



**COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES  
DEPARTMENT OF EDUCATIONAL PLANNING AND MANAGEMENT**

**TEACHING-LEARNING APPROACHES AND PRACTICES  
IN THE ETHIOPIAN ORTHODOX TEWAHIDO CHURCH SCHOOLS:  
THE CASE OF QENIE BET (SCHOOL OF POETRY)  
AND METSAHFT BET (SCHOOL OF BOOKS)**

**BY  
TESFU ASMARE MOLLA**

**June 2022  
Addis Ababa**

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

**TEACHING-LEARNING APPROACHES AND PRACTICES**  
**IN THE ETHIOPIAN ORTHODOX TEWAHIDO CHURCH SCHOOLS:**  
**THE CASE OF QENIE BET (SCHOOL OF POETRY)**  
**AND METSAHFT BET (SCHOOL OF BOOKS)**

**A Research Paper submitted to the Department of Educational Planning and  
Management in Partial Fulfillment of the Requirements for the Degree of  
Master of Arts on Educational Leadership and Management**

**By**  
**Tesfu Asmare Molla**

**Supervisor**  
**Dr. Abebaw Yirga**

**June 2022**  
**Addis Ababa**



**SCHOOL OF GRADUATE STUDIES  
DEPARTMENT OF EDUCATIONAL PLANNING AND MANAGEMENT**

**Teaching-Learning Approaches and Practices  
In the Ethiopian Orthodox Tewahido Church Schools:  
The Case of Qenie Bet (School of Poetry) and Metsahft Bet (School of Books)**

**Approved by Board Members:**

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

## **ACKNOWLEDGMENTS**

First of all, I would like to thank the almighty God who has given me health and strength as well as keep me from bad incidents throughout this study. It is only through His help that this work could be completed.

There are also a number of people whom I am indebted to for contributing towards the completion of this study. The first of these is my advisor, Dr. Abebaw Yirga, who has sacrificed so much of his precious time to read and comment on my work, and strengthen me to do as well.

I am indebted also to those EOTC Church teachers and students who gave me necessary information for my research, all those whose names are indicated in the study and those who did not want their names to be mentioned. Without them this study would not have been realized.

Finally, my heartfelt gratitude to my wife, W/ro Muluwork Eshetu for her encouragement and appreciation. Without her love, reinforcement, and unlimited care in my potential as an individual and an academic, I would have been unsuccessful. Moreover; her dedication and patience in shouldering all responsibilities taking care of our three Children, Solyana, Yoftahe and Ananya have been an unending source of strength for me.

## ABSTRACT

This study aims to explore the teaching-learning approaches and practices in the Ethiopian Orthodox Tewahido with special references of *qenie bet* (school of poetry) and *metsahft bet* (school of books). Before the modern education was introduced in 1908, the Church schools served as center of education and the Church schools were the only source in the country to produce civil servants such as governors, judges, scribes, treasurers and general administrators. In the past decades, the Ethiopian education passed through different political ideologies, and it has neglected the indigenous knowledge, primarily it divorced with the EOTC education system. The teaching methodology employed in the modern education is westernized, predominantly sponsored by the British Council. However, the quality of education is tremendously declining from time to time. Therefore, in responding to this problem this research is carried out in order to explore its contribution. In respect to this, the research attempted to investigate the teaching and learning approaches and practices in the EOTC Schools (i.e Ye'abnet Timhired Betoeh). A qualitative approach was used. Both primary and secondary data sources were utilized. For the primary data source, the key informants were selected under purposive sampling technique in considering the expertise of the participants, the experience they have the teaching and learning process in the EOTC Schools. Thus, amongst the school types in EOTC both *qenie bet* (school of poetry) and *metsaheft bet* (school of Books) were considered. Because the teachers and students found in these schools are expected as they have the experience of learning as well as teaching in the other school kinds. The two main sources of data: interview and focus group discussion were employed as primary data gathering tools. As secondary data sources: books, journal, and educational policies were also considered as secondary data sources. The collected data were analyzed qualitatively and interpreted using thematic categorization in open coding system. The findings explore different kinds of teaching and learning approaches and practices employed at EOTC schools which could contribute to improve Education in Ethiopia. Recommendations are made for further research and some suggestions are also given regarding the ways to promote the future relationship between EOTC schools and Ethiopian Educational sectors.

Key Words: Orthodox Church, Abnet Temher, Education, metshahft bet, qenie bet.

# TABLE OF CONTENTS

CONTENT	PAGE
<b>ACKNOWLEDGMENTS</b> .....	<b>I</b>
<b>ABSTRACT</b> .....	<b>II</b>
<b>TABLE OF CONTENTS</b> .....	<b>III</b>
<b>ACRONYMS</b> .....	<b>IV</b>
<b>CHAPTER ONE</b> .....	<b>1</b>
<b>INTRODUCTION</b> .....	<b>1</b>
1.1 Background .....	1
1.2 Statement of the Problem .....	4
1.3 Objectives of the Study.....	7
1.3.1 General Objective .....	7
1.3.2 Specific Objectives .....	7
1.4 Significance of the study.....	7
1.5 Scope of the Study .....	8
1.6 Limitations of the Study .....	8
1.7 Definitions of Key Terms.....	9
1.8 Organization of the Study.....	9
<b>CHAPTER TWO: LITERATURE REVIEW</b> .....	<b>10</b>
2.1 Introduction.....	10
2.2 Theoretical Framework of Teaching-Leraning Approches and Practices .....	10
2.2.1 Meaning of Approches and Practices .....	10
2.2.2 Foundations of Teaching- Learning Approches .....	12
2.2.2.1 Behaviorism.....	12
2.2.2.2 Cognitivism .....	13
2.2.2.3 Constructivism.....	14
2.2.2.4 Social Learning Theory.....	15
2.2.2.5 Socio-Constructivism.....	15
2.3 Education in Ethiopia .....	17

2.3.1 Traditional Education .....	17
2.3.1.1 The Ethiopian Orthodox Tewahido Church Education.....	18
2.3.1.1.1 Periods of the EOTC Education.....	18
2.3.1.1.1.1 EOTC Education (1 <sup>st</sup> – 4 <sup>th</sup> Century).....	18
2.3.1.1.1.2 EOTC Education (5 <sup>th</sup> - 12 <sup>th</sup> Century) .....	19
2.3.1.1.1.3 EOTC Education (13 <sup>th</sup> – 15 <sup>th</sup> /16 <sup>th</sup> Century) .....	20
2.3.1.1.1.4 EOTC Education 16 <sup>th</sup> - 20 <sup>th</sup> Century.....	25
2.3.1.1.2 Modes of Schools in EOTC.....	25
2.3.1.1.2.1 ‘ <i>Nebab Bet</i> ’ (School of Reading).....	27
2.3.1.1.2.2 Qeddase Bet (School of Anaphora) .....	29
2.3.1.1.2.3 Zema Bet (School of Music).....	30
2.3.1.1.2.4 Quene Bet (School of Poetry).....	33
2.3.1.1.2.5 <i>Metsaheft Bet</i> (School of Books).....	37
2.3.1.1.3 Indigenous Medicine.....	38
2.3.1.2 Madrasa (Islamic School).....	39
2.3.1.3 The Missionaries School.....	40
2.3.2 Modern (i.e. Westernized) Education in Ethiopia.....	41
2.3.2.1 Education in 1908 – 1935.....	41
2.3.2.2 Education during Italian Invasion (1935 – 1941).....	45
2.3.2.3 Education after Italian Invasion to the end of Imperial Era (1941 – 1974).....	46
2.3.2.4 Education in 1974 – 1990.....	48
2.3.2.5 1991 to date.....	50
<b>CHAPTER THREE .....</b>	<b>53</b>
<b>THE RESEARCH DESIGN AND METHODOLOGY .....</b>	<b>53</b>
3.1 Introduction .....	53
3.2 Research Design.....	54
3.3 Research Site .....	55
3.4 Sources of the data .....	56
3.5 Sampling Technique.....	56
3.6 Sample Size and Selection.....	58

3.7 Tools of Data Collection.....	58
3.7.1 Interviews.....	59
3.7.2 Focus Group Discussions (FGD).....	60
3.7.3 Document Analysis.....	60
3.8 Data Collection Procedure and Its Analysis.....	60
3.9 Ethical Considerations.....	62
3.10 Conclusions.....	63
<b>CHAPTER FOUR.....</b>	<b>64</b>
<b>FINDING AND ANALYSIS.....</b>	<b>64</b>
4.1 Introduction.....	64
4.2 The Data Discussion and Analysis.....	65
4.2.1 The teachers and students understandings toward teaching and learning in ye’abnet temhert.....	65
4.2.1.1 Respondents’ Educational Background and Service.....	65
4.2.1.2 Teachers and Students feeling towards Teaching at EOTC.....	66
4.2.2 Teaching-Learning approaches and practices in EOTC Schools.....	69
4.2.2.1 Teachers - students Interactions at EOTC schools.....	69
4.2.2.2 The Teaching-learning Approach and Practices.....	70
4.2.3 Assessment in EOTC Schools.....	75
4.2.4 The Students engagement with the community.....	77
<b>CHAPTER FIVE.....</b>	<b>79</b>
<b>SUMMARY, CONCLUSION AND RECOMMENDATIONS.....</b>	<b>79</b>
5.1 Summary.....	79
5.2 Conclusion.....	84
5.3 Recommendations.....	86
<b>REFERENCES.....</b>	<b>89</b>
<b>DECLARATION.....</b>	<b>99</b>
<b>APPENDIX.....</b>	<b>100</b>

## ACRONYMS

A.M	Amete Mehret
C.	Century
Ca.	circa ‘about’
Cha.	chapter
CoMSt	Comparative Oriental Manuscript Studies
Cr.	Critical
E.C	Ethiopian Calendar
e.g	for example
E Ae	Encyclopedia Aethiopica
EOTC	Ethiopian Orthodox Tewahido Church
EPRDF	Ethiopian People’s Revolutionary Democratic Front
ERGSE	Evaluative Research on the General Education System of Ethiopia
ESR	Education Sector Review
ETP	Education and Training Policy
FDRE	Federal Democratic Republic of Ethiopia
FGD	Focus Group Discussion
HE	Higher Education
HI	Higher Institution
i.e.	<i>id est</i> ‘that is to say’
IBID	in the same place
Ms(s)	Manuscript/s
N.D	Not Dated
N.T	New Testament
O.T	Old Testament
St.	Saint
TGE	Transformational Government in Ethiopia
USSR	United Soviet Socialist Republic



# CHAPTER ONE

## INTRODUCTION

### 1.1 Background

The Ethiopian traditional education is associated with the long history of Ethiopia. Since Christianity was introduced in Ethiopia in the first century (Lule, 2008 & 2012) it placed its basement to education. However, some writers argue Christianity was introduced in Ethiopia in the 4<sup>th</sup> cen., the year 34 A.M was registered as the time of the introduction of Christianity in Ethiopia by the treasurer of the Queen, named Bakos (Eusabios, Church History II, P. 13, cited in EOTC, 2000 P. 13 - 16). Then the 3<sup>rd</sup> cent., was the big era in which it was given attention to the development of literary matters. The 4<sup>th</sup> century is also known in EOTC history as it was the second era in which Christianity was proclaimed as a state religion of Ethiopia and in the same century, Ethiopia got Episcopal status by the Bishop Abune Selam in 330 A.M (EOTC 2000, P. 16). The century is also known when radical reformation were made upon scripts having with diacritics to make teaching-learning and writing easier and better (Kidane Wold, 1948). Because it was written only in the first form of the Ge'ez alphabet, which was difficult to read, to write and understand as well as teaching. So, keeping with the basic or the first alphabet and adding on it diacritics it was made to be recited into seven independent sounds. Then, with the rise of St. Yared the new form of diacritical alphabets were introduced throughout the society and accepted easily as it was disseminated with his writing of Deggua, the famous chant book of EOTC, and with his teaching to his disciples (History of EOTC, 2000). In addition, in the similar year the Nine Saints came to Ethiopia and they studied Ge'ez alphabets at the school of St. Yared and they translated several religious texts to Ge'ez from Greek, Syria, Rome, and Hebrew (Lule, 2008; Amsalu, 2011). The attention that was given to literary matters made Ge'ez as a unique language for Ethiopian studies, as well as the world, than any other Ethiopian languages (Mersha, 2002).

Since the 4<sup>th</sup> c., the Church Schools had been expanded in the northern part of Ethiopia, and later it was expanded to the southern parts in the 13<sup>th</sup> c. (Tadesse, 1972). With his critical investigation (Pankhurst, 1955) avowed that the traditional education was rooted in the EOTC since early 4<sup>th</sup> c. However; (Adane, 1993) took forward the time and said the traditional and religious system of schooling in Ethiopia was began in the 6<sup>th</sup> century. Although this study is limited to the EOTC

Schools, here it is important to mention that the Islamic education was also introduced in Ethiopia in the 7<sup>th</sup> c. which was mainly dedicated to teach Arabic reading for Muslim children in the Qur'anic schools (Alidou et al, 2006).

Before the introduction of modern education in Ethiopia in 1908 with the opening of Menelik II public school, the Church was served as a center of Education. The EOTC was also vested a recognition as the only institution that served education in Ethiopia (Hable Silasie and Tamrat, 1970). The education has fallen out of favor with the church and surrounding institutions including monasteries and convents and the individual men and women (Pankhurst, 1955). In the past near decades also, there was the experience that beginners were started learning Fedel (the Ethiopic alphabets) in the Church and its surrounding Schools. Besides, the students were rebuked when they were undisciplined; and praised by Yeneta (the teacher) for doing well. Such approaches and experiences put its own contribution in the construction of ethical citizenship in Ethiopia (Dagnachew, 1999; Hable and Tamerat 1977, & Kefyalew, 1999). Furthermore; in the imperial courts the counselors and judges were selected amongst the scholars of EOTC.

This vast amount of experience of EOTC education has been transmitted from generation to generation until the 17<sup>th</sup> century, and it was accepted by the Ethiopian Philosophers, Zar'a Ya'qob and his disciple Wolde Heywot (Sumner, 1986). For instance; in his philosophical book, Zar'a Ya'qob developed an approach that learning should be accompanied with free debating and methodological doubt (Hateta Zer'a Ya'qob, as cited in Buruk, 2010). This approach is also currently in use in different Church schools, especially at Quene Bet (school of poem) and Tergwame Bet. Moreover, both Zar'a Ya'qob and his disciple Wolde Heywot advise the importance of education; the benefit of having different knowledges to cumulative the job opportunity, and the function of vocational schools to improve human life (Tesfu, 2019). This useful suggestions of Zar'a Ya'qob and Wolde Heywot considered as one element for the development of education in the traditional Ethiopia.

The current educational system of Ethiopia can be recognized from two different perspectives, the traditional and western system. The traditional one is deeply rooted in the Ethiopian Orthodox Church and it is recognized as one of the oldest educational system in the world (Pankhurst, 1962).

In fact, the EOTC schools have been named in different terms; such as Yeabinet Temhert Bet, Y'ebetkehenet Temhert Bet, Yekes Temhert Bet, Ye'qollo Temhert Bet and indigenous school. In this study the name EOTC School, which has been used in several scholarly works, is used.

The attention paid to the traditional education system in Ethiopia is limited. In the EOTC schools the teaching – learning approaches are perceived strong, invariant, and whose achievement is grasped regularly. Besides, there are teaching-learning practices which are effective and served for a long ages in the EOTC (Traditional) Schools (Abiy, 2010). By the means of the approaches, the schools produce their candidates in each sectors perhaps in equal potential when they are graduated as a teacher or a scholar in a particular subject. In contrast, the result of modern education especially in the higher education is perceived unacceptable as it is bound into series and complicated problems (Yizengaw, 2007). Moreover; researches pointed out that the quality of higher education is declining from time to time (Amare et al, 2006, MoE, 2010 and USAID, 2008). World Bank (2016) also asserted currently schools are less engaging to academic matters. In the classrooms, teachers employ the teaching – learning approaches and practices (i.e. Teaching Methodology) are adapted from western countries. Moreover; the educational workshops held are mainly sponsored by The British Council (Fisher & David, 2006:309), and even in the Ethiopian universities the HDP (Higher Diploma Program) was firstly held by the British scholars. By accepting them, Ethiopian scholars are providing the training as it is. But the outcome of education in the country is unsatisfactory in general and the quality of higher education has become a concern because of its decline (Firdissa, 2009; Amare, 2006 cited in Abebaw and Aster, 2012).

As it is remarked in researches, the education system in Ethiopia is discourages the development and implementation of indigenous knowledge and this was silent in the policy and program documents (Belay & Belay, 2016:108). Moreover, the EOTC teaching and learning approaches and practices are not well investigated or significant attention is not given to learn from its contributions to addressing some of the challenges related to the quality of education in general and higher education in particular. Therefore, it is important to explore the indigenous teaching and learning approaches and practices in the Ethiopian Orthodox Tewahido Church School with their implications for improving quality of higher Education in Ethiopia. In addition, the study aims to bridge the gap between Ethiopian modern education in general and higher education in particular

with the EOTC traditional teaching-Learning approaches and practices which can make beneficiaries to the students, teachers, the society, and the church and to the country at large.

