THE STUDY	9
1.7. LIMITATIONS OF THE STUDY	9
1.8. METHODS OF THE STUDY	10
1.8.1. <i>Data Sources</i>	10
1.8.2. <i>Data Analysis</i>	10
1.9. ORGANIZATION OF THE STUDY	11
CHAPTER TWO.....	12
THEORETICAL AND CONCEPTUAL FRAMEWORK OF ADULT EDUCATION	12
2.1. DEFINITION OF AN ADULT.....	12
2.2. ADULT EDUCATION.....	15
2.3. ADULT EDUCATION IN ETHIOPIA.....	23
2.3.1. <i>Government Sponsored Adult Education Programs</i>	23
2.3.2. <i>Church and mission sponsored adult education</i>	24
2.3.3. <i>Voluntary organization sponsored adult education</i>	25
2.4. HISTORICAL OVERVIEW OF THE ETHIOPIAN ORTHODOX CHURCH.....	26
2.4.1. <i>From the Birth of Christ up to 4th c.</i>	26
2.4.2. <i>From 5th century up to 10th century</i>	27
2.4.3. <i>From 11th century up to 15th century</i>	29
2.4.4. <i>From 16th century to date</i>	29
2.5. THE CURRICULUM OF THE ETHIOPIAN ORTHODOX CHURCH	30
2.5.1. <i>First stage, for the Beginner</i>	31
2.5.2. <i>Second stage, for the intermediate</i>	34
2.5.3. <i>Third stage, for the intellectuals</i>	36
2.6. ST. YARED'S SCHOOL OF MUSIC	40
2.7. LITERATURE.....	41
CHAPTER THREE.....	42

RESEARCH DESIGN AND METHODOLOGY	42
3.1. RESEARCH DESIGN.....	43
3.2. SOURCE OF THE DATA	43
3.3.SAMPLING AND DATA GATHERING TECHNIQUE.....	45
CHAPTER FOUR	47
PRESENTATION, ANALYSIS AND INTERPRETATION	47
4.1.UNIQUE CHARACTER OF YE'ABINET TIMHRT BET IN LIGHT OF AE	47
4.2.THE EOC CURRICULUM, ITS METHOD OF TEACHING AND PROVISION	52
4.3. THE LIVELIHOOD OF ADULT LEARNERS IN YE'ABINET TIMHRT BET.	56
CHAPTER FIVE.....	60
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.....	60
5.1. SUMMARY	60
5.2 CONCLUSIONS	61
5.3. RECOMMENDATIONS.....	64
REFERENCES	67
APENDICE	70

CHAPTER ONE

1. Introduction

1.1. Background of the Study

The title of this Thesis is the role of Ethiopian Orthodox Church in the development of Adult Education: The case of *Ye'abinet Timhirt Bet*.

In this title, the concept of both traditional church Education and Adult Education, and their relationship in the provision of Adult Education was clarified.

Education in Ethiopia was traditionally in the hands of the church, more correctly, in the hands of individual cathedrals, churches, monasteries and covenants and in the hands of the individual men and women who served them. The church then constituted the custodians of the nation's culture. (Pankhurst R.1962,241).

Richard Pankhurst also quoted one of the very few observers, Rev. Douglas O'Hanlon, as an intellectual who devote much attention to church education about which he declares:

In the Christian parts of Abyssinia there is church almost in every village Every church has its school which is an honored institution. The school is the recruiting ground for the church services. It is a mortar in the building of the Christian life of the country, and in the outlying districts. It is the main missionary factor. (Pankhurst R. 1962, 241).

Ye'abinet Timhirt Bet is a traditional church education which was intended to teach religious and cultural modes of thoughts, values and heritages to the young and adults. It is aimed at transferring the tradition from generation to generation. Historians, such as Pankhurst (1992), who is known for extensive study of Ethiopian history, had showed that the Ethiopian Orthodox Church (EOC) has offered traditional education since the medieval period. The Ethiopian Orthodox Church (EOC) was the only provider of education in the country until the western modern education was introduced in 1908 during the reign of emperor Minilik II.

The State Minister of Education, Fuad Ebrahim, on the international literacy day (Sept.8,2011) Addressing the achievements of the Ethiopian Government in Education and the plan with USAID, presented as, "Modern education in Ethiopia has a history of 100 years. Since the historical objective of the Ethiopian education system was to create a few educated elites, the majority of the Ethiopian people were not beneficiaries of modern education".

As (Abebe,2008) said, although the church education had declined through time with the introduction of the modern school and social change, it is still practiced in the northern part of Ethiopia. Historians, such as Pankhurst, discussed that Ethiopia is one of the oldest nations in the world with rich tradition. He further noted that the development of education in Ethiopia can be seen from two different perspectives, "traditional" and "Western" systems. Until the introduction of western education in Ethiopia in early 20th century, the Ethiopian educational system was characterized by traditional approach. This traditional system is deeply rooted in the Ethiopian Orthodox Church and is recognized as one of the oldest educational system in the world. Hable Sellassie and Tamerat (1970) asserted that the church was the only provider of schools for centuries. These traditional schools served as a guardian of the traditions and its contribution for the continuity of the tradition for the future generation that has lasted to the present was extremely large or great. Pankhurst (1992, 241) added, when children reach around the age of 4, they began attending church services during the medieval period.

At present, there are a number of students in monasteries that can help us to study the traditional church education (Chaillot, 2009). In the local terms, these schools have different names such as *Ye'abinet Timihirt Bet*, *Yekes Temehirt Bet*, *Y'ebetekihinet Temehert Bet* and *Ye'kollo Timhrt Bet*.

The study aimed at addressing adult learners in *Ye'abinet Timhirt Bet* as a special group because of the social, cultural, religious, traditional and educational factors which makes them different from other groups of learners. They have their own life style, livelihood strategy, social life and religious commitment which might not be observed in the majority of other learner groups in the conventional schools of the country.

Therefore, this study is focused on the life and activities of adults who attend the traditional education in the Ethiopian Orthodox Church in order to gain knowledge and about the provision of traditional church education for adults. Furthermore, it focused about the contribution made to the learner, the church, the society, and to the country at large.

1.2. Statement of the Problem

Various researches have been conducted and books have been written on *Ye'abinet Timhirt Bet* or traditional education. Richard Pankhurst (1962, 241) said that:

Education in Ethiopia was traditionally in the hands of church, or more correctly in the hands of the hands of individual cathedrals, churches, monasteries and convents and the individual men and women who served them. The church thus constituted the custodian of the nations culture.

He also witnessed about the observation of another modern writer named Rev. Douglas, O'Hanlon Who is one of the very few observers to devote much attention to church education about which he declares,

In the Christian part of Abyssinia there is church almost in every village. Every church has its school which is an honored institution. The school is the recruiting ground for the church service. It is a mortar in the building of the Christian life of the country, and in the outlying districts in the main missionary factor, Ethiopian Observer (1962, 241)

The different stages of the study in the traditional school system like Alphabet, Apostle's Alphabet, *Gabata Hawaria*, *Dawit* which began with reading of the psalm are studied. The

church also provide higher studies in various fields; church music, composition of poetry, theology and history, philosophy and composition and manuscript writing ,The school of *Aquaquam* ,The school of *Qene* and the school of *Metshaf* is elaborated in his writing.

(Rechard Pankhrust, Ethiopian Observer V1 No 3, 241-242).

Lule Melaku, as well, expressed in his book 'History of the Ethiopian Orthodox Church' about the traditional school system and how it was provided as;

About the start of the traditional church schools in Ethiopia some suggested that its origin coincided with the establishment of the church itself Thus, the church school system ,which is one of the oldest in Christendom originated in the Axumite Kingdom with the introduction of Christianity about the 4th century. In the course of the centuries, the school system has grown and changed in many ways. Until the introduction of modern (Western) system of education to Ethiopia by Emperor Menelik 11, The Ethiopian Orthodox Tewahdo Church was the chief center of Education. From early Christian times every village had its church and every church its school, within the outer wall of the church enclosure.(2010,70)

In his book the four schools and courses offered that are *Nibab Bet*, *Zema Bet*, *Qine Bet* and *Metshaf Bet* are discussed. Besides this, in expressing about the performance of the scholars and priests in the church, He said, "The church scholars and priests were not only confined merely to the administration of education in the church. They were also serving their country competently in varies capacities ranging from political leadership to the lowliest public functions. The church scholars who have studied law (i.e. Fetha Negest. were placed in the relevant government departments for administering justice, etc)."

Kessis Kefyalew Merahi in his book entitled 'The contribution of the Orthodox Church to the Ethiopian Civilization' stated that the contribution of the church to the development of this country beginning from the alphabet up to the highest research activities is very great.(1999,52).

On the other hand a lot of researches have been conducted on adult education. Ehiametator and Oduaran (1991,7) identifying a number of programs in adult education, each with its own

curriculum and objectives. The programs include, adult basic education, including basic literacy, functional literacy and numeracy, out of school youth programs, income generating programs, extension programs, including agricultural extensions, community health extension, training and re-training programs, including vocational/technical training, workers education and labor relations, civic education, including community development and political socialization.

The Education Sector Development Program III for 2005/2006 – 2010/2011, Ethiopia's national action plan on education, specifically discussed the adult and non formal education program and defined it to include a range of basic education and training components for out-of-school children and adults. The action plan define the content of the adult and non formal education that include literacy, numeracy and the development of skills that enable learners to solve problems and to change their lives. The action plan also outlines three sub-component modes of delivery for adult and non formal education:

- 1) alternative basic education for out-of-school children between the ages of 7-14
- 2) a functional adult literacy program for youth and adults over 15
- 3) community skills training centers for youth and adults.

(Katty Anís, 2007)

In the education and training policy of Federal Democratic Republic of Ethiopia 1994, It is stated that one of the aims of education is to strengthen the individual's and society's problem-solving capacity, ability and culture starting from basic education, and provided at all levels. In the objective of the same policy, it is also stated, the importance of developing the physical and mental potential and the problem-solving capacity of individuals by expanding education and in particular by providing basic education for all.(MoE,1994)

The national report on the development and state of the art of adult learning and education FRDE,2008, as well discussed on the concept of life skills that help adults for the improvement of their day to day life, by coating The Education Sector Development Plan and Adult and Alternative Basic Education Strategies stated as;

The non formal education program “focuses on literacy, numeracy and the environment to enable learners to develop problem-solving abilities and change their mode of life”. It defines some of these life- skills as, “skills useful for other aspects of life, such as agriculture, health, civic education, cultural education” and “primary health care, prevention of diseases such as malaria, HIV/AIDS, etc, family planning, environment, agriculture, marketing, banking, gender, etc (MOE,2008,5).

This concept is also supported by MOE in the national report on the development and State of the Art of ALE, MoE, 2008, 6. by citing UNESCO to express the definition of adult education.

Adult education denotes the entire body of organized educational processes, whatever the content, level and method, whether formal or otherwise, whether they prolong or replace the initial schools, colleges, and universities, as well as an apprenticeship whereby persons regarded as adults by the societies to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualification or turn them in a new direction and bring about improved changes in their attitudes or behavior in the two fold perspective of full personal development and participation balanced and independent, social, economic and cultural development.(UNESCO,1976).

Lifelong learning, which is often associated with adults refers, in fact, to a comprehensive and visionary concept which includes formal, non-formal and informal learning which extended throughout the lifespan of an individual to attain the fullest possible development in personal, social and vocational and professional life. It views education in its totality, and includes learning that occurs in a home, school, community, and workplace, and through mass media and other situations and structures for acquiring and enhancing knowledge, skills, and attitudes. (MOE, 2008, 5).

The purpose of this study is to fill the gap between the two concepts, which are *Ye'abinet Timhirt bet* the traditional school system and adult education. In This respect, the study tried to;

- 1) Show how *Ye'abinet timhirt bet* is characterized by the concepts and principles of adult education.

- 2) Clarify the role *Ye'abinet timhirt bet* played for the development of adult education.
- 3) Show that how adult learning or lifelong learning is conducted in *Ye'abinet timhirt bet*.

1.3. Objective of The Study

In order to examine the relationship between the two concepts that are the traditional church education and adult education, the following objectives are set.

1.3.1. General Objective

The general objective of this research was to reveal the role of the Ethiopian Orthodox Church (EOC) for the development of adult education. The relation of the traditional church education with some forms of adult education.

1.3.2. Specific Objectives

The research is intended to address the following specific objective.

- 1) To identify the type of education provided in *Ye'abnet timhirt bet*.
- 2) To assess the educational methodology in the traditional church school.
- 3) To show the relationship between *Ye'abinet timhirt* and adult education.
- 4) To examine the contribution of *Ye'abinet timhirt* for adult education.
- 5) To reveal the contribution of the Ethiopian Orthodox Church (EOC) in adult education.

1.4. Research Questions

1.4.1. Overarching Research Question

What was the contribution of *Ye'abnet timhret bet* in the Ethiopian Orthodox Church (EOC) for the development of adult education?

1.4 2. Specific Research Questions

In this respect, the study attempted to answer the following specific questions.

- 1) What was the ancient Ethiopian Orthodox Church (EOC) curriculum and how was it provided for in traditional schools?
- 2) How was the teaching learning process conducted in traditional church school?
- 3) What are the unique features of *Ye'abnet Timhret Bet* in light of adult education?
- 4) How does *Ye'abnet Timhret Bet* help adults for improving their livelihoods?
- 5) What was the contribution of the Ethiopian Orthodox Church (EOC) to adult education?

1.5 Significance of the Study

To improve the adult learner way of life, knowledge skill and attitude, it is provided in varieties of ways. Due to its diverse educational provisions and methods of learning the term adult education had been named differently as public education, mass education, further education, social education, non-formal basic education, continuing education, life-long education and the like.

Adult education is abroad field that includes basic and continuing education, vocational and technical education, higher education and professional development, and is offered through formal, non –formal and informal education means, and by variety of actors –government, non government organizations, churches and the markets. (MOE,2008,5)

Ye'abnet timhret bet is one of the institution which provide adult education in recent years and the students are special group of students in the context of the Ethiopian Orthodox Church traditional schools. This study uncovered different areas of their lives ranging from the major reasons why they prefer to study the traditional education to their day to day activities, social relationships, and livelihood and migration factors from their own perspective. The knowledge produced by

this study with special emphasis of their voice can be valuable information for educational policy makers and social service providers in Ethiopia.

Students from *Ye'abinet Timhirt Bet* narrated about their own experience in the dimensions of social relationships, daily life, livelihood begging and migration experience that are an important assets to the world of knowledge about *Ye'abinet Timhirt Bet* or traditional church school. More over it play its own role in the construction process of the development of adult education. Finally, the research can serve as a reference and a base for other researchers who are interested to conduct related studies.

1.6 Scope of the Study

The research is conducted in traditional church schools on the contributions made for the development of adult education focusing on *Ye'abinet Timhirt Bet* in Ethiopian Orthodox Church. The curriculum of *Ye'abinet Timhirt Bet*, its method of teaching and provision are evaluated in line with the adult education principles and assessments are done with regard to the contributing factors.

1.7 Limitations of the Study

Time and money constraint to evaluate all *Ye'abinet Timhirt Bet* in Ethiopia, and the lack of centralized information system in the Ethiopian Orthodox Church were the limitations for the research result. In an effort to manage these limitations, the research attempt to interview high profile key informants in the church, to visit prominent *Ye'abinet Timhirt bet* of the church as well as to exhaustively consult relevant literatures in this regard.

1.8. Methods of the study

1.8.1. Data Sources

For this study, qualitative research approach is employed. Both primary and secondary data sources are used. With regard to primary data source, this study conducted interviews as primary data gathering tool. The key informants are selected purposefully by considering the expertise of the participants on traditional education in general and in *Ye'abinet Timhirt Bet* in particular.

In this regard, one church administrator, four teachers of *Ye'abinet Timhirt Bets* in different areas, and fourteen students and administrator of *Ye'abinet Timhirt Bet*, All in all twenty one key informants are participated in the interview and in Focus Group Discussions (FGD). Furthermore, the study attempted to involve the opinion of the selected experts on the issue of traditional church education and *Ye'abinet Timhirt Bet* who are involved in Focus Group Discussions (FGD).

It should be noted that even though there is usage a of primary data sources, the study also rely on secondary sources. Books, journals, newspapers, educational policies dealing with traditional education and adult education are utilized as sources of information for the research Observation was also one of the data gathering technique for the study.

1.8.2. Data Analysis

This study is done with qualitative research approach thus, the data collected through the abovementioned techniques are analyzed qualitatively. In this regard, an investigation and analysis of documents are also done. Data collected through interview techniques are carefully transcribed and translated carefully. Then detailed analysis and interpretation are made using

thematic categorization technique. Eventually, the reports of the research findings are written by applying logical order and flow of ideas and arguments.

1.9. Organization of the Study

The research was organized in five chapters including this introduction part as its chapter one. Chapter two deal with the definition of typical terms & conceptual underpinnings that analyzed different literatures in this regard. Chapter three was dedicated to the research design and methodology. Chapter four was about the analyses of the major thematic areas. The thesis brought to be closed with summary, conclusion and recommendation remarks, which was chapter five of the research.

CHAPTER TWO

Theoretical and Conceptual Framework of Adult Education

2.1. Definition of an Adult

Varieties of definitions have been given for the term Adult. It has been defined differently by different people, social groups and scholars in different countries and different times. Some define it in terms of age while others define it in terms of maturity and still some others define it in terms of the social roles it plays in the community.

Mammo Kebede Shenkut, in his background paper prepared for the Education for All Global Monitoring Report of 2006 discussing the Policy and Practice of Adult Literacy after 1990

(2005,14) he cited MOE,PAP (2004,26) and defined an adult in the following way:

Literacy is a very important entry point to basic education and provides knowledge and a set of skills to the adult target groups. Non-formal and adult education will have alternative basic education for out-of-school children of 7 – 14 years, literacy for youth and adults whose ages are 15 years and above, and basic skills training to youth and adults (MoE, PAP, 2004:26).

Tilahun (2012, 24-25) by quoting Mahtemeselassie, stated that many countries define an adult legally as one who is 18 years old and over. He also mentioned that in Empress Zewditu's proclamation, adulthood started at 22. Moreover, it is stated in his book how adult hood is divided in to several age brackets with characteristics in the professional literature and different civilization, in which various definitions are given by the Ministry of Education like:

"In the absence of studies on stages of adult development in Ethiopia, and in the context of adult literacy, 'adult' has been variously defined by the MOE thus:

1. *Adult= 18-50 in the literacy program of roughly the 1950s through 1974*
2. *Adult= 15-45 (8-45/49 sometimes) of the NLC years.*
3. *Adult = 15-45 since 1994.*

A survey, which is issued by the Ministry of Education and Fine Arts of the Imperial Government with the title of Education in Ethiopia (1961,35) reveals, calling upon all persons between the ages of eighteen and fifty in an official notice, to acquire at least knowledge of Amharic reading and writing. The general principle envisaged was that, all primary schools in the provinces covering grades one to four shall be "community schools" where instructions will be given to adults as well as to children.

The Adult and NFE program includes a range of basic education and training components for out-of-school children and adults. The program focuses on literacy, numeracy and the environment to enable learners to develop problem-solving abilities and change their mode of life. The program will have three sub-components: a program for out-of-school children between the ages of 7-14, a functional adult literacy program for those youth and adults who are older than 15, and offering basic skill training to youth and adults in the Community Skills Training Centers (CSTCs).The national report on the development and state of the art of adult learning and education (ALE) also emphasized the three sub components in which an adult is defined as the age of fifteen and above.(MOE 2008,5).

The ESDP IV, on the other hand, had its own strategy in defining who adult is. The document quoted the national population and housing census of (2007, 12) in which an adult is defined as the age groups who are between 15-55 years old. In the document which has been prepared to serve as a basis for discussions at the ADEA Triennial meeting, the national development policy has taken the specific need to address the needs of the population older than 15 years, which is by

definition considered to be adult thus including the significant number of out-of-school youth on board.(2012,7).

In the commentaries upon the Ethiopian civil code (Article 308), to show that a person is capable of exercising his right and duty, it is said that “having reached the age of fifteen years, he can make his will. If he makes one before that age, it can have no effect, even if he has not been revoked after the minor has reached the age of fifteen.” (1969, 62).

The definition of the term adult in other countries is also different from the definition of adult in Ethiopia. The Poverty Reduction Strategy Plan in the United Republic of Tanzania addresses the problem of increasing levels of illiteracy among the adult population (defined here as being of 19 years of age and above). The United Republic of Tanzania Ministry of education and culture education development program categorizes the learner in to various age groups and adult is defined it at age 19 and above as mentioned: "This sub-sector strategy, therefore, has three beneficiaries or target groups: (i) 11-13 year-old Children and disadvantaged children aged 7–13 from Nomadic Communities, street children, disabled, orphans and out of reach; (ii) 14-18 year old youth; and (iii) 19+ year old adults. (2003,vii).

As we see it in the above points, whatever the difference is in place and time, an adult is defined in terms of age. There are also countries which define adult not only in terms of age but also from the perspective of the providers of adult education. For Example; in Sweden,(2000,6) adult education is provided by the municipality, by the county and by the state. Adult in this country is defined as follows:

Adult education in Sweden has traditionally been defined from the perspective of the provider and not from that of the individual. Adult students refer to those adults who participate in some form of organized adult education, e.g. municipal adult education, folk high schools, study circles, labor market training, etc. Official statistics are based on this definition. This means that all who are studying in a folk high school or in a study

circle are regarded as adult students irrespective of age... In administrative terms, the dividing line between those in the regular school system and adult students in Sweden is when they reach the age of 20. The municipalities are obliged to provide education for young persons in compulsory school, upper secondary school or in other ways, up to and including the age of 19. This obligation is, to a limited extent, fulfilled within the framework of municipal adult education or folk high schools. A student can start studying in municipal adult education in the second half of the calendar year in which he has reached the age of 20. (EAEA, 2011).

According to the country report on adult education in Norway (2011, 5), the adult education act states the provision of primary, lower secondary and upper secondary education for all, define adult in terms of age as that; the education Act also includes formal adult education, defining ‘adult’ as 25 years old or over, by stating that adults who have not fulfilled primary or secondary education have a legal right to ask for it, and for it to be provided free of charge

The definition of an adult According to Knowles (1984, 9), "the psychological definition is one who has arrived at a self-concept of being responsible for one's own life, of being self-directing".

From the above literatures and scholars the term adult is defined in different ways according to the culture, policy, politics and historical back ground of each country. For the purpose of this research paper, the term, adult is defined as 15 years and above in accordance with the definition of Ministry of Education.

2.2. Adult Education

The concept of adult education has been also defined in different ways and according to the different perspectives of various scholars. Accordingly, Adult education is, as Indabawa & Mpofu (2006, 3) defined, “any learning or educational activity that occurs outside the structure of the formal education system and is undertaken by people who are considered to be adults in their society.” The purpose of adult education, according to these scholars, is to satisfy the learning needs and interests of adults outside the formal school systems.

Rogers (1992:28-29) has also defined adult education as:

All planned and purposeful learning opportunities offered to those who are recognized and who recognize themselves as adults in their own society and who have left the formal initial educational system (or who have passed beyond the possible stage of initial education if they were never in it), whether such learning opportunities are inside or outside the formal system, so long as such learning opportunities treat the learners as adults in decision-making, use appropriate adult learning methodologies and styles and allow the learners to use the experience for their own purposes and to meet their own needs.

The report of the first international congress of a university Adult Education (1969:50) also defined adult education as: “A process whereby persons who no longer attend school on regular and full-time bases. Undertake sequential and organized activities in information, knowledge, undertaking or skills, appreciation and attitudes or for the purpose of identifying and solving personal or community problem.” Darkenwald and Merriam (1982:9) as well define the concept of adult education as: “A process of where by persons whose major social roles are characteristics of adult status undertake systematic and sustains learning activities for the purpose of bringing about change in knowledge, attitude, values or skill.”

In, the International conference on Adult Education (UNESCO, CONFINTEA V, 1997:21)

Adult Education denotes the entire body of on-going learning process formal or otherwise, whereby people regarded as adults by the society to which they belong develop their abilities, enrich their knowledge, and improve their technical or professional qualifications or turn them in a new direction to meet their own needs and those of their society. Adult learning encompasses formal and continuing education, non formal learning and the spectrum of informal and incidental learning available in a multicultural leaning society, whereby theory and practice based.

In the overall strategy of the curriculum designed in the Education and training policy, (1994p16), the policy encompasses overall and specific objectives, implementation strategies, including formal and non-formal education, (Article; 3.2.6); and declares the programs that will be given for adults stating that “Basic education will focus on literacy, numeracy, environment,

agriculture, crafts, home science, health services and civics”. On the other hand,(Art.3.2.7) “Non-formal education will be concrete in its content, focusing on enabling the learners develop problem-solving attitudes and abilities.” shows the strong capability of non formal education for the personal development of the adult learners.

The National Report on the Development and State of the Art of Adult Learning and Education (ALE); and a new adult Education and alternative basic education strategies have been adopted by the Ministry of Education in 2008. These strategies refer to the Education Sector Development Program III definitions and specifications of non formal education as it is continuing education, vocational and technical education, higher education and Professional development and it is also defined how it is offered through formal, non formal and informal education means by a varieties of actors - the state, civil society organizations and the market.

Tekeste Negash (1996,27), in his book ‘Rethinking Education in Ethiopia’ as well discussed about non formal education, what it is and what it is not. He said that;

Non-formal education is here defined as any educational activity organized outside the established formal system designed to serve identifiable groups and with identifiable educational objectives. Non-formal education is not “a system” of interrelated parts like formal education. Non-formal education falls outside defined institutional structure and is not bound by age restrictions, time schedules and sequences, curriculum boundaries, examinations, degrees and so forth.

The fundamental purpose of adult education is to facilitate growth of persons towards understanding of their self, leading to maturity. Thus self-knowledge is one of the main aims of adult education, which consists of awareness of one’s own skills, abilities, attitudes, and responsibilities. Today adult education, as it is stated by different documents and scholars includes, basic adult education, continuing professional education, adult literacy training,

education for basic skills, vocational training, education for sustainable development, education for community development and transformation and so on.

In Africa, after the coming of colonialism and missionaries, the meaning, goals and purposes of adult education became different. Fredrik and associates, (2005, 8) described the effect of colonialism and missionaries as, the purpose of education in the traditional African societies, was to enable the individual to play societal roles. In this regard both the individual and the society were at the center of learning. But, with the coming of the colonialists and the missionaries, the goals and purposes of education changed. Because, the Colonials provided education that would make the African adult men and women better laborers. And, the Missionaries on the other hand, provided education for salvation purpose.

Adult education is absolute and necessary factor for social, economic and political and cultural progress in any country and society, all over the world. The developmental potential of adult education has been given a brief statement by (UNESCO, 1997, 17) as follows:

Despite challenges and constraints, (adult) basic education empowers individuals because it opens avenues of communication that would otherwise be closed, expands personal choice and controls over one's environment, and is necessary for the acquisition of many other skills. It gives people access to information through both print and electronic media, equips them to cope better with work and family responsibilities and changes the images they have of themselves. It strengthens their self-confidence to participate in community affairs and influence political issues. Basic education is the key with which individuals can unlock the full range of their talents and realize their creative potentials. It gives disadvantaged people the tools they need to move from exclusion to full participation in their society. Basic education also empowers entire nations because educated citizens and workers have the skills to make democratic institutions function effectively to meet the demands for a more sophisticated work force for a cleaner environment, and to meet their obligations as parents and citizens.

Knowels (1980:43) observed that teaching adults require a different set of instructional strategies in contrast to teaching children, and developed the theory of andragogy which refers to

the art and science of helping adults to learn which is different from pedagogy, which means the art and science of teaching children. Knowles theory of andragogy is based on five assumptions to show the difference between children and adult learners. These are:

Self concept: As people mature, their self–concept moves from one characterized by a dependent personality to one characterized by independence and self direction.