## **1.2 Statement of the Problem**

Since its ancient ages, the EOTC Schools are existed through time and rooted into socio-cultural and different physical environments of its own land. This EOTC traditional schools educational practices and approaches also have a serious contact with the social, and it is also accepted by the community. The sponsor to the students is the community itself (Habte Mariam, 1980 A.M). The famous researcher, Richard Pankhurst also quoted one of the very few observers, Rev. Douglas O'Hanlon, as an intellectual who gave more attention to church education on it 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, 1962:241).*

The EOTC traditional schools can be considered as a base for the modern education as the schools function currently were resulted from the ancient continuous systems of education in the world (Wagaw, 1979). In general, education is playing a significant role to realize the socio-economic development of a country. Putting into consideration this fact, the FDRE maintained the aims of the education and training policy in 1994. One of the aims, it stated 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 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 particularly by providing basic education for all (MoE, 1994).

As a great part of educational sectors the higher education is mainly established to eradicate poverty and ensure quality and employability of University graduates (Federal Ministry of Education, 2010). Higher education is acknowledged as a backbone of the country's development globally (Altbach, 2008). Considering this fact, in Ethiopia the number of higher education is tremendously grown since 2003. With a legal basis, the higher education was reformed and expanded throughout

the country with the establishment of a quality assurance of the proclamation number 351/2003 (Federal Democratic Republic of Ethiopia, 2003). Following this proclamation the higher education proclamation number 650/2009 has given directions to the higher education sector in the country by formulating improved policy and mandating structural changes (Federal Democratic Republic of Ethiopia, 2009).

The expansion of higher education has created learning opportunities for citizens to learn in higher institutions through extension, summer, and private programs (Yizengaw, 2007). This expansions of higher institutions in Ethiopia became a good chance in producing skilled human power in the one hand and, its success is constrained with serious problems on the other hand (Assefa, 2008; Semela, 2011) and as the result poor quality of education has been achieved (Fekede & Fiorucci, 2012; Lemlem, 2010; MoE, 2003; Tekeste, 2006; Tessema, 2006).

Due to this fact, literatures depicted the causes of quality of education in different ways. On the quality Education in general, UNICEF (2000) remarked that to be considered on education first on several issues such as; the quality of learners, quality of learning environment (quality of school facilities, class size, safe environment, teachers behaviors, effective discipline policies), service delivery and quality curriculum content to approve that there is education quality. In addition; Edwards (2002) cited in Ahmed (2016) stated that the common causes of poor quality in education include poor curriculum design, unsuitable and poorly maintained buildings, poor working environment, unsuitable system and procedures, lack of necessary resources and insufficient staff development. On the above notes the teaching and learning approaches and practices are not considered as a factor to the quality of education. However; the teaching-learning approach is unquestionably affect the quality outcomes of education as it intermingle with the interaction between a student and a set learning task in general (Martton, 1975 cited in Fry, etal, 2009, P. 16).

Teaching methods play a significant role in increasing student achievement. A serious investigation conducted by Tefera (2018) ascertained as, “the actual practice in universities shows that the implementation of these curricula has not been consistent, and much teaching remains largely teacher-centered, traditional and lecture-based.” Thus, in the classroom, because of the lecture method students are inactive and they simply busy in listening and note taking from the lecture of

the instructor. Basically, the lecture method is a teacher centered method and the implication is that learners are passive and learning tend to be superficial, (Durosaro & Adgoke, 2011). In Ethiopian case too, the teaching-learning processes in the Ethiopian universities were highly teacher- centered (Ayalew et al, 2009). Besides, during instruction the instructors present the lecture accompanied with power-point and with the absence of electric power the classes might be interrupted that seems no more approach the instructors employ to compensate the teaching. Ironically, this incident is also called “No power, no class”.

The other factor that affects the teaching-learning methods in the HEIs is the way the instructors employed assessment (Fautley, 2008; Norton, 2007). The instructors usually assess their students subjectively or objectively for a pass or fail decisions upon their students. Therefore; this testing strategies allowed the students to engage them for routine memorization and rehearse due to the passive learning practice (Baird, 2011). Hence, students fail to internalize the subject matter. In general, unless teaching accompanied with appropriate methods it leads to produce unqualified students.

To this end, this research is necessarily carried out to contribute to the quality of education for the Higher Educations in Ethiopia making a bridge with the EOTC Church schools learning –teaching approaches and practices which are served for a long ages.

Therefore, this research aims at answering the following basic questions under investigation. These are:

1. To what extent do the EOTC Schools teachers and their students have related understandings on teaching and learning on ye’abnet temhert and their interaction in promoting better learning and teaching environment?
2. Literatures depict that the EOTC Schools are successful in their teaching and learning outcomes. Therefore, HOW can the EOTC Schools become successful and WHAT kind of approaches and practices they employ in their learning and teaching?
3. How the EOTC School teachers assess their students in achieving better learning-teaching outcome?

4. How the students of EOTC (*Ye'abnet Temariwoch*) understand and engage with the community during their learning experience?

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

The main objective of the study is to assess the EOTC Schools learning–teaching approaches and practices that are helpful to modern educations in Ethiopia. Besides; the student-researcher then identify and point out related practices and experiences at EOTC schools that serve to add on the quality of higher education. To achieve this study, the following objectives are set:

#### **1.3.1 General Objective**

The general objective of this research is to explore the teaching-learning approaches and practices in the EOTC Schools.

#### **1.3.2 Specific Objectives**

In line with the aforementioned general objective, the specific objectives of the study are:

1. To discuss the different kinds and features of EOTC schools.
2. To explore the teaching and learning methodology in the EOTC schools setting.
3. To point out the assessment techniques of the EOTC teachers employ in the schools.
4. To discuss the students engagement with the community that can help the achievement of their learning

### **1.4 Significance of the Study**

This research is mainly designed in order to assess the EOTC Church schools teaching-learning approaches and practices that will contribute to improve the quality of education Ethiopia.

Therefore, the study benefits in suggesting the policy makers and practitioners to consider the types of teaching-learning approaches and practices existed in EOTC Schools in the development and designing of curriculum.

The paper gives understanding to the readers about the types of schools at EOTC and their features and practices which are served successfully for long ages.

The result of this research will also be a good input to bridge the gap between the traditional world with the modern world educations which make to be advantageous to the students, teachers, the society, and the church and to the country Ethiopia at large.

Finally; I hope the research can offer its own contribution for further investigation and understanding of EOTC schools' teaching –learning approaches and practices to all who are interested on the area.

### **1.5 Scope of the Study**

This research delimits to the EOTC Church schools teaching-learning approaches and practices that can contribute to improve the quality of education in Ethiopia. In Ethiopian context, there are two major traditional schools are known which are excited since a long ages. The one at EOTC and the other one is at Islamic teaching that of Medresa School. However; for this research, the EOTC Schools are only considered due the time constraints and some expected unlike teaching practices that might affect the process of the research in balancing the collected data.

In addition; the study area focusses on the two great schools, Quene Bet and Metsaheft Bet only although several kinds of Schools are found at the EOTC Church. This is due to in these schools the scholars and the disciples are expected high level of knowledge and experiences on EOTC Schools. The scholars are expected as they passed in almost all types of the schools and hence they might be familiar to the kinds of teaching-learning approaches and practices which are performed at EOTC Schools.

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

The current security crisis in our country was the major constraint to this study. The Time and money constraint to visit all EOTC Schools in Ethiopia was the other limitations of the research result. However, with these limitations the researcher attempted to come up with this results.

## 1.7 Definition of Key Terms

- **Abnet:** the word derived from the word ‘*ab*’ which means ‘*father*’ technically it can be called ‘fatherly or paternal’.
- **Abushaher:** it is also called the book of numerology or the education of number of the year. Mainly the book discusses how the years are changed based on the law of nature. It also discusses the position of the planets, and the movement of the sun and the moon. In addition; the book states the timing of the sun throughout the seasons, and the movement of the stars, and beginning of the days, the months, the years. (Abushaher, 1962:1, Rodas & Getnet, 2011 A.M).
- **Asqtsay/Asqetsayoch:** advanced learner(s) in EOTC schools (*ye’abnet temhert betoch*) who help(s) the beginners or lower level students in the learning teaching process
- **Asnegari:** the advanced learner at qenie bet who gives correction for the students while presenting qenie for practice.
- **Deuterocanonical Books:** An alternative name for the Books contained in the Greek (Septuagint) version of the (Old Testament, but not in the Hebrew Bible, being excluded by the non-Hellenistic Jews from their canon. (THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH, 2005: 68 &392)
- **Tradition:** the transmission of knowledge from generation to generation
- **Ye’abnet temhert:** the education that is carried out to be fatherly/ paternal.
- **Zerafi:** one of the advanced learner who can compose qenie immediately without manipulation.

## 1.8 Organization of the Study

The study has been organized into five sections. Following the introductory part which covers the background, statement of the problem, objectives, significance, delimitation and limitation of the study. Chapter two covers review of related literature. Chapter three deals with the research design and methodology employed in the study. Presentation of results, analysis and discussion part is treated in chapter four. Finally, chapter five concludes the study with a brief overview of the findings, conclusions and presents relevant recommendations.

# **CHAPTER TWO**

## **LITERATURE REVIEW**

### **2.1 Introduction**

The purpose of this study is to identify the teaching-learning approaches and practices employed in the Ethiopian Orthodox Tewahido Church Schools to work with its implications for improving quality of education in Ethiopia. The chapter presents into four sections. Therefore, the first section describes the views of different regional and universal scholars of the world on the concept of teaching and learning approaches and practices. On the second section, the different kinds of foundation of teaching and learning are elaborated. The third section discusses the various traditional schools which comprised into three modes, the EOTC school contexts, the Islamic education - Madrasas and Missionaries and/or Jesuit schools. And finally, it presents the different state of the modern education in different decades.

### **2.2 Theoretical Framework of Teaching-Learning Approaches and Practices**

#### **2.2.1 Meaning of Approaches and Practices**

In the classroom teachers use different kinds of approaches that can help the learning of their students. In the last 60 years several kinds of teaching approaches are emerged in the world though their characteristics are different from discipline to discipline (Richards and Rodgers, 2001:15). There is Chinese Proverb, *“A thousand teachers, a thousand methods.”* Thus, we can understand there are numerous approaches and practices the teachers use for the success of their students. Researches examine teaching-learning approaches and practices in the way teaching and learning can be successful to secure quality of education because teaching approaches and practices are intermingled with effective classroom learning and student outcomes (Brophy and Good, 1986; Wang, Haertel and Walberg, 1993).

Methodologists present different definitions, but analogous in its goal, for teaching-learning approaches and practices because it mainly emphasizes on the learners' success. The mutual intent of teaching-learning approaches and practices are focused on the success of education as a whole. For example, (Richards and Rodgers, 2001:15) described “an approach is a set of correlative assumptions dealing with the nature of teaching learning. An approach is axiomatic. It describes

the nature of the subject matter to be taught.” Approach is established by theoretical principles on which the design of education is based. Approach is also understood as the body of linguistic, psychological and pedagogical theories which inspire the teaching practice where the educational theory and research take place (Stern 1983).

In the view of (Dart & et al., 2000), approaches shows the learning objectives and their orientation that include furthering knowledge, repetition and reconstruction, application, understanding, observation from a different perspective and shaping thought. Arvind & Kusum (2017) also describe approach as it is a broader term than method. It is a view of looking at things. They also claimed it has no scientific logic, but approach by itself is a set of ideas. It is overall view or ideas to face a problem. It is personal philosophy of teaching. Approach can also have many methods. Teaching approach is like the form or the way we teach or how we do it.

From the above definitions we can understand that approach is a set of principles, beliefs, or ideas about the nature of learning which is implemented into the classroom to insure the success of teaching-learning. In the classroom teachers play a vital role in educational achievement because the teacher is ultimately responsible for implementing the stated policy into action and principles based on practice during interaction with the students in a particular classroom (Afe, 2001).

As the name indicates the term practice in teaching refers an action or exercise that perform in an actual classroom. Teachers’ Practice by itself is a key influence on student learning - a desired outcome and primary goal of higher educational institutions (Aglazor, 2017.). In the same way, Salawu and Adeoye (2002) defines teaching practice as it is a practical teaching activity by which the student -teachers are given an opportunity in actual school situation to demonstrate and improve training in pedagogical skill over a period of time.

Many studies have described aspects of teaching practice which are related to effective classroom learning and student outcomes (Brophy and Good, 1986; Wang, Haertel and Walberg, 1993). Close monitoring, adequate pacing and classroom management as well as clarity of presentation, well-structured lessons and informative and encouraging feedback – known as key aspects of “direct instruction”– have generally been shown to have a positive impact on student achievement. This is

not enough, however; while the teacher provides learning opportunities, these must be recognized and utilized by the student to be effective. Motivation, goals and outcomes have to be taken into account as well.

Teaching practice is normally an important component for a teacher. It grants student teachers experience in the actual teaching and learning environment (Marais & Meier, 2004:220; Perry, 2004:2). According to Marais & Meier (2004:221) teaching practice is the range of experiences to which student teachers are exposed when they work in classrooms and schools. Marais and Meier (2004:221) claimed that teaching practice is a challenging but important part of teacher training, especially in developing countries where the effectiveness of the teaching practice can be weakened by a variety of challenges, such as geographical distance, low and uneven levels of teacher expertise, a wide-ranging lack of resources as well as a lack of discipline among a wide cross-section of learners and educators.

## **2.2.2 Foundations of Teaching- Learning Approaches**

The search of better approaches of teaching-learning for educationalist was an unceasing activity to make learning safe with the emphasis on improving the learner's ability (Watkins, 2010). Therefore, in the course of the finding out better educational approaches, different approaches are emerged to cope up how students learn and how teaching can be improved to make education successful (Richards and Rodgers, 2001). The finding of better approaches also focuses on students' learning to bring together their personal and environmental experiences and influences for acquiring, enriching or modifying one's knowledge, skills, values, attitudes, behavior and world views (Aggarwal, 1994; Williams and Burden, 1997). Therefore, different learning theories are emerged since the dawn of the 20th century and the theories develop hypotheses which arose better educational approaches. The major concepts and theories of learning include behaviorism, cognitivism, constructivism, social learning theory, and socio-constructivism as discussed below.

### **2.2.2.1 Behaviorism**

The behaviorist approach was emerged in the early 1900s, and became dominant in early 20<sup>th</sup> century. The idea of behaviorism is based on that learning consists of a change in behavior due to the acquisition, reinforcement and application of associations between stimuli from the

environment and observable responses of the individual. The behaviorists are interested in measurable changes in behavior (Aggarwal, 1994). One of the major behaviorist theorist Thorndike remarked the following two points, (1) a response to a stimulus is reinforced when followed by a positive rewarding effect, and (2) a response to a stimulus becomes stronger by exercise and repetition. He emphasized the two terms for learning is the result of trial and error process. Therefore, this view of learning is akin to the “drill-and-practice” programmes.

The other influential behaviorist, Skinner proposed his variant of behaviorism called “operant conditioning”. The theory based on certain operations or actions which an individual has to carry out. People actively “operate” on their environment to produce different kinds of consequences. These deliberate actions are called operants (Skinner, 1989; Aggrawal, 1994). In his view, rewarding the right parts of the more complex behavior reinforces it, and encourages its recurrence (Skinner, 1989). Besides, reinforces control the occurrence of the desired partial behaviors. Therefore, learning is understood as the step-by-step or successive approximation of the intended partial behaviors through the use of reward and punishment. The theory also emphasizes the importance of reinforcement for successful learning.

#### **2.2.2.2 Cognitivism**

The idea of cognitivism was introduced in the late 1950s that viewed on learning is the result of our attempts to make sense of the world (Aggarwal, 1994). The theory contributed to the move away from behaviorism. The theorists believed that people are no longer viewed as collections of responses to external stimuli, as understood by behaviorists, but information processors. Cognitivists paid attention to complex mental phenomena which ignored by behaviorists, and was influenced by the emergence of the computer as an information-processing device, which became analogous to the human mind (Aggrawal, 1994). According to cognitive psychology, learning is the result of our attempts to make sense of the world. Learning is understood as the acquisition of knowledge: the learner is an information-processor who absorbs information, undertakes cognitive operations on it, and stocks it in memory. Therefore, the cognitivist preferred methods of instruction are lecturing and reading textbooks; and, at its most extreme, the learner is a passive recipient of knowledge by the teacher.

Cognitivists have therefore, similar view on the importance of reinforcement in learning. However; they accepted reinforcement as a source of feedback unlike behaviorist who claim reinforcement strengthens response.

### **2.2.2.3 Constructivism**

The theory of constructivism was emerged in the 1970s and 1980s. The father of constructivism called Ernst von Glasersfeld argued on education is as a ‘political’ enterprise for two major purposes – “to empower learners to think for themselves, and to perpetuate in the next generation ways of acting and thinking that are judged the best by the present generation” (von Glasersfeld, 1995, cited in Williams and Burden, 1997:49). Constructivism introduced a new learning approach that learners are not passive recipients of information, but that they actively construct their knowledge in interaction with the environment and through the reorganization of their mental structures (Aggrawal, 1994). Learners are therefore viewed as sense-makers, not simply recording given information but interpreting it.

According to the view of the constructivist Glasersfeld, education becomes successful when it is accompanied with issues, concepts and tasks in the form of problem to be explored in dialogue rather than as information to be ingested and reproduced (Williams and Burden, 1997:49). Therefore, learning could be performed through meaningful construction through the reasoning of particular ways of desirable acting and thinking rather than simple gaining. In performing such teachers has a role as Glasersfeld called the teacher’s *orienting function*. He discussed that,

The teacher cannot tell students what concepts to construct or how to construct them, but by judicious use of language they can be prevented from constructing in directions which the teacher considers futile but which, as he knows from experience, are likely to be tried.

(cited in Williams and Burden, 1997:49)

The constructivist theory has different versions of approach, the famous approach that is known in common is the learner-centered approach whereby the teacher becomes a cognitive guide of learner’s learning and not a knowledge transmitter. Thus, in constructivism, teachers are considered as guidance of the learners’ learning to construct their own learning to make sense of, or meaning form, the situations in which they find themselves.

#### **2.2.2.4 Social Learning Theory**

Social learning theory was developed by Albert Bandura, who works within both cognitive and behavioral frameworks that embrace attention, memory and motivation (Aggrawal, 1994). He believes that the traditional behavioral views of learning while accurate, are incomplete. According to Bandura, these views give only a partial explanation of learning and overlook important aspect of the situation, particularly the important social influences on learning (Gage and Berliner, 1975; Aggrawal, 1994). While learning may have occurred, it may not be demonstrated until the situation is right.

In social learning theory, both internal and external factors are important. Environment events, personal factors (such as thinking and motivation), and behavior are seen as interacting, each influencing the others in the process of learning. Bandura calls this interaction of forces “reciprocal determinism” that holds the view that a person’s behavior, environment and personal qualities all reciprocally influence each other (Aggrawal, 1994). His theory of learning also emphasis that people learn within a social context, and that learning is facilitated through concepts such as modeling, observational learning and imitation. *Modeling* refers the way we can perform a behavior as well as what will happen to us in specific situation if we do perform it. *Observational learning*, the observer imitates the behavior of a model and *imitation* occurs when the observer simply wants to become more like an admired or high – status model. He argues that children learn from observing others as well as from “model” behavior, which are processes involving attention, retention, reproduction and motivation (Aggarwal, 1994). The importance of positive role modeling on learning is well recognized.

#### **2.2.2.5 Socio-Constructivism**

The socio-constructivist theory of learning was emerged with the development of the constructivist view in the 20<sup>th</sup> century with the rise of the perspective of “situated cognition and learning” that emphasized the significant role of context, particularly social interaction (Lynch, 2016). According to the theory of social constructivism, social worlds develop out of individuals’ interactions with their culture and society. Knowledge evolves through the process of social negotiation and evaluation of the viability of individual understanding.

Knowledge was considered as self-sufficient and independent of the contexts in which it finds itself. However, social constructivism says knowledge is developed as a result of social interaction and language use, and is therefore a shared, rather than an individual experience (Kanselaar, 2002). Knowledge is also resulted from many social processes and interactions. Moreover, in the view of social constructivism, cognition and learning are recognized as interactions between the individual and a situation; thus knowledge is understood as situated and is a product of the activity, context and culture in which it is formed and utilized. (Aggarwal, 1994).

The view of social constructivism theories can be applied in education as teachers and school leaders need to shift and reshape their perspectives. Both must move from being “people who teach” to being “facilitators of learning” (Williams and Burden, 1997). A good constructivist teacher is one who questions students’ answers, without regard to whether they are right or wrong, to make sure the student has a good grasp of the concept. Teachers should have their students explain the answers they give and not allow students to use words or equations without explanations. They should also encourage students to reflect on their answers for learning considered as “participation” and “social negotiation” (Kanselaar, 2002).

The process of learning requires that the learner actively participate in creative activities and self-organization. Teachers should allow their students to come up with their own questions, make their own theories, and test them for viability (Williams and Burden, 1997). Moreover, those who practice constructivist theory find that imbalance facilitates learning, in the sense that contradictions between the learner’s current understanding and experiences create an imbalance, which leads the learner to inquire into his or her own beliefs and then try out new ideas. Instructors should therefore encourage errors resulting from the learners’ ideas, instead of minimizing or avoiding them (Kanselaar, 2002). Students should also be challenged by their instructors to perform open-ended investigations, working to solve problems with realistic and meaningful contexts. This activity enables the learner to explore, and come up with either supporting or conflicting possibilities. Contradictions need to be investigated, clarified, and discussed.

According to social constructivism communication within a community encourages new ideas which are shared and accepted (Jonassen et al. 1999). Therefore, teachers should consider the classroom as a community for discussion and exchange of ideas (Kanselaar, 2002). In general, in social constructivism teaching-learning approach occurs not through hearing or seeing, but primarily through interaction and interpretation to enhance own learning that will further develop through discussion.

## **2.3 Education in Ethiopia**

Education, in general, in Ethiopia can be seen from two perspectives, namely the traditional and modern educations.

### **2.3.1 Traditional Education**

The traditional system of education in Ethiopia has a long history which made its base dating back to the 4<sup>th</sup> century. In the ancient Ethiopia, religious institutions were responsible to the education system though its aim was mainly to disseminate religious teachings throughout the society (Birhanu and Deneke 1995; Seyoum, 1996). Moreover, Pankhurst (1962: 241) declares “Education in Ethiopia was traditionally in the hands of church, or more correctly in 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 nation’s culture.” In the same way, Tekeste (1996:37) proclaims the EOTC was the most important responsible institution for perpetuation and creation of Abyssinian historical consciousness. Besides he added that throughout its community and monasteries, the Church was the repository of learning until the first decades of this century.

The enrollment of the traditional system of education in Ethiopia put its own contribution to have the awareness on education among the society. Basically, the issue of educational functions are currently resulted from the ancient continuous systems of education in the world (Wagaw, 1979). In Ethiopia in general, at least four kinds of religious institutions are existed. These are, Christianity, Islam, Judaism, and Paganism. All the religious institutions founded their own educational system to their followers however, amongst the EOTC took the lion’s share in the flourishing and development of school sectors in Ethiopia. Moreover, the credit to invention of own scripts; writing

and reduplication of manuscripts; the construction of buildings and paintings are given to EOTC (Yared, 1986). The Islamic educational institutions - Madrasas and Missionaries had also put their own contribution to some extent (Birhanu and Deneke, 1995). Thus; in this section, the involvement of the different type of traditional educational institutions to the development of educational system are discussed.

### **2.3.1.1 The Ethiopian Orthodox Tewahido Church Education**

The Ethiopian Orthodox Tewahido Church education has deep rooted history. The visit of Queen of Sheba to Jerusalem made its basement to introduce the worship of God in Ethiopia. Moreover, when she returned back to Ethiopia to Jerusalem she was conceived Emperor Menelik I. After he was born and became 22 years old, he went to Jerusalem to visit his Father, King Solomon. In his waiting for three years at Jerusalem he studied the Law of Torah, the system of government and the language Hebrew. He waited for three years at Jerusalem and he returned to Ethiopia with the teachers of Torah and the Ark of the Covenant. All these happenings made Ethiopia to owe the orders of religion, Government and Law. This the introduction of the worship of God, mainly Jewish religion was replaced by Christianity since the first century. In the following section, the overall periods of the EOTC education are presented.

#### **2.3.1.1.1 Periods of the EOTC Education**

This section presents the different times of EOTC schools from the first century to the current time.

##### **2.3.1.1.1.1 EOTC Education (1<sup>st</sup> – 4<sup>th</sup> Century)**

The Ethiopian Orthodox Tewahido Church scholars claim Christianity was introduced in Ethiopian in 34 A.D by the Ethiopian treasurer, the Eunuch who went to visit Jerusalem (EOTC, 2000:1-15). The writer of the Church History, St. Eusabius the Great (1999:59) also reported as the Eunuch was the first man who accepted the word of divinity and he was also the first man who preached the Gospel in his country. Similarly, the Ethiopian ancient scholar Abba Giyorgis of the Gascha (died ca. 1426 A.D) testified in his manuscript *Metsehafe Mister* (Book of Mystery) as the people of Ethiopia accepted Christianity by the preaching of the Eunuch. Greenfield (1965) and Lule (2008:42) also shares this dispute as they argue as Christianity was introduced in Ethiopia in the first century and it began to spread throughout the Middle East. Then, it was later become the state

religion in the 4<sup>th</sup> c., when the Axumite King, Ezana was converted to Christianity to Pagan (Gerard, 1981:7; Lule, 2008:42; Bahiru, 1998:34). The coming of the Greek boys, Adisius and Frumentius (Abune Selama) was also the other possibility to the expansion of Christianity.

With the introduction and expansion of Christianity, in this era some educational tasks were done. Literatures ascertain the writing as well as the teaching activity was conveyed through the alphabets of (አ በ ገ ደ, A, Be, Ge, De) and a lot of writings were written on the stones which illustrate especially the times of the kings (Baye and Tim,1997 A.M; Yared, 1986 A.M; Baye, 1984; Tekle Tsadiq, 1966 A.M). However, the alphabetical order of (አ በ ገ ደ, A, Be, Ge, De) served up to the 4<sup>th</sup> century and it was recognized difficult to the activities of reading, writing as well as teaching-learning, and thus the reform of the scripts necessarily done. Consequently, keeping with the first letter, adding diacritics upon the basic (first) letter additional six letter were introduced (Kidane Weld, 1948:29). The newly introduced alphabets had got the chance to the new era to be disseminated in the community and accepted by the new teaching approach that introduced by St. Yared.

#### **2.3.1.1.1.2 EOTC Education (5<sup>th</sup> - 12<sup>th</sup> C.)**

The centuries 5<sup>th</sup> – 9<sup>th</sup> century was registered as the first golden time of Ethiopia (Solomon, 2001 A.M). Especially, the rise of St. Yared (born ca. 505 A.D) who studied theology, history and related courses from his uncle who taught in his time contributed a lot (Lule Melaku, 2010, 11). With his wonderful work that of the ‘Zema’ Book, called ‘*Deggua*’ and his enthusiasm teaching of ‘Zema’ to his disciples created a newly teaching approach rote system and memorization, because the students were expected to memorize what is written in ‘*Deggua*’. In addition to the expansion of Christianity by the work St. Yared, the traditional system of education was also expanded in many northern parts of Ethiopia. Besides, the newly introduced alphabets with its diacritics got the chance to be disseminated in the community as Yared wrote his book, ‘*Deggua*’ used it for writing.

His first School named ‘*Bete Qetin*’ (ቤተ ቀጢን) found in Axum contributed a lot to the basement of the Traditional schools in Ethiopia. In this school several disciples were learnt ‘*Deggua*’ and religious doctrines. The Nine Saints who came from different parts of Asian countries and Rome (Richard, 1965) were also learnt the language Ge’ez at the same school, ‘*Bete Qetin*’, and they

contributed many for the expansion of Christianity and for the translation of manuscripts from their first language to Ge'ez (Harold, 2002; Lule, 2008:74). For example, the Gospel, which was written by Abba Gerima, is currently found at the Monastery of Enda Aba Gerima, Tigray (CoMSt, 2015).

The influence of Axum in the traditional education as well sustained until the 9<sup>th</sup> century and it was declined by the invasion of Yodit and replaced by the new era, the Zagwe Dynasty, and it anchored its political command post in the town of Lalibela inside the Agaw interior of Wag and Lasta (Bahru, 1998, 54). The exertion of the Zagwe dynasty was virtually shifted its approach from oral education to the building activities and hence it contributed 23 monolithic Churches by the work of King Lalibela (1185- 1225) who managed the construction of eleven rock-hewn churches in the town of Roha (now Lalibela), the capital city of the regime (Harold, 2002: 12). Amongst the so called *Bete Giyorgis* acquaints with unusual architectural wisdom in the world. After its 15 years of age, the Zagwe was collapsed through the opposition conspiracy that was proposed by the two Church Fathers: Abba Tekle Haymanot, the Abbot of the Monastery of Debre Libanos and Abba Eyesus Mo'a, the Abbot of the Monastery of Hayq Estifanos (Lule, 1986: 130-13; Bartinski and Yo'ana, 2006). This was also the new beginning to the time of the middle age of Ethiopia.

#### **2.3.1.1.1.3 EOTC Education 13<sup>th</sup> – 15<sup>th</sup>/16<sup>th</sup> Century**

In this period, especially since the beginning of 13<sup>th</sup> c. to the end of 14<sup>th</sup> c. several wonderful works had been done and thus it was also known as the other golden age of Ethiopia (Solomon, 2001 A.M). Throughout this time several scholars were raised as Church fathers and Kings. Amongst who were flourished in 13<sup>th</sup> – 15<sup>th</sup> c. for example, Retu'a Haymanot (raised around in 1375), Abba Giyorgis the Gascha, Emperor Zara Ya'eqob (1434 - 1468), Emperor Lebne Dengel (born, ca. 1496/97), Arke Sellus, Echege Enbaqom (who was known in 1561) and Abba Bahry were the famous Ethiopian writers who enriched Ethiopia in written heritages (Getatchew, 1993: 47 – 56; 2014: 736 - 741). However, the Ethiopian Scholars give a great account for Abba Giyorgis the Gascha for his prodigy amongst many Ethiopian scholars as prolific writer (Getatchew, 1981: p.236). Moreover, as a teacher of the Bible commentary and Zema of *Deggua*, Abba Giyorgis reorganized the Book of *Deggua* to make safe it for liturgical service as well as learning-teaching process. Hence, he clasified the Book Degua into three sections based on its content and purpose (EOTC, 2000).

In addition to the production of manuscripts authorized by Ethiopian scribes, several texts were translated from Hebrew, Greek, Arabic, Coptic and Syriac to Ge'ez (Amsalu, 2011 A.M), and it also makes Ge'ez as a unique language for Ethiopian studies than any other Ethiopian languages (Mersha, 2002). The number of religious schools were also expanded in all parts of Ethiopia.

The other gain brought in this era was the School of Poetry "*Qenie Bet*". Some scholars argue that St. Yared was the founder of *qenie* because in his Book, *Deggua* some compositions are presented in poetic form. However, others claim the *qenies* which are found in *Deggua* are not enough to be recognized as what it could be *qenie*, and thus they claim as it was deliberately known in the 15<sup>th</sup> c. during the regime of Emperor Be'ede Maryam in 1470 A.M. (Admasu, 1963; Alemayehu (---), EOTC History from birth of Christ to 2000) Nevertheless, based on the suggested remarks on *qenie*, it is unable to say that there was the experience of teaching-learning of *quene* before 15<sup>th</sup> c. like the school of *Degua* or the commentray of the Holy Bible. It is also recorded as school (of *quene*) after it was deliberately known and taught by Yohannes Geblawi during the regim of Emperor Be'ede Maryam (R. 1468 - 1478) (EOTC, 2000).

Soon after the invasion of Ahmed Gragh (the left hand) was occurred in 1528/29, with the support of Arabs, Egypt and Turkey and during his wars and destruction for fifteen years almost all the gains made were destroyed. During this devastating time, the scholars, the Churches, and the written heritages were mainly the victims (Bartiniski and Yoana, 2006; Taddese, 1972; Tekle Tsadik, 1966 A.M). The churches, the monasteries, and the schools were almost damaged (Richard, 1965). In general, the invasion of Ahmed Gragh made a series negative affect on the country's socio-culture, economy and literary sources.

After Ahmed Gragh made a massive massacre on people and heritages for fifteen years, his invasion was halted by the defeat of Gelawdewos (1540-1559), the Son of Libne Dengel (died 1540), at the battle of Weyana Dega in 1543. The King was gotten military support from Portugal that Queen Elleni arranged the diplomacy through the Armenian merchant Francisco Matthew (Heldman, 1998; EAE, 2014. Vol. 1: 213-214). Thus, the Christian kingdom revitalized (Bahru, 1998: 79-80).

#### **2.3.1.1.1.4 EOTC Education 16<sup>th</sup> - 20<sup>th</sup> Century**

After Ahmed Gragn was killed, Emperor Gelawdewos was assigned at the throne of his father King Libne Dengel. The King began to rehabilitate the lost cities, Churches, monasteries and traditional schools around them (Bartiniski and Yo'ana, 2006 A.M). He throned for 19 years and then King Minas (1560 - 1563) became his successor. However, Minas was waited as a king for four years. Historian recorded as Minas was the last king in the Shewa kingdom and then the throne was moved from Shewa to Gonder and hence the Gonderian Dynasty was began by Sertse Dengel (1563-1595) (Hiruy, 1921: 64).

The contribution of the Gonderian Dynasty focused on three main parts: construction of huge buildings, Palaces and Churches; reduplication of lost manuscripts and outsource of Church Schools though the emperors also involved in enriching Ethiopia in other many activities(Bartiniski and Yo'ana, 2006 A.M). Besides, the Gonderian Dynasty had passed some virtuous and bad incidents in its time. The new style of singing that was adapted from the book of *Degua*, in the school of Zema, a rhythmic and artistic dance that is called '*Aquaquam*' was introduced in the time of Gonderian Dynasty (EOTC, 2000:121).

In different from these activities, the entrance of the catholic missionaries made its own impact on the traditional Ethiopia. This newly missionary movement was well organized (Aren, 1978). Before they were sent to Ethiopia, the missionaries were first trained about Ethiopian language and culture in a school known as "Ethiopian College" at Vatican (Gorgorios, 1986:54). Especially, emperor Susinyos (1605-1632) gave recognition to Catholicism and the King used force to convert the people of the country to the Catholic faith (Tekele Tsadiq, 1961). In his times the Orthodox Church was victimized, and hence, many Church scholars were killed and the Church schools were also closed. After King Susinyos was died, his successor, and his son King Fasil (1632-1667), revived the Orthodox Christianity and opened the locked spiritual institutions of the EOTC. He made also the EOTC became official religion and most favored in Ethiopia. In Bender et al (1976:1), it is stated that "to the surprise of most outsiders, Ethiopia traditionally has been and today still is dominated politically and culturally by a Christian ruling class- but with a unique form of Christianity not quite like that of any other nation or people".