Experience: As people mature, a growing reservoir of experience is accumulated that becomes an expanding resource for learning.

Readiness to learn: As people mature, their readiness to learn becomes focused on the developmental tasks of their social role.

Orientation to learning: As people mature, their time perspective changes from one where application of knowledge is postponed to one where there is immediate application of knowledge is acquired. In the same way focus towards learning shifts from subject orientation to problem orientation.

Motivation to learn: As people mature, their motivations to learn become an internal drive.

Principles of Adult Education

The above five assumptions of theory of andragogy were later developed into six adult learning principles in which the principles are based on the psychological definitions of what it means to be an adult.(Knowles and associates, 1998,64-68).

Adults need to know why

Knowles and associates (1998:64-68) noted that adults need to know why they need to learn something before they will take the time to learn it. The need to know could include the benefits to be gained from knowledge acquired or from skills learnt, and any negative effects for not

learning new skills or not enrolling in specific learning programs. As Knowles, et al., (1998:64) stated that if adult learners can discover the gap between where they are now and where they want to be, they will become more conscious of their “need to know” new knowledge and skills.

Responsibility for Decisions Taken

As an adult, the individual’s tendency is to always depend on his or her established identity. Adults have a need to be seen by others as being capable of directing themselves. When adults realize others are imposing ideas on them. They may withdraw by not returning to class or they may voice their concerns to the teacher. Therefore when planning for adult learning, efforts must be made to create experiences for adults where they can go from being dependent to independent or self directed learners (Knowles, et al., 1998:65).

Learners' Experiences

Linedman (1989), emphasized, the value of the learners' experience with regard to adult education, observing that the approach to teaching adults should be through situation rather than subjects. He noted that experience is the adult learners’ living text book. In addition to this, Knowles and Holton (1998:26) stated that adult learners bring to the classroom a diversified range of individual differences related to their experiences, interests, backgrounds, goals and learning styles. The best way to manage the differences between adult learners is by creating activities that tap into the adult experience, such as group discussions, problem solving activities and simulations. When we apply this principle to the Ethiopian situation it needs to be critically examined.

Coping with Real Life

This is applicable to many adult learning situations. The main issue in this principle is not age or maturity but what is conducive to effective teaching. Also, the focus on immediate application of skills learnt may not be true with regard to adult literacy classes.

Real Life Application

Knowles (1984) suggests that, when designing a curriculum for adult learners, courses should be organized around the acquisition of skills necessary for one to earn a living. These skills may be computer skills, farming skills, health and business skills.

Motivation to Learn

Knowles; and associates (1998,68) have stated that even though adults can be motivated by external factors such as higher salaries, promotion and better jobs, in the future they are more motivated to learn by internal pressure, such as the desire for increased job satisfaction, self-esteem and quality of life issues.

In a half yearly journal of adult education and development by ZII/DVV (No.43./1994, 21-22), the article 'Common learning and educational problems in Australia and the south Pacific Region' prepared by Shirley Randell and Jim Sait, in revising adult learning principles about four main principles of adult education have been developed which are different from the principles by Knowles explained above. These principles are developed as per the condition of the country. Accordingly, they are summarized as follows.

1. The first principle of adult education is identified as the validation of local experience and the rejection of colonization by educators.
2. The second significant principle of adult education involves the process of learning by

describing ourselves and our experiences and clarifying our similarities and differences.

3. The third principle of the adult education experience which differentiates it from more formal learning, Adults should be able to acknowledge their own natures, accept differences in points of view and tolerate a degree of uncertainty. These three elements are the very things which formal education often erases in its desire to implant content.
4. The fourth principle of adult education might be considered most important are; The need to learn, or the will to learn, or the motivation to learn based on the need to know something. (ZII/DVV, No.43.1994,21-22),

Purposes of Adult Education

All over the world, there are two general purposes of adult education namely individual improvement and societal development as identified by Lindeman (1989), have remained central to the field of adult education. Merriam and Brockett (1997,17-18), while quoting Lindeman, noted that: "Adult education will become an agency of progress if its short-term goal of self improvement can be made compatible with a long term, experiential but resolute policy of changing the social order. Changing individuals in continuing adjustment to social functions-this is the bilateral though unified purpose of adult education."

Knowles (1980), on the other hand, writes that the mission of adult education is one of satisfying the needs of individuals, institutions and society. Adult educators have the responsibility of helping individuals satisfy their needs and achieve their goals. Although institutions that offers adult education programs have a need to improve their ability to operate effectively and establish public understanding and involvement.

From the various definitions of adult education, it was generally accepted that effective adult education programs enable people to develop new knowledge, attitude and behaviors that will help to sustain improved quality of life for individual adults, groups, communities and society at large. In this regard, a program can be viewed a variety of activities designed to bring about the desired behavioral change in adult learners.

2.3. Adult Education in Ethiopia

According to Yalew (2013p147) in his combined teaching material prepared for the course Adult and lifelong learning, the development of adult education in Ethiopia was provided in different ways and by different providers. For example there were government sponsored adult education programs, church and mission sponsored adult education programs and voluntary organizations and contributors sponsored adult education programs.

2.3.1. Government Sponsored Adult Education Programs.

The Berhaneh zere new institute was established (lasted from 1948-1978) to enhance education with the help of independent reading, study in evening classes started and in service education for teachers was provided. This idea was supported by the book 'Education in Ethiopia'(1961:11) that states; Adult education was available in the capital and some other towns through evening classes ,notably at the British Council and Berhne zere new Institute which was opened at Addis Ababa in 1948.

The Majete community school was designed to give every individual to cope up with day to day health and economic problem. On the other hand, Debreberhan community development teacher training school was established with the objective, to increase literacy throughout the Empire, to increase educational opportunities, to assist others in fighting literacy and to increase number of

schools. The desire of community school, as stated in the book Education in Ethiopia was not only to achieve general literacy, but also in an improvement in standards of health and social welfare especially in rural areas. An experimental station was established at Tebase near Debre Birhan, activities included a clinic instruction in care of children, Amharic lessons and agricultural demonstrations. (MoE1961:11).

In 1948, the Berehaneh Zare New Institute an adult evening school established;(Education in Ethiopia1961p11). In 1951/52, the University College of Addis Ababa opened evening classes; Community schools established in Tebasse Kosso and started to offer day and evening classes in the 1950s; In 1955, a Public Notice in “Sendeq Alamachin” (Amharic weekly news paper) stated: All illiterate adults (18-50 years old) to become literate through their efforts/arrangements; the literate community to assist them; The MOEFA to coordinate the efforts Work-Oriented Adult Literacy Project (WOALP) from 1968-1973.

The military government carried out an organized and systematized program of adult literacy education through its National Literacy Campaign (1979-1991). The Agarfa Farmers Training Institute in Bale; The Ardayata Farmers’ Management Institute in Arsi; The Yekatit political education Institute; and about 400 Community skills training centers were established;

The diploma program in adult education at Bahir Dar (1980-1995) was started; One general adult education course was introduced into the Educational administration Program (at Diploma, BA, and MA Levels) in the 1980s at AAU.(Yalew (2013p147).

2.3.2. Church and mission sponsored adult education

The Ethiopian Orthodox Church School was responsible for all educational activities practically for many years. Its primary aim was not only carrying literacy but also participating in adult

education. The church produces educational materials like fidel, fidel hawaria, wongele yohanes etc. On the other hand there was also mission sponsored adult education program which was called Yemisrach Dimts Litracay campain.(YDLC). It was the biggest of the non government literacy program functioning in Ethiopia which was organized by the Ethiopian Evangelical Church Mekane Eyesus. The organization had showed some efforts in the eradication of illiteracy and its program extended in to community programs such as nutrition, health and agriculture.(Yalew (2013p147).

2.3.3. Voluntary organization sponsored adult education

Illiteracy has its great influence in all sectors of the societal actions: in the economy, in the social sector, in private life, in the socio-political sector and in culture. Some of the organizations were carrying out literacy programs. The national literacy campaign organization/NLCO/, The Ethiopian Women welfare Association/EWWA/, Young Women Christian Association/YWCA/ and Young Men Christian Association/YMCA/ were some of them. There were also other organizations that contributed in adult education like WOALP work oriented adult literacy program which made practical in Wolayta agricultural development unit/WADU/, Chilalo Agricultural Development Unit /CADU/and in Jimma. (Yalew (2013p147).

Concerning the developments in adult learning and education since 1997, a lot of activities have been done by the new government to expand adult education in Ethiopia. "The government addresses adult education in multi-sectoral approach. Various ministries are putting adult education as the center of their agenda. More specifically, the Ministries of Education, Agriculture and Health are among the ministries that are vigorously involved in adult education in Ethiopia."(MOE, 2008p12)

The major activity for the development of adult education was to launch a new adult education strategy."The strategy was developed, enriched and finalized by involving many actors that are engaged in adult education in one way or another. For the first time in the history of the country, a national adult education strategy was endorsed by six government ministries who are involved in adult education directly or indirectly."(MOE, 2008p14).

2.4. Historical overview of the Ethiopian Orthodox Church

2.4.1. From the Birth of Christ up to 4th c

The Ethiopian Orthodox Church claims that Christianity was introduced to the church in the middle of the 1stc. As per the book that the church published while celebrating the Ethiopian Millennium, announced that the introduction of Christianity dates back to the first half of the first century (History EOC, 2000 p.15). The book further claimed that the Ethiopian treasurer, who is mentioned in the Book of Acts in the Bible (Acts 8:26-29) accredited as a pioneer to introduce Christianity in Ethiopia during the reign of Queen Candace (HistoryEOC, 2000,15).

Bahru Zewde (1998, 34), states that the introduction of Christianity first came to Ethiopia in the 4thc in the Aksumite Kingdom. He argues by quoting archeological and documentary evidences that can ascertain the coming of Christian religion to the ruling class. However, nothing is mentioned regarding the status of the religion in prior periods.

In this regard, Lule Melaku (2008, 42) shares the position of Bahru Zewdie (1998, 34) concerning the introduction of Christianity to the ruling class and being a state religion. However, unlike the latter, the former argues that:"Although Christianity became the official religion of the Axumite kingdom in the 4th century, it had been known in Ethiopia since much earlier time." (Lule Melaku, 2008, 42)

Richard Greenfield is also one of the scholars who strongly believes that the introduction to Christianity was during the first century. In his book called: "Ethiopia: A New Political History", he states that: ".....knowledge of the Christian faith must have reached Ethiopia very early on, as soon, in fact, as it began to spread through the Middle East....." (Richard Greenfield, 2013, 20).

Resolution of the Holy Synod of the Ethiopian Orthodox Church in August 1990, 53) in the title "Today's Ethiopia is Ethiopia of the Holy Scriptures, History and Antiquity" claims Ethiopia as the first country to be Christianized after Jerusalem by quoting the ancient religious writers like Eusebius.

Accordingly, there is a difference in the literatures concerning the time of the introduction of Christianity. However, most of them agree that, in the first half of the 4thc, Christianity was introduced to the leaders of the Aksum Kingdom and Ezana was the first Aksumite King to embrace Christianity. The Greco-Roman world commercial links, in which the Aksum kingdom was an active player, considered as a leading exposure for the introduction of Christianity in the country (Bahru Zewde, 1998, 34).

Syrian boys, Aedisius and Frumentius, who were shipwreck victims, were captured, brought to court as slaves and put to work by Emperor Ella Amida. Over the years, their reliability, especially Frumentius's wisdom as royal secretary earned the monarch's gratitude (Marcus, 2002,7).

After the death of Ella Amida, his widows asked them to remain in the palace in the advisory position until her infant son, Ezana, was capable enough for taking the throne. Later on, Frumentius went to Egypt to St. Athanasius, who was the Bishop of Alexandria, and came back as the first archbishop of the country after consecrated by him (Greenfield, 2013, 20).

According to Bahru Zewde (1998), this consecration had dual implications i.e. ideological and administrative. Ideologically, the Ethiopian Church came to follow the "Monophysite" creed of Christianity and the other one is administrative in which Ethiopian church remained dependent to the Egyptian Coptic Church until 1959 (Bahru Zewde, 1998,35).

2.4.2. From 5th century up to 10th century

The 5th c witnessed the spread of Christianity to the mass of the people in the country (Bahru Zewde, 1998, 34). The main reason for this spread out was the coming of several Christian monks (a.k.a the nine saints) from the Byzantine Empire and neighboring regions to Ethiopia during the reign of king Alameda of the Aksumite Kingdom (Greenfield, 2013, 22).

A person who is known as St. Dioscorus excommunicated the leaders of Greek Orthodox and Catholic Churches during the fourth Ecumenical council of Chalcedon (year 451) over the doctrine of the two natures of Jesus Christ (Marcus, 2002,81); (Gorgorios,1987 E.C146-161). As a result of his belief in the one nature (Tewahido) doctrine, he was put in prison by the order of emperor Marcian of Constantinople and his wife Pulcheria. Finally he died in the same prison (Lule, 2008, 72-73). Subsequently, his followers, the nine saints, who refused to admit the decision of Chalcedon were persecuted and moved to Ethiopia since the latter following the same teachings (Marcus, 2002, 8).

Around the year 480 A.D., the nine saints arrived in Ethiopia and they were accepted by the government in a warmly manner. They were also allowed to live in a peaceful environment (Lule 2008,73). The famous historian Harold G. Marcus (2002) express this comfortable welcoming situation as "Safe Heaven" (Marcus, 2002, 8).

These nine monks came to Ethiopia after having a period of monastic training in Egypt. After arriving in Aksum, they also studied *Ge'ez* language in the Bete Ketin as well as took familiarization adultery training regarding the people and customs of the country for twelve years (Lule, 2008, 74). After all the trainings, the church sent them to the country side to teach the Gospel.

During this time, the Ethiopian Orthodox Church enjoyed the translation of spiritual books, establishment of churches, and formation of strong temples like that of Debre Damo. This situation established a tradition that monks would be the main purveyors of Christianity in Ethiopia (Marcus, 2002, 9).

This period also introduced St. Yared, who is the founder of Ethiopian Church music. Born in Aksum, he studied theology, history and related courses available in his time in a church school run by his uncle (Lule Melaku, 2010, 11). Then, he aggressively involved in authoring spiritual musical notation and compositions that are existing to date (History of EOC, 2000, 18).

The period that stretches from 6thc up to 9thc is considered as a golden age in the Ethiopian Orthodox Church history since it exhibits the founding of church schools and monasteries in Ethiopia (History of EOC, 2000, 18).

2.4.3. From 11th century up to 15th century

This time interval introduced a new dynasty in the political arena. Accordingly, a new Christian ruling house known as the Zagwe dynasty came to power in the middle of the 12thc and anchored its political command post in the town of Lalibela inside the Agaw interior of Wag and Lasta (Bahru Zewde, 1998, 54).

The Zagwe dynasty quickly absorbed the orthodox Christian religion. Their ruling period further witnessed the continuation of Ethiopianization of the state. As a result, Emperor Lalibela (1185-1225) managed the construction of eleven rock-hewn churches in the town of Roha (now Lalibela), the capital city of the regime (Harold G. Marcus, 2002, 12).

The regime further pursued an active foreign policy in an effort to have a regular relation with Egypt as well as the Holy places in Palestine. In addition, the revival in Ge'ez literature, the introduction of several spiritual documents, the construction of many beautiful monolithic churches and the translation of different literatures into Ge'ez language were some major activities (Bahru Zewde, 1998, 55).

The introduction of some major church scholars was also considered a main phenomena throughout these centuries. The known church scholars like Atse Zerayakob, Aba Eyesus Moa and his disciple Abune Teklehaymanot were only some of them (Lule Melaku, 1986, 130-131).

2.4.4. From 16th century to date

The expansion of the Muslim sultanate to the highland of Ethiopia led by Imam Ahmed Ibn Ibrahim Al-Ghazi, the Ethiopian nicknamed "Gragh" (literally the left handed) was the main political factor that negatively affected Christian churches at the beginning of the 16th century (Greenfield, 2012,41).

This local conflict have an international dimension since it incorporated the Portuguese and Ottoman Musketeers to support the then king Lebna Dingel and the expander Ahmed Gragn respectively. After the death of Lebna Dingel in 1540, his son Galawdewos (1540-1559) succeeded him and defeat Ahmed Gragn at the battle of Wayna Dega in 1543 and the Christian kingdom survived (Bahru Zewde, 1998, 79-80).

The 17th century introduced a new Christian denomination, which is Catholicism to the existing Ethiopian Orthodox Christians. This introduction was well organized and these Jesuit missionaries were trained the Ethiopian language and culture in a school known as "Ethiopian College" in Vatican before coming to this country (Gorgorios, 1986,54).

Between the 17th century and 19th century, despite the challenges on the church and believers, the Ethiopian Orthodox Church enjoyed a high level of grade with regard to spiritual literatures, translation of spiritual documents and the flourishing of philosophical poetry called "Qene" (HistoryEOC, 2000, 23).

The middle of the 20th century witnessed the independence of the Ethiopian Orthodox Church from the Egyptian Coptic church with regard to the appointment of patriarchate. This was a good milestone in order to establish a full structural stand (Journal). However, the introduction of formal modern education at the beginning of the 20th century started to substitute the indigenous church education and suppress its progress as well.

2.5. The curriculum of the Ethiopian Orthodox Church

The Ethiopian Orthodox Church (EOC) has its own designed curriculum, learning methodology and organized structures which passed from generation to generation (HistoryEOC, 2000, 55-58). There are different branches and levels of the study. The teaching method differs in accordance with the level and form of education. But, in all forms of the instructional methodology, learning by heart or memorization commonly characterizes the provision of traditional church education. An adult learner need to stay more than forty years in ye'abinet timhrt bet to complete the church education as per the curriculum of the Ethiopian Orthodox Church,. (HistoryEOC, 2000, 58).

In this section, the stages or the sequence of the Ethiopian order of school, the learning process at all stages from the beginners to the higher level, professional and technical training in the school system was discussed. In this regard, the branches of education as per the curriculum of the

Ethiopian Orthodox Church was elaborated. According to Kefyalew (2009, 147), the role of the Ethiopian Orthodox church includes the social economic, cultural and political life of the country. The church had been the main provider of education for centuries and continues for the development of modern education in the country.

Richard Pankhurst (1972, 361) while discussing about education in Ethiopia during the Italian fascist occupation (1936-1941) in the International Journal of African Studies, he said that "Traditional education in Ethiopia prior to the invasion had been in the hands of the Ethiopian Orthodox Church, although European missionaries in the nineteenth and early twenties centuries had taken a number of young Ethiopians abroad for study." Kefyalew (1999, 52) categorizes the Ethiopian orthodox church curriculum into three major level parts as for the beginners, for the intermediate and for the intellectuals.

2.5.1. First stage, for the Beginner

The reading school was the beginning to pursue different branches of the traditional education at higher schools. Students in each branches of the education at the higher level must pass through the *Nebab Bet* (reading school) where the basics of the study were offered. *Nebab Bet* (Reading school) was the first stage of the traditional education that focused on primary instruction. There were three stages in this division of the traditional education namely; *Fidel* (Alphabets) Instruction, Drill in the reading of various religious texts and Reading of the Psalm of David .

Fidel (alphabet) instruction is the first stage in the traditional education in which children learn the set of *Ge'ez* letters called *Fidel*. The students learn these letters, by pointing on the letters kept in order using a straw from left to right, by shouting it loudly and repeatedly so that the student does not forget the large number of characters (Victor Smythe, 1994.33 in 7 orders, see

Appendix VI). This oral method of teaching in the first level of the education is called *Qutir* method (which means learning by counting) (Hable Sellassie and Tamerat, 1970).

Concerning this issue. Richard Pankhrust (1962,242) also suggested that, “The first stage of study consisted in the mastery of the alphabet or more properly, syllabary made up of 26 basic characters, each with seven forms, the vowels being compound with the consonants and usually indicated by signs attached to them.”

Reading text follows when the learner identifies each letters, and first epistle of St. John is used as a text book. Including ‘*Qutir*, ‘there are four methods to teach reading texts. ‘*Ge’ez* ‘is a drilling method the students start reading by simply putting letters together in a chanting form and read them as a word. When the teacher believes that the student has mastered this stage, ‘*Wurdnebab*’ follows. In this method, the student masters the accents, the pauses and the soft or hard pronunciations of the syllables. The final stage is known as ‘*Qum Nebab*’ at this stage the student should be able to read without mistakes at a surface level. In the four steps of the drilling method, the student spends months till he memorizes the characters, words and reading of the texts (Hable Sellassie and Tamerat, 1970).

The second stage of study, according to Richard Pankhrust (1962, 242) was called the Apostle’s alphabet or *Fidel Hawaria*. “This comprises the first chapter of the epistle of St.John in *Ge’ez* and had to be learnt by heart. The study of writing would probably start at this stage..And particularly in more modern times arithmetic would be added.”

After the students have identified each characters of the alphabet they will pass to the next level of the education, reading lessons from religious books such as epistles of St. Paul, St. James, and St. Peter, Gospel of St. John, praises of St. *Tamara Mariam* (the miracles and wonder of

St. Mary), and *Tamara Iyasus* (the Miracles of Jesus; the Acts of the Apostles). The children are expected to properly read these entire holy books even if they may not fully understand the meanings of the books. These books are used in the church service. The learning methods, memorization and chanting, mentioned above are also used in this stage (Hable Sellassie and Tamerat, 1970). When students are able to read the texts, they will learn to memorize daily prayers in the educational program of *yemata timihirt* (which means evening lesson).

Richard Pankhrust(1962,242) describes the third stage of study which is called as *Gabata Hawria*, in which the students study the acts of the Apostles, being read aloud by the students and being explained by the teacher.

In the *yemata timhirt*, students went to the house of the teacher and learn orally. The teacher or an advanced student cite and recite line by line what has to be memorized by the student. While the advanced student recites the standard prayer verse-by-verse, the pupil should repeat what has been recited until he is able to say it correctly. This practice is done for months until the teacher believed that the child has mastered the daily prayers by heart (Hable Sellassie and Tamerat, 1970).

If the student has accomplished this stage, he will be allowed to read Psalms which is the last stage of *Nebab bet*. By *Wurdnebab* and *Qum Nebab* reading methods discussed above, the child learns to read a psalm which is the most devotional book in Ethiopian Orthodox Church. Reading the psalm is practiced for several months because it is a prerequisite to continue to the higher schools. A test is not required for the next level rather the teacher assesses the students' progress on a daily basis and decides when he thinks the child has mastered reading psalm. This stage is

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

As a last stage of the *Nibab bet* study what Richard Pankhrust (1962,242) describes is *Dawit* or reading of the Psalms of David by the students and the explanation given by the teacher. He then said that,

This stage was considered an important achievement in the child's education and the event would be celebrated by the parents by a feast to which the teacher, father, confessor, relatives and neighbors were invited and after the psalms had been read and studies, the Qal Timhrt or oral lesson would start.

The second sub division in the church school system according to the book 'The Church of Ethiopia'(1970,88), is *Qidassie Bet* in which some learners who complete the '*Nibab Bet*' are going to Join. A teacher who is specialized in '*Qidasie Bet*' or school of *Qidase* teaches '*Gibre Diquna*' and '*Gibre Qisina*' which means the duties and responsibilities of deacon and the duties and responsibilities of '*qes*' respectively.

2.5.2. Second stage, for the intermediate

As Chaillot (2009, 528) summarized it, after a student has finished and mastered reading the psalm, he can study in the higher education of the traditional schools.

The higher school of the traditional education of the Ethiopian Orthodox Church has three branches, *Zema Bet* (Music school), *Qene Bet* (Poetry school), The music school (*Zema Bet*) has its own sub-divisions,... the study of the chant book (*Degwa*) which has five branches (Yohannes, Meraf, Tsoma degwa for Lent, Astemero and Fasiku) ; hymns sung after communion (*Zemmare*) and prayers for the dead (*Mawasit*) ; 'the way of standing' or 'moving' (*aqwaqwam*) for monthly and annual festivals accompanied by '*sistra*', prayer sticks and drums executed by

the choir while singing (*mahelet*). The liturgy (*qedasse*) and the prayers of the Hours (*se'atat*) are studied separately (Chaillot, 2009, 528).

Pankhrust also discussed the higher studies of various fields that the church provides like; church music, the composition of poetry, theology and history, philosophy and manuscript writing.(1962, 243)In this respect he discusses the 'Zema Bet'or school of music in which the *Degwa, Zemare and Mewasit, Kdassie and Akuakuam* is studied in it.

The 'Qene' Bet (Poetry school) teach students about the composition of poetry (*Qene*) sung during church ceremonials and testimonies. As Chailote stated:

In order to compose a 'Qene', the student must comment on passages of the Bible in a qene for the feast of the day; or on the lives of saints for the feast of saints; he may also introduce moral precepts and even contemporary events. The main aim is to give a double meaning to words and sentences, with symbolism and allusion, as in parables (2009, 528)

Gold and wax (*Semena Work*) model is the most famous model of poetry in the traditional school. It involves a literature skill to find a double meaning of poems or verses. The society expresses their feelings, sorrows, and complaints in politics or governance in these kind proverbs that carry double meanings (Hable Sellassie and Tamerat, 1970). *Qene Bets* (poetry schools) are prevalent in 'Gojam' such as Washera, Tselalo, and gonj), Gondar, and Wollo (Chaillot, 2009).

In describing the method of study or instruction in '*Qene Bet'or school of poetry*, Richard Pankhrust1962, 243 quoted Sylvia Pankhrust in which she says;

The class usually assembles in the late afternoon or early evening, when the subjects selected by the professor is studied and discussed until seven or eight p.m. The students then disperse to meditate on the appointed theme. Many are already in the throes of composition during the long hours of the night. Early in the morning the poet repairs to some solitary place where he may gain inspiration, perhaps some unfrequented spot within the church precinct, a quite grove in the forest, a sheltered ledge on the hillside. Here he will endeavor to express in verse the subject selected for the poem of the day.

..Towards the evening they return to their teacher, to sing to him their compositions and receive his criticisms and corrections. The professor will conclude the session by reciting the poem of his own composed in the space of a few minutes of silence (Pankhrust1962, 243).

He also express the last and main type of traditional school the *Metshaf Bet* or school for reading, which was divided into classes for the old testament, new testament, for fathers and special book on monastic life.

2.5.3. Third stage, for the intellectuals

The last branch in the higher school is *Metshaf bet* (Literature school). It is also called the school of *Ye'nibabna Yetriguame Bet* which is a school for books of the church reading and interpretation. Concerning the school of literature or *Metsehaf Bet*, Abera Jembere in his book an introduction to legal history of Ethiopia(1434-1974,35), wrote about the church scholars and their title and the interpretation methods. He then said that: "Church scholars have taught the contents and interpretations of the '*Fetha Negest*' and other legal texts throughout the ages and they continue to do so even now. Scholars who made their study of the '*Fetha Negest*' were given the honorary title of '*Lique*' which means one who is an authority to the subject."

He also elaborated the three ways of interpretations in which the first one is '*yandemta tirguame*' which means interpretation by alternatives: it has different possible meaning which are given successively by using the word 'or'. The second method of interpretation is known as *net'ela tirguame* which means literal meaning, gives direct meaning. The third methods of interpretation according to Abera are *ye'mistir tirguame*. (idiomatic interpretation) In this kind of interpretation one does not take into consideration the structure of the sentence, but the meaning it conveys. Abera (1434-1974, 35).

This school is the highest research institution which enables students to read and interpret scriptures (books) correctly, and it also enables students to know very well the dogma (doctrine) and mysteries of the church together with church history. This is not the only thing in the tertiary level, intellectuals get testimonial for their intellectual ability in some fields like *Zema* (hymns), *Qene* (church poetry)... (Kefyalew, 1999, 59).