In the same century, a strange kind of thought which later deserved as philosophy was emerged by a native Philosopher Zera Ya'qob and his disciple Welde Hiwot. Regarding these philosophers, a philosopher named Sumner (1994:227) declared that "MODERN PHILOSOPHY, in the sense of a personal rationalistic critical investigation, BEGAN IN ETHIOPIA with Zera Yacob at the same time as in England and France" (cited in Gail and George, 2012: x). Harden (1926) also stated, the books which seized philosophical thinking had been written by Zera Yaqob and his pupil Welde Hiwot in 17<sup>th</sup> c.

Both philosophical writings are escorted with different kinds of philosophical issues (Tesfu, 2010). Amongst, the teaching approach, for example, the Philosopher Zera Ya'qob used and introduced was 'learning by debating and discussion' which was unusual in the traditional Ethiopia. In this approach, the role of the teacher is presenting different perspectives without any interference, and the students are allowed to discuss and debate and finally to reach to the truth and make their own knowledge (Buruk, 2010). Hence, the students enable to create their own learning through debating and discussion. This approach might put its influence in the current traditional schools, especially at Quene bet.

The other interesting activity done in this period was the intensive consideration given to scribing and education. Although since the regime of Emperor Gelawdewos several rehabilitations were done throughout the victimized cities, the task was accelerated and a unique activities were accomplished in the time of Eyyasu II (1731 – 1775).

Bartiniski and Yo'ana (2006) narrated the wonderful activities done in his time. On education, King Eyyasu II announced that anyone who wanted to learn could eat for free from the palace. When a person progresses to a certain level of education, he was allowed to eat at a more complete table. The ordinary food was offered to the people who only know reading and writing (Basic Education). And then to the students who improved their learning above the basic education a drink called 'Tella' was added with the ordinary food. The, if the student reached on the high level of education, for example he completed well quene, a special food with a drink 'Tej' given to him. In the time, in Ethiopian tradition, only the most prominent people in the society are allowed to drink 'Tej'.

And the one who studied well quene and completed the commentary of the Holy Bible (Tergwame Metsaheft) was served to him the last level of meal which is equivalent to the Kings.

In a short time, therefore, students surrounded the royal palace and several kinds of traditional schools were expanded. The capital city, Gondar, became the center of the country's spiritual and educational prosperity. And the scribes enthusiastically reduplicated the preserved manuscripts and hence made rich Gonder and its surrounding with written heritages Bartiniski and Yo'ana (2006).

Since the beginning of the 18<sup>th</sup> c., to fulfill the interest of their industrial revolution, the European missionaries conquered Africa. During their time of colonization, they impacted Africa positively and negatively in different ways. They robbed natural resources, created conflicts of religious division, ethnic divergence, and most severely, languages (Stephen and Basil, 2012), and in Ethiopia too, the national conflict continued until now. Moreover, many of African countries became unable to use their resources; lost their indigenous practices, culture, language and scripts. It is obvious that colonization did not affect the culture and spoken language of Ethiopia for it was happened for a very short period of time (1935-1941) by Italian colonialists (Appleyard and Orwin 2008:268). However, the presence of German missionaries earlier made their own impact to use the Latin alphabet instead of the Ethiopic one particularly in southern Ethiopia. It was first done by the German missionary, Johann Ludwig Krapf who came to Ethiopia in 1836 (Aren, 1978:72). His proposal of using Latin instead of Ethiopic script was not accepted for many years, however, in the past 30 years several regions of Ethiopia have been using the Latin characters instead of the Ethiopic script.

In addition to the script change suggestion, the script reform agenda, which was mainly focused to reduce the scripts having "similar" sounds, also raised since the end of 19<sup>th</sup> c. to the current time (Tesfu, 2011; Amsalu, 2002; Fikre, 2001, Baye and Tim, 1989). However, it was unsuccessful due to the strong opposition of EOTC scholars (Baye, 1986). In the traditional schools, beginners start their education from '*Yefidel Gebeta*', 'the collection of alphabet' which seizes all characters. The traditional schools are still stewards of modern education.

The EOTC, in general has been contributing many in education and other developmental aspects for Ethiopia. The EOTC synod became independent from the patriarchate dependency of the Alexandrian church, the Ethiopian Church ordained its own Bishops and Patriarch in 1951 (Mersha, 2012). Apart from their spiritual ministry, the bishops Abune Petros and Abune Mikael of Gore for example also set as symbol of patriotism for the country.

Within its long history, the EOTC was a state Church upon 1974, and its teachings, beliefs and presence also influenced vastly the culture of Abyssinian (Tekeste, 1996). However, the expansion of modern education caused to be emerged the new ideology, Marxism by the university students and its consequences the establishment of the Derg Revolution (1974-91) battered some of the influence of the EOTC. Therefore, the Church was labeled as a part of the “Feudal” political system of Emperor Haile Selassie. Nevertheless, by its potential of domination upon the people, the EOTC became an alternative to the ideology of Marxism in the 1970’s and 1980’s (Tekeste, 1996).

To alleviate this accusation, the church reorganized its spiritual institutions, which was formerly confiscated by the Derg regime, the Holy Trinity Theological College, for example, produced teachers and preachers who were rich in both traditional and modern knowledge. The action was scaled up and Theological colleges and universities are reopened to adopt the modern experience of studying the Holy Bible and Theology under the structure of the EOTC. In addition to the northern parts of Ethiopia, the EOTC schools are unceasingly launching into the southern and eastern parts of Ethiopia yet the number of students are limited. In these regions, the schools mainly focused on Qeddase, some in some regions also schools are considered Quene, Zema, Aquaquam, and Terguame Metsaheft. These works were taken into account that most of the clergies of the Churches came only from the northern parts of Ethiopia. But as the number of students decrease over time, so does the growing number of parishioners, the churches must have been able to open schools and serve the community by educating interested believers in their parishes.

#### **2.3.1.1.2 Modes of Schools in EOTC**

In EOTC, there are different types of schools which produce scholars who mainly serve the Church in different services. The schools play great role for social, economic, cultural and political life of the country as well as for the development of modern education in the country (Kefyalew, 2009:

147). By the way, these churches' contributions unjustly ignored by some scholars who criticized the church as its educational system is rigid and it delayed innovative activities in the secular world (Birhanu and Deneke, 1995). Yet, it is an attitude dictated by the prejudicial intention of rejecting every contribution of the Ethiopian Orthodox Church, and moreover it can be said a mere abhorring of the Church as a whole, for we can find several scholars who were the result of the Church and currently serve the country on innovative activities with better hardworking and innocent. In addition, currently many Churches and monasteries depend their life on vocational, technological and innovational activities. Thus, in any case, the refusal must be disparaged not only because it is professionally unmotivated, but also because it is a barrier to make indigenizing the education system. It is true with retrospective history of the country that the Church education mainly aimed at preparing church functionaries but it was also the only source in the country to produce civil servants such as judges, governors, scribes, treasurers and general administrators (Teshome, 1979).

The Ethiopian Orthodox Tewahedo Church school has its own level, characteristic and learning methodology with organized structures which passed from generation to generation (History EOTC, 2000: 55 - 58). The schools are mainly hierarchical in which a student ought to accomplish the whole content in one level to pass to the next one. Because, each level needs wholly exposure of the expected knowledge that should be covered or memorized the content of its preceding level. Therefore, this hardship of the church education experience is justified as a very difficult one to reach to the highest level as a result of in which the majority of students dropped out after learning to read and write, and only few advanced to such fields as church music, poetry, theology, church history, philosophy, manuscript writing and painting (Pankhrust, 1976; Girma, 2000) in contrast to the number of students began the learning.

Different scholars presented the EOTC schools mode in different ways - in terms of the EOTC School itself or as Education Curriculum (Habte Maryam, ND; Leule Kal, 2000; Kidane Maryam, 1980). Kefyalew (1999: 52) also labeled the schools based on their educational levels into three - beginner, intermediate and advanced. This section presents the major kinds of schools such as, '*Nebab Bet*' (School of Reading), Qeddsae bet (School of Anaphora), Zema Bet (School of Music) and Metsehaf Bet (School of Book) (EOTC – 2000: 72-73).

### 2.3.1.1.2.1 ‘Nebab Bet’ (School of Reading)

As the name indicates, ‘*Nebab Bet*’ (School of Reading) refers the first school to the children who join his/her learning. Often the child comes to school at age of five and above. In this school the child first start to read and write and followed by the first Zema (Leule Kal, 2002).

In the School of Reading ‘*Nebab Bet*’ the learners study to master the whole Ethiopic syllabary in two different ways in **ሀለሐመ** form and in its proceeding **አቡጊዳ** form which are presented in the same table of the alphabet, the so called ‘*Yefidel Gebeta*’. It consists 251 characters (i.e. ordinary alphabets  $33 \times 7 = 231$ ), which are currently in use and additional labiovelar characters ( $4 \times 5 = 20$ ). In addition to the alphabet studies the students are also expected to master the Geez numerals. However, Richard (1962:242) remarked on alphabet reading as, “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.” Indeed, the Ethiopic alphabets were originally 26 in number, but after the expansion of Amharic and its literature, seven alphabets (ሸ ቸ ኘ ኸ ቸ ጸ ጬ) were added. These alphabets also traditionally called the Arabic alphabets (Habte Maryam, (N.D:22).

In the school of reading (*Nebab Bet*) selected texts and books are employed to practice reading. The first reading which begins with ‘*Yefidel Gebeta*’ (table of the alphabet) is proceeded by *Meli’ekte Yohannes* (Epistle of John) and then *Mezmure Dawit* (Psalm of David). In EOTC there are also especially selected books to practice reading based on their complexity. These are the *Book of Arganon*, the *Book of Wuddase Amlak*, and the *Book of Ard’et* (Habte Maryam, (N.D:39).

The education of reading passes through three different levels: the so called *Geez nibab*, *wurd nibab* and *qum nibab* (Habte Maryam, ND). The *Geez Nebab* refers counting slowly by calling each character from the beginning to the last one. It is also rhythmic and has zema. *Wurd Nibab* is a kind of reading with special zema which looks like the sound of sadness. The practice of the alphabet with their zema help the children to read continuously and memorize them. The *Wurd Nibab* reading is also served during the day of crucifixion (i.e. the so called black Friday) in the Passion Week for special texts. *Qum Nibab* is the last level of reading in which the skill of reading is expected

developed and thus it enables to read fast a text and possibly without gap (Habte Maryam, (N.D:39-40). The different types selected text to read are also presented in this level.

In the *Nibab bet*, the Nibab is practiced into four basic pronunciations, namely, *tenesh* has up-rise sounds; *tetay* has fallen sound, *seyyaf* has up-rise sounds. *Tetay and seyaf* is recognized in a word its last character is in the sixth order (sadis). And lastly *wodaqi* has fallen sound. Therefore, during reading any Ge'ez text the reader ought to respect the correct pronunciations of each word not to be committed error which is given immediate correction by the listener, Church scholars.

The teaching methodology in this level employ is the oral method which mainly called *Qutir* method the students count each alphabets (which means learning by counting) (Hable Sellassie and Tamerat, 1970). The application of the levels of reading can help the reader to memorize the characters and to be fast reader. On regard of this, (Victor, 1994) says *Fidel nibab* (reading alphabet) is carried out 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.

When the students accomplished the expected lesson from the *nibab bet* (school of reading) especially they achieved well the reading of psalm of David, the teacher allowed them to start '*yeqal temehrt*' (oral lesson) (Richard, 1962: 242). This achievement of school of reading is also celebrated by the family and relatives as it rewards a recognition for the student fits to promote to oral lesson (Habte Maryam, ND: 42).

After mastery of reading of Geez Texts, the Psalm of David especially, the students are indebted to learn basic religious doctrines. The religious doctrines include (1) '*Sine Fitret*' (Genesis) - the discussion on creations of the world, (2) '*Asertu Qalate Orit*' (The Ten Commandments), (3) '*Sidistu Qalatte Wongel*' (the Six Words of the Gospel) that listed in the Gospel of Matthew 5:21-43, (4) '*Amestu Aemade Mestir*' (The Five Pillars of the Faith), (5) and lastly, '*Sine Migbar*' (Moral Ethics). The main reason to learn these religious doctrines is to build the learners morally with the fear of God (Habte Maryam, ND: 42 - 49). Then after these religious teachings are taught, the oral lessons which comprise Wuddase Mariayam (The Praise of Mary), Melke'a Maryam (Effigy of Mary) and Melke'a Eyesus (Effigy of Jesus) respectively are studied through the process of

memorization. Some scholars estimated two years in order to accomplish the Education in "the school of reading" (Teshome, 1979; Pankhrust, 1976).

The other additional lesson given in this level is '*Gibre Diquna*', (Service of Deaconship). After the students mastered Wuddase Mariyam (The Praise of Mary), Melke'a Maryam (Effigy of Mary) and Melke'a Eyesus (Effigy of Jesus), they begin to study the basic of Qeddase (Anaphora) that capable them to participate in the mass prayer as Deacon. After all achieved the requirements at *nibab bet* (school of reao`dding) the leaners move to different provinces to join the next schools.

### **2.3.1.1.2.2 Qeddase Bet (School of Anaphora)**

Qeddase (Anaphora) is, according to The Oxford Dictionary of The Christian Church (2005:133), "The central prayer in the Eucharistic liturgy". It is also called "Heaven on Earth Service" (Mebratu, 2012 A.M: 3). Although the authorship of Qeddase (Anaphora) is given to different scholars, traditionally it is believed that St.Yared made its Zema to the Anaphora of St. Mary that was authorized to Abba Heryaqos (Sergew, 1978:146). However, with a critical investigation on the authorship of Anaphoras, most of the types of Qeddase including the Anaphora of St. Mary were authorized to Abba Giyorgis the Gasecha (Getatchew, 2017:36).

Regarding education, Qeddase (Anaphora) is one part of oral lesson that delivered in special school of the Ethiopian Orthodox Church Qeddase Bet (School of Anaphora). The book of Qeddase in the teaching and learning consist three elements: the liturgy of anaphora, the main part of anaphora and Mestebequ'at (special praises). There are 14 types of Qeddaseyat (Anaphoras) currently in use though the number is more than this (Sergew, 1978: 145-46; Getatchew, 2017). It is also studied in to three different types of zemas, such as Ezil, Ge'ez and Araray (EOTC, 2000:111-112). In addition to this, the schoolers of Qeddase study a special lesson that is called the book of se'atat which was authorized by Abba Giyorgis of the Gassecha in the 14<sup>th</sup> c. (EOTC, 2000:21, Mebratu, 2012). The Book of Se'atat is one of the lovely liturgical services in the Churches and moreover it is a daily service in the monasteries.

In EOTC there are two schools of Qeddase are known, namely Selekulla Qedase Bet and Debr Abay Qeddase Bet. The ancient school of Qeddase was found in Zur Abba, and the license was also

issued with Zemmare and Mawasit. But later on unknowingly it is shifted to a special place called Monastery of Selekulla, in Wadla province a special place called Yeneja Micha'el. The convincing reason that is mentioned to the shift is during the invasion of Ahmed Gragn, Zema of Qeddase was lost. After Ahmed Grang was defeated the two scholars of Qeddase who were graduated from Zur Abba before were found at Selekulla while they taught Qeddase. Therefore, they deserved the witnesses of Qeddase Selekulla and the monastery remained the School of Qeddase (Sergew, 1977:147).

The second type of school called Debr Abbay was first introduced by a scholar, Abba Gebre Eyesus who graduated from Selekulla school of Qeddase. His vocal was very beautiful and while he was vocalizing adding beauty and lengthening the main zema, it was loved and accepted by many of the Church schoolers. Then he went to Debr Abbay and he began teaching the new Zema of Qeddase there. Thus, Debr Abbay became the place where issues certification of Qeddase of Debr Abay. The successor of Gebre Eyesus, Afe Memehr (Assistant Teacher) Gebre Kidan Habtu was teaching Debr Abbay Qeddase upto 1963 A.M at age of 109. (Sergew, 1977:147). Debr Abbay is the monastery which was established in 15<sup>th</sup> c. found in Tigray, Shire province.

However, Selekulla Qeddase was the ancient one, it is totally replaced by Debr Abbay Qeddase for it is more acceptable zema and becoming pervasive all over the Churches and monasteries of Ethiopian Orthodox Church. It is also possible to say that Selekulla Qeddase becoming mislaid for its zema is uninterested to many disciples and its acceptance throughout the Church community.

#### **2.3.1.1.2.3 Zema Bet (School of Music)**

In this school, most of the lessons are presented with Zema. Under the umbrella of Zema bet there are different kinds of teaching of Zemas which are constantly subsequent each other. Since each zema teaching is correlated, it is necessary to complete the previous course in order to pass from the first to the next, hence the first course of zema is the prerequisite for the next zema course. *Zema* (Chant) is a kind of oral lesson which is producing sound loudly within proper rhythm. All the zemas (chants) St. Yared composed them into three different techniques, namely Ge'ez, Ezil, and Araray. In EOTC schools, the teaching of zema that began at nibab bet, it is developed and continued to study different kinds of zema.