According to the church of Ethiopia(1970,89-91), A student from the school of '*Nibab Bet*' or '*Qidase Bet*' who would like to join the higher schools usually leave their parents and join the wandering students who travel from parish to parish and from monastery to monastery. In the higher schools the main course of study are church music, church poetry, and religious literatures in which it is expressed in the book as:

Zema Bet ---The house of music or music school.

Qene Bet ---The house of poetry or poetry school.

Metshaf Bet ---The house of the books or school of commentaries, the highest school of all.

The content of instruction in the church higher schools system the following. Each discipline or branch also has different courses which should be performed in the concerned school.

A. *Zema Bet*: or the music school is divided in to four special disciplines or branches.(1970,91).

1. *Degwa* 2. *Zemare* and *Mewsit* 3. *Qidase* and *Seatat* 4. *Aquaquam*

B. *Qene Bet*: (able to compose) from simple to complex.(1970,92-93)

1. *Gubae qana*-----two rhyming verses

2. *Zeamlakiye*-----three verses

3. *Wazrma*-----five verses

4. *Nibezuhu*-----three long verses

5. *Selasse*-----six verses

6. *Zeyieze*-----five or six verses
7. *kibryiete*-----four verses
8. *Itane moger*-----seven or eleven verses
9. *Mewodis*-----eight verses

C. *Metshaf Bet*: or school of commentaries composed of four branches.(1970,94-95)

1. *Beluy* --the 46 books of old testament are studied and commented
2. *Hadis*---a specialized school on the commentaries of the 35 books of the new testament.
3. *Likawnt* ---which presents and comments on the various writing of church fathers, the canon law (fitha Negest)as well as the calendar calculation.
4. *Menekosat*---commentaries on monastic literature.

The commentaries of these teachings do not proceed under systematic theological or historical categories, but when each sentence or phrase of the sentence is interpreted depending on the context, theological, moral and historical questions are raised discussed and developed among the students and each student has to study every sentence of commentary by heart (memorization).The journal of Ethiopian church studies No.2(2012,101) also shared this idea by saying "The churches traditional education system has unique features. It is highly dependent on memorization which encourages perfection".

As stated in the book, "This memorization of the commentaries of the books demands many years of exercise and labor which the adult student is ready to accept. Graduate of '*metshaf bet*' enjoys high prestige as a scholar and can take a high post in the church hierarchy, such as head of the monastery or '*Gedam*' or '*Debr.*' This is perhaps one of the motives that encourages the student to spend more than half of his life at such a schools. At this stage memorization is not felt as a burden by the student, because ever since his early days in '*Nibab bet*' he has developed his powers of memorization."

Commentaries (*Metshaf Bet*) contain of four sub-branches. *Beluy* is one of the sub-branches in which students studied and commented upon 46 books of the Old Testament. *Liqawent* is the second branch in which students study various writings of the church fathers (such as Saint John Chrysostom) and comment about them. The Canon law (*Feteha Negest*) is the third sub-branch in which the calendar calculation (*Bahre Hasab*) is studied. Ethiopia has its own different calendar system which is different from the rest of the world and that comes out of this branch of literature school (*Metsehaf Bet*). Concerning the Ethiopian calendar, the International Education Association of South Africa – IEASA 12th Annual Conference describe its unique character by quoting the ‘library of congress’ as a source:

Ethiopian calendar year - the Ethiopian year consists of 365 days, divided into twelve months of thirty days each plus one additional month of five days (six in leap years). Ethiopian New Year's falls on September 11 and ends the following September 10, according to the Gregorian (Western) calendar. From September 11 to December 31, the Ethiopian year runs seven years behind the Gregorian year; thereafter, the difference is eight years. Hence, the Ethiopian year 1983 began on September 11, 1990, according to the Gregorian calendar, and ended on September 10, 1991. This discrepancy results from differences between the Ethiopian Orthodox Church and the Roman Catholic Church as to the date of the creation of the world.

Menekosat is the last branch of (*Metshaf Bet*) which focused on the monastic literature (Hable Sellassie and Tamerat, 1970)

.According to Christian Chaliot (2002, 88), the School of Commentaries is 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 Negest*' "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. (Chalio, 2002, 88)

2.6. St. Yared's School of music

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 with 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 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.(Sergew H.S.1922,11).

There are three types or musical 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.) (Taddese, 2000, 48-51)

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. Fundamentally, *Degua* embraces the songs of praise and sorrow and is divided into four part: *Yohannis*, *Astemiro*, *Fasika* and *Tsome Degua*.
2. The *Miiraf* chant is divided into two sections. The Chant is for everyday purpose and for a time of fasting.
3. *Zimare* means a song of communal praise and prayer.
4. *Mewasiit* This form of music is reserved for occasions when requiem mass is being said.

(Taddese, 2000, 62-88) In the Ethiopian Orthodox Church history 2000, 109-110), the compositions of Yared were stated as five which are *Degua*, *Miiraf*, *Zemare Mewasit* and the fourteen *Qidasses*. The first four were fully done by him but the composition of the fifth or the fourteen *Qidassies* were done with other scholars. (Taddese, 2000, 48-51)

2.7. Literature

In the history of the Ethiopian literature writing Geez was a speech language as well as written language until /1868/in which Emperor Theodor's II legend was written in Amharic. From that time onwards, starting from the thirteenth century, The Amharic language become dominant both in speech and writing of literature (Dagnachew, 1999, 73).

In the 13th was known as "The Golden era of Geez"(Kefyalew, 1999, 128) several books were translated from Arabic and Greek in to Geez. One of the historical works of literature in Ethiopia is known as ' *Kibre Negest*' (the Glory of Kings). In this book the history of kings, the history of Ethiopia, the custom and order of Ethiopia is written. Adamu Amare and Belaynesh Micheal in the book 'Church of Ethiopia' (1970,75) as well write about the translation of *Kibre Negest* in the same way described above. In the same article, they explain about the role of the Ethiopian Orthodox Church in the field of the literature and art, by saying ;

Ethiopia occupies a unique place among African countries south of the Sahara, having evolved her own literary language, Ge'ez in very early times. A vast body o f literary works grew up from the fifth century A.D. onwards. Almost all of these works are religious in content. Religion lies at the very core of the Ethiopian civilization and the Ethiopian church has been not only the store house of the national culture but also its propagator, instrumental in shaping and molding Ethiopian literature and art. (1970,73-74).

These writers describe the major achievement of the Axumite period which was the translation of holly scripture into *Ge'ez*, which was the work of the group of Syrian monks known as the nine saints.

CHAPTER THREE

Research design and Methodology

The study focused on the role that traditional schools or *Ye'abinet Timhrt Bet* play in the development of adult education. To address the purpose of the study, it was important to choose field sites which is believed to be appropriate in order to examine the relationship between the two concepts that are the traditional church Education and Adult Education. For this reason, two sites are chosen which are Gondar and Addis Ababa.

The Gondar site was chosen because, ancient traditional schools or *Ye'abinet Timhrt Bet* were formerly practiced there and still they are functional until now in the northern part of Ethiopia. The other site is in Addis Ababa which is believed to be the center and origin of modern education. The Ethiopian Orthodox Church traditional schools or *Ye'abinet Timhrt Bet* are still contributing their parts to the education system of the country.

After deciding the sites, it was important to gain entry to the research area and to build a harmonious relationship with the researched environment. One of the activities was acquiring permission and get the consent of the church officials, the traditional schools communities, teachers and students to do the research around the traditional church schools in the respective sites. Because, once the permission was obtained from the church officials, it was easy to interact with those persons who were entitled to be involved in the research process that was to be interviewed and to give relevant information. This activity was successfully done with the help of the support document from Addis Ababa university in both sites.

The research was conducted by making use of qualitative research approach with thematic description and in narration of relevant issues to study the role of *Ye'abinet Timhrt Bet* in the

development of Adult Education. Qualitative research refer to the type of inquiry in which the researcher carries out research about people's experiences, in a natural settings. using a variety of techniques such as interviews focus group discussions and observations, the report's findings which is mainly expressed in words and narration rather than statistics.((Bagele Chilisa • Julia Preece 2005,146).

There are different techniques that are used to collect data from the participants In this research the methodology deals with the research design, source of the data, the sampling and data collecting technique and finally the qualitative methods of data analysis is utilized. (Bagele Chilisa • Julia Preece 2005, 146),

3.1. Research Design

Based on its specific objective, this research was designed to identify the role that the Ethiopian Orthodox Church played in the development of adult education. The research tried to assess the type of education that is provided in traditional church school or *Ye'abinet Timhrt Bet*, it assess the educational methodology in traditional church schools, it also tried to show the relationship between the traditional church school or *Ye'abinet Timhrt Bet* and adult education, Furthermore it tried to examine the contribution of Ethiopian Orthodox Church in general and *Ye'abinet Timhirt Bet* in particular in the development of adult education in Ethiopia.

3.2. Source of the data

In this research both primary and secondary data sources were used. Even though there is a usage of primary data sources, which is individual interview, focus group discussion and observation, the study also relies on secondary data sources like books, journals, educational policies and video castes dealing with traditional education and adult education. So both data sources are utilized as sources of information for the research. The key participants are selected purposefully

by considering their knowledge and skill in this particular field of education system in the Ethiopian Orthodox Church in general and *Ye'abinet Timhirt Bet* in particular. Furthermore, it was attempted to involve the opinion of the selected experts on the issue of traditional church education and *Ye'abinet Timhirt Bet* who are engaged in Focus Group Discussions(FGD).

The Ethiopian Orthodox church administrators and higher officials , church fathers, church scholars, students of *Ye'abinet Timhirt Bet*, and teachers are interviewed individually and discussions were made in groups. In addition, personal, official and virtual documents and audiovisuals which are relevant to the issue are referred and analyzed thoroughly for a better understanding of the traditional schools or *Ye'abinet Timhirt Bet* of Ethiopian Orthodox Church.

In Gondar five students, four male and one female from *DebreTsehay Gusquam* school of *Qene Ye'abinet Timhirt Bet*, two church fathers from *DebreBirhan Selassie* and *Menbere Mengist Medhanealem*, head teachers of *Ye'abinet Timhirt Bet* from *Debre Tsehay Gusquam* school of *Qene* and *Menbere Mengist Medhanealem*,school of *Metshaf Bet* were the key informants for the interview. Focus Group Discussion/FGD/ was also organized in *Debre Tsehay Gusquam* school of *Qene* with six students of *Ye'abinet Timhirt Bet* in Gondar.

In Addis Ababa, a *Digua* teacher in *Menbere Tseba'ot Kidist Selassie* Cathedral was one of the key informant and an interview was made with him. An individual interview was also conduct with four students and there was one focus group discussion/FDG/ comprised of six students in *Taeka Negest Kidist Ba'ata Le'Mariam Ye'abinet Timhirt Bet*. Besides these, an interview was also conducted with head of the traditional church school or *Ye'abinet Timhirt Bet* and with one *Qidassie* teacher in the same church. All in all, twenty one key informants were participated effectively in this study to give valuable information.

3.3. Sampling and Data gathering technique.

Concerning the sampling technique, purposive sampling is used. This selection involves randomly picked out participants from a number of church scholars, teachers, students and church officials because of their knowledge in the focus area. I used this approach, because the participants selected purposively are too numerous, it is impossible for all of them to be included in the sample. (Bagele Chilisa • Julia Preece 2005,147-170)

The data gathering technique of this research were interviews, observations, audio visual materials and documents review ethnographically. In adult education, an ethnographic study consist of a holistic study of an entire cultural scene, such as a learning centre and its community and classrooms in the learning centre, a description of the buildings, classrooms within the buildings, resources, trainers, adults and out-of-school youths enrolled at the learning centre, and the community where the learning centre is situated. Ethnography describes a group of people's ways of life, their cultural patterns and perspectives, in their natural settings. (Bagele Chilisa • Julia Preece 2005, 143),

The technique was composed of four types of instruments which are interview, focus group discussion, observation and document review.

Interview: the interview items are prepared in a semi structured way so that it can provided extra questions while the interview is conducted, because a semi-structured interview guide questions made it easier to obtain qualitative information from the respondents.

Focus Group Discussion: It is a discussion-based interview in with multiple research participants simultaneously produce data on a specified issue. This was conducted with six and

seven students in Gondar, *Debretsehay Qusquam* and Addis Ababa, *Taeka Negest Kidist Ba'ata Le'Mariam Ye'abinet Timhirt Bet* students respectively. The aim of the discussion with the students was to strengthen the opinion obtained from other key informants which is collected by other data collecting instrument like interview.

Observation: is conducted in different sites of traditional schools. Gonder, *Debre Tsehay Gusquam musium* and school of *Qene* and in Addis Ababa *Taeka Negest Kidist Baata Le'Mariam* were my center of observations. Specially, in Gondar, I observed literature writings, which were written before three hundred years. I also observed the way how the students are living in the two traditional church schools *ye'abinet timhrt bet*.

Document Review: Documents are also used to support evidence from other sources such as interviews. They maintain the possible threats that participants may distort the truth or withhold information. Documentary sources were also consulted to have background information about issues which has to be researched. These are historical documents and books, different church books, legal documents, journals and other relevant documents etc...Audio visuals are also utilized to confirm the data collected from different angles.

CHAPTER FOUR

Presentation, Analysis and Interpretation

In organizing the data, a kind of framework have been created to put the collected data in to systematic order and themes for proper interpretation. For this reason the open coding system is used that is the breakdown of all the data collected through different data gathering techniques such as interview, focus group discussion, observation and documents review into meaningful themes and patterns.(Bagele Chilisa • Julia Preece,2005,172).

The themes are organized in the way that they can address the purpose of the study, the objectives, and the research questions. Consequently, all the data collected are organized in four themes based on the specific objectives and the research questions. These identified themes are, the unique characters of *Ye'abinet Timhrt Bet* in light of adult education, the Ethiopian Orthodox Church curriculum its method of teaching and provision, the livelihood of adult learners in *Ye'abinet Timhrt Bet* and finally the contribution of the Ethiopian Orthodox Church for the development of adult education. These four themes are discussed and analyzed thoroughly in this chapter.

4.1. Unique Character of Ye'abinet Timhrt Bet in light of AE

There are a lot of characteristics which are unique to traditional church schools. Among those, the migration factor, the sponsorship factor, the time duration to complete the program, the teaching methodology, the responsibility to create successors and the culture of manuscript writing are some which are discussed below.

It is discussed in the literature that adult education is provided in an organized condition in the way that it can be provided by government, by nongovernmental organization or by voluntary

organizations etc. The adult education providers organize the curriculum and the school setting in areas where the learners can be found, and which is comfortable for most of them. This is not the case for the adult learners in *Ye'abinet Timhrt Bet*.

The migration factor is one of the unique character of the traditional church school. To settle around their residential areas and complete their education, is not a tradition for the learners of *Ye'abinet Timhirt Bet*. In most cases, the primary school level that is *Nibab bet* which comprises from fidel (alphabet) to reading of the psalm can be completed in every villages where there is a church. At this level most of the participants are at early age. A learner who is also lucky enough to complete the higher education of (*zema, qine, and metshaf*) near his village, and who is supported by his family can follow his studies in a comparative comfort by living with his own family. But most of the learners who reach the age of fifteen have to leave home, friend and relative and travel to a long distance to search for center of learning. It is then the learners responsibility, to find and decide where and what to learn by migrating a long distance from their residential areas and from their families and friends searching for teachers of their field of interest. (Afework, Interview, Feb.2, 2014).

The other unique character is the sponsorship factor. Even though students engagement to the traditional church education have cultural and religious factors, the community and at large the society around these traditional schools, involve in supporting these learners. When they go away from home and family by traveling a long journey, without the consent of their families, by their own decision, they know that there is only free education. Concerning their livelihood, they believe that the society is help full in the need and demand of the students, because it is assumed that there is a religious and moral obligation to support these students. For this reason, begging became traditionally accepted activity for students in *Ye'abinet Timhrt Bet* specially in the rural

areas and is exercised for a long time. Almost all key informants that are interviewed especially in Gondar agree that begging is a proper and respectable activity. It is their consent and approval that it does not necessarily mean they are incapable to work and support themselves or does not mean that they are poor, but rather they believe that it is a blessing and a sacrifice activity to overcome their education. (Meseret, Interview Feb.2, 2014). Besides the accommodation covered by the society, the learners are also responsible to built their hut (*gojo bet*) with wood, grass, and mud in which they are living a communal life being four or five together. (Observation, in *Debre Tsehay Gusquam* church, Jan. 31, 2014).

There is also another unique character which is the teaching methodology. The method of teaching is mainly providing oral lesson or *Ye'qal Timihrt* in a melodious or in pleasant sound, which is performed by recitation and memorization. In all schools, in school of *Fidel*, school of *Zema*, , school of *Qene* or school of *Metshaf Tirguame*. Recitation and memorization are the dominant methods of teaching in traditional church schools. Besides memorization, there is also another method of study in school of *Qene*. After completing the *nibab bet* and reading of the psalm in most cases the learners are motivated to join *qene bet* where they start to compose different number of verses by themselves. To perform these activities, they go far from their village or schools to solitary places to be isolated, to meditate for the theme of the day that is given by their teacher. At the end of the day, the learners go back to their village and began to compose in front of their teacher turn by turn what they studied during the day time. (Observation, in *Debre Tsehay Gusquam* church, Jan.31, 2014). In the mean time, they get criticized, corrected and commented. Meditation or thinking carefully about something is religious or spiritual philosophy and this is students' daily activity specially in *qene bet*. (Merigeta Daniel, Interview Jan.31,2014).

Concerning the duration of the traditional church education, it needs very long time and experience to master the aspired education under highly qualified teachers. To complete and master at least one of the various programs, and to give full service of the church duty, they spent number of years in attending the school. Without mastering some of the specialized lessons one cannot be considered as scholar and cannot get church title that express respect. One can be specialized in one or more fields of specialization. This means that one should spend more additional years to be certified on one or more fields of education and claim to be a scholar in that specific field of study.

Concerning the duration of traditional education, it depends on the interest, commitment and effort of the learners. To compete all fields of specialization in the traditional education system which is given in (*nibab bet, zema bet, qene bet & metshaf bet*), and to be recognized and accredited by the concerned center of excellence, there is minimum fixed time decided to finish each program. In case of certification, there are additional years that a student is expected to spend in that specific center of excellence whether the learner completed that program in the previous school or not. It might take about thirty eight years and above, which is more than the equivalent of the time that takes to complete Ph.D. which is the highest educational level in the conventional education. One can also spent more than fifty years to complete all the programs. So, the duration of traditional education depends on the interest, commitment and effort of the learners.(Merigeta Zelalem, Interview, Feb.3,2014)

It is known that Christianity is introduced in the first century and made official in the fourth century A.D. Since that time the church remains the oldest teaching institution of both religious and secular education like; literature, commentary, church songs, arithmetic, astronomy, and law. The responsibility to create their successors is the unique feature of these traditional schools.

Teachers who are specialized in one of the higher learning programs and get recognition from the concerned center of excellence, have religious and moral obligation to transmit their knowledge for their successors and for the next generation. For this reason, these teachers establish schools around churches which is traditionally called " *Wonber Mezergat*". There is no proper classroom setting, but the students sit under their teachers' feet to achieve their education goals that they intend to get. These schools are called " *Gubae Bet*" which are established for each specialization. For example, *Ye'qene Gubae Bet, Ye'zema Gubae Bet, Ye'aquaquam Gubae Bet etc.*(Merigeta Daniel, interview .Jan.31,2014).

The church scholars spread their teachings from generation to generation by establishing the church school system by their initiative in their field of specialization to maintain the teachings of their first church fathers. Their successors also do the same thing as their teachers, and this is how education is transferred from generation to generation for the last two thousand years in the system of *Ye'abinet Timhrt Bet*. (Liqe Gubae Getahun, Interview, April.24, 2014)

The culture of manuscript writing is the other unique character of traditional church schools. By the time where there was no writing machines and printing materials, it was the duty of the students of *Ye'abinet Timhirt Bet* and church scholars to write books of their specialization and other religious and historical books. The students of the traditional church schools not only learn the knowledge of the church history and education for themselves, but also transmit it in one form or another for the next generation. This is done through a lot of procedures.

Writing materials, which are "*Birana*" or parchment made from animals skin, black and red ink from different kinds of plants, leaves and flowers and "*Bir*" or a pen like instrument from woody grass like plant with a hollow inside and it is scraped or sharpened like a pen for writing are

prepared by the students taking a lot of time and effort. The manuscripts are written by Geez which is among the four alphabets of the world, and indigenous and native alphabet of Ethiopia. Writing a Geez literature needs the proper use of punctuation and it has its own law and procedure. A lot of manuscripts that seek the attention of foreigners are written by the hands of church scholar in Geez. (Merigeta Daniel, interview .Jan.31,2014) In this respect, a lot of church scholars and learners of *Ye'abinet Timhirt Bet* had a culture of writing a lot of manuscripts in Geez. For example, the St. Yared's five hymn books which are the base of religious and secular music and others.(Observation, in *Debre Tsehay Gusquam* church, Jan. 31,2014). And more than forty books written by Aba Giorgis the Gasicha who was the teacher of King Zera Yaekob (Saints and Monasteries 2001,73) can also be sited.

The manuscript written do not only seek the attention of the foreigners but are also taken to various countries of museums and universities like British museum, Oxford university, Cambridge university, Vienna and Paris in different times with a large number. (Pankhrust. Ethiopian observer vol. IV No. 3.)

4.2. The EOC curriculum, its method of teaching and provision

Traditional church education came to existence together with the coming of Christianity. The establishment of monasteries was followed by the establishment of church schools From that time onwards, the traditional schools began to flourish. The learners join the monastic school, when they are matured enough. After they are graduated from that monastic school, they are also dispersed to different directions to establish another monastic schools by themselves. This is how church schools are expanded in the country. This was undeniable that there was a designed curriculum since then even if it is transferred orally, because, the basic lessons given in all

churches are the same. (Liqe Gubae Getahun, Interview, March.2014) The ancient church education curriculum is mainly designed and transferred from generation to generation, to educate the followers and successors of the religion for spiritual services in the church and to preach the community about the laws of God and secular laws. It was developed by the indigenous language called Geez which is designed starting from counting the alphabet to the highest level of study, commentary of books.

The curriculum is designed in four main divisions or faculties which are *Nibab bet*, *Zema bet*, *Qene bet* and *Metseaf bet* in which each faculty also have different programs. It has its own sequence and estimated duration of time even if there is an individual difference to complete each program. The curriculum incorporates all age groups from a four years old children to adults and lifelong learners (Aba. Lisanu, Interview Feb.5, 2014). The first division of the curriculum is the *Nibab bet* which consists of all sequences in completing the program like *qutir*, *abugida*, *qum nibab*, *wurd nibab* etc. and finally reading of *Dawit* or the psalm. This is the primary level of education and a base for all other programs. This program is provided in the nearby churches of every villages and the participants are mostly children of four years and above in both sexes. Parents are highly involved to take their children to schools or get teachers to their homes at this level.

The second division of the curriculum is the *Zema bet* that consist of *Tsome Digua*, *Digua*, *Zimare*, *Mewasit*, *Kidassie* and *Aquaquam*. At this level students are required to complete reading in the first level and can learn one program at a time to be certified in that specific field. If these programs are not in a position to be provided in the nearby churches, it is this time for the learner to decide by themselves without the consent of their parents to migrate for education.

The third division of the curriculum is the *Qene bet* in which the structure of Geez language with its *Sem'ena worq* meaning and spiritual philosophy is studied. Studying *Qene* is the get way for the next level of education. So, when students are motivated to study the highest level of education or commentary of books, they need to complete and get certified in *Qene*.

The fourth division of the curriculum is the *Metshaf bet* or commentary of four books which consists of *Beluy* or old testament, *Hadis* or new testament, *Metshafe Liqawnt* which is the study of the works of the former church scholars, calendar developers and astronomers and the last one is *Metshfe Menekosat* which is the study about the monastic life. *Metshaf Bet* is the highest field of study in traditional church education.(Liqe Gubae Getahun,Interview, April.24,2014)

The first division of the curriculum can be provided in the nearby churches of every villages. To specialize on one or another programs of the other three advanced divisions, the learners have to move to the concerned center of specialization where they are interested to study. They spent a number of year to study the program they prefer. The prerequisites are also determined on the learners' area of preference. For example, one cannot think of studying commentary of books without having studied and get accredited in the study of *Qene*. (Liqe Liqawnt Ezra, Interview, Feb.3, 2014)

It is the custom of the educational system to apply in practice, what they are learning simultaneously with what they are doing. This condition help the students to perceive and accumulate a lot of experiences and they are also motivated to move to the center of excellences. There is a defined program and one has to spend some more years there to get accredited in that specific field of study. Some of the center of excellences which are entitled to give accreditation at the university level of the traditional church education are the following.

1. *Betelihem for degua;*
2. *ZurAmba tsrhariam abunearegaw for Zimare Mewsit;*
3. *Washera, Chegode Hana and Mankusa for Qene;*
4. *Menbere Mengist Medhanealem and Dima Qidus Giorgis for commentary of books;*
5. *Debre Abay for Qidasse* and
6. *Ba'ata lemariam for aquaquam.* (Merigeta Zelalem, Interview, Feb.3,2014).

The method of teaching is oral teaching supported by recitation where the teacher sit at one corner and the students also sit around their master's feet and follow what he is demonstrating, then, follow after him. The teacher also use the active learning method by dividing the learner in different groups according to the level of their performance. Senior students are assigned to demonstrate different lessons to those groups. At this time, the teacher supervise, comment and give feedback to all groups on the spot, that he recognized to be commented. Oral study, recitation, memorization, chorus and chant studies are the common methodologies in the traditional church schools. (Observation, Jan. 2014 and March.2014)

The participation of the learners include all social groups without discriminating by sex and age, as far as they are interested to study in the traditional church education. But due to the culture and tradition of the society, female students were not that much encouraged. (Emahoy Haregewoyn, Interview, Feb.2,2014). Nevertheless, without being affected by the tradition and culture, some female students had completed their education and played their own role by forming *Gubae bet* in spreading their education to their successors. There are still female students attending the traditional church education in regular and extension programs. (Liqe Gubae Getahun, Interview, April,2014).

4.3. The livelihood of adult learners in ye'abinet timhrt bet.

From a long history of church education, what is known about the learners in traditional church schools was, the begging tradition. This so happened because, one has to create some means to subsist himself and to secure the necessity of life. Learners are assigned to particular villages in the surrounding countryside to which to go begging for food. If the master himself happens to be without means of subsistence, the most junior learners look after their master's need by begging food, fetching water, washing clothes for him. In some cases all the learner as a body take over these duties and serve the master as a group. (Afework, Interview, Jan.2014)

Since learners lead a communal life in groups, lodging in little huts begging for food is not necessarily a daily routine task for each student. They may take turns at begging provisions. If there is a blind or a physically handicapped learner, in the group, this learner is made to remain in the hut and do other activities like the evening prayers on behalf of the group while their friends go off for begging. Every learner is not a successful beggar. Some of them can hardly manage to full their begging pouches, by going far and wide areas and some may return back with empty pouch for that day. However, when they went back to their little hut they are heartily welcomed by their friends to whom they hands over their takings. Then the group collect the food together and eat their supper by discussing and enjoying with the incidences they come across during the day and the begging time.(Focus Group Discussion Feb.2,2014).

Nowadays, the life of some the learner in some traditional schools is becoming different from the earlier time practice which is fulfilling their livelihood by means of begging. The means of subsistence for them specially food and shelter is provided by the respective church or by other volunteers. In *Taeka Negest Kidist Ba'ata*, the learners who came from different parts of the country are attending their education in eight *Gubae bet*, and they are provided with food and

shelter by the church.(Meles, Interview, May 2014).They came to this traditional church school with the fact that they heard about the provision of food and shelter. In fact, to join to this school, they need to fulfill the requirements in their area of interest, and take entrance examination to be selected from number of applicants. (Focus Group Discussion, May 2014).

On the other hand the learners in *Menbere Mengist Medhanealem* school of commentary are provided with food and pocket money. To join to this school, the students are expected to complete the *Qene Gubae* and get accredited to sit on the entrance examination. The learner who is capable of passing the examination join the school and spend a lot of years to complete all program. In fact, it is possible to study and get accredited in one specific area. In addition to this, these learners can join in a part time job when they are free during the evening time to earn money for different expenses. These is how the traditional church school learners practice their livelihood. (Merigeta Zelalem.Interview, Feb.3, 2014).

4.3. The contribution of EOC for the Development of Adult Education.

It is known that the Ethiopian Orthodox Church had been played the leading role in providing education for about one thousand and six hundred years. While thinking about the contribution of the Ethiopian Orthodox Church, what comes to the mind is the alphabets and numerals developed to represent the syllable of Geez language which are unique to Ethiopia.

Ethiopia was the famous and civilized country, when EOC was teaching citizens, the values of the church education, which was provided side by side with the curriculum. These values are characterized by, moral, ethics, love of the country, politeness, and humbleness. However, with the coming of modernization these teachings and values are gradually weaken and give place to theft, lying, selfishness and jealousy which are resulted by the backwardness of the country.

It is why some citizens who pass through *Ye'abinet Timhirt Bet* are those who hate an immoral acts, willing to serve the community, and patriot who love their country and sacrifice themselves for the sake of their people and country. These citizens served not only themselves but also the community in every sphere of development in their life time.(Liqe Lqawnt Ezra, Interview, Feb.3,.2014)

Even if the primary function of traditional schools is to study about the laws of God, it has also a lot of contributions for the society and the country. For example: *Qene* is the knowledge of spiritual science which comes from heart and mind and it expresses the culture and tradition of a society and a country. It is also an artistic or literary method to express the secrets of life that can be interpreted only by those who are knowledgeable in the philosophy of *Qene*. (Liqe Gubae Getahun, Interview, April 24, 2014).

Aquaquam and *Zema* contribute a lot for the development of tourism in the country, for the image of the country, and to introduce the cultural heritage of the country which is the art and science of the traditional education. It is the movement of the body performed by incorporating with musical rhythm for different celebrations and spiritual services. It contribute in the past, it is still contributing, that is why the celebration of *Meskel* is recognized and registered by UNESCO as intangible cultural heritage, and it is clear that it has also the potential to contribute for the future. (Memihir Hawaz, Interview, May. 2014).

Commentary of books is the interpretation and review of the diversified meaning of *Metsehafe Beluye* or old testament, *Metsehafe Hadis* or new testament, *Metsehfe Liqawnt*, books like *abushahir* or *Bahre Hasab* which used for the preparation of Ethiopian calendar, unique to Ethiopia is interpreted by the church scholars, and *Fitha Negest*, the collection of canon laws

which served as spiritual and secular law is also interpreted. The last one *Metshafe menekosat* which deals with the monastic life is also interpreted by the scholars. These is the highest level of education and one may take more than half of his life to study the four books. If a learner is capable to complete the four programs in the school of commentary, it is in this stage that the learner is awarded a title, "*Four eyed*". That is why Addis Ababa University recognized this level of education and provide Honorary Degree of Doctors for the Liqe Ayele Alemu who is four eyed in the school of commentary. (Merigeta Zelalem.Interview, Feb.3, 2014).

In general, it was discussed by different participants, that learning in the traditional church school is helpful, for the improvement of the learners' personal life, for the progress of the societal life and for the of the development country at large.

The other contribution of *Ye'abinet Timhrt Bet* was about the prominent Ethiopians. In the earlier times, some Ethiopians were known for their management and leadership skill in the highest position of the country, they were also known for their proper administration of the people and for their decision making, these people were also known because they were the patriots who encouraged, coordinated and led the people to safe guard their country at the time of war and invasion. A lot of prominent Ethiopians, stayed famous and important in the development of their country. Manuscripts and literature writings of the former time were also the works of these prominent persons. Some of these people share the values of the EOC and they were the fruits of traditional church schools, they were grown up and shaped in the way that they can serve themselves, help their community and above all committed to serve their country.(Liqe Lqawnt Ezra, Interview, Feb.3,.2014).

CHAPTER FIVE

Summary, Conclusions and Recommendations

5.1. Summary

The purpose of this study was to assess the role of the EOC in the development of adult education. To this end, a qualitative research approach was employed. Both primary and secondary source of data were used. The primary sources were the Ethiopian Orthodox church administrators, higher officials, church fathers, church scholars, *Ye'abinet Timhrt Bet* students, and teachers. The secondary sources were reports of the institution under study, books and relevant policy documents. A total of twenty one respondents, were used. Regarding the sampling technique, purposive sampling and availability sampling techniques were used to select the respondents. Data were collected by using semi-structured interview.

The data analysis led to the following major findings:

1. The study revealed that the Ethiopian Orthodox Church contributed a lot in the provision of adult education like reading, writing and life skills.
2. It was found out that the Ethiopian Orthodox Church provided learning opportunity for adults even though there wasn't centrally designed curriculum.
3. The EOC contributed a lot for many years revealing that adults are capable of studying not only reading and writing but also reach the highest level of study, commentary of books.

5.2 Conclusions

Based on the data analysis and the major findings, the following conclusions were made.

1. The EOC contributed much in the provision of adult education for the last hundred years by sharing the vision of the Ministry of Education especially for the adult learners in Ye'abinet Timhrt Bet education system. Hence, it could be concluded that the traditional delivery of adult education by the Ethiopian Orthodox Church was effective in helping adult learning.

Its unique features also made significant contribution for the overall process of traditional church education. These are educational and spiritual heritages which had been implemented and should be recognized, indebted and acknowledged by scholars.

The study revealed the following unique features of The Ethiopian Orthodox Church.

- a) Migration; is one of the unique features in which learners decide by themselves without the consent of their families, to move from their residential area to another new area to search for traditional church schools.
- b) The sponsorship factor; it is the support and involvement of the society provided for the learners during their stay in *Ye'abinet Yimhirt Bet*. It is assumed that there is a religious and moral obligation to give support to the learners.
- c) The time duration; is the time taken to complete all programs. Adults may spent more than forty uninterrupted years in *Ye'abinet Timhrt Bet* to complete all programs of the higher level. The time duration is determined by the availability of the teaching materials.
- d) The teaching methodology; it mainly depend on oral teaching. Recitation, memorization and meditation methods are the way that they regard, understand and interpret what they are taught.

- e) "*Wonber mezerget*"; It is the responsibility of the graduates of the church scholars, to establish the traditional church school system and create their successors in their field of specialization. This is how their teachings are transferred from generation to generation.
 - f) Writing of Manuscripts; by the time where there was no printing press, the learners had the responsibility to write a manuscript in their field of study for accreditation. The learners do not only write the manuscripts but also prepare the writing materials like parchment from animals skin, ink from soil and plants and pen like material from bamboo like hollow plant.
2. Even though, there was no centrally designed and implemented curriculum, there are four divisions from counting of alphabets and numerals to the highest level of commentary and review of books which is implemented with a general agreement or consensus. It was mainly designed not only to teach the laws of God, but also the secular laws for the state officials because Christianity was introduced and stayed for a long time as a state religion.
 3. The teaching learning process is mainly conducted orally. The church scholars study their education from their forefathers in the same way. This method of teaching is transferred unchanged from generation to generation in the traditional school system.
 4. There is no age and sex discrimination in providing the curriculum. Though the culture and tradition do not encourage females to learn in traditional school, there are some who participate in learning and teaching without being affected by the culture. In all the levels of the curriculum except in the first division, which is provided for children, the learners are adults.
 5. The adult learners livelihood especially in rural regions is highly determined by the willingness of the society, who provide their daily bread for the learner of Yeabinet Timhrt

Bet while they are begging. The members of the society know that these students are migrant for education and they participate voluntarily as they are the stakeholders in the traditional schools. They accept it as true that this might be also the fate of their children in another area of learning in which they are also served by others members of the society.

6. The EOC has contributed a lot of important principles and standards that can add value for the development of adult education.

One of the contributions is the development of the *Ge'ez* language with its syllable and number. This language is the base for the Amharic language which is the official language in the country. In all education systems and by all providers still now, the adult is encouraged to know at least reading and writing in this ingenious syllable (*Fidel*).

The other contribution of the Ethiopian Orthodox Church is the values of the church education taught side by side with the curriculum. These values are the assets of the adult learner which are described by, moral, ethics, love of the country, politeness, and humbleness. The presence of these values in the adult learners mind leads them to be committed to hate an immoral act, willing to serve the community, love their country.

The cultural heritages, which are characterized by colorful setting, *Qene*, *Zema*, and *Aquaquam* presented in different celebrations contribute much for the development of tourism and for the beautiful image of the country.

Some prominent Ethiopians, who are known for their decision making, known because they are the patriots, known for their manuscript and literature writings and who stayed famous and important in the development of the country, and who made the Ethiopian history, share the values of the EOC and they are the fruits of traditional church schools. They are grown

up and shaped in the way that they can serve themselves, their community and above all their country.

7. The EOC didn't have centrally established school system and organizational structure.
8. The indigenous knowledge transfer system was not inclusive in the Ethiopian educational policy.

5.3. Recommendations.

Based on the findings and analysis made, the following recommendations were made.

- ❖ According to the 1994 census, the number of the EOC followers is about 50 % of the population. Most of the learners in this traditional church schools were also adults that are the human resources of the country. So, it has to be encouraged, supported and organized, not only by the church but also by the ministry of Education and by the government in the way that it can serve the adult education provision.
- ❖ The curriculum of the EOC which was transferred orally through different eras, by the apostolic succession, was not transparent and clear to understand for others except for the functionaries. As far as there are adult learners in the church school system, the curriculum development for traditional education should be well planned, organized and sequenced. Furthermore, to keep its sustainability, and to transfer it to the next generation, it is important if technical assistance provided by the MOE.
- ❖ The church has to keep documented the traditional knowledge inheritance of the existing curriculum which is developed in oral language *Ge'ez* with different means. This system of curriculum development does not only serve the adult education development but also contributes to the transfer of *Ge'ez* language from generation to generation. In this regard,

a uniform and centralized curriculum is decisive not only for the development of adult education but also for the survival of the *Ge'ez* language.

- ❖ The existing *Ye'abinet Timhrt Bet* learners' livelihood is provided by the surrounding society particularly by the followers of the orthodox religion. These traditional church schools are administered by the local churches. As a result, when these churches get weakened the schools disappeared accordingly. The EOC should be responsible for supporting and administering all *Ye'abinet Timhrt Bet* centrally.
- ❖ The learners of *Ye'abinet Timhrt Bet* do not have sustainable income. Hence, a lot of them drop out from their education and return back to their homes. To resolve this problem centralized and a nationwide system should be developed by the EOC.
- ❖ The EOC educational policy must be institutionally handled. Accordingly, it should incorporate Yeabinet Timhirt Bets and other institutes that deal with adult education in its organizational structure.
- ❖ The Ethiopian educational policy should give a proper place to indigenous knowledge transfer systems like that of Yeabinet Timhirt Bets. Accordingly, Ministry of education as a key player of the education system of the country, has to provide technical support in order to make the curriculum current, coherent and up to date. It is because, it is an intangible asset not only to EOC but also to the country in particular and to the global academic community in general.
- ❖ The Ethiopian Orthodox Church established *Ye'abinet Timhrt Bet* as a system of education which lasted for about a thousand and a half years. All these times, this institution contributed a lot for most of the adult learners who were involved in it. *Ye'abinet timhrt bet* is a spiritual, academic and philosophical asset not only for EOC or

Ethiopia but also it is a heritage for the world. In its long journey, it faced a lot of challenges because of colonization and globalization to arrive at this time. Consequently, it is a proper recommendation if it is registered by UNESCO as intangible cultural heritage and asset of the country. Furthermore, and it should be preserved in the way that it can be modernized without losing the spiritual value.

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- **የኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን ታሪክ ከልደተክርስቶስ እስከ (2000)**
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- **ታደሰ አለማየሁ የቤተክርስቲያን ብርሃን ቅዱስ ያሬድ**
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APENDICE

ቅጥያ 1

ለአብነት ትምህርት ቤት መምህር የተደረገ ቃለ መጠይቅ

አጠቃላይ መረጃ

1. ቀንና ጊዜ _____
2. ቦታ _____
3. የተማሪዎች ብዛት _____
4. በት/ቤት ውስጥ ያሉ ተማሪዎች እነማን ናቸው /ህፃናት፣ ወጣቶች፣ ጌልማሶች/

ከሥርዓተ ትምህርት ጋር የተያያዙ ጥያቄዎች

1. የማስተማሪያ ቋንቋ ምንድነው ?

2. ሥርዓተ ትምህርቱ ከተማሪዎች ፍላጎት ጋር የቱን ያህል ተያያዥነት አለው።

3. በአብነት ት/ቤቶች ምን ያህል የትምህርት አይነቶች ይሰጣሉ። አጠቃላይ ኩርሶቹን ለማጠናቀቅ ምን ያህል ጊዜ ይወስዳል።

4. የማስተማር ዘዴው ተማሪ ተኩር ነው? የተማሪዎችን ተሳትፎ ያበረታታል?

5. ዋና ዋና የሚባሉ የአብነት ትምህርት ቤት ችግሮች ምንድናቸው?

6. ሀብረተሰቡ የአብነት ትምህርት ቤትን የቱን ያህል ያግዛል በምን በምን ይሳተፋል።

ቅጥያ 2

ለአብነት ትምህርት ቤት ተማሪ የሚደረግ ቃለ መጠይቅ

አጠቃላይ መረጃ

ቀን _____ ሰዓት _____

ቦታ _____

እድሜ _____

የትውልድ ቦታ _____

ሀ. ለትምህርት ለመሰደድ አስተዋፅኦ ያደረጉ ነገሮች

1. ወደዚህ ት/ቤት መቼ እንዴትና ከማን ጋር መጣህ ?

2. ወደዚህ ት/ቤት ለመምጣት ያነሳሳህና ምሳሌ የሆነህ ሰው አለ ?

3. ወደዚህ ስትመጣ የገጠመህ ችግር አለ? እንዴት ተወጣኸው ?

4. በአብነት ት/ቤት በማጥናትህ የሚሰማህን ስሜት እንዴት ትገልፀዋለህ ?

ለ. የአፈፈር ስልት

1. የገቢ መስገኛ ሥራ ትሰራለህ መልሱ አዎን ከሆነ የት፣ ምን፣ እንዴት ?

2. ሥራው ከትምህርት ጋር ተያያዥነት አለው ?

3. ትለምናለህ መልሱ አዎን ከሆነ ምን፣ የት፣ መቼ ?

4. ከልመና ምን ጥሩ ነገር ይገኛል፣ ችግሮቹስ ምን ምን ናቸው ?

5. በልመና ጊዜ የህብረተሰቡ ተሳትፎ ምን ይመስላል እንዴት ይገለጻል ?

ሐ. ማህበራዊ ግንኙነት

1. ጓደኛ አለህ? ለምን ጓደኛ አደረግኸው ?

2. ከጓደኛህ ጋር ምን ዓይነት ሥራ ትሰራላችሁ ?

3. ከሌሎች ተማሪዎች ጋር ግንኙነታችሁ ምን ይመስላል ?

4. ከትምህርት ቤት ውጭ ካሉ ነዋሪዎች ጋር ግንኙነት አላችሁ ምን አይነት ?

መ. የእለት ኑሮ

1. እለቱን እንዴት ታሳልፋላችሁ ?

2. በጣም የምትወደው ሥራ ምንድን ነው ?

3. በየእለቱ የምታከናውነው ምን ዓይነት ሥራ ነው ?

4. በአብዛኛው ጊዜህን የምታሳልፈው የት ነው ?

5. በየእለቱ የምታደርገውን እንቅስቃሴ የሚቆጣጠርህ ሌላ ሰው አለ ?

ቅጥያ 3

በትኩረት ነጥቦች ላይ የተደረገ ውይይት

አጠቃላይ መረጃ

የተወያዮች ቁጥር _____

የውይይት ቦታ _____

ጊዜና ሰዓት _____

የውይይት ትኩረት ነጥቦች

- ለስደት አስተዋፅኦ ያደረጉ ነገሮች
- የልመና ተገቢነት
- የቤተክርስቲያን ትምህርት ጥቅምና ጉዳት
- ማህበራዊ ኑሮ

ከላይ የተጠቀሱትን የትኩረት ነጥቦች ለውይይት ለማቅረብ የሚከተሉት ጥያቄዎች እንዲመሯቸው ይደረጋል። ሆኖም በውይይት ወቅት የሚነሱ ተጨማሪ ጥያቄዎች ይኖራሉ።

1. ተማሪዎች ወደ ባህላዊ የቤተክርስቲያን ት/ቤት መስደድ ይፈልጋሉ ?

2. ልመና ተገቢ ነው ? ለምን?

3. የቤተክርስቲያን ትምህርትን ጥቅምና ጉዳት እንዴት ትገልፁታላችሁ ?

4. የተማሪዎች ማህበራዊ ኑሮ ምን ይመስላል ?

ቅጥያ 4
ለቤተክርስቲያን አባት የተደረገ ቃለ መጠይቅ

ግላዊ መረጃ

እድሜ _____

የትምህርት ደረጃ _____ ያታ _____

የትውልድ ቦት _____

1. የአብነት ትምህርት ቤት ታሪካዊ አመጣጥ ቢገልፁልን ?

2. ወደ አብነት ትምህርት ቤት ለመግባት ከእድሜና ከያታ አኳያ መመዘኛ አለ ? የተማሪዎች አቀባበል ምን ይመስላል ?

3. በአብነት ትምህርት ቤት ውስጥ ሴት ተማሪዎች አሉ ?

4. ከሃይማኖት ትምህርት ውጭ የሚሰጡ የትምህርት ዓይነቶች አሉ ?

5. ስለ ልመና ያለዎትን አመለካከት ቢገልፁልን ?

6. ከአብነት ትምህርት ቤት የወጡና የቤተክርስቲያን ፍሬዎች የሆኑ ስመጥር ሰዎች እንዳለ ይታወቃል የእነሱን ውጤታማነት እንዴት ይገልፁታል ?

7. የቅኔ የዜማ የአቋቋምና የመጽሐፍት ትርጓሜ ቤቶች ለህብረተሰብና ለሀገር እድገት ያደረጉትን አስተዋፅኦ ቢገልፁልኝ ?

Appendix 5

List of key Informants

S. N	Name	Position	Date of interview	Place of interview	Remark
1	Liqe liqawnt Ezra	Adminstrator &head teacher of metsehaf bet	Feb.3,2014	Menbere mengist Medhanealem	Gondar
2	Merigeta Daniel	Head teacher,school of qene	Jan 31,2013	Debretsehay Gusquam	Gondar
3	Aba Lisanu	Church Father	Feb5,2014	Debrebirhan Sellassie	Gondar
4	Merigeta Zelalem	Assistance teacher of metsehaf bet	Feb.3,2014	Menbere mengist Medhanealem	Gondar
5	Emahoy Haregewoyn	Student of Qene	Feb.2 2014	Debretsehay Gusquam	Gondar
6	Meseret	Student of Qene	Feb.2 2014	Debretsehay Gusquam	Gondar
7	Afework	Student of Qene	Feb.2 2014	Debretsehay Gusquam	Gondar
8	Yismalem	Tamene	Feb.2 2014	Debretsehay Gusquam	Gondar
9	Tamene	Tamene	Feb.2 2014	Debretsehay Gusquam	Gondar
10	Elias	Tamene	Feb.2 2014	Debretsehay Gusquam	Gondar
11	Liqe Gubae Getahun Demtse	Head of Yeabinet timhrt bet	April 23,2014	Taaka Negest baata Le'Mriam	Addis Abeba
12	Memihir Hawaz	Head teacher of Degua	April 23,2014	Menbere Tsebaot Kidist Selassie	Addis Abeba
13	Frew	Student, qene	May.6 ,2014	Taaka Negest baata Le'Mriam	Addis Abeba
14	misrak	Student, metsehaf	May.6 ,2014	Taaka Negest baata Le'Mriam	Addis Abeba
15	Meles	Student, kidassie	May.6 ,2014	Taaka Negest baata Le'mriam	Addis Abeba

16	Dawit	Student, Kidasie	May.6 ,2014	Taeka Negest baata Le'Mriam	Addis Abeba
17	Yohanes	Student, Kidasie	May.6 ,2014	Taeka Negest baata Le'Mriam	Addis Abeba
18	Fisha	Student, Kidasie	May.6 ,2014	Taeka Negest baata Le'Mriam	Addis Abeba
19	Sertse	Student, Kidasie	May.6 ,2014	Taeka Negest baata Le'Mriam	Addis Abeba
20	Fikreselassie	Student, Kidasie	May.6 ,2014	Taeka Negest baata Le'Mriam	Addis Abeba
21	Megabe Birhanat Yemane Bihan	Head Teacher of kidassie	May.6 ,2014	Taeka Negest baata Le'Mriam	Addis Abeba

ALPHABET

ፊ FEE ገ DA ለ L

<u>Forms</u>	<u>1st</u>	<u>2nd</u>	<u>3rd</u>	<u>4th</u>	<u>5th</u>	<u>6th*</u>	<u>7th</u>	
	ሀ ha	ሁ hu	ሂ hee	ሃ ha	ሄ he	ህ hi	ሆ ho	
	ለ la	ሉ lu	ሊ lee	ላ la	ሌ le	ለ li	ሎ lo	
	ሐ ha	ሑ hu	ሒ hee	ሓ ha	ሔ he	ሐ hi	ሐ ho	
	መ ma	ሙ mu	ሚ mee	ማ ma	ሜ me	ሞ mi	ሞ mo	
	ሠ sa	ሡ su	ሢ see	ሣ sa	ሤ se	ሥ si	ሦ so	(King's use for great name)
	ረ ra	ሩ ru	ሪ ree	ራ ra	ራ re	ሮ ri	ሮ ro	

ሰ	sa	ሱ	su	ሲ	see	ሳ	sa	ሴ	se	ሰ	si	ሶ	so
ሸ	sha	ሹ	shu	ሺ	shee	ሻ	sha	ሼ	she	ሽ	shi	ሾ	sho
ቀ	ka	ቁ	ku	ቂ	kee	ቃ	ka	ቄ	ke	ቅ	ki	ቆ	ko
ቦ	ba	ቦ	bu	ቢ	bee	ቦ	ba	ቤ	be	ብ	bi	ቦ	bo
ተ	ta	ተ	tu	ቲ	tee	ተ	ta	ቲ	te	ት	ti	ቶ	to
ቸ	cha	ቹ	chu	ቺ	chee	ቻ	cha	ቼ	che	ች	chi	ቸ	cho
ኀ	ha	ኁ	hu	ኂ	hee	ኃ	ha	ኄ	he	ኅ	hi	ኆ	ho
ነ	na	ኑ	nu	ኒ	nee	ና	na	ኔ	ne	ነ	ni	ኖ	no
ኘ	gna	ኙ	gnu	ኚ	gnee	ኝ	gna	ኞ	gne	ኟ	gni	አ	gno
ደ	da	ዱ	du	ዲ	dee	ዳ	da	ዴ	de	ድ	di	ዶ	do
ጀ	dja	ጁ	dju	ጂ	djee	ጃ	dja	ጄ	dje	ጅ	dji	ጆ	djo
ገ	ga	ገ	gu	ጊ	gee	ጋ	ga	ጌ	ge	ግ	gi	ገ	go
ጠ	ta	ጡ	tu	ጢ	tee	ጣ	ta	ጤ	te	ጥ	ti	ጦ	to
ጨ	cha	ጨ	chu	ጨ	chee	ጨ	cha	ጨ	che	ጨ	chi	ጨ	cho
አ	a	ኡ	u	ኢ	ee	አ	a	ኡ	e	ኢ	i	ኣ	o
ከ	ka	ኩ	ku	ኪ	kee	ከ	ka	ኩ	ke	ከ	ki	ከ	ko
ኸ	kha	ኸ	khu	ኸ	khee	ኸ	kha	ኸ	khe	ኸ	khi	ኸ	kho
ወ	wa	ወ	wu	ወ	wee	ወ	wa	ወ	we	ወ	wi	ወ	wo
ዐ	a	ዐ	u	ዐ	ee	ዐ	a	ዐ	e	ዐ	i	ዐ	o
ዘ	za	ዘ	zu	ዘ	zee	ዘ	za	ዘ	ze	ዘ	zi	ዘ	zo
ዝ	zha	ዝ	zhu	ዝ	zhee	ዝ	zha	ዝ	zhe	ዝ	zhi	ዝ	zho
የ	ya	የ	yu	የ	yee	የ	ya	የ	ye	የ	yi	የ	yo

* Note: Consonants use

pa	pu	pee	pa	pe	pi	po
tsa	tsu	tsee	tsa	tse	tsi	tso
tsa	tsu	tsee	tsa	tse	tsi	tso
fa	fu	fée	fa	fe	fi	fo
pa	pu	pee	pa	pe	pi	po
va	vu	vee	va	ve	vi	vo

Numerals

1	2	3	4	5	6	7	8	9	10	
20	30	40	50	60	70	80	90	100	1,000	10,000

Diphthongs

kwe	kwee	kwa	kwa	kwe
gwe	gwee	gwa	gwa	gwe
kwe	kwee	kwa	kwa	kwe
hwe	hwee	hwa	hwa	hwe

Source-Victor Smythe, (1994)



ADDIS ABABA UNIVERSITY

**COLLEGE OF EDUCATION AND BEHAVIORAL
STUDIES**

**DEPARTMENT OF CURRICULUM AND
TEACHERS' PROFESSIONAL DEVELOPMENT
STUDIES**

**In Partial Fulfillment of the Requirements for the Degree of Master of
Education on Adult & LLL
The Role of Ethiopian Orthodox Church in the Development of Adult
Education: The Case of Ye'abnet Timhirt Bet**

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Advisor: Amare Asgedom (Ph.D)

June 2014

Approved by the Board of Examiners

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Examiner

Signature

Date

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ACRONYMS

ADEA	Association for Development of Education in Africa
AE	Adult Education
ALE	Adult Learning and Education
CADU	Chilalo Agricultural Development Unit
CONFINTA	International Conference for Adult Education
CSTC	Community Skills Training Centers
EOC	Ethiopian Orthodox Church
ESDP	Education Sector Development Program
EWVA	Ethiopian Women Welfare Association
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focus Group Discussion
IEASA	International Education Association of South Africa
MOE	Ministry of Education
MOEFA	Ministry of Education and Fine Arts
NFE	Non Formal Education
NLC	National Literacy Campaign
NLCO	National Literacy Campaign Organization
PAP	Program Action Plan
UNESCO	United Nations Educational, Scientific and Cultural Organization
WADU	Wolamo Agricultural Development Unit
WOALP	Work Oriented Adult Literacy Program
YDLC	Yemisrach Dimts Literacy Campaign
YMCA	Young Men Christian Association
YWCA	Young Women Christian Association

Abstract

This research paper was intended to assess the role of the Ethiopian Orthodox Church, specifically Ye'abinet Timhrt Bet in the development of adult education. The research attempted to evaluate about the unique features of Ye'abnet Timhret Bets in light of adult education, the teaching learning methods in traditional church schools, the ancient Ethiopian Orthodox Church (EOC) curriculum and its ways of provision, the livelihood of adults in Ye'abinet Timhirt Bet and finally about the contribution of the Ethiopian Orthodox Church (EOC) to the development of adult education. In this research, qualitative research approach was used. Both primary and secondary data sources were utilized. With regard to primary data source, the key informants are selected purposefully by considering the expertise of the participants on traditional education in general and in Ye'abinet Timhirt Bet in particular. Church fathers, teachers and students were participated. This research employed individual interviews and focus group discussions as primary data gathering tools. It also used secondary data sources. Reports of the institutions and related books, journals, newspapers, and educational policies were utilized as secondary data sources. The data were collected through different techniques were carefully transcribed, translated and analyzed qualitatively and interpretation were made using thematic categorization in open coding system. The findings revealed that Ye'abinet TimhrtBbet played a significant role in the development of adult education. Recommendations were also given to be acknowledged, recognized and supported.