The teaching of zema begins with the zema of Wuddase Maryam and followed by other kinds of zemas namely, Mestegabi'e, Arba'et, Aryam, Selest and Kistet respectively. After completing each zema types, the learners proceed and join to the special schools - Zema Bet (the school of Music) which consists the study of special zema (music) books namely, Degua, Me'eraf, Zemare and Mewasit respectively. All courses of zema books are awarded a certificate of completion as Yedgua Memher (Teacher of Degua), Yzemarena Yemewaset member (Teacher of Zemare and Mewasit). Although, students can learn the education of zemas in different Churches or monasteries, the certification is awarded only in special places. For instance, the certification of Degua is issued only at Gondar Bethlem School, Qoma Fasiledes School – at the Church of Qoma Fasiledes found at Begemder, and Achaber School, at Achaber Kidane Mehret which is found near to Mertule Maryam, East Gojjam (EOTC, 2000:119). Each schools has its own distinctive feature and color of zema (sound). Similarly, the certification of Zemare and Mewasit is issued only at south Gondar, special place called Zura Abba Tsirha Aryam Abune Argawi Gedam (Monastery), though the teaching of Zemare and Mewasit is given at many countries of Ethiopia.

The famous book Degua is categorized into four based on its presentation: (1) Yohannes, is the longest and the hardest kind of Degua part which is presented from Meskerem 1 (September 11) – Hidar 30 (December 10). (2) Astemhero, the content is encircled with the mercy of God and it is presented from Tahsas 1 (December 11). (3) Tsome Degua, this is the third part of Degua which is presented during the fasting of the Lord. (4) Fasika, which is the last section of Degua, is presented from Fasika (Easter) to the end of Pagumen (EOTC, 2000:110-11).

The other kind of Zema School is Aquaquam Bet (School of Aquaquam). Aquaquam is one of the chants of St. Yared and it refers how the singers perform in the service of the Church with the harmonization of Mequamya (prayer-stick), Kebero (Drum), and Tsenatsil (sistrum), with body movement and hand-clapping. And all the contents and the songs of Aquaquam are selected from the chant books of St. Yared and others scholars' books like Effigies. (EOTC, 2000:121). All the Zema kinds discussed on the above are performed without any kind of traditional musical instruments. They presented only by sounding loud their own zema (chant). A special kind of chant that is called Aquaquam which has its own special school called Aquaquam Bet (Aquaquam

School), is provided in conjunction with a musical instrument such as; Mequamya (prayer-stick), Kebero (Drum), Tsenatsil (sistrum), with body movement and clapping.

Aquaquam is basically one part of the Chants of St. Yared and it has two major classes: Aquaquam of the Gondar and Aquaquam of the Tekle (EOTC, 2000:121). Aquaquam of the Gondar is originated with special modification to the basis of the Chant of St. Yared during the Gondarian dynasty (IBID). Aquaquam of the Tekle was introduced by Aleqa Gebre Hana who studied first Aquaquam of the Gondar. And Aleqa Gebre Hana taught his son, Tekle who expanded later the legacy of his father by teaching at the Church of Debre Tabor Eyasus. He taught and produced several scholars and for his prodigy the name of the name Aquaquam was called in his name - Tekle Aquaquam (EOTC, 2000:123). Therefore, in the two different provinces, at city of Gondar, Church of Debre Hayl wedebreTibeb Be'ata and Debre Tabor Eyesus, the certification is issued independently to the students who accomplished in their parts.

There is also other kind of Aquaquam, *Bete Maryam* which adapted from Aquaquam of Gondar and Aquaquam of Tekle (Bete Maryam, 2007 A.M). It was done by the Church scholar, Yeneta Haile Maryam. He first studied Aquaquam at Debre Tabor, Aquaquam of Tekle, and then he went to Gondar City and learnt Aquaquam of Gondar. Then, he returned to South Wollo, near to Were'elu special province Elshama, and began teaching Aquaquam there. He was very interested by the performance of the Singers' (Mergeta) movement using Tsenatsil or sistrum (Powne & Dunelm, 1963:36) with the Gondar Aquaquam and Zemmamie (dance of using Mequamia (prayer-stick)) in the Tekle Aquaquam. To possibly harmonize these more attractive performances in the two schools, he sent his student Bete Maryam to Gondar and Debre Tabor. Then, Bete Maryam studied first Zemamie - dancing using Mequamia (prayer-stick) from Tekle Aquaquam from 1938 – 41 A.M and the performance of using Tsenatsil (sistrum) from the Gondar Aquaquam from 1941 – 43 A.M. At Elshama both Yeneta Haile Maryam and Yeneta Bete Maryam together improvised the two performances of using Tsenatsil (sistrum) of Gondar and Zemamie of Tekle and adding with their own musical color they created a kind of Aquaquam that lately called Bete Maryam Aquaquam, in the name of the master who expanded it (Bete Mayam Gizaw, 2007). Due to its performance appeal and attraction, Bete Maryam Aquaqwam is now being voted in many urban Churches as an influential type of Aquaqwam, especially in Addis Ababa.

In general, Zema Bet (School of Music) is a complex school in which different kinds of zemas are taught. Each zema type is consequential and mastery of the previous lesson of zema is the prerequisite course to pass to the next one. A great development and improvisation also done on the high level of zemas (i.e. zema of Deggua and especially zema of Aquaquam). There are two reasons are mentioned to the development of Zemas. The one it is told that is the Church scholars by their own mutual interest and creativity they made their own of improvisation on zemas. The second one is during the invasion of Ahmed Gragh several scholars were massacred and the manuscripts were burnt and lost. Thus the communication between churches and scholars were congested, and therefore the difference became apparent as the surviving scholars gave their own color of zemas and other additions on the content of Zema books (EOTC, 2000; Sergew, 1978:146).

#### **2.3.1.1.2.4 Quene Bet (School of Poetry)**

It is said that “*Qenie* is the motor of all Church schools”. It is because to understand what is read in the texts of zema the study of quene is unquestionable. The one and an obligatorily characteristics of *Qenie* is its poetic presentation. According to the traditional way of teaching and learning *Qenie*, the composition of serious ideas with similar sounds (rhyming) is the first issue of composing *Qenie*. Etymologically, the term ‘*Qenie*’ is derived from the Ge‘ez verb ‘ቅነየ’ (‘Qeneye’), which means ‘to intone’, ‘to compose’, ‘to sing a hymn’, but also ‘to worship, to subject to God’, (according to Admasu, 1971/72: 9). Kidane Weld (1948:798) also defines the word ‘*Qenie*’ as the derivation of the verb ‘ቅነየ’ (‘qeneye’) which means ‘to speak out’, ‘to lead’, ‘to sing’, ‘to compose (versify)’, ‘to philosophize’, ‘to be a philosopher’. All these etymological definitions involve the understanding of the scholars towards *Qenie* meaning is diversified. On the rights of *Qenie*, Alemayehu (1960: 7) claims that ‘*Qenie* is not found any world; is only found in Ethiopia, and Ge‘ez after gave birth and rose, and introduced it to Amharic during its elder’s age...’. But it needs a critical investigation as it discriminated the others’ worlds known poets, Tesegaye of Ethiopia and Shakespeare, for example.

There are three major types of *Qenie Bet* (School of poetry) that has its own distinctive features. These are: the *Wadla*, *Gonj* and *Washera* (Admasu, 1971/72: 10). But others added the *Gondar*

*qenie* independently as a fourth one. *The Wadla* is found in Wello), the *Gonj* in Baher Dar, Gojjam, and *Washera* in Damot, and Gojjam. As it is discussed in EAe (vol. 5, p. 284-85):

*The Wadla Qenie is particularly difficult on account of its composition and interpretation, using many equivocal words, allusions and allegoric figures. The Gonj Qenie is difficult to understand due to its profound meaning, using complicated concepts and images, often only understandable to the author. The Washera Qenie is relatively simple; its meaning can be caught even by someone who is not specialized in Qenie. The Gonder Qenie is characterized by its melancholic mood; it is didactic, making allusion to the teaching of the Qenie teachers.*

There is a difficult point to clearly ascertain the authority to the origin of *Qenie* as literatures disparately suggested on it, so as it needs critical investigation. The History EOTC (2000:137-38) reported that *qenie* was first introduced before the birth of Christ by the scholar, Zesutu'el named Andrim who was lived in the land of Agew. Others, (Habte Maryam, 1971; Yeheyyes, 1968) gave the authority of *qenie* to St.Yared (lived 513 - 579), who was the composer of Church Zema. Contrary to this idea, (Alemayehu, 1960:7) confirmed as the hymns presented by St. Yared are justified in the level of common metaphors, but not in the quality of *qenie*. In another way Admasu (1971:10) and Yared (2010:5) strongly opposed that *qenie* is always composed newly, and after once presented, it is never presented again and again as zema (song) to any kind of services. The controversy to the authority of *qenie* continued and the scholars of the *Washera qenie bet* said *quene* was began at the monastery of Washera by a scholar, Dehrim during the regime of Anbesa Wudm (890 – 910 A.D) (Semachew & Meseret, 2107:24). Although scholars suggested different individuals to the authority of *qenie*, the most accepted point on *qenie* with its school was introduced in the medieval period of Ethiopia. The most famous scholar whose name is accepted by many of the scholars of *qenie* is *Yohannes Zefelsuf*, (Yohannes the Philosopher) or Yohannes Geblawi in 1469 (EOTC, 2000:132). Geblawi is the place where Yoḥannēs was born and it is a district called 'Geblon' found in North Wollo, Wadla Delant. Albeit the authority of *quene* to Yohannes Geblawi, the scholars of Gonji also strongly suggested Tewaney. In disregarding all these suggestions, others also advocated a scholar named Deqqe Estifa who was lived in the 15<sup>th</sup> c. (EOTC, 2000:135-137; Mersha, 2019:113). The cause to all these conservative suggestions might be the interest to owe the authority of *quene* to their particular school. Nevertheless, Mersha (2019: 111) remarked that it is impossible to date when *quene* was exactly invented, and it is also achievable to defend the

existence of *quene* as it was counted in thousands years before the birth of Christ based on some Biblical references.

*Qenie* in general, has a strict characteristic that is enigmatic, complex, profound, and rich in insinuation to religion, history, law, philosophy, social custom, mythology, etc., and generally to the human stipulation and the condition of the nature itself. *Qenie* by nature is personal or subjective and spontaneous. *Qenie* is composed in the church for a certain service or any other occasion, and it is morally prohibited using the presented *Quene* again. Because it is committed as plagiarism. However, at '*Quene bet*' (school of *poetry*) students collect and preserve some wonderful *Qenies* as '*Mezgebe Queneyat*', 'the collection of *Qenies*' to study and practice the content, the construction, the structure and to maintain the cultural patrimony (Admasu, 1970/71; Yeheyyes, 1968: 132). Several kinds of *Qenie* composition techniques<sup>1</sup> are known, but *Sem ena Worq* (Gold and Wax) is the famous model of *Qenie* which is usually practiced at *Qenie Bet*.

The other distinctive feature of *Qenie* is its structure. *Qenie* is very strict and rigid and also it is constrained per *zema lik* (verse metric). There are several modes of *Qenie* (Alemayyehu, ND; Admasu, 1970/71: 22; EOTC, 2000: 138-39), and their differences is distinguished by the number of verses and its metre. Each *qenie* types from the beginning to the last one is sequential. Thus, in the process of learning *qenie*, the learners are expected to achieve since the begging all expected knowledge that required to pass to the next one and the student's achievement should also be accepted by the teacher. The series of *Qenie* types presented at *qenie bet* are the following (Alemayyehu, ND; EOTC, 2000).

- I. ***Guba'e Qana (the Congregation of Qana)***: it has two verses and it is an easy type of *Quene* to the beginners to practice *Qenie*.
- II. ***Ze 'Amlakiye***: this type of *Qenie* has three verses. It mainly served during the fasting time of the lord (Abiy Tsom).
- III. ***Mi'Bezhu***: the same to *ZeAmlakiye* it has also three line, but the first and the third lines are longer than *ZeAmlakiye*.
- IV. ***Wazema***: it has five lines and often it is composed during the eve of the holiday and certain occasions.

---

<sup>1</sup> According to *Quene* scholars there are hundreds of techniques of composing *qene* (EOTC, 2000: 133).

- V. **Şellase:** it has six verses and it can also be presented during the eve of a holiday next to Wazema.
- VI. **Zeye ‘eze:** this type of *Qenie* is two types called the long zeye‘eze that contains five lines and the short one has three verses.
- VII. **Sahileke:** the first three two lines of zeye‘eze are called *Şahileke*. But its verses are three.
- VIII. **Meweddes:** It is the ending modes of *Qenie*. *Meweddes* also called the supreme of all *Qenie* modes. It has two parts called the *meweddes* and *lea‘lem* which contain four lines each. Totally *Meweddes* has eight lines.
- IX. **Kwellikemu:** this mode of *Qenie* is the same to that of *meweddes*, but it adds one line on the last, so it has nine verses.
- X. **Hentseha:** it is two line of verses.
- XI. **Kibr Ye‘iti:** this mode of *Qenie* is presented after the mass prayer, and its composites contains particularly the passion, suffering of the Lord Jesus Christ during his crucifixion. It has four lines, and categorized into two, Ge‘ez and *Ezl*.
- XII. **Etane Moger:** it is also categorized into two, *Ge‘ez* and *Ezil Etane Moger’*. Both of have two parts. The first part is named ‘*Etane Moger’* and the second one is called ‘*Asere niguş’*. The *Ge‘ez Etane moger’* has eight lines, which divides equally in to two parts, *Etane Moger’* and *Asere Niguş*, each have four lines. The ‘*Ezil’ ‘Etane Moger’* has ten lines, which divide into two parts, ‘*Etane moger’* and *Asere Niguş* with equal five lines.

Generally, *Qenie* is composed, memorized and presented orally. Thus, as *quene* composition asks critical concentration of mind, it helps learners to develop their thinking and rethinking ability, memorization potential, criticism talent and giving rapid response skills (Taddele, 2008). In the school of *qenie* discussion and debating teaching methodologies are mainly employed. The teachers allowed the students to discuss on the presented sample *qenie* in terms of its structure, grammar, content, philosophy, and whether it mentions current issue with proper *sem ena worq* (wax and gold) presentation. It seems to be true that, several scholars, who passed throughout the house of *quene*, have the competencies of imaginative and creative literary works (IBID).

### 2.3.1.1.2.5 *Metsaheft Bet* (School of Books)

*Metsaheft Bet* (School of books), which is also called Tergwame *Metsaheft Bet* (School of Commentary), is the highest level of education in EOTC school tradition. The school of *Metsaheft Bet* (School of Books) involves the study of the four clusters of Holy Books (EOTC, 2000: 176 - 179). These are:

1. **Commentary of The Old Testament:** in this learning program the students are expected to memorize all the contents of the OTs including the Deuterocanonical Books with their commentaries. The number of the books are 81.
2. **Commentary of The New Testament:** the study includes the books from the Gospel of Mathew to Revelation. They are totally 27 in number.
3. **Metshafte Menekosat (the Books of Monks):** the books are three types; these are *Mar Yeshaq*, *Feliqseyuse* and *Aregawi Menfesawi*. The three books are translated to Geez from Arabic and made the commentaries by Ethiopian scholars. For instance, *Mar Yeshaq* was translated from Arabic to Geez by the monk of Debre Libanos, Abba Selik of the Tedbabe Maryam during the regime of Emperor Gelwdewos (1540-1559), and then its commentary was lately done by Aleqa Desta Eshetu. The commentary of *Feliqseyuse* was done by Abba Gebre Krstos and the commentary of *Aregawi Menfesawi* was done by the Scholar, Abba Desta who was become a Bishop, Abba Abraham (EOTC, 2000: 178).
4. ***Metsahefte Liqawent* (Commentary of the Books of the Church Scholars):** in this division the scholars study the following kinds of books (EOTC, 2000).
  - I. ***Metshafe Qerlos* (the Book of Cyril)**, it mainly teaches the incarnation of God and the divinity of Christ.
  - II. ***Haymanot Abew* (the Faith of the Fathers)** it includes the teachings of more than 60 scholars of the ancient Church.
  - III. ***Yohannes Afeworq* (John the Chrstotom)** the books includes the so called *Yeyohannes Dersan* (Homily of John) and His *Tegsats* (Rebuke). The book was translated to Geez from Arabic by *Echegue Enbaqom* during the regime of Emperor Lebne Dengel (1508-1540).

- IV. *Metsahefte Qeddase (The Book of Anaphoras)*:** although only fourteen types of anaphoras are accessed for the Mass Prayer and teaching of commentaries in EOTC Tradition, there are more than 20 kind of anaphora are available (Getatchew, 2017).
- V. *Wuddase Maryam (The Praise of St. Mary)*:** according to the tradition of EOTC *Wuddase Maryam* is ascribed to St. Ephrem the Syrian (306 - 373). But with critical investigation on the book Getatchew (2017) claim *Wuddase Maryam* is the work of an Ethiopian Scholar Abba Giyorgis of the Segla who was known as a prolific writer in the 14<sup>th</sup> c.
- VI. *Feteha Negest (The Law of Kings)*:** the book is one of the translated text from Arabic (Coptic Church) to Geez by Deacon Petros Wolde Abdel Seid during the regime of Emperor Zar'a Ya'eqob (1434-1468). After it was translated to Ge'ez, the commentary was done by *Aleqa Gebre Medhen* (EOTC, 2000:179).
- VII. *Bahre Hasab (Numerological Book)*:** the education of *Bahere Hasab* is divided into two major parts. These are *Merha Ewur* (the leader of blind) and *Abushaher* which is named by the scholar who composed the book. *Merha Ewur* (the leader of blind) discusses the time of fasting and holidays begin and end in each year. *Abushaher* is also called *Astronomical Book* for it describes the movements of the sun and the moon. The education of *Abushaher* is very difficult and few scholars can accomplish the study, and hence it is currently disappearing (EOTC, 2000: 86; Leuleqal, 2010).