KEY WORDS: Adult Education, Ethiopian Orthodox Church and Ye'abinet Timhrt Bet.

TABLE OF CONTENTS

ACKNOWLEDGMENTS	ii
ACRONYMS	iii
ABSTRACT	iv
CHAPTER ONE.....	1
1. INTRODUCTION.....	1
1.1. BACKGROUND OF THE STUDY	1
1.2. STATEMENT OF THE PROBLEM	3
1.3. OBJECTIVE OF THE STUDY	7
1.3.1. <i>General Objective</i>	7
1.3.2. <i>Specific Objectives</i>	7
1.4. RESEARCH QUESTIONS.....	7
1.4.1. <i>Overarching Research Question</i>	7
1.4.2. <i>Specific Research Questions</i>	8
1.5. SIGNIFICANCE OF THE STUDY	8
1.6. SCOPE OF THE STUDY	9
1.7. LIMITATIONS OF THE STUDY	9
1.8. METHODS OF THE STUDY	10
1.8.1. <i>Data Sources</i>	10
1.8.2. <i>Data Analysis</i>	10
1.9. ORGANIZATION OF THE STUDY	11
CHAPTER TWO.....	12
THEORETICAL AND CONCEPTUAL FRAMEWORK OF ADULT EDUCATION	12
2.1. DEFINITION OF AN ADULT.....	12
2.2. ADULT EDUCATION.....	15
2.3. ADULT EDUCATION IN ETHIOPIA.....	23
2.3.1. <i>Government Sponsored Adult Education Programs</i>	23
2.3.2. <i>Church and mission sponsored adult education</i>	24
2.3.3. <i>Voluntary organization sponsored adult education</i>	25
2.4. HISTORICAL OVERVIEW OF THE ETHIOPIAN ORTHODOX CHURCH.....	26
2.4.1. <i>From the Birth of Christ up to 4th c.</i>	26
2.4.2. <i>From 5th century up to 10th century</i>	27
2.4.3. <i>From 11th century up to 15th century</i>	29
2.4.4. <i>From 16th century to date</i>	29
2.5. THE CURRICULUM OF THE ETHIOPIAN ORTHODOX CHURCH	30
2.5.1. <i>First stage, for the Beginner</i>	31
2.5.2. <i>Second stage, for the intermediate</i>	34
2.5.3. <i>Third stage, for the intellectuals</i>	36
2.6. ST. YARED'S SCHOOL OF MUSIC	40
2.7. LITERATURE.....	41
CHAPTER THREE.....	42

RESEARCH DESIGN AND METHODOLOGY	42
3.1. RESEARCH DESIGN.....	43
3.2. SOURCE OF THE DATA	43
3.3.SAMPLING AND DATA GATHERING TECHNIQUE.....	45
CHAPTER FOUR	47
PRESENTATION, ANALYSIS AND INTERPRETATION	47
4.1.UNIQUE CHARACTER OF YE'ABINET TIMHRT BET IN LIGHT OF AE	47
4.2.THE EOC CURRICULUM, ITS METHOD OF TEACHING AND PROVISION	52
4.3. THE LIVELIHOOD OF ADULT LEARNERS IN YE'ABINET TIMHRT BET.	56
CHAPTER FIVE.....	60
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.....	60
5.1. SUMMARY	60
5.2 CONCLUSIONS	61
5.3. RECOMMENDATIONS.....	64
REFERENCES	67
APENDICE	70

CHAPTER ONE

1. Introduction

1.1. Background of the Study

The title of this Thesis is the role of Ethiopian Orthodox Church in the development of Adult Education: The case of *Ye'abinet Timhirt Bet*.

In this title, the concept of both traditional church Education and Adult Education, and their relationship in the provision of Adult Education was clarified.

Education in Ethiopia was traditionally in the hands of the church, more correctly, in the hands of individual cathedrals, churches, monasteries and covenants and in the hands of the individual men and women who served them. The church then constituted the custodians of the nation's culture. (Pankhurst R.1962,241).

Richard Pankhurst also quoted one of the very few observers, Rev. Douglas O'Hanlon, as an intellectual who devote much attention to church education about which he declares:

In the Christian parts of Abyssinia there is church almost in every village Every church has its school which is an honored institution. The school is the recruiting ground for the church services. It is a mortar in the building of the Christian life of the country, and in the outlying districts. It is the main missionary factor. (Pankhurst R. 1962, 241).

Ye'abinet Timhirt Bet is a traditional church education which was intended to teach religious and cultural modes of thoughts, values and heritages to the young and adults. It is aimed at transferring the tradition from generation to generation. Historians, such as Pankhurst (1992), who is known for extensive study of Ethiopian history, had showed that the Ethiopian Orthodox Church (EOC) has offered traditional education since the medieval period. The Ethiopian Orthodox Church (EOC) was the only provider of education in the country until the western modern education was introduced in 1908 during the reign of emperor Minilik II.

The State Minister of Education, Fuad Ebrahim, on the international literacy day (Sept.8,2011) Addressing the achievements of the Ethiopian Government in Education and the plan with USAID, presented as, "Modern education in Ethiopia has a history of 100 years. Since the historical objective of the Ethiopian education system was to create a few educated elites, the majority of the Ethiopian people were not beneficiaries of modern education".

As (Abebe,2008) said, although the church education had declined through time with the introduction of the modern school and social change, it is still practiced in the northern part of Ethiopia. Historians, such as Pankhurst, discussed that Ethiopia is one of the oldest nations in the world with rich tradition. He further noted that the development of education in Ethiopia can be seen from two different perspectives, "traditional" and "Western" systems. Until the introduction of western education in Ethiopia in early 20th century, the Ethiopian educational system was characterized by traditional approach. This traditional system is deeply rooted in the Ethiopian Orthodox Church and is recognized as one of the oldest educational system in the world. Hable Sellassie and Tamerat (1970) asserted that the church was the only provider of schools for centuries. These traditional schools served as a guardian of the traditions and its contribution for the continuity of the tradition for the future generation that has lasted to the present was extremely large or great. Pankhurst (1992, 241) added, when children reach around the age of 4, they began attending church services during the medieval period.

At present, there are a number of students in monasteries that can help us to study the traditional church education (Chaillot, 2009). In the local terms, these schools have different names such as *Ye'abinet Timihirt Bet*, *Yekes Temehirt Bet*, *Y'ebetekihinet Temehert Bet* and *Ye'kollo Timhrt Bet*.

The study aimed at addressing adult learners in *Ye'abinet Timhirt Bet* as a special group because of the social, cultural, religious, traditional and educational factors which makes them different from other groups of learners. They have their own life style, livelihood strategy, social life and religious commitment which might not be observed in the majority of other learner groups in the conventional schools of the country.

Therefore, this study is focused on the life and activities of adults who attend the traditional education in the Ethiopian Orthodox Church in order to gain knowledge and about the provision of traditional church education for adults. Furthermore, it focused about the contribution made to the learner, the church, the society, and to the country at large.

1.2. Statement of the Problem

Various researches have been conducted and books have been written on *Ye'abinet Timhirt Bet* or traditional education. Richard Pankhurst (1962, 241) said that:

Education in Ethiopia was traditionally in the hands of church, or more correctly in the hands of the hands of individual cathedrals, churches, monasteries and convents and the individual men and women who served them. The church thus constituted the custodian of the nations culture.

He also witnessed about the observation of another modern writer named Rev. Douglas, O'Hanlon Who is one of the very few observers to devote much attention to church education about which he declares,

In the Christian part of Abyssinia there is church almost in every village. Every church has its school which is an honored institution. The school is the recruiting ground for the church service. It is a mortar in the building of the Christian life of the country, and in the outlying districts in the main missionary factor, Ethiopian Observer (1962, 241)

The different stages of the study in the traditional school system like Alphabet, Apostle's Alphabet, *Gabata Hawaria*, *Dawit* which began with reading of the psalm are studied. The

church also provide higher studies in various fields; church music, composition of poetry, theology and history, philosophy and composition and manuscript writing ,The school of *Aquaquam* ,The school of *Qene* and the school of *Metshaf* is elaborated in his writing.

(Rechard Pankhrust, Ethiopian Observer V1 No 3, 241-242).

Lule Melaku, as well, expressed in his book 'History of the Ethiopian Orthodox Church' about the traditional school system and how it was provided as;

About the start of the traditional church schools in Ethiopia some suggested that its origin coincided with the establishment of the church itself Thus, the church school system ,which is one of the oldest in Christendom originated in the Axumite Kingdom with the introduction of Christianity about the 4th century. In the course of the centuries, the school system has grown and changed in many ways. Until the introduction of modern (Western) system of education to Ethiopia by Emperor Menelik 11, The Ethiopian Orthodox Tewahdo Church was the chief center of Education. From early Christian times every village had its church and every church its school, within the outer wall of the church enclosure.(2010,70)

In his book the four schools and courses offered that are *Nibab Bet*, *Zema Bet*, *Qine Bet* and *Metshaf Bet* are discussed. Besides this, in expressing about the performance of the scholars and priests in the church, He said, "The church scholars and priests were not only confined merely to the administration of education in the church. They were also serving their country competently in varies capacities ranging from political leadership to the lowliest public functions. The church scholars who have studied law (i.e. Fetha Negest. were placed in the relevant government departments for administering justice, etc)."

Kessis Kefyalew Merahi in his book entitled 'The contribution of the Orthodox Church to the Ethiopian Civilization' stated that the contribution of the church to the development of this country beginning from the alphabet up to the highest research activities is very great.(1999,52).

On the other hand a lot of researches have been conducted on adult education. Ehiametator and Oduaran (1991,7) identifying a number of programs in adult education, each with its own

curriculum and objectives. The programs include, adult basic education, including basic literacy, functional literacy and numeracy, out of school youth programs, income generating programs, extension programs, including agricultural extensions, community health extension, training and re-training programs, including vocational/technical training, workers education and labor relations, civic education, including community development and political socialization.

The Education Sector Development Program III for 2005/2006 – 2010/2011, Ethiopia's national action plan on education, specifically discussed the adult and non formal education program and defined it to include a range of basic education and training components for out-of-school children and adults. The action plan define the content of the adult and non formal education that include literacy, numeracy and the development of skills that enable learners to solve problems and to change their lives. The action plan also outlines three sub-component modes of delivery for adult and non formal education:

- 1) alternative basic education for out-of-school children between the ages of 7-14
- 2) a functional adult literacy program for youth and adults over 15
- 3) community skills training centers for youth and adults.

(Katty Anís, 2007)

In the education and training policy of Federal Democratic Republic of Ethiopia 1994, It is stated that one of the aims of education is to strengthen the individual's and society's problem-solving capacity, ability and culture starting from basic education, and provided at all levels. In the objective of the same policy, it is also stated, the importance of developing the physical and mental potential and the problem-solving capacity of individuals by expanding education and in particular by providing basic education for all.(MoE,1994)

The national report on the development and state of the art of adult learning and education FRDE,2008, as well discussed on the concept of life skills that help adults for the improvement of their day to day life, by coating The Education Sector Development Plan and Adult and Alternative Basic Education Strategies stated as;

The non formal education program “focuses on literacy, numeracy and the environment to enable learners to develop problem-solving abilities and change their mode of life”. It defines some of these life- skills as, “skills useful for other aspects of life, such as agriculture, health, civic education, cultural education” and “primary health care, prevention of diseases such as malaria, HIV/AIDS, etc, family planning, environment, agriculture, marketing, banking, gender, etc (MOE,2008,5).

This concept is also supported by MOE in the national report on the development and State of the Art of ALE, MoE, 2008, 6. by citing UNESCO to express the definition of adult education.

Adult education denotes the entire body of organized educational processes, whatever the content, level and method, whether formal or otherwise, whether they prolong or replace the initial schools, colleges, and universities, as well as an apprenticeship whereby persons regarded as adults by the societies to which they belong develop their abilities, enrich their knowledge, improve their technical or professional qualification or turn them in a new direction and bring about improved changes in their attitudes or behavior in the two fold perspective of full personal development and participation balanced and independent, social, economic and cultural development.(UNESCO,1976).

Lifelong learning, which is often associated with adults refers, in fact, to a comprehensive and visionary concept which includes formal, non-formal and informal learning which extended throughout the lifespan of an individual to attain the fullest possible development in personal, social and vocational and professional life. It views education in its totality, and includes learning that occurs in a home, school, community, and workplace, and through mass media and other situations and structures for acquiring and enhancing knowledge, skills, and attitudes. (MOE, 2008, 5).

The purpose of this study is to fill the gap between the two concepts, which are *Ye'abinet Timhirt bet* the traditional school system and adult education. In This respect, the study tried to;

- 1) Show how *Ye'abinet timhirt bet* is characterized by the concepts and principles of adult education.

- 2) Clarify the role *Ye'abinet timhirt bet* played for the development of adult education.
- 3) Show that how adult learning or lifelong learning is conducted in *Ye'abinet timhirt bet*.

1.3. Objective of The Study

In order to examine the relationship between the two concepts that are the traditional church education and adult education, the following objectives are set.

1.3.1. General Objective

The general objective of this research was to reveal the role of the Ethiopian Orthodox Church (EOC) for the development of adult education. The relation of the traditional church education with some forms of adult education.

1.3.2. Specific Objectives

The research is intended to address the following specific objective.

- 1) To identify the type of education provided in *Ye'abnet timhirt bet*.
- 2) To assess the educational methodology in the traditional church school.
- 3) To show the relationship between *Ye'abinet timhirt* and adult education.
- 4) To examine the contribution of *Ye'abinet timhirt* for adult education.
- 5) To reveal the contribution of the Ethiopian Orthodox Church (EOC) in adult education.

1.4. Research Questions

1.4.1. Overarching Research Question

What was the contribution of *Ye'abnet timhret bet* in the Ethiopian Orthodox Church (EOC) for the development of adult education?

1.4 2. Specific Research Questions

In this respect, the study attempted to answer the following specific questions.

- 1) What was the ancient Ethiopian Orthodox Church (EOC) curriculum and how was it provided for in traditional schools?
- 2) How was the teaching learning process conducted in traditional church school?
- 3) What are the unique features of *Ye'abnet Timhret Bet* in light of adult education?
- 4) How does *Ye'abnet Timhret Bet* help adults for improving their livelihoods?
- 5) What was the contribution of the Ethiopian Orthodox Church (EOC) to adult education?

1.5 Significance of the Study

To improve the adult learner way of life, knowledge skill and attitude, it is provided in varieties of ways. Due to its diverse educational provisions and methods of learning the term adult education had been named differently as public education, mass education, further education, social education, non-formal basic education, continuing education, life-long education and the like.

Adult education is abroad field that includes basic and continuing education, vocational and technical education, higher education and professional development, and is offered through formal, non –formal and informal education means, and by variety of actors –government, non government organizations, churches and the markets. (MOE,2008,5)

Ye'abnet timhrt bet is one of the institution which provide adult education in recent years and the students are special group of students in the context of the Ethiopian Orthodox Church traditional schools. This study uncovered different areas of their lives ranging from the major reasons why they prefer to study the traditional education to their day to day activities, social relationships, and livelihood and migration factors from their own perspective. The knowledge produced by

this study with special emphasis of their voice can be valuable information for educational policy makers and social service providers in Ethiopia.

Students from *Ye'abinet Timhirt Bet* narrated about their own experience in the dimensions of social relationships, daily life, livelihood begging and migration experience that are an important assets to the world of knowledge about *Ye'abinet Timhirt Bet* or traditional church school. More over it play its own role in the construction process of the development of adult education. Finally, the research can serve as a reference and a base for other researchers who are interested to conduct related studies.

1.6 Scope of the Study

The research is conducted in traditional church schools on the contributions made for the development of adult education focusing on *Ye'abinet Timhirt Bet* in Ethiopian Orthodox Church. The curriculum of *Ye'abinet Timhirt Bet*, its method of teaching and provision are evaluated in line with the adult education principles and assessments are done with regard to the contributing factors.

1.7 Limitations of the Study

Time and money constraint to evaluate all *Ye'abinet Timhirt Bet* in Ethiopia, and the lack of centralized information system in the Ethiopian Orthodox Church were the limitations for the research result. In an effort to manage these limitations, the research attempt to interview high profile key informants in the church, to visit prominent *Ye'abinet Timhirt bet* of the church as well as to exhaustively consult relevant literatures in this regard.

1.8. Methods of the study

1.8.1. Data Sources

For this study, qualitative research approach is employed. Both primary and secondary data sources are used. With regard to primary data source, this study conducted interviews as primary data gathering tool. The key informants are selected purposefully by considering the expertise of the participants on traditional education in general and in *Ye'abinet Timhirt Bet* in particular.

In this regard, one church administrator, four teachers of *Ye'abinet Timhirt Bets* in different areas, and fourteen students and administrator of *Ye'abinet Timhirt Bet*, All in all twenty one key informants are participated in the interview and in Focus Group Discussions (FGD). Furthermore, the study attempted to involve the opinion of the selected experts on the issue of traditional church education and *Ye'abinet Timhirt Bet* who are involved in Focus Group Discussions (FGD).

It should be noted that even though there is usage a of primary data sources, the study also rely on secondary sources. Books, journals, newspapers, educational policies dealing with traditional education and adult education are utilized as sources of information for the research Observation was also one of the data gathering technique for the study.

1.8.2. Data Analysis

This study is done with qualitative research approach thus, the data collected through the abovementioned techniques are analyzed qualitatively. In this regard, an investigation and analysis of documents are also done. Data collected through interview techniques are carefully transcribed and translated carefully. Then detailed analysis and interpretation are made using

thematic categorization technique. Eventually, the reports of the research findings are written by applying logical order and flow of ideas and arguments.

1.9. Organization of the Study

The research was organized in five chapters including this introduction part as its chapter one. Chapter two deal with the definition of typical terms & conceptual underpinnings that analyzed different literatures in this regard. Chapter three was dedicated to the research design and methodology. Chapter four was about the analyses of the major thematic areas. The thesis brought to be closed with summary, conclusion and recommendation remarks, which was chapter five of the research.

CHAPTER TWO

Theoretical and Conceptual Framework of Adult Education

2.1. Definition of an Adult

Varieties of definitions have been given for the term Adult. It has been defined differently by different people, social groups and scholars in different countries and different times. Some define it in terms of age while others define it in terms of maturity and still some others define it in terms of the social roles it plays in the community.

Mammo Kebede Shenkut, in his background paper prepared for the Education for All Global Monitoring Report of 2006 discussing the Policy and Practice of Adult Literacy after 1990

(2005,14) he cited MOE,PAP (2004,26) and defined an adult in the following way:

Literacy is a very important entry point to basic education and provides knowledge and a set of skills to the adult target groups. Non-formal and adult education will have alternative basic education for out-of-school children of 7 – 14 years, literacy for youth and adults whose ages are 15 years and above, and basic skills training to youth and adults (MoE, PAP, 2004:26).

Tilahun (2012, 24-25) by quoting Mahtemeselassie, stated that many countries define an adult legally as one who is 18 years old and over. He also mentioned that in Empress Zewditu's proclamation, adulthood started at 22. Moreover, it is stated in his book how adult hood is divided in to several age brackets with characteristics in the professional literature and different civilization, in which various definitions are given by the Ministry of Education like:

"In the absence of studies on stages of adult development in Ethiopia, and in the context of adult literacy, 'adult' has been variously defined by the MOE thus:

1. *Adult= 18-50 in the literacy program of roughly the 1950s through 1974*
2. *Adult= 15-45 (8-45/49 sometimes) of the NLC years.*
3. *Adult = 15-45 since 1994.*

A survey, which is issued by the Ministry of Education and Fine Arts of the Imperial Government with the title of Education in Ethiopia (1961,35) reveals, calling upon all persons between the ages of eighteen and fifty in an official notice, to acquire at least knowledge of Amharic reading and writing. The general principle envisaged was that, all primary schools in the provinces covering grades one to four shall be "community schools" where instructions will be given to adults as well as to children.

The Adult and NFE program includes a range of basic education and training components for out-of-school children and adults. The program focuses on literacy, numeracy and the environment to enable learners to develop problem-solving abilities and change their mode of life. The program will have three sub-components: a program for out-of-school children between the ages of 7-14, a functional adult literacy program for those youth and adults who are older than 15, and offering basic skill training to youth and adults in the Community Skills Training Centers (CSTCs).The national report on the development and state of the art of adult learning and education (ALE) also emphasized the three sub components in which an adult is defined as the age of fifteen and above.(MOE 2008,5).

The ESDP IV, on the other hand, had its own strategy in defining who adult is. The document quoted the national population and housing census of (2007, 12) in which an adult is defined as the age groups who are between 15-55 years old. In the document which has been prepared to serve as a basis for discussions at the ADEA Triennial meeting, the national development policy has taken the specific need to address the needs of the population older than 15 years, which is by

definition considered to be adult thus including the significant number of out-of-school youth on board.(2012,7).

In the commentaries upon the Ethiopian civil code (Article 308), to show that a person is capable of exercising his right and duty, it is said that “having reached the age of fifteen years, he can make his will. If he makes one before that age, it can have no effect, even if he has not been revoked after the minor has reached the age of fifteen.” (1969, 62).

The definition of the term adult in other countries is also different from the definition of adult in Ethiopia. The Poverty Reduction Strategy Plan in the United Republic of Tanzania addresses the problem of increasing levels of illiteracy among the adult population (defined here as being of 19 years of age and above). The United Republic of Tanzania Ministry of education and culture education development program categorizes the learner in to various age groups and adult is defined it at age 19 and above as mentioned: "This sub-sector strategy, therefore, has three beneficiaries or target groups: (i) 11-13 year-old Children and disadvantaged children aged 7–13 from Nomadic Communities, street children, disabled, orphans and out of reach; (ii) 14-18 year old youth; and (iii) 19+ year old adults. (2003,vii).

As we see it in the above points, whatever the difference is in place and time, an adult is defined in terms of age. There are also countries which define adult not only in terms of age but also from the perspective of the providers of adult education. For Example; in Sweden,(2000,6) adult education is provided by the municipality, by the county and by the state. Adult in this country is defined as follows:

Adult education in Sweden has traditionally been defined from the perspective of the provider and not from that of the individual. Adult students refer to those adults who participate in some form of organized adult education, e.g. municipal adult education, folk high schools, study circles, labor market training, etc. Official statistics are based on this definition. This means that all who are studying in a folk high school or in a study

circle are regarded as adult students irrespective of age... In administrative terms, the dividing line between those in the regular school system and adult students in Sweden is when they reach the age of 20. The municipalities are obliged to provide education for young persons in compulsory school, upper secondary school or in other ways, up to and including the age of 19. This obligation is, to a limited extent, fulfilled within the framework of municipal adult education or folk high schools. A student can start studying in municipal adult education in the second half of the calendar year in which he has reached the age of 20. (EAEA, 2011).

According to the country report on adult education in Norway (2011, 5), the adult education act states the provision of primary, lower secondary and upper secondary education for all, define adult in terms of age as that; the education Act also includes formal adult education, defining ‘adult’ as 25 years old or over, by stating that adults who have not fulfilled primary or secondary education have a legal right to ask for it, and for it to be provided free of charge

The definition of an adult According to Knowles (1984, 9), "the psychological definition is one who has arrived at a self-concept of being responsible for one’s own life, of being self-directing".

From the above literatures and scholars the term adult is defined in different ways according to the culture, policy, politics and historical back ground of each country. For the purpose of this research paper, the term, adult is defined as 15 years and above in accordance with the definition of Ministry of Education.

2.2. Adult Education

The concept of adult education has been also defined in different ways and according to the different perspectives of various scholars. Accordingly, Adult education is, as Indabawa & Mpofu (2006, 3) defined, “any learning or educational activity that occurs outside the structure of the formal education system and is undertaken by people who are considered to be adults in their society.” The purpose of adult education, according to these scholars, is to satisfy the learning needs and interests of adults outside the formal school systems.

Rogers (1992:28-29) has also defined adult education as:

All planned and purposeful learning opportunities offered to those who are recognized and who recognize themselves as adults in their own society and who have left the formal initial educational system (or who have passed beyond the possible stage of initial education if they were never in it), whether such learning opportunities are inside or outside the formal system, so long as such learning opportunities treat the learners as adults in decision-making, use appropriate adult learning methodologies and styles and allow the learners to use the experience for their own purposes and to meet their own needs.

The report of the first international congress of a university Adult Education (1969:50) also defined adult education as: “A process whereby persons who no longer attend school on regular and full-time bases. Undertake sequential and organized activities in information, knowledge, undertaking or skills, appreciation and attitudes or for the purpose of identifying and solving personal or community problem.” Darkenwald and Merriam (1982:9) as well define the concept of adult education as: “A process of where by persons whose major social roles are characteristics of adult status undertake systematic and sustains learning activities for the purpose of bringing about change in knowledge, attitude, values or skill.”

In, the International conference on Adult Education (UNESCO, CONFINTEA V, 1997:21)

Adult Education denotes the entire body of on-going learning process formal or otherwise, whereby people regarded as adults by the society to which they belong develop their abilities, enrich their knowledge, and improve their technical or professional qualifications or turn them in a new direction to meet their own needs and those of their society. Adult learning encompasses formal and continuing education, non formal learning and the spectrum of informal and incidental learning available in a multicultural leaning society, whereby theory and practice based.

In the overall strategy of the curriculum designed in the Education and training policy, (1994p16), the policy encompasses overall and specific objectives, implementation strategies, including formal and non-formal education, (Article; 3.2.6); and declares the programs that will be given for adults stating that “Basic education will focus on literacy, numeracy, environment,

agriculture, crafts, home science, health services and civics”. On the other hand,(Art.3.2.7) “Non-formal education will be concrete in its content, focusing on enabling the learners develop problem-solving attitudes and abilities.” shows the strong capability of non formal education for the personal development of the adult learners.

The National Report on the Development and State of the Art of Adult Learning and Education (ALE); and a new adult Education and alternative basic education strategies have been adopted by the Ministry of Education in 2008. These strategies refer to the Education Sector Development Program III definitions and specifications of non formal education as it is continuing education, vocational and technical education, higher education and Professional development and it is also defined how it is offered through formal, non formal and informal education means by a varieties of actors - the state, civil society organizations and the market.

Tekeste Negash (1996,27), in his book ‘Rethinking Education in Ethiopia’ as well discussed about non formal education, what it is and what it is not. He said that;

Non-formal education is here defined as any educational activity organized outside the established formal system designed to serve identifiable groups and with identifiable educational objectives. Non-formal education is not “a system” of interrelated parts like formal education. Non-formal education falls outside defined institutional structure and is not bound by age restrictions, time schedules and sequences, curriculum boundaries, examinations, degrees and so forth.

The fundamental purpose of adult education is to facilitate growth of persons towards understanding of their self, leading to maturity. Thus self-knowledge is one of the main aims of adult education, which consists of awareness of one’s own skills, abilities, attitudes, and responsibilities. Today adult education, as it is stated by different documents and scholars includes, basic adult education, continuing professional education, adult literacy training,

education for basic skills, vocational training, education for sustainable development, education for community development and transformation and so on.

In Africa, after the coming of colonialism and missionaries, the meaning, goals and purposes of adult education became different. Fredrik and associates, (2005, 8) described the effect of colonialism and missionaries as, the purpose of education in the traditional African societies, was to enable the individual to play societal roles. In this regard both the individual and the society were at the center of learning. But, with the coming of the colonialists and the missionaries, the goals and purposes of education changed. Because, the Colonials provided education that would make the African adult men and women better laborers. And, the Missionaries on the other hand, provided education for salvation purpose.

Adult education is absolute and necessary factor for social, economic and political and cultural progress in any country and society, all over the world. The developmental potential of adult education has been given a brief statement by (UNESCO, 1997, 17) as follows:

Despite challenges and constraints, (adult) basic education empowers individuals because it opens avenues of communication that would otherwise be closed, expands personal choice and controls over one's environment, and is necessary for the acquisition of many other skills. It gives people access to information through both print and electronic media, equips them to cope better with work and family responsibilities and changes the images they have of themselves. It strengthens their self-confidence to participate in community affairs and influence political issues. Basic education is the key with which individuals can unlock the full range of their talents and realize their creative potentials. It gives disadvantaged people the tools they need to move from exclusion to full participation in their society. Basic education also empowers entire nations because educated citizens and workers have the skills to make democratic institutions function effectively to meet the demands for a more sophisticated work force for a cleaner environment, and to meet their obligations as parents and citizens.

Knowels (1980:43) observed that teaching adults require a different set of instructional strategies in contrast to teaching children, and developed the theory of andragogy which refers to

the art and science of helping adults to learn which is different from pedagogy, which means the art and science of teaching children. Knowles theory of andragogy is based on five assumptions to show the difference between children and adult learners. These are:

Self concept: As people mature, their self–concept moves from one characterized by a dependent personality to one characterized by independence and self direction.

Experience: As people mature, a growing reservoir of experience is accumulated that becomes an expanding resource for learning.

Readiness to learn: As people mature, their readiness to learn becomes focused on the developmental tasks of their social role.

Orientation to learning: As people mature, their time perspective changes from one where application of knowledge is postponed to one where there is immediate application of knowledge is acquired. In the same way focus towards learning shifts from subject orientation to problem orientation.

Motivation to learn: As people mature, their motivations to learn become an internal drive.

Principles of Adult Education

The above five assumptions of theory of andragogy were later developed into six adult learning principles in which the principles are based on the psychological definitions of what it means to be an adult.(Knowles and associates, 1998,64-68).

Adults need to know why

Knowles and associates (1998:64-68) noted that adults need to know why they need to learn something before they will take the time to learn it. The need to know could include the benefits to be gained from knowledge acquired or from skills learnt, and any negative effects for not

learning new skills or not enrolling in specific learning programs. As Knowles, et al., (1998:64) stated that if adult learners can discover the gap between where they are now and where they want to be, they will become more conscious of their “need to know” new knowledge and skills.

Responsibility for Decisions Taken

As an adult, the individual’s tendency is to always depend on his or her established identity. Adults have a need to be seen by others as being capable of directing themselves. When adults realize others are imposing ideas on them. They may withdraw by not returning to class or they may voice their concerns to the teacher. Therefore when planning for adult learning, efforts must be made to create experiences for adults where they can go from being dependent to independent or self directed learners (Knowles, et al., 1998:65).

Learners' Experiences

Linedman (1989), emphasized, the value of the learners' experience with regard to adult education, observing that the approach to teaching adults should be through situation rather than subjects. He noted that experience is the adult learners’ living text book. In addition to this, Knowles and Holton (1998:26) stated that adult learners bring to the classroom a diversified range of individual differences related to their experiences, interests, backgrounds, goals and learning styles. The best way to manage the differences between adult learners is by creating activities that tap into the adult experience, such as group discussions, problem solving activities and simulations. When we apply this principle to the Ethiopian situation it needs to be critically examined.

Coping with Real Life

This is applicable to many adult learning situations. The main issue in this principle is not age or maturity but what is conducive to effective teaching. Also, the focus on immediate application of skills learnt may not be true with regard to adult literacy classes.

Real Life Application

Knowles (1984) suggests that, when designing a curriculum for adult learners, courses should be organized around the acquisition of skills necessary for one to earn a living. These skills may be computer skills, farming skills, health and business skills.

Motivation to Learn

Knowles; and associates (1998,68) have stated that even though adults can be motivated by external factors such as higher salaries, promotion and better jobs, in the future they are more motivated to learn by internal pressure, such as the desire for increased job satisfaction, self-esteem and quality of life issues.

In a half yearly journal of adult education and development by ZII/DVV (No.43./1994, 21-22), the article 'Common learning and educational problems in Australia and the south Pacific Region' prepared by Shirley Randell and Jim Sait, in revising adult learning principles about four main principles of adult education have been developed which are different from the principles by Knowles explained above. These principles are developed as per the condition of the country. Accordingly, they are summarized as follows.

1. The first principle of adult education is identified as the validation of local experience and the rejection of colonization by educators.
2. The second significant principle of adult education involves the process of learning by

describing ourselves and our experiences and clarifying our similarities and differences.

3. The third principle of the adult education experience which differentiates it from more formal learning, Adults should be able to acknowledge their own natures, accept differences in points of view and tolerate a degree of uncertainty. These three elements are the very things which formal education often erases in its desire to implant content.
4. The fourth principle of adult education might be considered most important are; The need to learn, or the will to learn, or the motivation to learn based on the need to know something. (ZII/DVV, No.43.1994,21-22),

Purposes of Adult Education

All over the world, there are two general purposes of adult education namely individual improvement and societal development as identified by Lindeman (1989), have remained central to the field of adult education. Merriam and Brockett (1997,17-18), while quoting Lindeman, noted that: "Adult education will become an agency of progress if its short-term goal of self improvement can be made compatible with a long term, experiential but resolute policy of changing the social order. Changing individuals in continuing adjustment to social functions-this is the bilateral though unified purpose of adult education."

Knowles (1980), on the other hand, writes that the mission of adult education is one of satisfying the needs of individuals, institutions and society. Adult educators have the responsibility of helping individuals satisfy their needs and achieve their goals. Although institutions that offers adult education programs have a need to improve their ability to operate effectively and establish public understanding and involvement.

From the various definitions of adult education, it was generally accepted that effective adult education programs enable people to develop new knowledge, attitude and behaviors that will help to sustain improved quality of life for individual adults, groups, communities and society at large. In this regard, a program can be viewed a variety of activities designed to bring about the desired behavioral change in adult learners.

2.3. Adult Education in Ethiopia

According to Yalew (2013p147) in his combined teaching material prepared for the course Adult and lifelong learning, the development of adult education in Ethiopia was provided in different ways and by different providers. For example there were government sponsored adult education programs, church and mission sponsored adult education programs and voluntary organizations and contributors sponsored adult education programs.

2.3.1. Government Sponsored Adult Education Programs.

The Berhaneh zere new institute was established (lasted from 1948-1978) to enhance education with the help of independent reading, study in evening classes started and in service education for teachers was provided. This idea was supported by the book 'Education in Ethiopia'(1961:11) that states; Adult education was available in the capital and some other towns through evening classes ,notably at the British Council and Berhne zere new Institute which was opened at Addis Ababa in 1948.

The Majete community school was designed to give every individual to cope up with day to day health and economic problem. On the other hand, Debreberhan community development teacher training school was established with the objective, to increase literacy throughout the Empire, to increase educational opportunities, to assist others in fighting literacy and to increase number of

schools. The desire of community school, as stated in the book Education in Ethiopia was not only to achieve general literacy, but also in an improvement in standards of health and social welfare especially in rural areas. An experimental station was established at Tebase near Debre Birhan, activities included a clinic instruction in care of children, Amharic lessons and agricultural demonstrations. (MoE1961:11).

In 1948, the Berehaneh Zare New Institute an adult evening school established;(Education in Ethiopia1961p11). In 1951/52, the University College of Addis Ababa opened evening classes; Community schools established in Tebasse Kosso and started to offer day and evening classes in the 1950s; In 1955, a Public Notice in “Sendeq Alamachin” (Amharic weekly news paper) stated: All illiterate adults (18-50 years old) to become literate through their efforts/arrangements; the literate community to assist them; The MOEFA to coordinate the efforts Work-Oriented Adult Literacy Project (WOALP) from 1968-1973.

The military government carried out an organized and systematized program of adult literacy education through its National Literacy Campaign (1979-1991). The Agarfa Farmers Training Institute in Bale; The Ardayata Farmers’ Management Institute in Arsi; The Yekatit political education Institute; and about 400 Community skills training centers were established;

The diploma program in adult education at Bahir Dar (1980-1995) was started; One general adult education course was introduced into the Educational administration Program (at Diploma, BA, and MA Levels) in the 1980s at AAU.(Yalew (2013p147).

2.3.2. Church and mission sponsored adult education

The Ethiopian Orthodox Church School was responsible for all educational activities practically for many years. Its primary aim was not only carrying literacy but also participating in adult

education. The church produces educational materials like fidel, fidel hawaria, wongele yohanes etc. On the other hand there was also mission sponsored adult education program which was called Yemisrach Dimts Litracay campain.(YDLC). It was the biggest of the non government literacy program functioning in Ethiopia which was organized by the Ethiopian Evangelical Church Mekane Eyesus. The organization had showed some efforts in the eradication of illiteracy and its program extended in to community programs such as nutrition, health and agriculture.(Yalew (2013p147).

2.3.3. Voluntary organization sponsored adult education

Illiteracy has its great influence in all sectors of the societal actions: in the economy, in the social sector, in private life, in the socio-political sector and in culture. Some of the organizations were carrying out literacy programs. The national literacy campaign organization/NLCO/, The Ethiopian Women welfare Association/EWWA/, Young Women Christian Association/YWCA/ and Young Men Christian Association/YMCA/ were some of them. There were also other organizations that contributed in adult education like WOALP work oriented adult literacy program which made practical in Wolayta agricultural development unit/WADU/, Chilalo Agricultural Development Unit /CADU/and in Jimma. (Yalew (2013p147).

Concerning the developments in adult learning and education since 1997, a lot of activities have been done by the new government to expand adult education in Ethiopia. "The government addresses adult education in multi-sectoral approach. Various ministries are putting adult education as the center of their agenda. More specifically, the Ministries of Education, Agriculture and Health are among the ministries that are vigorously involved in adult education in Ethiopia."(MOE, 2008p12)

The major activity for the development of adult education was to launch a new adult education strategy."The strategy was developed, enriched and finalized by involving many actors that are engaged in adult education in one way or another. For the first time in the history of the country, a national adult education strategy was endorsed by six government ministries who are involved in adult education directly or indirectly."(MOE, 2008p14).

2.4. Historical overview of the Ethiopian Orthodox Church

2.4.1. From the Birth of Christ up to 4th c

The Ethiopian Orthodox Church claims that Christianity was introduced to the church in the middle of the 1stc. As per the book that the church published while celebrating the Ethiopian Millennium, announced that the introduction of Christianity dates back to the first half of the first century (History EOC, 2000 p.15). The book further claimed that the Ethiopian treasurer, who is mentioned in the Book of Acts in the Bible (Acts 8:26-29) accredited as a pioneer to introduce Christianity in Ethiopia during the reign of Queen Candace (HistoryEOC, 2000,15).

Bahru Zewde (1998, 34), states that the introduction of Christianity first came to Ethiopia in the 4thc in the Aksumite Kingdom. He argues by quoting archeological and documentary evidences that can ascertain the coming of Christian religion to the ruling class. However, nothing is mentioned regarding the status of the religion in prior periods.

In this regard, Lule Melaku (2008, 42) shares the position of Bahru Zewdie (1998, 34) concerning the introduction of Christianity to the ruling class and being a state religion. However, unlike the latter, the former argues that:"Although Christianity became the official religion of the Axumite kingdom in the 4th century, it had been known in Ethiopia since much earlier time." (Lule Melaku, 2008, 42)

Richard Greenfield is also one of the scholars who strongly believes that the introduction to Christianity was during the first century. In his book called: "Ethiopia: A New Political History", he states that: ".....knowledge of the Christian faith must have reached Ethiopia very early on, as soon, in fact, as it began to spread through the Middle East....." (Richard Greenfield, 2013, 20).

Resolution of the Holy Synod of the Ethiopian Orthodox Church in August 1990, 53) in the title "Today's Ethiopia is Ethiopia of the Holy Scriptures, History and Antiquity" claims Ethiopia as the first country to be Christianized after Jerusalem by quoting the ancient religious writers like Eusebius.

Accordingly, there is a difference in the literatures concerning the time of the introduction of Christianity. However, most of them agree that, in the first half of the 4thc, Christianity was introduced to the leaders of the Aksum Kingdom and Ezana was the first Aksumite King to embrace Christianity. The Greco-Roman world commercial links, in which the Aksum kingdom was an active player, considered as a leading exposure for the introduction of Christianity in the country (Bahru Zewde, 1998, 34).

Syrian boys, Aedisius and Frumentius, who were shipwreck victims, were captured, brought to court as slaves and put to work by Emperor Ella Amida. Over the years, their reliability, especially Frumentius's wisdom as royal secretary earned the monarch's gratitude (Marcus, 2002,7).

After the death of Ella Amida, his widows asked them to remain in the palace in the advisory position until her infant son, Ezana, was capable enough for taking the throne. Later on, Frumentius went to Egypt to St. Athanasius, who was the Bishop of Alexandria, and came back as the first archbishop of the country after consecrated by him (Greenfield, 2013, 20).

According to Bahru Zewde (1998), this consecration had dual implications i.e. ideological and administrative. Ideologically, the Ethiopian Church came to follow the "Monophysite" creed of Christianity and the other one is administrative in which Ethiopian church remained dependent to the Egyptian Coptic Church until 1959 (Bahru Zewde, 1998,35).

2.4.2. From 5th century up to 10th century

The 5th c witnessed the spread of Christianity to the mass of the people in the country (Bahru Zewde, 1998, 34). The main reason for this spread out was the coming of several Christian monks (a.k.a the nine saints) from the Byzantine Empire and neighboring regions to Ethiopia during the reign of king Alameda of the Aksumite Kingdom (Greenfield, 2013, 22).

A person who is known as St. Dioscorus excommunicated the leaders of Greek Orthodox and Catholic Churches during the fourth Ecumenical council of Chalcedon (year 451) over the doctrine of the two natures of Jesus Christ (Marcus, 2002,81); (Gorgorios,1987 E.C146-161). As a result of his belief in the one nature (Tewahido) doctrine, he was put in prison by the order of emperor Marcian of Constantinople and his wife Pulcheria. Finally he died in the same prison (Lule, 2008, 72-73). Subsequently, his followers, the nine saints, who refused to admit the decision of Chalcedon were persecuted and moved to Ethiopia since the latter following the same teachings (Marcus, 2002, 8).

Around the year 480 A.D., the nine saints arrived in Ethiopia and they were accepted by the government in a warmly manner. They were also allowed to live in a peaceful environment (Lule 2008,73). The famous historian Harold G. Marcus (2002) express this comfortable welcoming situation as "Safe Heaven" (Marcus, 2002, 8).

These nine monks came to Ethiopia after having a period of monastic training in Egypt. After arriving in Aksum, they also studied *Ge'ez* language in the Bete Ketin as well as took familiarization adultery training regarding the people and customs of the country for twelve years (Lule, 2008, 74). After all the trainings, the church sent them to the country side to teach the Gospel.

During this time, the Ethiopian Orthodox Church enjoyed the translation of spiritual books, establishment of churches, and formation of strong temples like that of Debre Damo. This situation established a tradition that monks would be the main purveyors of Christianity in Ethiopia (Marcus, 2002, 9).

This period also introduced St. Yared, who is the founder of Ethiopian Church music. Born in Aksum, he studied theology, history and related courses available in his time in a church school run by his uncle (Lule Melaku, 2010, 11). Then, he aggressively involved in authoring spiritual musical notation and compositions that are existing to date (History of EOC, 2000, 18).

The period that stretches from 6thc up to 9thc is considered as a golden age in the Ethiopian Orthodox Church history since it exhibits the founding of church schools and monasteries in Ethiopia (History of EOC, 2000, 18).

2.4.3. From 11th century up to 15th century

This time interval introduced a new dynasty in the political arena. Accordingly, a new Christian ruling house known as the Zagwe dynasty came to power in the middle of the 12thc and anchored its political command post in the town of Lalibela inside the Agaw interior of Wag and Lasta (Bahru Zewde, 1998, 54).

The Zagwe dynasty quickly absorbed the orthodox Christian religion. Their ruling period further witnessed the continuation of Ethiopianization of the state. As a result, Emperor Lalibela (1185-1225) managed the construction of eleven rock-hewn churches in the town of Roha (now Lalibela), the capital city of the regime (Harold G. Marcus, 2002, 12).

The regime further pursued an active foreign policy in an effort to have a regular relation with Egypt as well as the Holy places in Palestine. In addition, the revival in Ge'ez literature, the introduction of several spiritual documents, the construction of many beautiful monolithic churches and the translation of different literatures into Ge'ez language were some major activities (Bahru Zewde, 1998, 55).

The introduction of some major church scholars was also considered a main phenomena throughout these centuries. The known church scholars like Atse Zerayakob, Aba Eyesus Moa and his disciple Abune Teklehaymanot were only some of them (Lule Melaku, 1986, 130-131).

2.4.4. From 16th century to date

The expansion of the Muslim sultanate to the highland of Ethiopia led by Imam Ahmed Ibn Ibrahim Al-Ghazi, the Ethiopian nicknamed "Gragh" (literally the left handed) was the main political factor that negatively affected Christian churches at the beginning of the 16th century (Greenfield, 2012,41).

This local conflict have an international dimension since it incorporated the Portuguese and Ottoman Musketeers to support the then king Lebna Dingel and the expander Ahmed Gragn respectively. After the death of Lebna Dingel in 1540, his son Galawdewos (1540-1559) succeeded him and defeat Ahmed Gragn at the battle of Wayna Dega in 1543 and the Christian kingdom survived (Bahru Zewde, 1998, 79-80).

The 17th century introduced a new Christian denomination, which is Catholicism to the existing Ethiopian Orthodox Christians. This introduction was well organized and these Jesuit missionaries were trained the Ethiopian language and culture in a school known as "Ethiopian College" in Vatican before coming to this country (Gorgorios, 1986,54).

Between the 17th century and 19th century, despite the challenges on the church and believers, the Ethiopian Orthodox Church enjoyed a high level of grade with regard to spiritual literatures, translation of spiritual documents and the flourishing of philosophical poetry called "Qene" (HistoryEOC, 2000, 23).

The middle of the 20th century witnessed the independence of the Ethiopian Orthodox Church from the Egyptian Coptic church with regard to the appointment of patriarchate. This was a good milestone in order to establish a full structural stand (Journal). However, the introduction of formal modern education at the beginning of the 20th century started to substitute the indigenous church education and suppress its progress as well.

2.5. The curriculum of the Ethiopian Orthodox Church

The Ethiopian Orthodox Church (EOC) has its own designed curriculum, learning methodology and organized structures which passed from generation to generation (HistoryEOC, 2000, 55-58). There are different branches and levels of the study. The teaching method differs in accordance with the level and form of education. But, in all forms of the instructional methodology, learning by heart or memorization commonly characterizes the provision of traditional church education. An adult learner need to stay more than forty years in ye'abinet timhrt bet to complete the church education as per the curriculum of the Ethiopian Orthodox Church,. (HistoryEOC, 2000, 58).

In this section, the stages or the sequence of the Ethiopian order of school, the learning process at all stages from the beginners to the higher level, professional and technical training in the school system was discussed. In this regard, the branches of education as per the curriculum of the

Ethiopian Orthodox Church was elaborated. According to Kefyalew (2009, 147), the role of the Ethiopian Orthodox church includes the social economic, cultural and political life of the country. The church had been the main provider of education for centuries and continues for the development of modern education in the country.

Richard Pankhurst (1972, 361) while discussing about education in Ethiopia during the Italian fascist occupation (1936-1941) in the International Journal of African Studies, he said that "Traditional education in Ethiopia prior to the invasion had been in the hands of the Ethiopian Orthodox Church, although European missionaries in the nineteenth and early twenties centuries had taken a number of young Ethiopians abroad for study." Kefyalew (1999, 52) categorizes the Ethiopian orthodox church curriculum into three major level parts as for the beginners, for the intermediate and for the intellectuals.

2.5.1. First stage, for the Beginner

The reading school was the beginning to pursue different branches of the traditional education at higher schools. Students in each branches of the education at the higher level must pass through the *Nebab Bet* (reading school) where the basics of the study were offered. *Nebab Bet* (Reading school) was the first stage of the traditional education that focused on primary instruction. There were three stages in this division of the traditional education namely; *Fidel* (Alphabets) Instruction, Drill in the reading of various religious texts and Reading of the Psalm of David .

Fidel (alphabet) instruction is the first stage in the traditional education in which children learn the set of *Ge'ez* letters called *Fidel*. The students learn these letters, by pointing on the letters kept in order using a straw from left to right, by shouting it loudly and repeatedly so that the student does not forget the large number of characters (Victor Smythe, 1994.33 in 7 orders, see

Appendix VI). This oral method of teaching in the first level of the education is called *Qutir* method (which means learning by counting) (Hable Sellassie and Tamerat, 1970).

Concerning this issue. Richard Pankhrust (1962,242) also suggested that, “The first stage of study consisted in the mastery of the alphabet or more properly, syllabary made up of 26 basic characters, each with seven forms, the vowels being compound with the consonants and usually indicated by signs attached to them.”

Reading text follows when the learner identifies each letters, and first epistle of St. John is used as a text book. Including ‘*Qutir*, ‘there are four methods to teach reading texts. ‘*Ge’ez* ‘is a drilling method the students start reading by simply putting letters together in a chanting form and read them as a word. When the teacher believes that the student has mastered this stage, ‘*Wurdnebab*’ follows. In this method, the student masters the accents, the pauses and the soft or hard pronunciations of the syllables. The final stage is known as ‘*Qum Nebab*’ at this stage the student should be able to read without mistakes at a surface level. In the four steps of the drilling method, the student spends months till he memorizes the characters, words and reading of the texts (Hable Sellassie and Tamerat, 1970).

The second stage of study, according to Richard Pankhrust (1962, 242) was called the Apostle’s alphabet or *Fidel Hawaria*. “This comprises the first chapter of the epistle of St.John in *Ge’ez* and had to be learnt by heart. The study of writing would probably start at this stage..And particularly in more modern times arithmetic would be added.”

After the students have identified each characters of the alphabet they will pass to the next level of the education, reading lessons from religious books such as epistles of St. Paul, St. James, and St. Peter, Gospel of St. John, praises of St. *Tamara Mariam* (the miracles and wonder of

St. Mary), and *Tamara Iyasus* (the Miracles of Jesus; the Acts of the Apostles). The children are expected to properly read these entire holy books even if they may not fully understand the meanings of the books. These books are used in the church service. The learning methods, memorization and chanting, mentioned above are also used in this stage (Hable Sellassie and Tamerat, 1970). When students are able to read the texts, they will learn to memorize daily prayers in the educational program of *yemata timihirt* (which means evening lesson).

Richard Pankhrust(1962,242) describes the third stage of study which is called as *Gabata Hawria*, in which the students study the acts of the Apostles, being read aloud by the students and being explained by the teacher.

In the *yemata timhirt*, students went to the house of the teacher and learn orally. The teacher or an advanced student cite and recite line by line what has to be memorized by the student. While the advanced student recites the standard prayer verse-by-verse, the pupil should repeat what has been recited until he is able to say it correctly. This practice is done for months until the teacher believed that the child has mastered the daily prayers by heart (Hable Sellassie and Tamerat, 1970).

If the student has accomplished this stage, he will be allowed to read Psalms which is the last stage of *Nebab bet*. By *Wurdnebab* and *Qum Nebab* reading methods discussed above, the child learns to read a psalm which is the most devotional book in Ethiopian Orthodox Church. Reading the psalm is practiced for several months because it is a prerequisite to continue to the higher schools. A test is not required for the next level rather the teacher assesses the students' progress on a daily basis and decides when he thinks the child has mastered reading psalm. This stage is

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

As a last stage of the *Nibab bet* study what Richard Pankhrust (1962,242) describes is *Dawit* or reading of the Psalms of David by the students and the explanation given by the teacher. He then said that,

This stage was considered an important achievement in the child's education and the event would be celebrated by the parents by a feast to which the teacher, father, confessor, relatives and neighbors were invited and after the psalms had been read and studies, the Qal Timhrt or oral lesson would start.

The second sub division in the church school system according to the book 'The Church of Ethiopia'(1970,88), is *Qidassie Bet* in which some learners who complete the '*Nibab Bet*' are going to Join. A teacher who is specialized in '*Qidasie Bet*' or school of *Qidase* teaches '*Gibre Diquna*' and '*Gibre Qisina*' which means the duties and responsibilities of deacon and the duties and responsibilities of '*qes*' respectively.

2.5.2. Second stage, for the intermediate

As Chaillot (2009, 528) summarized it, after a student has finished and mastered reading the psalm, he can study in the higher education of the traditional schools.

The higher school of the traditional education of the Ethiopian Orthodox Church has three branches, *Zema Bet* (Music school), *Qene Bet* (Poetry school), The music school (*Zema Bet*) has its own sub-divisions,... the study of the chant book (*Degwa*) which has five branches (Yohannes, Meraf, Tsoma degwa for Lent, Astemero and Fasiku) ; hymns sung after communion (*Zemmare*) and prayers for the dead (*Mawasit*) ; 'the way of standing' or 'moving' (*aqwaqwam*) for monthly and annual festivals accompanied by '*sistra*', prayer sticks and drums executed by

the choir while singing (*mahelet*). The liturgy (*qedasse*) and the prayers of the Hours (*se'atat*) are studied separately (Chaillot, 2009, 528).

Pankhrust also discussed the higher studies of various fields that the church provides like; church music, the composition of poetry, theology and history, philosophy and manuscript writing.(1962, 243)In this respect he discusses the 'Zema Bet'or school of music in which the *Degwa, Zemare and Mewasit, Kdassie and Akuakuam* is studied in it.

The 'Qene' Bet (Poetry school) teach students about the composition of poetry (*Qene*) sung during church ceremonials and testimonies. As Chailote stated:

In order to compose a 'Qene', the student must comment on passages of the Bible in a qene for the feast of the day; or on the lives of saints for the feast of saints; he may also introduce moral precepts and even contemporary events. The main aim is to give a double meaning to words and sentences, with symbolism and allusion, as in parables (2009, 528)

Gold and wax (*Semena Work*) model is the most famous model of poetry in the traditional school. It involves a literature skill to find a double meaning of poems or verses. The society expresses their feelings, sorrows, and complaints in politics or governance in these kind proverbs that carry double meanings (Hable Sellassie and Tamerat, 1970). *Qene Bets* (poetry schools) are prevalent in 'Gojam' such as Washera, Tselalo, and gonj), Gondar, and Wollo (Chaillot, 2009).

In describing the method of study or instruction in 'Qene Bet'or school of poetry, Richard Pankhrust1962, 243 quoted Sylvia Pankhrust in which she says;

The class usually assembles in the late afternoon or early evening, when the subjects selected by the professor is studied and discussed until seven or eight p.m. The students then disperse to meditate on the appointed theme. Many are already in the throes of composition during the long hours of the night. Early in the morning the poet repairs to some solitary place where he may gain inspiration, perhaps some unfrequented spot within the church precinct, a quite grove in the forest, a sheltered ledge on the hillside. Here he will endeavor to express in verse the subject selected for the poem of the day.