Mastery of *Tergewame Metsaheft* lasted after long years, and the scholars who accomplished the whole education named '*Arat Ayana*' (The Four Eyes).

### **2.3.1.1.3 Indigenous Medicine**

Although the study of medicine has not special school, some scholars offer extra education, medicine education, for a few promising students. The scholars select the students to this field based on their spiritual commitment and enthusiasm in their normal education. In this teaching the students study mainly about useful and harmful plants for human health (Habte Maryam, 1963). In addition, they also study animals, stones and soil for the same purpose. These all help them to practice indigenous medicines which serve for most of the societies in Ethiopia (Dawit, 1986; Kefalew, Asfaw, Kelbessa, 2015).

The study of medicine in the church school is not a field in which any student, like other schools, is joined. The lesson is based solely on the teacher's full consent and choice. Amongst the students, the teacher gradually studies the students to know his characteristics and the teacher identified the student whether he is rude or patient; compassionate or cruel. The teacher then identified the student as patient and compassionate, he allows to join him in special times to study and observe the types of herbal remedies. The student also studies the kind of medicinal plants those are applied to the type of disease with their dosage and usage. The teacher then with special cult blesses the student and allow him to serve the community. In this approach, many students are bored with the strong and careful selection process of the teachers, and hence the skill is limited to a few students (Asefa, 2008).

In general, in EOTC schools several teachings are carried out in different places. The EOTC education is not only limited to religious teachings but it also includes other studies, indigenous medicine for example. The Ethiopian Orthodox church could be said to have taken the lion's share in the contribution of the development education in Ethiopia. Some investigators remarked the EOTC teaching practices in compared to the present-day practice of education, the teaching approach in the traditional church education might largely encourage dependency that is, underestimating inventiveness, curiosity, critical mindedness, independence of thought and action which were desirable in the secular life of the society (Girma, 2000).

### **2.3.1.2 Madrasa (Islamic School)**

In many places of Ethiopia, the mosques carried out the Qur'anic teaching for its followers. Literatures depicted that the Islamic education was introduced in Ethiopia in the 7<sup>th</sup> c. and its focus was to teach Arabic reading for Muslim children in the Qur'anic Schools (Alidou et al, 2006). The Qur'anic teaching is mainly focused on the study of the Arabic language which is considered as foreign language to Ethiopians (Bender, 1976). The content of Islamic teaching is similar to that of EOTC in which most of the concepts of the teachings are religious. In the teaching of the Madrasa School, the learners are expected to study some chapters from Quran, grammar, and Islamic law (Birhanu and Deneke, 1995). The education is held at *madrasa* schools through reading, reciting, and memorizing the major sources of Islamic teaching: the Quran, Hadith, and other religious texts.

The curriculum of Islamic education, in general, is classified into two levels: the lower level *Tahaji* and the higher level *Mejlis*. In the first level, *Tahaji*, the learners study Arabic letters and memorized texts from the readings of the Quran. The second one is *Mejlis*, which is the higher level in Islamic school. In this level the students study the Arabic grammar, religion and public ideas. Similar to EOTC teaching, the Islamic teaching is not limited to religious issues but it includes the study of plants, natural sciences, anatomy and geology (Khoder, 1988:95-98).

### **2.3.1.3 The Missionaries School**

Since the end of 16<sup>th</sup> cen. European missionaries were entered to Ethiopia for non-educational purposes. The first European Catholic Missionaries from Portuguese were arrived in Ethiopia by the call of the King Leben Dengel (1508-1540) for their assistance to defeat the invasion of Ahmed Gran (Bartiniski and Yo'an, 2006). Even though it was not successful, the Portuguese missionaries made a great attempt to educate Ethiopia.

In general, the European missionaries had an important but limited contribution to modern education in Ethiopia. The coming of the Portuguese Catholic missionaries were unsuccessful during their stay in Ethiopia for several years. The conversion of the King Susenyos (1605-1632) to Catholicism were a good incident to propagate Catholicism although it resulted in discontent among the society (Bahru, 1991). The clash between the King with his supporters and the Orthodox flowers caused a series bloodshed in the northern parts of Ethiopia. During this several Orthodox scholars were massacred to their opposition to Catholicism.

The Catholic Missionaries taught students to read and write in Portuguese and Amharic. In addition to the Portuguese Missionaries, the Spanish Jesuits made better attempt in some countries of Ethiopia. They gained a little success to have a seminary first with their children and later with very limited sons of Ethiopian noble men, youngsters in Dembea and Gojjam (Pankhurst, 1976).

Next to the Portuguese missionaries and Spanish Jesuits who reached to Ethiopia were the German Lutheran Missionaries. The German missionary, Peter Heyling (1607/8-1652), who was the first German Protestant missionary to Ethiopia, was committed to instruct the youth the language Greek and Hebrew. Later the other German missionary, Krapf, Johann Ludwig (1810 – 1881) was a

German missionary in East Africa, as well as an explorer, linguist, and traveler. In his stay with king first, he got on well with the king and with his visitors, and he taught a small group of men and boys gathered round him, reading the Scriptures with them and teaching them "universal history" and geography. However, he was not successful in his attempt, for he was uninterested to EOTC liturgical services as a whole. For him, the "Ethiopian church music sounded cacophonous to his ears, and he lacked any appreciation of their liturgy" (Pirouet, 1999). Then, he moved his journey to the southern parts of Ethiopia, especially in the Oromia region (IBID). He studied well Oromo language and he preferred to use the Latin Alphabets instead of Ethiopic characters for the writing of Oromo language. He claimed that the Ethiopic characters present great difficulty to writing as well to the memory (Krapf, 1840). His attempt to the introduction of Latin alphabets for the Oromo language was not successful, but later on, it became the alphabet of many Ethiopian languages since 1991.

In general, European Missionary education in the one hand has paved the way for the introduction of modern education and it added to understand the culture and identity of the outside world, on the other hand it has left its own negative impact since its time to the current. Therefore, it resulted today to promote the political ideology of murder for Africans in general and Ethiopians in particular. Moreover it becomes a cause to loss and corruption of culture; loss of own language and it has also led to the conception of a language-based political segregation policy.

### **2.3.2 Modern (i.e. Westernized) Education in Ethiopia**

#### **2.3.2.1 Education in 1908 - 1935**

What we call modern education is the education that directly adopted from western countries with the coming of European missionaries and Jesuits. The main objectives of the missionary groups came to Ethiopia was to manifest colonization, with the expansion their religions, Catholicism and Protestantism. Because of this reason, it was difficult for the indigenous scholars and leaders of the time to divert from the religious-oriented education to the modern and secular form of education so as it was fail on great opposition. Therefore, for few decades the traditional mode of education with its conservation insight made significant obstacles upon modern education (Birhanu and Demeke, 1995).

Until the rise of Menelik II (1889-1913), who made an attempt to open the first school in his palace in 1908, there was no room for modern and secular education in Ethiopia (Teshome, 1979: 28; Pankhrust, 1968: 676). But the school service was limited to teach the sons of the nobility, and the fundamental principle that dictated the development of its curriculum was political interest. The schools were rendering its objectives to educate the young to ensure peace in the country, to reconstruct the country, and to enable Ethiopia to exist as a great nation in the face of the European powers (Pankhrust, 1976). During this time, the education policy makers were the Emperor, aristocracy and foreign advisors were, and they were interested in the prevailing international order, modernizing Ethiopia and the training of interpreters for international communication (Zewdie, 2000: 105).

To fulfill the interest to enough teachers the Emperor made plan to import teachers from European countries. However, it was unsuccessful due to the strong opposition of the Orthodox Church Fathers, mainly Abune Mathewos. This may be fears that if the King bring in teachers from Europe, they might corrupt the culture of the Church as well as the country (Alemayehu and Lasser, 2012). To make balance to his interest with the opposition of the Church, the Emperor made employment from Egypt Coptic Church, and hence ten Egyptian teachers were employed and assigned in different schools of the country (Seyoum, 1996). It was made by putting three reconciliatory policies, which are: a) hiring expatriate teachers who are Coptic Christians from Egypt and Middle Eastern countries to teach in modern schools, b) Making such expatriates not to interfere in the Church's traditional educational activities, c) Attracting students by providing financial rewards. The Church was brought the responsibility to run the modern education system, and the Bishop was supposed to serve as its custodian (Girma.1982).

The medium of instruction was French in the Menelik II School. The education curriculum was predominantly concerned with the instruction of foreign languages, such as French, Italian, English, Arabic and with other two Ethiopian languages, Amharic and Ge'ez (Birhanu and Deneke, 1995). Some courses, religion, mathematics, law and calligraphy were additionally offered (Adane, 1996). In this respect, Tekeste (1990:1) described the school as, "the Menelik School resembled a language institute rather than a proper school". Nevertheless, Menelik School was promising to produce human power to the interest in understanding the prevailing political order, the need for

modernizing and building Ethiopia, and the need for training interpreters for international communication (Marew, 2000).

Up to 1935, the methodology in the Menelik School was influenced by the French education system because the selection and organization of content were determined by the headmasters and teachers from France. Moreover, the education system was entirely depended on foreign based curriculum which totally neglected the indigenous teaching practices. Therefore, it made academic challenge up on Ethiopian students for the system obliged the students in most schools were required to sit for the French Government Examination of Competence, for example (Zewdie, 2000: 114).

The intention of Menelik II to modernizing Ethiopia made its own basement to the introduction of modern education in the country with its limitations. In addition to this, he was also a pioneer in Ethiopia for the foundation of modern institutions such as Schools, Hospitals, Bank, Postal Service, Hotel, Cinemas, Telephone, Railways and other.

The immediate successor of Menelik II, Lij Iyasu though his regime was short and uncomfortable for him, he put his own little contribution for education in care of Menelik School. Better attention for education was made by Empress Zewditu, the daughter and immediate successor of Emperor Menelik II. She opened school that was credited as a universal education bearing in mind all children aging 7-21, however, there were not enough schools throughout the country to serve all school-age children. In promoting education in the country, Empress Zewditu announced laws on what role parents and church leaders ought to play for the expansion of education. The educational proclamation she made in 1929 was stated as:

All those who do not send their sons and daughters to school so that they can learn writing and reading skills which are necessary to identify the good and evils and develop fear of God and the king, will be punished 50 Birr. The money solicited from punishment will be given to the church for the feeding and clothing of the poor. . . All God fathers should advice their religious followers . . .to send their children to school and if they refuse to do so they have to report to local authorities as they have violated the proclamation. . .All church leaders in the rural areas apart from their religious preaching should teach reading and writing (Ayalew, 2000; 159)

The other radical contribution of Empress Zewditu was the attention she had given to seeming vocational education (IBID). With her proclamation it was also announced that "...after learning writing and reading to secure money for his life, the child has to learn one of the handicrafts available in our country" (Ayalew, 2000; 159). However, the kind of handicrafts like leather work, iron smithing and clay making were culturally underestimated jobs and even the makers were discriminated from the community.

The other better significant change on education were made by Emperor Haile Selassie I who was one of the first graduated students in the Menelik School (Pankhurst, 1974). The Emperor was took a measure first was opening a printing press that serve in printing textbooks, newspapers and other educational materials adequately to the expansion of modern education for he understood well the input shortages the hinder to education as a whole. In the time of Emperor Hale Selassie I, gender equality was given emphasis and the first school for girls was established by Empress Menen in 1931. In her school, some courses like dressmaking, drawing, home management and physical training were offered. The other role of Emperor Haile Selassie I for the development of education was his attempt to facilitating scholarship though it was strongly complained by EOTC scholars, particularly Aleqa Ayalew. The motion of Aleqa Ayalew was that before the students went to outside, they should first learnt the History of their country as well as their indigenous knowledge. Nevertheless, by the will of the Emperor several students went to different European countries to study their higher education.

However, the education system in the time of Emperor Haile Selassie I was criticized for two reasons. The first, the education system was "too European" and it was unsuccessful to address the actual needs of Ethiopian society. Moreover, the educational system was not expected to succeed, because it was overwhelmed by shortage of materials, unfamiliar curriculum and educational content, and untrained and inefficient teachers, (Yigzaw, 2005). In general, throughout the life of modern education to modernize Ethiopia, an attempt to its basement was made during Emperor Menelik II and fascinated job was also made in the time the regime of Emperor Haile Sellasie I.

### **2.3.2.2 Education during Italian Invasion (1935 – 1941)**

During the invasion of Italy, all sectors of Ethiopia were devastated. As a sector education was highly suffered by the fascists. During the invasion of Italian, education policy was reconstructed by Italian ideology that based on racism, fascism, and militaristic educational philosophy of Italian and its purpose was to produce more soldiers, to inculcate Italian culture, to improve Italy's economic position (Pankhurst, 1972; Kasaye, 2005). Therefore, it has resulted, according to Seyoum (1996): (a) the schools were closed down and the educated Ethiopians were liquidated, (b) Fascists Italy's educational policy was adopted where it aimed at making Ethiopians merely loyal servants of their Fascist Italian masters. During the Italian occupation, all Ethiopian schools were either closed or used for military camps and the educated few were either eliminated or joined the guerrilla fighters of the country (Tekeste, 1990). However, the only opened school was the Catholic Mission, which emphasized religion, the Italian language and subservience to the Mussolini regime.

During the occupation series changes were made in the content of education and the language issue. Therefore, it focused on reading, writing and simple arithmetic, semi-vocational skill training and internalizing fascist values to promote loyalty to the regime. In addition to Amharic language, the colonist suggested for education other two local administration languages Oromipha and Tigrigna). This suggestion was not based on the pedagogical principle that instruction in one's mother tongue can help children understand and learn faster and relate what is taught in schools with their immediate environment, but rather, with the intention to create disunity among the various ethnic groups in the country (Adane, 1996).

In general, the education policy that was carried out during the invasion was Italian focus and mainly to create citizens that would be loyal to Italy. The teachers who new Ethiopian languages were selected under the supervision of priests and nuns based on Italian ideology. The students were also restricted to learn up to grade 4. The content in the text book was escorted with Italian history that prepared with Italian language. During this period, the education policy can be justified as there was neither uniform and standardized curriculum nor a standardized assessment method in the schools (Alemayehu & Laser, 2012).

### **2.3.2.3 Education after Italian Invasion to the end of Imperial Era (1941 – 1974)**

The Italian invasion not only committed serious abuses in education but also contributed a lot to the ongoing political crisis in Ethiopia. To tackle the invasion of Italian, in addition to strong Guerilla fighters of Ethiopian the British were made great contribution. After defeating the war, they participated to assist Ethiopia in different sectors and great efforts were made to reconstruct education. In this respect, the Ministry of Education and Fine Arts was established in 1942 and the reform on the modern education was paid better attention. British scholars were assigned as advisors to help Ethiopian education, and thus from 1942 to 1954 the Ethiopian education system was highly influenced by the British advisors. The advisors got the chance to control the Ethiopian education system, and they greatly influenced the structure of education, the medium of instruction, and the evaluation system (Zewdie, 2000).

In different urban places of the country, several schools were opened (Seyoum, 1996). However, as education was solely laid down on the hand of British it was unable to satisfy the interest of the society. Because Ethiopian education was suffered from an excessive shortage of textbooks, materials, stationery, and lack of teachers. Besides, the teaching-learning process was held mainly oral and teacher-based (Tekeste, 1990). Moreover, as the education system was highly dominated by British education system, it was never consider the cultural, social and economic situation the country. To this British influenced Ethiopian education, Seyoum (1996:4) ironically expressed it as, “there was nothing Ethiopian in the classroom except the children”. Similarly, Tekeste (1990: 5) also described the educational content as one that “did not reflect on the type of education conducive to the development of the country”. Therefore, the education system was unable to satisfy to the needs and problems of the society. Fundamentally, until 1952 the educational system that led to the development and implementation of school curriculum was to satisfy the political interest of the aristocracy and their foreign advisors (Zewdie, 2000). Besides, as a major objective that was done primarily to the expansion of education in order to produce workforce that could serve in government, eventually replacing expatriates with native personnel (Tekeste, 1990).

Since 1948 several educational advancement actions were fixed to develop the education system. A Long Term Planning Committee under the chairmanship of the Vice Minister of Education and Fine Arts were established. The committee was responsible for developing and implementing

school curriculum to do a careful assessment of the need and purposes of the people of Ethiopia, with a particular focus on the cultural, social and economic characteristics of the country. In 1947 the first official elementary school curriculum, for grades 1-6, which covered a wide range of subjects, was published. The elementary school curriculum was later improved in 1949, and was extended to cover grades 7 and 8. The secondary school curriculum was issued during this same year (Tesfaye and Tayler, 1976). The designed subjects to be given were Amharic, English, science, art, geography, history, arithmetic, music, handicraft, and physical education.