..Towards the evening they return to their teacher, to sing to him their compositions and receive his criticisms and corrections. The professor will conclude the session by reciting the poem of his own composed in the space of a few minutes of silence (Pankhrust1962, 243).

He also express the last and main type of traditional school the *Metshaf Bet* or school for reading, which was divided into classes for the old testament, new testament, for fathers and special book on monastic life.

2.5.3. Third stage, for the intellectuals

The last branch in the higher school is *Metshaf bet* (Literature school). It is also called the school of *Ye'nibabna Yetriguame Bet* which is a school for books of the church reading and interpretation. Concerning the school of literature or *Metsehaf Bet*, Abera Jembere in his book an introduction to legal history of Ethiopia(1434-1974,35), wrote about the church scholars and their title and the interpretation methods. He then said that: "Church scholars have taught the contents and interpretations of the '*Fetha Negest*' and other legal texts throughout the ages and they continue to do so even now. Scholars who made their study of the '*Fetha Negest*' were given the honorary title of '*Lique*' which means one who is an authority to the subject."

He also elaborated the three ways of interpretations in which the first one is '*yandemta tirguame*' which means interpretation by alternatives: it has different possible meaning which are given successively by using the word 'or'. The second method of interpretation is known as *net'ela tirguame* which means literal meaning, gives direct meaning. The third methods of interpretation according to Abera are *ye'mistir tirguame*. (idiomatic interpretation) In this kind of interpretation one does not take into consideration the structure of the sentence, but the meaning it conveys. Abera (1434-1974, 35).

This school is the highest research institution which enables students to read and interpret scriptures (books) correctly, and it also enables students to know very well the dogma (doctrine) and mysteries of the church together with church history. This is not the only thing in the tertiary level, intellectuals get testimonial for their intellectual ability in some fields like *Zema* (hymns), *Qene* (church poetry)... (Kefyalew, 1999, 59).

According to the church of Ethiopia(1970,89-91), A student from the school of '*Nibab Bet*' or '*Qidase Bet*' who would like to join the higher schools usually leave their parents and join the wandering students who travel from parish to parish and from monastery to monastery. In the higher schools the main course of study are church music, church poetry, and religious literatures in which it is expressed in the book as:

Zema Bet ---The house of music or music school.

Qene Bet ---The house of poetry or poetry school.

Metshaf Bet ---The house of the books or school of commentaries, the highest school of all.

The content of instruction in the church higher schools system the following. Each discipline or branch also has different courses which should be performed in the concerned school.

A. *Zema Bet*: or the music school is divided in to four special disciplines or branches.(1970,91).

1. *Degwa* 2. *Zemare* and *Mewsit* 3. *Qidase* and *Seatat* 4. *Aquaquam*

B. *Qene Bet*: (able to compose) from simple to complex.(1970,92-93)

1. *Gubae qana*-----two rhyming verses

2. *Zeamlakiye*-----three verses

3. *Wazrma*-----five verses

4. *Nibezuhu*-----three long verses

5. *Selasse*-----six verses

6. *Zeyieze*-----five or six verses
7. *kibryiete*-----four verses
8. *Itane moger*-----seven or eleven verses
9. *Mewodis*-----eight verses

C. *Metshaf Bet*: or school of commentaries composed of four branches.(1970,94-95)

1. *Beluy* --the 46 books of old testament are studied and commented
2. *Hadis*---a specialized school on the commentaries of the 35 books of the new testament.
3. *Likawnt* ---which presents and comments on the various writing of church fathers, the canon law (fitha Negest)as well as the calendar calculation.
- 4 *Menekosat*---commentaries on monastic literature.

The commentaries of these teachings do not proceed under systematic theological or historical categories, but when each sentence or phrase of the sentence is interpreted depending on the context, theological, moral and historical questions are raised discussed and developed among the students and each student has to study every sentence of commentary by heart (memorization).The journal of Ethiopian church studies No.2(2012,101) also shared this idea by saying "The churches traditional education system has unique features. It is highly dependent on memorization which encourages perfection".

As stated in the book, "This memorization of the commentaries of the books demands many years of exercise and labor which the adult student is ready to accept. Graduate of '*metshaf bet*' enjoys high prestige as a scholar and can take a high post in the church hierarchy, such as head of the monastery or '*Gedam*' or '*Debr.*' This is perhaps one of the motives that encourages the student to spend more than half of his life at such a schools. At this stage memorization is not felt as a burden by the student, because ever since his early days in '*Nibab bet*' he has developed his powers of memorization."

Commentaries (*Metshaf Bet*) contain of four sub-branches. *Beluy* is one of the sub-branches in which students studied and commented upon 46 books of the Old Testament. *Liqawent* is the second branch in which students study various writings of the church fathers (such as Saint John Chrysostom) and comment about them. The Canon law (*Feteha Negest*) is the third sub-branch in which the calendar calculation (*Bahre Hasab*) is studied. Ethiopia has its own different calendar system which is different from the rest of the world and that comes out of this branch of literature school (*Metsehaf Bet*). Concerning the Ethiopian calendar, the International Education Association of South Africa – IEASA 12th Annual Conference describe its unique character by quoting the ‘library of congress’ as a source:

Ethiopian calendar year - the Ethiopian year consists of 365 days, divided into twelve months of thirty days each plus one additional month of five days (six in leap years). Ethiopian New Year's falls on September 11 and ends the following September 10, according to the Gregorian (Western) calendar. From September 11 to December 31, the Ethiopian year runs seven years behind the Gregorian year; thereafter, the difference is eight years. Hence, the Ethiopian year 1983 began on September 11, 1990, according to the Gregorian calendar, and ended on September 10, 1991. This discrepancy results from differences between the Ethiopian Orthodox Church and the Roman Catholic Church as to the date of the creation of the world.

Menekosat is the last branch of (*Metshaf Bet*) which focused on the monastic literature (Hable Sellassie and Tamerat, 1970)

.According to Christian Chaliot (2002, 88), the School of Commentaries is 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 Negest*' "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. (Chalio, 2002, 88)

2.6. St. Yared's School of music

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 with 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 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.(Sergew H.S.1922,11).

There are three types or musical 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.) (Taddese, 2000, 48-51)

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. Fundamentally, *Degua* embraces the songs of praise and sorrow and is divided into four part: *Yohannis*, *Astemiro*, *Fasika* and *Tsome Degua*.
2. The *Miiraf* chant is divided into two sections. The Chant is for everyday purpose and for a time of fasting.
3. *Zimare* means a song of communal praise and prayer.
4. *Mewasiit* This form of music is reserved for occasions when requiem mass is being said.

(Taddese, 2000, 62-88) In the Ethiopian Orthodox Church history 2000, 109-110), the compositions of Yared were stated as five which are *Degua*, *Miiraf*, *Zemare Mewasit* and the fourteen *Qidasses*. The first four were fully done by him but the composition of the fifth or the fourteen *Qidassies* were done with other scholars. (Taddese, 2000, 48-51)

2.7. Literature

In the history of the Ethiopian literature writing Geez was a speech language as well as written language until /1868/in which Emperor Theodor's II legend was written in Amharic. From that time onwards, starting from the thirteenth century, The Amharic language become dominant both in speech and writing of literature (Dagnachew, 1999, 73).

In the 13th was known as "The Golden era of Geez"(Kefyalew, 1999, 128) several books were translated from Arabic and Greek in to Geez. One of the historical works of literature in Ethiopia is known as' *Kibre Negest*' (the Glory of Kings). In this book the history of kings, the history of Ethiopia, the custom and order of Ethiopia is written. Adamu Amare and Belaynesh Micheal in the book 'Church of Ethiopia' (1970,75) as well write about the translation of Kibre Negest in the same way described above. In the same article, they explain about the role of the Ethiopian Orthodox Church in the field of the literature and art, by saying ;

Ethiopia occupies a unique place among African countries south of the Sahara, having evolved her own literary language, Ge'ez in very early times. A vast body o f literary works grew up from the fifth century A.D. onwards. Almost all of these works are religious in content. Religion lies at the very core of the Ethiopian civilization and the Ethiopian church has been not only the store house of the national culture but also its propagator, instrumental in shaping and molding Ethiopian literature and art. (1970,73-74).

These writers describe the major achievement of the Axumite period which was the translation of holly scripture into *Ge'ez*, which was the work of the group of Syrian monks known as the nine saints.

CHAPTER THREE

Research design and Methodology

The study focused on the role that traditional schools or *Ye'abinet Timhrt Bet* play in the development of adult education. To address the purpose of the study, it was important to choose field sites which is believed to be appropriate in order to examine the relationship between the two concepts that are the traditional church Education and Adult Education. For this reason, two sites are chosen which are Gondar and Addis Ababa.

The Gondar site was chosen because, ancient traditional schools or *Ye'abinet Timhrt Bet* were formerly practiced there and still they are functional until now in the northern part of Ethiopia. The other site is in Addis Ababa which is believed to be the center and origin of modern education. The Ethiopian Orthodox Church traditional schools or *Ye'abinet Timhrt Bet* are still contributing their parts to the education system of the country.

After deciding the sites, it was important to gain entry to the research area and to build a harmonious relationship with the researched environment. One of the activities was acquiring permission and get the consent of the church officials, the traditional schools communities, teachers and students to do the research around the traditional church schools in the respective sites. Because, once the permission was obtained from the church officials, it was easy to interact with those persons who were entitled to be involved in the research process that was to be interviewed and to give relevant information. This activity was successfully done with the help of the support document from Addis Ababa university in both sites.

The research was conducted by making use of qualitative research approach with thematic description and in narration of relevant issues to study the role of *Ye'abinet Timhrt Bet* in the

development of Adult Education. Qualitative research refer to the type of inquiry in which the researcher carries out research about people's experiences, in a natural settings. using a variety of techniques such as interviews focus group discussions and observations, the report's findings which is mainly expressed in words and narration rather than statistics.((Bagele Chilisa • Julia Preece 2005,146).

There are different techniques that are used to collect data from the participants In this research the methodology deals with the research design, source of the data, the sampling and data collecting technique and finally the qualitative methods of data analysis is utilized. (Bagele Chilisa • Julia Preece 2005, 146),

3.1. Research Design

Based on its specific objective, this research was designed to identify the role that the Ethiopian Orthodox Church played in the development of adult education. The research tried to assess the type of education that is provided in traditional church school or *Ye'abinet Timhrt Bet*, it assess the educational methodology in traditional church schools, it also tried to show the relationship between the traditional church school or *Ye'abinet Timhrt Bet* and adult education, Furthermore it tried to examine the contribution of Ethiopian Orthodox Church in general and *Ye'abinet Timhirt Bet* in particular in the development of adult education in Ethiopia.

3.2. Source of the data

In this research both primary and secondary data sources were used. Even though there is a usage of primary data sources, which is individual interview, focus group discussion and observation, the study also relies on secondary data sources like books, journals, educational policies and video castes dealing with traditional education and adult education. So both data sources are utilized as sources of information for the research. The key participants are selected purposefully

by considering their knowledge and skill in this particular field of education system in the Ethiopian Orthodox Church in general and *Ye'abinet Timhirt Bet* in particular. Furthermore, it was attempted to involve the opinion of the selected experts on the issue of traditional church education and *Ye'abinet Timhirt Bet* who are engaged in Focus Group Discussions(FGD).

The Ethiopian Orthodox church administrators and higher officials , church fathers, church scholars, students of *Ye'abinet Timhirt Bet*, and teachers are interviewed individually and discussions were made in groups. In addition, personal, official and virtual documents and audiovisuals which are relevant to the issue are referred and analyzed thoroughly for a better understanding of the traditional schools or *Ye'abinet Timhirt Bet* of Ethiopian Orthodox Church.

In Gondar five students, four male and one female from *DebreTsehay Gusquam* school of *Qene Ye'abinet Timhirt Bet*, two church fathers from *DebreBirhan Selassie* and *Menbere Mengist Medhanealem*, head teachers of *Ye'abinet Timhirt Bet* from *Debre Tsehay Gusquam* school of *Qene* and *Menbere Mengist Medhanealem*,school of *Metshaf Bet* were the key informants for the interview. Focus Group Discussion/FGD/ was also organized in *Debre Tsehay Gusquam* school of *Qene* with six students of *Ye'abinet Timhirt Bet* in Gondar.

In Addis Ababa, a *Digua* teacher in *Menbere Tseba'ot Kidist Selassie* Cathedral was one of the key informant and an interview was made with him. An individual interview was also conduct with four students and there was one focus group discussion/FDG/ comprised of six students in *Taeka Negest Kidist Ba'ata Le'Mariam Ye'abinet Timhirt Bet*. Besides these, an interview was also conducted with head of the traditional church school or *Ye'abinet Timhirt Bet* and with one *Qidassie* teacher in the same church. All in all, twenty one key informants were participated effectively in this study to give valuable information.

3.3. Sampling and Data gathering technique.

Concerning the sampling technique, purposive sampling is used. This selection involves randomly picked out participants from a number of church scholars, teachers, students and church officials because of their knowledge in the focus area. I used this approach, because the participants selected purposively are too numerous, it is impossible for all of them to be included in the sample. (Bagele Chilisa • Julia Preece 2005,147-170)

The data gathering technique of this research were interviews, observations, audio visual materials and documents review ethnographically. In adult education, an ethnographic study consist of a holistic study of an entire cultural scene, such as a learning centre and its community and classrooms in the learning centre, a description of the buildings, classrooms within the buildings, resources, trainers, adults and out-of-school youths enrolled at the learning centre, and the community where the learning centre is situated. Ethnography describes a group of people's ways of life, their cultural patterns and perspectives, in their natural settings. (Bagele Chilisa • Julia Preece 2005, 143),

The technique was composed of four types of instruments which are interview, focus group discussion, observation and document review.

Interview: the interview items are prepared in a semi structured way so that it can provided extra questions while the interview is conducted, because a semi-structured interview guide questions made it easier to obtain qualitative information from the respondents.

Focus Group Discussion: It is a discussion-based interview in with multiple research participants simultaneously produce data on a specified issue. This was conducted with six and

seven students in Gondar, *Debretsehay Qusquam* and Addis Ababa, *Taeka Negest Kidist Ba'ata Le'Mariam Ye'abinet Timhirt Bet* students respectively. The aim of the discussion with the students was to strengthen the opinion obtained from other key informants which is collected by other data collecting instrument like interview.

Observation: is conducted in different sites of traditional schools. Gonder, *Debre Tsehay Gusquam musium* and school of *Qene* and in Addis Ababa *Taeka Negest Kidist Baata Le'Mariam* were my center of observations. Specially, in Gondar, I observed literature writings, which were written before three hundred years. I also observed the way how the students are living in the two traditional church schools *ye'abinet timhrt bet*.

Document Review: Documents are also used to support evidence from other sources such as interviews. They maintain the possible threats that participants may distort the truth or withhold information. Documentary sources were also consulted to have background information about issues which has to be researched. These are historical documents and books, different church books, legal documents, journals and other relevant documents etc...Audio visuals are also utilized to confirm the data collected from different angles.

CHAPTER FOUR

Presentation, Analysis and Interpretation

In organizing the data, a kind of framework have been created to put the collected data in to systematic order and themes for proper interpretation. For this reason the open coding system is used that is the breakdown of all the data collected through different data gathering techniques such as interview, focus group discussion, observation and documents review into meaningful themes and patterns.(Bagele Chilisa • Julia Preece,2005,172).

The themes are organized in the way that they can address the purpose of the study, the objectives, and the research questions. Consequently, all the data collected are organized in four themes based on the specific objectives and the research questions. These identified themes are, the unique characters of *Ye'abinet Timhrt Bet* in light of adult education, the Ethiopian Orthodox Church curriculum its method of teaching and provision, the livelihood of adult learners in *Ye'abinet Timhrt Bet* and finally the contribution of the Ethiopian Orthodox Church for the development of adult education. These four themes are discussed and analyzed thoroughly in this chapter.

4.1. Unique Character of *Ye'abinet Timhrt Bet* in light of AE

There are a lot of characteristics which are unique to traditional church schools. Among those, the migration factor, the sponsorship factor, the time duration to complete the program, the teaching methodology, the responsibility to create successors and the culture of manuscript writing are some which are discussed below.

It is discussed in the literature that adult education is provided in an organized condition in the way that it can be provided by government, by nongovernmental organization or by voluntary

organizations etc. The adult education providers organize the curriculum and the school setting in areas where the learners can be found, and which is comfortable for most of them. This is not the case for the adult learners in *Ye'abinet Timhrt Bet*.

The migration factor is one of the unique character of the traditional church school. To settle around their residential areas and complete their education, is not a tradition for the learners of *Ye'abinet Timhirt Bet*. In most cases, the primary school level that is *Nibab bet* which comprises from fidel (alphabet) to reading of the psalm can be completed in every villages where there is a church. At this level most of the participants are at early age. A learner who is also lucky enough to complete the higher education of (*zema, qine, and metshaf*) near his village, and who is supported by his family can follow his studies in a comparative comfort by living with his own family. But most of the learners who reach the age of fifteen have to leave home, friend and relative and travel to a long distance to search for center of learning. It is then the learners responsibility, to find and decide where and what to learn by migrating a long distance from their residential areas and from their families and friends searching for teachers of their field of interest. (Afework, Interview, Feb.2, 2014).

The other unique character is the sponsorship factor. Even though students engagement to the traditional church education have cultural and religious factors, the community and at large the society around these traditional schools, involve in supporting these learners. When they go away from home and family by traveling a long journey, without the consent of their families, by their own decision, they know that there is only free education. Concerning their livelihood, they believe that the society is help full in the need and demand of the students, because it is assumed that there is a religious and moral obligation to support these students. For this reason, begging became traditionally accepted activity for students in *Ye'abinet Timhrt Bet* specially in the rural

areas and is exercised for a long time. Almost all key informants that are interviewed especially in Gondar agree that begging is a proper and respectable activity. It is their consent and approval that it does not necessarily mean they are incapable to work and support themselves or does not mean that they are poor, but rather they believe that it is a blessing and a sacrifice activity to overcome their education. (Meseret, Interview Feb.2, 2014). Besides the accommodation covered by the society, the learners are also responsible to built their hut (*gojo bet*) with wood, grass, and mud in which they are living a communal life being four or five together. (Observation, in *Debre Tsehay Gusquam* church, Jan. 31, 2014).

There is also another unique character which is the teaching methodology. The method of teaching is mainly providing oral lesson or *Ye'qal Timihrt* in a melodious or in pleasant sound, which is performed by recitation and memorization. In all schools, in school of *Fidel*, school of *Zema*, , school of *Qene* or school of *Metshaf Tirguame*. Recitation and memorization are the dominant methods of teaching in traditional church schools. Besides memorization, there is also another method of study in school of *Qene*. After completing the *nibab bet* and reading of the psalm in most cases the learners are motivated to join *qene bet* where they start to compose different number of verses by themselves. To perform these activities, they go far from their village or schools to solitary places to be isolated, to meditate for the theme of the day that is given by their teacher. At the end of the day, the learners go back to their village and began to compose in front of their teacher turn by turn what they studied during the day time. (Observation, in *Debre Tsehay Gusquam* church, Jan.31, 2014). In the mean time, they get criticized, corrected and commented. Meditation or thinking carefully about something is religious or spiritual philosophy and this is students' daily activity specially in *qene bet*. (Merigeta Daniel, Interview Jan.31,2014).

Concerning the duration of the traditional church education, it needs very long time and experience to master the aspired education under highly qualified teachers. To complete and master at least one of the various programs, and to give full service of the church duty, they spent number of years in attending the school. Without mastering some of the specialized lessons one cannot be considered as scholar and cannot get church title that express respect. One can be specialized in one or more fields of specialization. This means that one should spend more additional years to be certified on one or more fields of education and claim to be a scholar in that specific field of study.

Concerning the duration of traditional education, it depends on the interest, commitment and effort of the learners. To compete all fields of specialization in the traditional education system which is given in (*nibab bet, zema bet, qene bet & metshaf bet*), and to be recognized and accredited by the concerned center of excellence, there is minimum fixed time decided to finish each program. In case of certification, there are additional years that a student is expected to spend in that specific center of excellence whether the learner completed that program in the previous school or not. It might take about thirty eight years and above, which is more than the equivalent of the time that takes to complete Ph.D. which is the highest educational level in the conventional education. One can also spent more than fifty years to complete all the programs. So, the duration of traditional education depends on the interest, commitment and effort of the learners.(Merigeta Zelalem, Interview, Feb.3,2014)

It is known that Christianity is introduced in the first century and made official in the fourth century A.D. Since that time the church remains the oldest teaching institution of both religious and secular education like; literature, commentary, church songs, arithmetic, astronomy, and law. The responsibility to create their successors is the unique feature of these traditional schools.

Teachers who are specialized in one of the higher learning programs and get recognition from the concerned center of excellence, have religious and moral obligation to transmit their knowledge for their successors and for the next generation. For this reason, these teachers establish schools around churches which is traditionally called " *Wonber Mezergat*". There is no proper classroom setting, but the students sit under their teachers' feet to achieve their education goals that they intend to get. These schools are called "*Gubae Bet*" which are established for each specialization. For example, *Ye'qene Gubae Bet*, *Ye'zema Gubae Bet*, *Ye'aquaquam Gubae Bet* etc.(Merigeta Daniel, interview .Jan.31,2014).

The church scholars spread their teachings from generation to generation by establishing the church school system by their initiative in their field of specialization to maintain the teachings of their first church fathers. Their successors also do the same thing as their teachers, and this is how education is transferred from generation to generation for the last two thousand years in the system of *Ye'abinet Timhrt Bet*. (Liqe Gubae Getahun, Interview, April.24, 2014)

The culture of manuscript writing is the other unique character of traditional church schools. By the time where there was no writing machines and printing materials, it was the duty of the students of *Ye'abinet Timhirt Bet* and church scholars to write books of their specialization and other religious and historical books. The students of the traditional church schools not only learn the knowledge of the church history and education for themselves, but also transmit it in one form or another for the next generation. This is done through a lot of procedures.

Writing materials, which are "*Birana*" or parchment made from animals skin, black and red ink from different kinds of plants, leaves and flowers and "*Bir*" or a pen like instrument from woody grass like plant with a hollow inside and it is scraped or sharpened like a pen for writing are

prepared by the students taking a lot of time and effort. The manuscripts are written by Geez which is among the four alphabets of the world, and indigenous and native alphabet of Ethiopia. Writing a Geez literature needs the proper use of punctuation and it has its own law and procedure. A lot of manuscripts that seek the attention of foreigners are written by the hands of church scholar in Geez. (Merigeta Daniel, interview .Jan.31,2014) In this respect, a lot of church scholars and learners of *Ye'abinet Timhirt Bet* had a culture of writing a lot of manuscripts in Geez. For example, the St. Yared's five hymn books which are the base of religious and secular music and others.(Observation, in *Debre Tsehay Gusquam* church, Jan. 31,2014). And more than forty books written by Aba Giorgis the Gasicha who was the teacher of King Zera Yaekob (Saints and Monasteries 2001,73) can also be sited.

The manuscript written do not only seek the attention of the foreigners but are also taken to various countries of museums and universities like British museum, Oxford university, Cambridge university, Vienna and Paris in different times with a large number. (Pankhrust. Ethiopian observer vol. IV No. 3.)

4.2. The EOC curriculum, its method of teaching and provision

Traditional church education came to existence together with the coming of Christianity. The establishment of monasteries was followed by the establishment of church schools From that time onwards, the traditional schools began to flourish. The learners join the monastic school, when they are matured enough. After they are graduated from that monastic school, they are also dispersed to different directions to establish another monastic schools by themselves. This is how church schools are expanded in the country. This was undeniable that there was a designed curriculum since then even if it is transferred orally, because, the basic lessons given in all

churches are the same. (Liqe Gubae Getahun, Interview, March.2014) The ancient church education curriculum is mainly designed and transferred from generation to generation, to educate the followers and successors of the religion for spiritual services in the church and to preach the community about the laws of God and secular laws. It was developed by the indigenous language called Geez which is designed starting from counting the alphabet to the highest level of study, commentary of books.

The curriculum is designed in four main divisions or faculties which are *Nibab bet*, *Zema bet*, *Qene bet* and *Metseaf bet* in which each faculty also have different programs. It has its own sequence and estimated duration of time even if there is an individual difference to complete each program. The curriculum incorporates all age groups from a four years old children to adults and lifelong learners (Aba. Lisanu, Interview Feb.5, 2014). The first division of the curriculum is the *Nibab bet* which consists of all sequences in completing the program like *qutir*, *abugida*, *qum nibab*, *wurd nibab* etc. and finally reading of *Dawit* or the psalm. This is the primary level of education and a base for all other programs. This program is provided in the nearby churches of every villages and the participants are mostly children of four years and above in both sexes. Parents are highly involved to take their children to schools or get teachers to their homes at this level.

The second division of the curriculum is the *Zema bet* that consist of *Tsome Digua*, *Digua*, *Zimare*, *Mewasit*, *Kidassie* and *Aquaquam*. At this level students are required to complete reading in the first level and can learn one program at a time to be certified in that specific field. If these programs are not in a position to be provided in the nearby churches, it is this time for the learner to decide by themselves without the consent of their parents to migrate for education.

The third division of the curriculum is the *Qene bet* in which the structure of Geez language with its *Sem'ena worq* meaning and spiritual philosophy is studied. Studying *Qene* is the get way for the next level of education. So, when students are motivated to study the highest level of education or commentary of books, they need to complete and get certified in *Qene*.

The fourth division of the curriculum is the *Metshaf bet* or commentary of four books which consists of *Beluy* or old testament, *Hadis* or new testament, *Metshafe Liqawnt* which is the study of the works of the former church scholars, calendar developers and astronomers and the last one is *Metshfe Menekosat* which is the study about the monastic life. *Metshaf Bet* is the highest field of study in traditional church education.(Liqe Gubae Getahun,Interview, April.24,2014)

The first division of the curriculum can be provided in the nearby churches of every villages. To specialize on one or another programs of the other three advanced divisions, the learners have to move to the concerned center of specialization where they are interested to study. They spent a number of year to study the program they prefer. The prerequisites are also determined on the learners' area of preference. For example, one cannot think of studying commentary of books without having studied and get accredited in the study of *Qene*. (Liqe Liqawnt Ezra, Interview, Feb.3, 2014)

It is the custom of the educational system to apply in practice, what they are learning simultaneously with what they are doing. This condition help the students to perceive and accumulate a lot of experiences and they are also motivated to move to the center of excellences. There is a defined program and one has to spend some more years there to get accredited in that specific field of study. Some of the center of excellences which are entitled to give accreditation at the university level of the traditional church education are the following.

1. *Betelihem for degua;*
2. *ZurAmba tsrhariam abunearegaw for Zimare Mewsit;*
3. *Washera, Chegode Hana and Mankusa for Qene;*
4. *Menbere Mengist Medhanealem and Dima Qidus Giorgis for commentary of books;*
5. *Debre Abay for Qidasse* and
6. *Ba'ata lemariam for aquaquam.* (Merigeta Zelalem, Interview, Feb.3,2014).

The method of teaching is oral teaching supported by recitation where the teacher sit at one corner and the students also sit around their master's feet and follow what he is demonstrating, then, follow after him. The teacher also use the active learning method by dividing the learner in different groups according to the level of their performance. Senior students are assigned to demonstrate different lessons to those groups. At this time, the teacher supervise, comment and give feedback to all groups on the spot, that he recognized to be commented. Oral study, recitation, memorization, chorus and chant studies are the common methodologies in the traditional church schools. (Observation, Jan. 2014 and March.2014)

The participation of the learners include all social groups without discriminating by sex and age, as far as they are interested to study in the traditional church education. But due to the culture and tradition of the society, female students were not that much encouraged. (Emahoy Haregewoyn, Interview, Feb.2,2014). Nevertheless, without being affected by the tradition and culture, some female students had completed their education and played their own role by forming *Gubae bet* in spreading their education to their successors. There are still female students attending the traditional church education in regular and extension programs. (Liqe Gubae Getahun, Interview, April,2014).