A Long Term Planning Committee shifted the educational alliances from British to American. Thus, the education system was highly influenced by the Americans from 1952 to 1974. The Committee also took an action on the structure of the education system to be a three tier system with equal duration (4+4+4) for the primary, intermediate and secondary levels. But it has been changed into the 10 Year Educational system, 6-6-4 (six years of primary school, six years of junior secondary education, and four years of senior secondary education) was introduced in 1947. The structure of education system was changed in 1963-64, and it was restructured to be 6+2+4 for the three levels mentioned. As a part of reform, in 1957, an Ethiopian language, Amharic was chosen firstly as a language of instruction. It is also considered as a significant reform in the Ethiopia education experience (Tekeste, 1990: 8). However, in grade five and six, all subjects with the exception of Amharic were taught in English. (Ayalew, 1964).

Although several reforms were made upon education, it was not successful to fulfill the expected need as well as to fit with the culture of the country. Therefore, in the new form, a new educational program, Education Sector Review (ESR) was established in 1971. The ESR was mainly responsible to integrate education with vocational and environmental education, and to make education free from any form of domination of emperor loyalty and church morals.

Basically, the ESR made its own proposal to fasten the economic development and improving the living standard of the people, creating a society that preserves its culture, innovative, and civilized, as well as building self-reliant generation. It also included popularizing manual work, producing manpower for science and technology, and making individuals self-supporting by raising their own income. Besides, it also focused to integrate the educational system with the culture of the society.

In addition, as a major aspect, the ESR was able to make the target of the educational policy to the rural population (Tekeste (1990: 10).

While the ESR made several strong agendas, it also dealt with questionable issues. Therefore, strong opposition was raised upon the ESR from the teachers, students and parents from various corners of the society, and several reasons were emerged to commit ESR. The main reason for its failure was the ESR suggested a four-year education for most children and it reduced the salaries of certain teachers (Seyoum, 1996). The ESR also did not consider the socio-economic and psychological conditions of the country, that the method of study was not appropriate, and that it proposed an elite type of education (Oumer Abdi, as cited in Birhanu and Deneke, 1995). In respect to these reasons, ESR became paralyzed to implement its educational proposal. The efforts which had been taken to improve education were encouraging, but without radical change in education, the politics of Ethiopia has been shifted from a monarchy to a revolutionary one.

#### **2.3.2.4 Education in 1974 – 1990**

Early 1974, the sound of opposition upon the well-established Monarchy of the King of Kings Haile Selassie, began to be heard predominantly by the students movement with the slogan '*Land for Tillers*'. In using this students' movement as a chance, the military group was formed and made its own Revolutionary Government in 1974, and then created its own political nominee called Derg. Immediately, the Derg government then proceeded to dismantle all the metaphors of the monarchical system by criticizing and exposing its poor performances (Tekeste, 2006:18).

The Derg, then upheld series political changes on the educational as well as the diplomatic relationship. The diplomatic relationship was shifted to USSR from US to manifest the ideology of Marxism-Leninism in the country. In the newly reformed ideology, Derg tried to make changes on education to meet the social, economic, political and educational changes (Tekeste, 1990). The education curriculum was also adjusted by the socialist ideology which was copied from the educational philosophy of East European educational system to create a socialist society (Zewdie: 2000, 79). Consequently, educational policy advisors were imported from Germany, Bulgaria, and Hungary etc. Nevertheless, Derg used education predominantly to satisfy its political interest so that students were obliged to learn political courses with political education (Tekeste, 1990).

The Derg socialist revolution made a significant contribution to reach universal primary education through formal education scheme and the literacy campaign. The literacy campaign resulted successful achievement in the reduction of illiteracy rate from 95 percent at the start of the Ethiopian National Literacy Campaign (ENLC) to 24.7 percent (Seyoum, 1996). Putting into consideration Education become equitable for all societies of Ethiopia, from day to day the number of schools are tremendously grown, but it was impossible to make equitably accessible primary school participation in all regions of Ethiopia as desired (Ayalew, 1989; 41).

Despite of all these efforts of the expansion of education, the quality of education also declined due to certain reasons. Because of the uncontrolled expansion of schools, it was unable to distribute sufficiently educational resources (Seyoum, 1996; Tekeste, 1990). Therefore, the educational quality was declining as compared with the previous periods (Seyoum, 1996; Tekeste, 1990).

The Derg government identified the possible problems of education including a review of the country's economic and educational needs. The review shown the solution due to the rapid expansion of secondary schools in the country to enhance the employment sectors. To achieve this need of employment demands of the society, the Derg government paid attention to increase technical and vocational education in the country (Birhanu and Demeke, 1995; Tekeste, 1990).

Then, the MOE of the Derg Government launched the national research project to identify education problem that was resulted from the quality and number of trained teachers at different levels. The project was called The Evaluative Research on the General Education System of Ethiopia (ERGESE) which focused on curriculum development and teaching, learning process, educational administration, structure and planning, educational logistics, supportive services, and manpower training and educational evaluation and research (Tekeste, 1990; Seyoum, 1996). The ERGESE gave emphasis to another scheme, polytechnic approach in considering the socialist educational view, which sought to provide education for all the society regardless of cultural areas, and which was taken as a solution to the widespread unemployment of secondary school graduates (Tekeste, 1990). A series investigation was made by the ERGESE and most of its recommendations were

already considered by the Ten Year National Perspective Plan (1984-1994) in 1984 (Tekeste, 1990) yet, the recommendations were not implemented.

In general, the Derg Government put its own contribution to the expansion of education although it was bounded by series problems, for example dearth of budget that affect the supply of educational materials including textbooks (ETP, 1994). Shortage of teachers, and even the quality of teachers in both at primary and secondary schools was the other problem in the era. While the Derg government education system was in this condition, Derg was replaced by lately called The Ethiopian People's Revolutionary Democratic Front (EPRDF) in 1990, and then a new education and training policy was issued.

### **2.3.2.5 1991 to date**

After the decline of the Derg government, the Transformational Government of Ethiopia (TGE) controlled the political power of the government, and a deliberate actions of reformation were engaged up on the different sectors of the country. As one of the sector, the education system was a focus area to be reformed. Therefore, TGE made a paradigm shift on the objectives, contents, modes of delivery, structure evaluation, etc. of education. For the educational reformation two major policy guidelines were set in different years: a) a policy guideline produced based on the Charter adopted by the 'Conference for Peace and Democracy' in 1991<sup>2</sup>, and b) The Education and Training Policy<sup>3</sup> adopted in 1994 (Sisay, 2016:60).

---

<sup>2</sup> The conference set the following guidelines were issued: (1) Amharic as a medium of instruction would continue in the areas where it is the mother tongue, (2) Oromigna, Sidamigna, Wolaytigna and Tigrigna would be used as a medium of instruction as of 1991/92, (Latin script was chosen for Oromigna, Somaligna and Wolytigna while the Geez script was retained for Amharic and Tigrigna), (3) studies would be carried (out) on the use of other nationality languages as a medium of instruction as soon as possible, while in the meantime, education would be offered as in the past, (4) English would continue serving as the medium of instruction for junior and secondary school, and that would be taught as a subject as of grade one (EHRCE, 2003 as cited in Woube. 2005 49 - 80).

<sup>3</sup> The General objectives of education and training (ETP, 1994) are to: (1) Develop the physical and mental potential and problem capacity of the individual, (2) Bring up citizens, who can, take care of and utilize resources wisely, (3) Bring up citizens who are endowed with democratic culture and discipline and who respect human rights, stand for the well-being people as well as for equality, justice and peace, (4) Bring up citizens who differentiate harmful practices from useful ones, who seek and stand for truth, appreciate aesthetic and show positive attitude towards the development and dissemination science and technology in society and, (5) Cultivate the cognitive, creative, productive and appreciative potential of citizens by appropriately relating education to environmental and social needs (TGE, 1994:13).

The structure of education system and the Training Policy of Ethiopia was designed to be 8-2-2 (MoE, 1996), which means the first level (8) was divided into two which comprised the first cycle of primary education ranges from grade 1 to 4 (where students learn in self-contained system), and then it was followed by the second cycle ranges from grade 5 to 8. After the completion of the eight years general primary education, the first cycle of secondary education (grades 9 & 10) was followed and in which it was provided a general secondary education. The second cycle (grades 11 & 12) offered a university preparatory education. After preparatory education, a 3 or 4 years of tertiary levels education were offered. In the tertiary level, to satisfy the demand of innovative people with special attention to engineering, technology and natural sciences for the country, the university intake ration was designed to be 70:30 - 70% to engineering, technology and natural sciences, and 30% to social sciences (MoE, 2010).

The Transformational Government of Ethiopia (TGE, April 1994: 23-24) also stated statements of The Education and Training Policy (ETP) of the Language and Education about the medium of instruction as,

- I. Cognizant of the pedagogical advantage of the child in learning in the mother tongue and in the rights of nationalities to promote the use of their languages, primary education will be given in nationality languages.
- II. Making the necessary preparation, nations and nationalities can either learn in their own languages or can choose from among those selected on the basis of national and countryside contributions.
- III. The language of teacher training for kindergarten and primary education will be the nationality language used in the area.
- IV. Amharic shall be taught as a language of countryside communication.
- V. English will be the medium of instruction for secondary and higher education.
- VI. Students can choose and learn at least one nationality language for cultural and international relation.
- VII. English will be taught as a subject starting from grade one

However, the policy of the medium of instruction is retained to serious critique for it put its own negative impact upon the unity of the society of Ethiopia. Moreover, as it is seen in many

universities, the policy became a cause for students to be unable to communicate each other and one of the sources of continuous conflicts.

In the beginning of October 2004, The Ethiopian Government launched a new educational transmission program, commonly known as education by plasma, for Ethiopian secondary school students to follow their lessons via satellite dish. The program was transmitted from South Africa, and the subjects Chemistry, Physics, Mathematics, English, Biology, and Civics were offered. During the plasma programme, the subject teachers are passive in the teaching learning process for their role apparently opening and closing the plasma power. The plasma education in general was bounded by different effects that created hazardous conditions on the success of education because of certain reasons (Tekeste, 2006: 29 - 30);

In general, in the past decades, the Ethiopia education system is constrained with serious problems. Dearth of educational inputs and poor performance educational practitioners, for example contributed its own impact, moreover the government principally made the education system a servant to fulfill its interest of political issue. And currently, it is expected that a new reformation will be held upon education in considering the need of the society.

# **CHAPTER THREE**

## **THE RESEARCH DESIGN AND METHODOLOGY**

### **3.1 Introduction**

This chapter presents the research design and methodology of the research used in this study. The research is going to explore the teaching-learning approaches and practices in the Ethiopian Orthodox Tewahido Church Schools. In this section, the population studied, the sample taken and the procedures used to gather data from the sample and ways of analyzing them are discussed. Furthermore, instruments used for data collection are presented and discussed. Finally, ethical issues are addressed.

In this study, the terms research design and method are used. Terminologically, though the words design and method are used to express different meanings whereas some researchers use them interchangeably. For example, Kothari (2004: 7 -8), describes the terms research methodology and methods independently. Methods, according to Kothari are all those methods/techniques that are used for conduction of research. Research methods or techniques, thus, refer to the methods the researchers use in performing research operations. Research methodology is a way to systematically solve the research problem. Besides, he also defines the research design as the conceptual structure within which research is conducted; it constitutes the blueprint for the collection, measurement and analysis of data (Kothari, 2004: 31). The term ‘research design’ refers according to Hofstee (2005), the means and procedures used in the research process to arrive at some conclusion, whereas research method is concerned with the specific techniques employed in conducting the research. Hofstee (2005:108), also added as follow,

The word ‘method’ is used to mean your specific way of testing/probing your thesis statement (in other words, your methodology - how you apply one or more research designs to your problems)” and research design is “the way you choose to design your study, i.e. how you went about coming to a conclusion about your thesis”.

Therefore, bearing in mind the terminological definitions of the two terms, research design and methodology are employed in this research. The research is also devoted to use a qualitative approach to conduct the study.

### **3.2 Research Design**

The study employs a qualitative case study design in order to explore and describe the teaching-learning approaches and practices in the Ethiopian Orthodox Tewahido Church Schools. The reason why to use a qualitative research design to this research is because the study mainly focusses on personal experiences, subjective opinions and feelings; explores certain group behaviors, which relies on natural setting. Thus, these tasks could best be achieved through the application and use of a qualitative research design. Literatures also depict in the same way. According to Dornyei (2007:32), qualitative studies describe social behaviors as they are, and are conducted in a natural setting without any manipulations by the researcher. In addition, Dornyei (2007:32) notes that “qualitative research is concerned with the subjective opinions, experiences and feelings of individuals and thus the explicit goal of research is to explore the participants’ views of the situation being studied”. In the same way, Kothari (2004: 5) describes “qualitative approach to research is concerned with subjective assessment of attitudes, opinions and behavior”. Therefore, the data need for this research are mainly focused on the experiences (i.e. approaches and practices) of the teachers and students of the Schools, so that this study is mainly preferred the qualitative case study design to achieve the objectives of the research.

To gather significant data from the EOTC Schools’ teachers and students on their teaching-learning approaches and practices, a qualitative research design is chosen for this study. This design is expected to enable the researcher to gather necessary data to explore their successful experiences of teaching and learning. Therefore, through the use of a qualitative approach, the researcher could possibly extract adequate and valuable data to accomplish the study.

In addition, the qualitative case study design enabled the researcher to conduct freely with the church school’s teachers and students to express their feeling, opinion and experiences toward their teaching-learning approaches and practices which help to answer to the objectives of the study. In this respect, Corbin and Strauss (2008:13) states that through qualitative research, researchers can have access to something they are interested in which they may not come across by any other means.

### 3.3 Research Site

It is obvious that there are different kinds of EOTC schools in different countries of Ethiopia. In these schools, numerous learners learn different kinds of Church educations which comprise from the beginner level to highest levels of education. However, for this study, the schools such as *Qenie Bet* (School of Poem) and *Tergwme Metsaheft Bet* (School of Commentary of Books) were purposefully selected. These schools were chosen from three different countries, South Wollo - Hayq, Gondar and Bahir Dar where the Church schools are vastly expanded. Therefore, the researcher collected data from the most popular Church Schools which are found in the following three sites (countries):

1. South Wollo, Hayq: Monastery of Hayq Debre Negodguad Qedus Estifanos and Abune Eyesus Mo'a *Qenie Bet* (School of Poetry) and *Ye'aratu Guba'eyat Terguame Metsaheft Bet* (School of Commentary of the four Books).
2. Gondar City: Church of *Menbere Mengest Medehanealem Ye'aratu Guba'eyat Terguame Metsaheft Bet* (School of the commentary of the four Books) and Church of *Qedame Adbarat Abere Qedus Giyorgis, Bete Yared weBete Wadla Qenie Bet* (School of Poetry).
3. Bahir Dar: Church of Debre Selam Be'ale Egziabher and Church of Felege Giyon Abune Tekle Haymanot *Ye'aratu Guba'eyat Terguame Metsaheft Bet* (School of the commentary of the four Books) and Church of Selam Adrgiw Tsion Maryam and Church of *Debre Selam Be'ale Egziabher Qenie Bet* (Schools of Poetry) were the sites where the researcher obtained data.

The typical reason to select these places is, the schools which are found in these places have been serving teaching and learning for long ages. Furthermore, the schools found in these countries are well-known schools, and these schools produced several known scholars in EOTC Schooling Tradition.

### **3.4 Sources of the Data**

For this research, the two major data sources were employed. These are primary and secondary data sources. The primary data sources are collected through three major tools, such as interview, focus group discussion (FGD) and observation. The secondary data sources are: books, research journals, on-line research works, MoE educational policies, etc.

Concerning the sources of primary data, the participants are selected from the two schools, such as *Qenie Bet* (The School of Poetry) and *Terguame Metsahefte Bet* (The School of Commentary of Books). The impetus to the selection of the two schools is the teachers and students in both schools are inevitably passed through the other schools<sup>4</sup> and most of the participants are expected as they have good achievement in their learning experience of their schooling.

The participants who are engaged in interview and Focus Group Discussions (FGD), their experience in the teaching - learning process is given a high consideration. This is because the researcher expects the experienced participants can provide adequate and compulsory data for the success of the research. In addition to the Church scholars and students, it is obvious that there are some intellectuals who have the experience of teaching and learning at EOTC Schools, but now they have been working in the Governmental universities. They become the part of the source of data employing interview with them.

In addition, for the triangulation of the data, observations are held to secure valuable and reliable data.

### **3.5 Sampling Technique**

The potential population for this study consisted predominantly of the teachers and students of EOTC schools. The kind of schools at the EOTC are different, for this research the two schools, namely *Qenie Bet* (The School of Poem) and *Metsahefte Terguame Bet* (The School of Commentary of Books) are purposefully selected.

---

<sup>4</sup> Nebab bet (School of Reading), Zema Bet (School of Music), Qeddase Bet (School of Anaphora)

Concerning the population, especially the students of the church school is very large, there is a need to select a sample that best represents the population. To such kind of large population to make reasonable representation according to Ritchie & Lewis (2003:78) indicate a qualitative study can employ non-probability sampling techniques. This is because, it helps the researcher in order to generate detail information from the selected participants who have enough knowledge and experiences of teaching-learning of EOTC schools under investigation. Besides, Johnstone (2000:92) also states, “sampling techniques are ways to make sure you are not just describing a few people and assuming without evidence that what is true for them is true for everyone in the group you are studying.”