4.3. The livelihood of adult learners in ye'abinet timhrt bet.

From a long history of church education, what is known about the learners in traditional church schools was, the begging tradition. This so happened because, one has to create some means to subsist himself and to secure the necessity of life. Learners are assigned to particular villages in the surrounding countryside to which to go begging for food. If the master himself happens to be without means of subsistence, the most junior learners look after their master's need by begging food, fetching water, washing clothes for him. In some cases all the learner as a body take over these duties and serve the master as a group. (Afework, Interview, Jan.2014)

Since learners lead a communal life in groups, lodging in little huts begging for food is not necessarily a daily routine task for each student. They may take turns at begging provisions. If there is a blind or a physically handicapped learner, in the group, this learner is made to remain in the hut and do other activities like the evening prayers on behalf of the group while their friends go off for begging. Every learner is not a successful beggar. Some of them can hardly manage to full their begging pouches, by going far and wide areas and some may return back with empty pouch for that day. However, when they went back to their little hut they are heartily welcomed by their friends to whom they hands over their takings. Then the group collect the food together and eat their supper by discussing and enjoying with the incidences they come across during the day and the begging time.(Focus Group Discussion Feb.2,2014).

Nowadays, the life of some the learner in some traditional schools is becoming different from the earlier time practice which is fulfilling their livelihood by means of begging. The means of subsistence for them specially food and shelter is provided by the respective church or by other volunteers. In *Taeka Negest Kidist Ba'ata*, the learners who came from different parts of the country are attending their education in eight *Gubae bet*, and they are provided with food and

shelter by the church.(Meles, Interview, May 2014).They came to this traditional church school with the fact that they heard about the provision of food and shelter. In fact, to join to this school, they need to fulfill the requirements in their area of interest, and take entrance examination to be selected from number of applicants. (Focus Group Discussion, May 2014).

On the other hand the learners in *Menbere Mengist Medhanealem* school of commentary are provided with food and pocket money. To join to this school, the students are expected to complete the *Qene Gubae* and get accredited to sit on the entrance examination. The learner who is capable of passing the examination join the school and spend a lot of years to complete all program. In fact, it is possible to study and get accredited in one specific area. In addition to this, these learners can join in a part time job when they are free during the evening time to earn money for different expenses. These is how the traditional church school learners practice their livelihood. (Merigeta Zelalem.Interview, Feb.3, 2014).

4.3. The contribution of EOC for the Development of Adult Education.

It is known that the Ethiopian Orthodox Church had been played the leading role in providing education for about one thousand and six hundred years. While thinking about the contribution of the Ethiopian Orthodox Church, what comes to the mind is the alphabets and numerals developed to represent the syllable of Geez language which are unique to Ethiopia.

Ethiopia was the famous and civilized country, when EOC was teaching citizens, the values of the church education, which was provided side by side with the curriculum. These values are characterized by, moral, ethics, love of the country, politeness, and humbleness. However, with the coming of modernization these teachings and values are gradually weaken and give place to theft, lying, selfishness and jealousy which are resulted by the backwardness of the country.

It is why some citizens who pass through *Ye'abinet Timhirt Bet* are those who hate an immoral acts, willing to serve the community, and patriot who love their country and sacrifice themselves for the sake of their people and country. These citizens served not only themselves but also the community in every sphere of development in their life time.(Liqe Lqawnt Ezra, Interview, Feb.3,.2014)

Even if the primary function of traditional schools is to study about the laws of God, it has also a lot of contributions for the society and the country. For example: *Qene* is the knowledge of spiritual science which comes from heart and mind and it expresses the culture and tradition of a society and a country. It is also an artistic or literary method to express the secrets of life that can be interpreted only by those who are knowledgeable in the philosophy of *Qene*. (Liqe Gubae Getahun, Interview, April 24, 2014).

Aquaquam and *Zema* contribute a lot for the development of tourism in the country, for the image of the country, and to introduce the cultural heritage of the country which is the art and science of the traditional education. It is the movement of the body performed by incorporating with musical rhythm for different celebrations and spiritual services. It contribute in the past, it is still contributing, that is why the celebration of *Meskel* is recognized and registered by UNESCO as intangible cultural heritage, and it is clear that it has also the potential to contribute for the future. (Memihir Hawaz, Interview, May. 2014).

Commentary of books is the interpretation and review of the diversified meaning of *Metsehafe Beluye* or old testament, *Metsehafe Hadis* or new testament, *Metsehfe Liqawnt*, books like *abushahir* or *Bahre Hasab* which used for the preparation of Ethiopian calendar, unique to Ethiopia is interpreted by the church scholars, and *Fitha Negest*, the collection of canon laws

which served as spiritual and secular law is also interpreted. The last one *Metshafe menekosat* which deals with the monastic life is also interpreted by the scholars. These is the highest level of education and one may take more than half of his life to study the four books. If a learner is capable to complete the four programs in the school of commentary, it is in this stage that the learner is awarded a title, "*Four eyed*". That is why Addis Ababa University recognized this level of education and provide Honorary Degree of Doctors for the Liqe Ayele Alemu who is four eyed in the school of commentary. (Merigeta Zelalem.Interview, Feb.3, 2014).

In general, it was discussed by different participants, that learning in the traditional church school is helpful, for the improvement of the learners' personal life, for the progress of the societal life and for the of the development country at large.

The other contribution of *Ye'abinet Timhrt Bet* was about the prominent Ethiopians. In the earlier times, some Ethiopians were known for their management and leadership skill in the highest position of the country, they were also known for their proper administration of the people and for their decision making, these people were also known because they were the patriots who encouraged, coordinated and led the people to safe guard their country at the time of war and invasion. A lot of prominent Ethiopians, stayed famous and important in the development of their country. Manuscripts and literature writings of the former time were also the works of these prominent persons. Some of these people share the values of the EOC and they were the fruits of traditional church schools, they were grown up and shaped in the way that they can serve themselves, help their community and above all committed to serve their country.(Liqe Lqawnt Ezra, Interview, Feb.3,.2014).

CHAPTER FIVE

Summary, Conclusions and Recommendations

5.1. Summary

The purpose of this study was to assess the role of the EOC in the development of adult education. To this end, a qualitative research approach was employed. Both primary and secondary source of data were used. The primary sources were the Ethiopian Orthodox church administrators, higher officials, church fathers, church scholars, *Ye'abinet Timhrt Bet* students, and teachers. The secondary sources were reports of the institution under study, books and relevant policy documents. A total of twenty one respondents, were used. Regarding the sampling technique, purposive sampling and availability sampling techniques were used to select the respondents. Data were collected by using semi-structured interview.

The data analysis led to the following major findings:

1. The study revealed that the Ethiopian Orthodox Church contributed a lot in the provision of adult education like reading, writing and life skills.
2. It was found out that the Ethiopian Orthodox Church provided learning opportunity for adults even though there wasn't centrally designed curriculum.
3. The EOC contributed a lot for many years revealing that adults are capable of studying not only reading and writing but also reach the highest level of study, commentary of books.

5.2 Conclusions

Based on the data analysis and the major findings, the following conclusions were made.

1. The EOC contributed much in the provision of adult education for the last hundred years by sharing the vision of the Ministry of Education especially for the adult learners in Ye'abinet Timhrt Bet education system. Hence, it could be concluded that the traditional delivery of adult education by the Ethiopian Orthodox Church was effective in helping adult learning.

Its unique features also made significant contribution for the overall process of traditional church education. These are educational and spiritual heritages which had been implemented and should be recognized, indebted and acknowledged by scholars.

The study revealed the following unique features of The Ethiopian Orthodox Church.

- a) Migration; is one of the unique features in which learners decide by themselves without the consent of their families, to move from their residential area to another new area to search for traditional church schools.
- b) The sponsorship factor; it is the support and involvement of the society provided for the learners during their stay in *Ye'abinet Yimhirt Bet*. It is assumed that there is a religious and moral obligation to give support to the learners.
- c) The time duration; is the time taken to complete all programs. Adults may spent more than forty uninterrupted years in *Ye'abinet Timhrt Bet* to complete all programs of the higher level. The time duration is determined by the availability of the teaching materials.
- d) The teaching methodology; it mainly depend on oral teaching. Recitation, memorization and meditation methods are the way that they regard, understand and interpret what they are taught.

- e) "*Wonber mezergat*"; It is the responsibility of the graduates of the church scholars, to establish the traditional church school system and create their successors in their field of specialization. This is how their teachings are transferred from generation to generation.
 - f) Writing of Manuscripts; by the time where there was no printing press, the learners had the responsibility to write a manuscript in their field of study for accreditation. The learners do not only write the manuscripts but also prepare the writing materials like parchment from animals skin, ink from soil and plants and pen like material from bamboo like hollow plant.
2. Even though, there was no centrally designed and implemented curriculum, there are four divisions from counting of alphabets and numerals to the highest level of commentary and review of books which is implemented with a general agreement or consensus. It was mainly designed not only to teach the laws of God, but also the secular laws for the state officials because Christianity was introduced and stayed for a long time as a state religion.
 3. The teaching learning process is mainly conducted orally. The church scholars study their education from their forefathers in the same way. This method of teaching is transferred unchanged from generation to generation in the traditional school system.
 4. There is no age and sex discrimination in providing the curriculum. Though the culture and tradition do not encourage females to learn in traditional school, there are some who participate in learning and teaching without being affected by the culture. In all the levels of the curriculum except in the first division, which is provided for children, the learners are adults.
 5. The adult learners livelihood especially in rural regions is highly determined by the willingness of the society, who provide their daily bread for the learner of Yeabinet Timhrt

Bet while they are begging. The members of the society know that these students are migrant for education and they participate voluntarily as they are the stakeholders in the traditional schools. They accept it as true that this might be also the fate of their children in another area of learning in which they are also served by others members of the society.

6. The EOC has contributed a lot of important principles and standards that can add value for the development of adult education.

One of the contributions is the development of the *Ge'ez* language with its syllable and number. This language is the base for the Amharic language which is the official language in the country. In all education systems and by all providers still now, the adult is encouraged to know at least reading and writing in this ingenious syllable (*Fidel*).

The other contribution of the Ethiopian Orthodox Church is the values of the church education taught side by side with the curriculum. These values are the assets of the adult learner which are described by, moral, ethics, love of the country, politeness, and humbleness. The presence of these values in the adult learners mind leads them to be committed to hate an immoral act, willing to serve the community, love their country.

The cultural heritages, which are characterized by colorful setting, *Qene*, *Zema*, and *Aquaquam* presented in different celebrations contribute much for the development of tourism and for the beautiful image of the country.

Some prominent Ethiopians, who are known for their decision making, known because they are the patriots, known for their manuscript and literature writings and who stayed famous and important in the development of the country, and who made the Ethiopian history, share the values of the EOC and they are the fruits of traditional church schools. They are grown

up and shaped in the way that they can serve themselves, their community and above all their country.

7. The EOC didn't have centrally established school system and organizational structure.
8. The indigenous knowledge transfer system was not inclusive in the Ethiopian educational policy.

5.3. Recommendations.

Based on the findings and analysis made, the following recommendations were made.

- ❖ According to the 1994 census, the number of the EOC followers is about 50 % of the population. Most of the learners in this traditional church schools were also adults that are the human resources of the country. So, it has to be encouraged, supported and organized, not only by the church but also by the ministry of Education and by the government in the way that it can serve the adult education provision.
- ❖ The curriculum of the EOC which was transferred orally through different eras, by the apostolic succession, was not transparent and clear to understand for others except for the functionaries. As far as there are adult learners in the church school system, the curriculum development for traditional education should be well planned, organized and sequenced. Furthermore, to keep its sustainability, and to transfer it to the next generation, it is important if technical assistance provided by the MOE.
- ❖ The church has to keep documented the traditional knowledge inheritance of the existing curriculum which is developed in oral language *Ge'ez* with different means. This system of curriculum development does not only serve the adult education development but also contributes to the transfer of *Ge'ez* language from generation to generation. In this regard,

a uniform and centralized curriculum is decisive not only for the development of adult education but also for the survival of the *Ge'ez* language.

- ❖ The existing *Ye'abinet Timhrt Bet* learners' livelihood is provided by the surrounding society particularly by the followers of the orthodox religion. These traditional church schools are administered by the local churches. As a result, when these churches get weakened the schools disappeared accordingly. The EOC should be responsible for supporting and administering all *Ye'abinet Timhrt Bet* centrally.
- ❖ The learners of *Ye'abinet Timhrt Bet* do not have sustainable income. Hence, a lot of them drop out from their education and return back to their homes. To resolve this problem centralized and a nationwide system should be developed by the EOC.
- ❖ The EOC educational policy must be institutionally handled. Accordingly, it should incorporate Yeabinet Timhirt Bets and other institutes that deal with adult education in its organizational structure.
- ❖ The Ethiopian educational policy should give a proper place to indigenous knowledge transfer systems like that of Yeabinet Timhirt Bets. Accordingly, Ministry of education as a key player of the education system of the country, has to provide technical support in order to make the curriculum current, coherent and up to date. It is because, it is an intangible asset not only to EOC but also to the country in particular and to the global academic community in general.
- ❖ The Ethiopian Orthodox Church established *Ye'abinet Timhrt Bet* as a system of education which lasted for about a thousand and a half years. All these times, this institution contributed a lot for most of the adult learners who were involved in it. *Ye'abinet timhrt bet* is a spiritual, academic and philosophical asset not only for EOC or

Ethiopia but also it is a heritage for the world. In its long journey, it faced a lot of challenges because of colonization and globalization to arrive at this time. Consequently, it is a proper recommendation if it is registered by UNESCO as intangible cultural heritage and asset of the country. Furthermore, and it should be preserved in the way that it can be modernized without losing the spiritual value.

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- **የኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን ታሪክ ከልደተክርስቶስ እስከ (2000)**
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- **ታደሰ አለማየሁ የቤተክርስቲያን ብርሃን ቅዱስ ያሬድ**
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APENDICE

ቅጥያ 1

ለአብነት ትምህርት ቤት መምህር የተደረገ ቃለ መጠይቅ

አጠቃላይ መረጃ

1. ቀንና ጊዜ _____
2. ቦታ _____
3. የተማሪዎች ብዛት _____
4. በት/ቤት ውስጥ ያሉ ተማሪዎች እነማን ናቸው /ህፃናት፣ ወጣቶች፣ ጌልማሶች/

ከሥርዓተ ትምህርት ጋር የተያያዙ ጥያቄዎች

1. የማስተማሪያ ቋንቋ ምንድነው ?

2. ሥርዓተ ትምህርቱ ከተማሪዎች ፍላጎት ጋር የቱን ያህል ተያያዥነት አለው።

3. በአብነት ት/ቤቶች ምን ያህል የትምህርት አይነቶች ይሰጣሉ። አጠቃላይ ኩርሶቹን ለማጠናቀቅ ምን ያህል ጊዜ ይወስዳል።

4. የማስተማር ዘዴው ተማሪ ተኩር ነው? የተማሪዎችን ተሳትፎ ያበረታታል?

5. ዋና ዋና የሚባሉ የአብነት ትምህርት ቤት ችግሮች ምንድናቸው?

6. ሀብረተሰቡ የአብነት ትምህርት ቤትን የቱን ያህል ያግዛል በምን በምን ይሳተፋል።

ቅጥያ 2

ለአብነት ትምህርት ቤት ተማሪ የሚደረግ ቃለ መጠይቅ

አጠቃላይ መረጃ

ቀን _____ ሰዓት _____

ቦታ _____

እድሜ _____

የትውልድ ቦታ _____

ሀ. ለትምህርት ለመሰደድ አስተዋፅኦ ያደረጉ ነገሮች

1. ወደዚህ ት/ቤት መቼ እንዴትና ከማን ጋር መጣህ ?

2. ወደዚህ ት/ቤት ለመምጣት ያነሳሳህና ምሳሌ የሆነህ ሰው አለ ?

3. ወደዚህ ስትመጣ የገጠመህ ችግር አለ? እንዴት ተወጣኸው ?

4. በአብነት ት/ቤት በማጥናትህ የሚሰማህን ስሜት እንዴት ትገልፀዋለህ ?

ለ. የአፈፈር ስልት

1. የገቢ መስገኛ ሥራ ትሰራለህ መልሱ አዎን ከሆነ የት፣ ምን፣ እንዴት ?

2. ሥራው ከትምህርት ጋር ተያያዥነት አለው ?

3. ትለምናለህ መልሱ አዎን ከሆነ ምን፣ የት፣ መቼ ?

4. ከልመና ምን ጥሩ ነገር ይገኛል፣ ችግሮቹስ ምን ምን ናቸው ?

5. በልመና ጊዜ የህብረተሰቡ ተሳትፎ ምን ይመስላል እንዴት ይገለጻል ?

ሐ. ማህበራዊ ግንኙነት

1. ጓደኛ አለህ? ለምን ጓደኛ አደረግኸው ?

2. ከጓደኛህ ጋር ምን ዓይነት ሥራ ትሰራላችሁ ?

3. ከሌሎች ተማሪዎች ጋር ግንኙነታችሁ ምን ይመስላል ?

4. ከትምህርት ቤት ውጭ ካሉ ነዋሪዎች ጋር ግንኙነት አላችሁ ምን አይነት ?

መ. የእለት ኑሮ

1. እለቱን እንዴት ታሳልፋላችሁ ?

2. በጣም የምትወደው ሥራ ምንድን ነው ?

3. በየእለቱ የምታከናውነው ምን ዓይነት ሥራ ነው ?

4. በአብዛኛው ጊዜህን የምታሳልፈው የት ነው ?

5. በየእለቱ የምታደርገውን እንቅስቃሴ የሚቆጣጠርህ ሌላ ሰው አለ ?

ቅጥያ 3

በትኩረት ነጥቦች ላይ የተደረገ ውይይት

አጠቃላይ መረጃ

የተወያዮች ቁጥር _____

የውይይት ቦታ _____

ጊዜና ሰዓት _____

የውይይት ትኩረት ነጥቦች

- ለስደት አስተዋፅኦ ያደረጉ ነገሮች
- የልመና ተገቢነት
- የቤተክርስቲያን ትምህርት ጥቅምና ጉዳት
- ማህበራዊ ኑሮ

ከላይ የተጠቀሱትን የትኩረት ነጥቦች ለውይይት ለማቅረብ የሚከተሉት ጥያቄዎች እንዲመሯቸው ይደረጋል። ሆኖም በውይይት ወቅት የሚነሱ ተጨማሪ ጥያቄዎች ይኖራሉ።

1. ተማሪዎች ወደ ባህላዊ የቤተክርስቲያን ት/ቤት መስደድ ይፈልጋሉ ?

2. ልመና ተገቢ ነው ? ለምን?

3. የቤተክርስቲያን ትምህርትን ጥቅምና ጉዳት እንዴት ትገልፁታላችሁ ?

4. የተማሪዎች ማህበራዊ ኑሮ ምን ይመስላል ?

ቅጥያ 4
ለቤተክርስቲያን አባት የተደረገ ቃለ መጠይቅ

ግላዊ መረጃ

እድሜ _____

የትምህርት ደረጃ _____ ያታ _____

የትውልድ ቦት _____

1. የአብነት ትምህርት ቤት ታሪካዊ አመጣጥ ቢገልፁልን ?

2. ወደ አብነት ትምህርት ቤት ለመግባት ከእድሜና ከያታ አኳያ መመዘኛ አለ ? የተማሪዎች አቀባበል ምን ይመስላል ?

3. በአብነት ትምህርት ቤት ውስጥ ሴት ተማሪዎች አሉ ?

4. ከሃይማኖት ትምህርት ውጭ የሚሰጡ የትምህርት ዓይነቶች አሉ ?

5. ስለ ልመና ያለዎትን አመለካከት ቢገልፁልን ?

6. ከአብነት ትምህርት ቤት የወጡና የቤተክርስቲያን ፍሬዎች የሆኑ ስመጥር ሰዎች እንዳለ ይታወቃል የእነሱን ውጤታማነት እንዴት ይገልፁታል ?

7. የቅኔ የዜማ የአቋቋምና የመጽሐፍት ትርጓሜ ቤቶች ለህብረተሰብና ለሀገር እድገት ያደረጉትን አስተዋፅኦ ቢገልፁልኝ ?

Appendix 5

List of key Informants

S. N	Name	Position	Date of interview	Place of interview	Remark
1	Liqe liqawnt Ezra	Adminstrator &head teacher of metsehaf bet	Feb.3,2014	Menbere mengist Medhanealem	Gondar
2	Merigeta Daniel	Head teacher,school of qene	Jan 31,2013	Debretsehay Gusquam	Gondar
3	Aba Lisanu	Church Father	Feb5,2014	Debrebirhan Sellassie	Gondar
4	Merigeta Zelalem	Assistance teacher of metsehaf bet	Feb.3,2014	Menbere mengist Medhanealem	Gondar
5	Emahoy Haregewoyn	Student of Qene	Feb.2 2014	Debretsehay Gusquam	Gondar
6	Meseret	Student of Qene	Feb.2 2014	Debretsehay Gusquam	Gondar
7	Afework	Student of Qene	Feb.2 2014	Debretsehay Gusquam	Gondar
8	Yismalem	Tamene	Feb.2 2014	Debretsehay Gusquam	Gondar
9	Tamene	Tamene	Feb.2 2014	Debretsehay Gusquam	Gondar
10	Elias	Tamene	Feb.2 2014	Debretsehay Gusquam	Gondar
11	Liqe Gubae Getahun Demtse	Head of Yeabinet timhrt bet	April 23,2014	Taaka Negest baata Le'Mriam	Addis Abeba
12	Memihir Hawaz	Head teacher of Degua	April 23,2014	Menbere Tsebaot Kidist Selassie	Addis Abeba
13	Frew	Student, qene	May.6 ,2014	Taaka Negest baata Le'Mriam	Addis Abeba
14	misrak	Student, metsehaf	May.6 ,2014	Taaka Negest baata Le'Mriam	Addis Abeba
15	Meles	Student, kidassie	May.6 ,2014	Taaka Negest baata Le'mriam	Addis Abeba

16	Dawit	Student, Kidasie	May.6 ,2014	Taeka Negest baata Le'Mriam	Addis Abeba
17	Yohanes	Student, Kidasie	May.6 ,2014	Taeka Negest baata Le'Mriam	Addis Abeba
18	Fisha	Student, Kidasie	May.6 ,2014	Taeka Negest baata Le'Mriam	Addis Abeba
19	Sertse	Student, Kidasie	May.6 ,2014	Taeka Negest baata Le'Mriam	Addis Abeba
20	Fikreselassie	Student, Kidasie	May.6 ,2014	Taeka Negest baata Le'Mriam	Addis Abeba
21	Megabe Birhanat Yemane Bihan	Head Teacher of kidassie	May.6 ,2014	Taeka Negest baata Le'Mriam	Addis Abeba

ALPHABET

ፊ FEE ገ DA ለ L

<u>Forms</u>	<u>1st</u>	<u>2nd</u>	<u>3rd</u>	<u>4th</u>	<u>5th</u>	<u>6th*</u>	<u>7th</u>	
	ሀ ha	ሁ hu	ሂ hee	ሃ ha	ሄ he	ሀ hi	ሁ ho	
	ለ la	ሉ lu	ሊ lee	ላ la	ሌ le	ለ li	ሎ lo	
	ሐ ha	ሑ hu	ሒ hee	ሓ ha	ሔ he	ሐ hi	ሑ ho	
	መ ma	ሙ mu	ሚ mee	ማ ma	ሜ me	ም mi	ሞ mo	
	ሠ sa	ሡ su	ሢ see	ሣ sa	ሤ se	ሥ si	ሦ so	(King's use for great name)
	ረ ra	ሩ ru	ሪ ree	ራ ra	ራ re	ሮ ri	ሮ ro	

ሰ	sa	ሱ	su	ሲ	see	ሳ	sa	ሴ	se	ስ	si	ሶ	so
ሸ	sha	ሹ	shu	ሺ	shee	ሻ	sha	ሼ	she	ሽ	shi	ሾ	sho
ቀ	ka	ቁ	ku	ቂ	kee	ቃ	ka	ቄ	ke	ቅ	ki	ቆ	ko
በ	ba	ቡ	bu	ቢ	bee	ባ	ba	ቤ	be	ብ	bi	ቦ	bo
ተ	ta	ቱ	tu	ቲ	tee	ታ	ta	ቲ	te	ት	ti	ቶ	to
ቸ	cha	ቹ	chu	ቺ	chee	ቻ	cha	ቼ	che	ች	chi	ቸ	cho
ኀ	ha	ኁ	hu	ኂ	hee	ኃ	ha	ኄ	he	ኅ	hi	ኆ	ho
ነ	na	ኑ	nu	ኒ	nee	ና	na	ኔ	ne	ነ	ni	ኖ	no
ኘ	gna	ኙ	gnu	ኚ	gnee	ኝ	gna	ኞ	gne	ኟ	gni	አ	gno
ደ	da	ዱ	du	ዲ	dee	ዳ	da	ዴ	de	ድ	di	ዶ	do
ጀ	dja	ጁ	dju	ጂ	djee	ጃ	dja	ጄ	dje	ጅ	dji	ጆ	djo
ገ	ga	ጉ	gu	ጊ	gee	ጋ	ga	ጌ	ge	ግ	gi	ገ	go
ጠ	ta	ጡ	tu	ጢ	tee	ጣ	ta	ጤ	te	ጥ	ti	ጦ	to
ጨ	cha	ጭ	chu	ጮ	chee	ጭ	cha	ጮ	che	ጮ	chi	ጮ	cho
አ	a	ኡ	u	ኢ	ee	አ	a	ኡ	e	ኢ	i	ኣ	o
ከ	ka	ኩ	ku	ኪ	kee	ከ	ka	ኩ	ke	ኪ	ki	ካ	ko
ኸ	kha	ኹ	khu	ኺ	khee	ኸ	kha	ኹ	khe	ኺ	khi	ኻ	kho
ወ	wa	ዉ	wu	ዊ	wee	ወ	wa	ዉ	we	ዊ	wi	ዋ	wo
ዐ	a	ዑ	u	ዒ	ee	ዐ	a	ዑ	e	ዒ	i	ዓ	o
ዘ	za	ዙ	zu	ዚ	zee	ዘ	za	ዙ	ze	ዚ	zi	ዛ	zo
ዝ	zha	ዞ	zhu	ዝ	zhee	ዝ	zha	ዞ	zhe	ዝ	zhi	ዞ	zho
የ	ya	ዮ	yu	ዺ	yee	የ	ya	ዮ	ye	ዺ	yi	ዻ	yo

* Note: Consonants use

pa	pu	pee	pa	pe	pi	po
tsa	tsu	tsee	tsa	tse	tsi	tso
tsa	tsu	tsee	tsa	tse	tsi	tso
fa	fu	fee	fa	fe	fi	fo
pa	pu	pee	pa	pe	pi	po
va	vu	vee	va	ve	vi	vo

Numerals

1	2	3	4	5	6	7	8	9	10	
20	30	40	50	60	70	80	90	100	1,000	10,000

Diphthongs

kwe	kwee	kwa	kwa	kwe
gwe	gwee	gwa	gwa	gwe
kwe	kwee	kwa	kwa	kwe
hwe	hwee	hwa	hwa	hwe

Source-Victor Smythe, (1994)