For the success of the study, two types of non-probability sampling techniques are applied for different reasons. The main sampling technique was purposive. The reason why purposive sampling is selected, it helps the researcher to get the best information to achieve the objectives of the study (Kumar, 1999:162). Therefore, whereby church students and teachers who have rich experience of EOTC Schooling for they could give best information are purposefully selected. In addition, according to Dornye (2007:113) in a qualitative study, purposive sampling is mainly applied in order to get rich and varied insights into the issue under investigation, which is only possible by using people with such experiences. To this end, the purposive sampling technique is mainly used in this study to collect the best and varied information from who have plentiful experience of teaching - learning approaches and experience in EOTC Schools.

Furthermore, for the participants (university intellectuals), who have Church schooling experiences, but they currently serve in the universities, a snowball or chain sampling technique was applied. This is because as Kumar (1999:162) points out it is useful for the researcher knows little about the group and need to contact with a few individuals who can then direct the researcher to the other one. Therefore, the snowball sampling was helpful where the chosen individuals pointed to other potential interviewee(s) who could provide additional insights into the approach and practices of EOTC Schools until the necessary data is saturated. Therefore in this research, four instructors were participated in the research.

### **3.6 Sample Size and Selection**

Research literatures remark that in a qualitative research the sample size should relatively be small as an in-depth investigation is conducted on the chosen sample (Ritchie and Lewis, 2003:83). In addition, Dornyei (2007:115) also states that the number of participants in a qualitative study is small in such a way that it provides data that enable the researcher to obtain the data he/she requires for the phenomenon under investigation.

Therefore, considering this fact, from all schools, seven students and six Masters of the Schools were purposefully interviewed. After the selected church teachers and students were interviewed individually, Focus Group Discussion (FGD) was held with the Church students in four group with 5 participants at all selected schools. Concerning scholars in Governmental universities, who had the experience of teaching and learning at EOTC Schools they were interviewed until the researcher believed that the point of saturation. Therefore, four scholars from Bahir Dar, Gondar and Wollo Universities were

Therefore, the researcher obtained data mainly from different well-known Church Scholars and students of different countries through semi-structured interviews (see, Appendix 1, list of informants).

### **3.7 Tools of Data Collection**

The data tools preferred in this research are considered that can answer the stated research questions. Thus, in order to get rich and varied data, the researcher used a variety of tools such as interviews, focus group discussions and document analyses. This is because, the variety of the data tools help the researcher to answer the research questions satisfactorily (Vanderstoep and Johnston, 2009:242).

This is done in considering the data about the approaches and practices used in the EOTC Schools. The kind of instruments used in the study, such as interview, focus group discussion and document analysis could be best to obtain data in varied ways. The instruments also help the researcher to get varied information, furthermore they help to cross-checking and adding more data to that

previously collected by use of one or more tools Corbin and Strauss (2008:27). The selected instruments for this research are discussed in the following sub-sections.

### **3.7.1 Interviews**

One of the most common research instruments used to undertake qualitative research is the interview (Vanderstoep and Johnston, 2009:224). Interview, in this research, is the main data collection instrument. The kind of interview, Semi-structured interview, is used to gather in-depth data that help to answer the research questions. Because, semi-structured interview questions on the one hand they allow the respondents to give a detailed response, and on the other hand, they enabled the researcher to examine further on the basis of responses of the respondents whenever necessary.

The other reason for the choice of semi-structured interview is the understanding and the teaching learning experiences of the researcher about the issue to be investigated. On this issue as Dornyei (2007:123) suggests the semi-structured interview is mainly used:

When the researcher has a good enough overview of the phenomenon or domain in question and is able to develop broad questions about the topic in advance but does not want to use ready-made response categories that would limit the depth and breadth of the respondent's story.

With the application of semi-structured interview, in-depth information can be secured while the interview is conducted more than once. Regarding this, Polkinhorne (2005, cited in Dornyei, 2007:122) suggested "one-shot interviews are rarely able to produce the full and rich descriptions necessary for worthwhile findings".

The Data that are collected using the semi-structured interview process are recorded and confirmed by participants. This information that was provided by the participants was then transcribed and translated immediately, because all of the interviewees are conducted in Amharic language which is later translated into English.

### **3.7.2 Focus Group Discussions (FGD)**

In this research, Focus group discussions are used to generate additional data to those that are collected through interviews. Literatures avow that when people are sit together in a discussion they become free to raise issues openly and express freely their opinion about the matters. In this respect, Vanderstoep and Johnston (2009:235) state that focus group discussion has an advantage in that it opens up an opportunity for the different groups to interact with one another. Therefore, the researcher is just a facilitator in the discussion, and introduces the subject for the participants to enable them to give their own free insights without any interference from the researcher.

Accordingly, six focus groups from the selected EOTC Schools who can represent other Church Schools are considered.

In the focus group, it is paid attention the participants are organized those who have equal status to avoid feeling inferior or superior one to the others. Furthermore, in case of the effect of speech culture, the researcher consider to have equal opportunity between the participants those who are reluctant to express their feeling freely and those who speak up too much in presented issues to secure unbiased data from the respondents. Likewise the interview, the focus group discussions are carried out in recording data from the participants and the transcription is done immediately after the discussion is held.

### **3.7.3 Document Analysis**

Document analysis is also considered as technique of data collection in this study. Therefore, different published and unpublished documents are considered. The documents for example, prepared by EOTC scholars are given special emphasis for they have a direct relationship with the study. In addition, others research journals and other relevant documents are also considered.

## **3.8 Data Collection Procedure and Its Analysis**

The data collection is going to do through the following procedure. First, amongst the aforementioned instruments; i.e. interview is prepared for each participants to search their teaching and learning experience in the EOTC schools. Then, it is followed by FGD. Considering the objectives, the researcher first conduct interview before FGD and interview is going to practice. This is because the

researcher expects that conducting FGD, which is considered as the main data collection instruments, before interview may make the participants more conscious in the data collection process so that the data might more artificial and inaccurate.

After the interview therefore, the FGD is going to administer respectfully. This way might help the researcher to compare the results of the interview with FGD as real data. After the researcher administered the interview, the FGD is carried out to record the teaching – learning approaches and practices employ at EOTC Schools to achieve the objective of the study.

Having identified the research problem and collecting relevant data through the varieties of instruments, the researcher categorized the data appropriately to investigate them carefully. As the study is purely qualitative, the collected data are translated into English for they are collected in Amharic, and are being transcribed and coded according to concepts that emerged from the data as Dornyei (2007:223) states data transcription is the first step in the process of data analysis. In this research, the transcription is done manually.

After the first data were collected at Hayq Monastery of St. Estifanos the analysis was started. Regarding this, Vanderstoep and Johnston (2002:190-91) state that “data analysis should occur after the first data are collected, and the initial analysis should determine the focus and strategies used in subsequent data collection. . . . In this manner, the results drive the methods.” Thus, together with data collection, the analysis was also conducted to direct the data collection process. This first time interviews and focus group discussions helped the researcher to focus on the way to approach the respondents, to develop certain ranges of questions to have better data in the areas. In respect to this point, Dornyei (2007:221) points out that there is a possibility of focusing one’s attention in the collection of data on the basis of the previous data collection and analysis.

The obtained data through the interview and FGD are considered the main sources of data tools. Thus, the similar obtained data through the interview and FGD are presented together. However, the collected data which are dissimilar and independent with obtained data, they are discussed separately. A careful attempt was made to sort out the common and major point of participants’ responses in

both interview and FGD. After the common core points are identified, the respondents' opinions are analytically discussed and interpreted.

Finally, the data was analyzed and based on the results and findings of the data, conclusions and recommendations are forwarded.

### **3.9 Ethical Considerations**

Ethical considerations are one of the main issues in practicing a research for it is involved through different personnel who have different interest, experience, behavior, perspectives, etc. that could affect the research activity and could influence its result (Kumar, 1999:191-2). In respect to this point, this study due attention to underlay trust from participants through different methods. Therefore, the researcher tries to clearly inform the participants the purpose of the study and its contribution to Ethiopian education at large.

In the data collection process, it is also expected from the researcher that the study is conducted with full consent between the researcher and the participants, because some participants might be reluctant or unsatisfied to participate freely at any stage of the study due to feeling of insecurity as well as lack of confident. To this end, the researcher should make consent with participants which comprise both the informed consent as well as informal consent as necessary as it is advocated by Johnstone (2000:42). In this research, the true names of the participants do not mention and instead pseudo-names are used in the presentation and analysis of the data.

The other issue that considers in the data process is the order of the EOTC schools that should be appreciated by the researcher. This is because, the EOTC scholars are obviously conservative in respect to the liturgy of the church in general and the order of the schools in particular. Therefore, the researcher tries to respect the order of the school, for example the dressing style and the language diction to be used are very series and they have their own positive or negative impact on the wanted data for he has also the experience in the Church Schools. This condition might provide him the possibility to secure normal and adequate information to achieve the aim of the research.

In general, the research considers to aware all the participants cognizant of the research as it is not only on them but that it was with them and for them (see Johnstone, 2000:50).

### **3.10 Conclusions**

This chapter presents the research design and methodology. The design, methods of sampling, data collection and analysis are discussed in detail. The qualitative research design is preferred to this research for it focuses the experience of teachers and students at EOTC Schoolings. Thus, the teaching - learning approaches and practices in EOTC Schools is investigated and their implication for quality of HE education in Ethiopia is the aim of the study.

Two types of non-probability sampling, these are purposive and snowball samplings are employed to the sampling technique to secure reliable data. The instruments such as interview, FGD and document analysis are used as sources of data which can help the researcher to obtain a variety of information for the study. These variety of data collection instruments might contribute to enhance the reliability and validity of the research. The data collection and analysis are made concurrently as one is used as an input to the other.

In general, the methods of sampling, data collection and analysis are used in order to secure also validity and reliability, as it is suggested by Johnstone (2000:6-62) who asserts that triangulation is one of the mechanisms of securing validity and reliability.

## CHAPTER FOUR

### FINDING AND ANALYSIS

This section aims at presenting the finding and analysis under investigation regarding the teaching-learning approaches and practices in the EOTC.

#### 4.1 Introduction

This chapter presents the data analysis, interpretation and implication of the data collected through the three aforementioned instruments: interview, FGD and document analysis. The aim was to explore the EOTC schools teaching-learning approaches and practices with its implications for improving quality of higher education in Ethiopia. For the data collection the two major schools of EOTC, *Qenie Bet* (School of Poetry) and *Metsahft Bet* (School of Books) were purposefully selected. As it was possibly known during the data collection the two schools are highly interconnected. The *Qenie Bet* (School of Poetry) is pre-requisite school to *Metsahft Bet* (School of Books). The informants in both interview and FGD also mentioned in order to join the *Metsahft Bet* (School of Books) the candidates should first graduate from *Qenie Bet* (School of Poetry) rather than any other EOTC Schools, because the study at *Metsahft Bet* predominantly needs the requirement of learners' mastery of *Ge'ez* language, *Ge'ez* grammar and morphology, translation, and composition of verses. Thus, before the candidates join *Metsahft Bet* (School of Books) their performance of knowledge at *Qenie Bet* (School of Poetry) is tested. Nevertheless, it is also hailed to the candidates' knowledge of other Church education such as *Zema (Deggua)*, *Aququam* and *Qiddase*.

As it is mentioned on the above, the data were collected through the three primary sources: interview and FGD. In the process of the data collection, the researcher found that although the teachers and students at EOTC were reluctant first to accept to question, after he mentioned the research is purely for academic purpose, they could express their feeling confidently. The researcher did not observe any cultural influence amongst respondents in terms of expressing their ideas at EOTC Church schools. Therefore, their opinion towards teaching, the extent of the relationship between teachers and students, the teaching methodology employ in the school and their evaluation technique have been focused through the three primary data tools to secure the researcher sources from which data was collected.

## **4.2 The Data Discussion and Analysis**

This section presents the discussion and analysis of the obtained data through the interviews, FGDs and the documents. The obtained data are discussed and analyzed in respect to give response to the leading questions set by the study

### **4.2.1 The teachers and students understandings toward teaching and learning in ye'abnet temhert**

In order extract responses to this question, the respondents were asked about their educational background, and their feeling towards teaching and learning. In this way, it could be possible to understand what it means to be a teacher in EOTC Schooling because this helps to recognize the positive and negative impacts to achieve better learning and teaching outcomes.

#### **4.2.1.1 Respondents' Educational Background and Service**

The first question presented to the Church teachers was to investigate their teaching experience because it might denote how much they like teaching and live within it. Thus, the Church teachers were asked their teaching experience how long do they teach. Based on the collected data, only two teachers were found as they have only seven and eight years of teaching experiences respectively. The remaining Church teachers were found that they have teaching experiences between 14 – 23 years of teaching *Qenie and terguame metsaheft* (the commentary of Holy Books). To this end, we can understand that most of the respondents are well-experienced teachers and they could have good understanding towards teaching.

In the line of students at *qenie bet* (school of poetry) and *terguame metsaheft bet* (school of commentary of Holy Books) all the interviewees and FGD participants responded that they have graduated in a certain church education. For example, two of the respondents reported that they have graduated from *aquaquam bet* and *qeddase bet* before the joined the *qenie bet*. But they also informed that a student can join *qenie bet* if he has basic knowledge of *qeddase* that is called *Gibre diqunna* and minor *zema* types (like *Wuddase Maryam* and *mestegab 'e*). Moreover, it is obligatory that a student ought to graduate first from *qenie bet* to join *terguame metsaheft bet* (school of Holy Books). The reason why mastery of *qenie* is a pre-requisite schooling to *terguame metsaheft bet*, the learning of *terguame metsaheft* as a whole needs learners mastery of *Ge'ez* language: the study of *Ge'ez* vocabulary, word inflection, contextual meaning of words (*agebab*). These all lessons of

language subjects are given when a student reaches at the high level of *qenie* schooling. Besides, all the scholars of *terguame metsaheft* emphasized that they deliver an entrance exam to select students who can fit to the school of *terguame metsaheft*. Similarly, all FGD participants responded all of them have graduated from *qenie bet* and in addition to *qenie bet* some of them have graduated from *aquaquam bet* and *Deggua bet* and other schools. To this end, we can understand that there is serious connection and series hierarchy between schools at EOTC. In addition, as it was mentioned in chapter three (see § 3.4) the sampling technique is more confidential to have relevant and adequate data because the respondents have the learning experience in different schools of EOTC.

#### **4.2.1.2 Teachers and Students feeling towards Teaching at EOTC**

Concerning teaching, the Church scholars were asked how they express teaching to understand their feeling. The respondents (Giyorgis, interview, 2022; Kibur, interview, 2022; and Geblawi, interview, 2022) reported similarly that,

“the ‘teaching’ or ‘being a teacher’ in EOTC based the Biblical reference which is what Lord Jesus Christ ordered his apostles as it is written in the gospel of Mat. 28:19-20: *Go therefore, and teach all nations ... Teaching them to observe all things whatsoever I have commanded you.* Thus based on this verse, the command of Lord Jesus to his apostles was to teach the world and to be the teacher of the world.”

To this end, the profession teaching is considered as a blessed job for the scholars of EOTC. For instance, Giyorgis (interview, 2022) also added,

“Since teaching is a profession entrusted to us by the God, it means that those who reach the level of teaching must be able to accept this trust.”

With this in mind, we can understand that candidates for the teaching profession must understand that teaching is a public service and that they should have good personality to take on this role. Therefore, the selection of candidates for teaching profession in HI their personality and interest should also be considered.

In the learning experience at EOTC there is the experience of learners moving from one country to another one in seeking knowledge. This experience makes them to become a good teacher because

it is believed that the learners who gathered knowledge from different scholars has better knowledge. In this regard, Drim (interview, 2022) reported that,

A student should attend in various schools which are found in different countries during his schooling times to acquire the knowledge of different scholars. In this case, the student can experience learning tirelessly and can share others learning and teaching experiences. Usually, a student who attended in the same country and school, and graduated at that school, he is not considered as a well-learned teacher. This experience is adopted from the natural lesson that we can learn from bees, just as bees can taste different flowers from different plants and give sweetened honey. To this end, students who learn from different teachers help them to give sweetened (i.e. enough) knowledge. In addition to the knowledge they gain from moving from one country to another, students also could expose to and learn different national cultures and customs and living in different societies. From this experience we can understand that when students move from one country to the other one to learn this experience enables them to understand the social at large in addition to they collect better knowledge.

From this experience, we can get possible implication for higher institution. If students at higher education have the chance of moving to at least one other institution in their academic years from one higher institution, it may stimulate their interest to learn, and it also gives them a chance to learn about the culture and customs of different countries that can help them in their public service times.

Research remarks that that teaching profession in Ethiopia is a despised, unmotivated and the life is more stressful due to certain constraints which directly or indirectly affect the quality of education (Getachew, 1999:30-40). In this respect, World Bank, 2013 (XXV) states: "There is considerable evidence that teacher motivation may be the most critical element of effective teacher performance. This is partly a function of salary and working conditions, but also of selection procedures and criteria that emphasize the longer-term interests of teacher candidates and those in the teaching profession." To the contrary, in the custom of EOTC, according to the obtained data (Giyorgis, interview, 2022; Kibur, interview, 2022; and Geblawi, interview, 2022; Drim, interview, 2022)

there is a unique adoration for teaching profession. The main reason for this is that teachers at EOTC are considered to be more knowledgeable and full of personality - who can be a model for others. All respondents in the interview as well as FGD emphasized to the honor of teaching and the students also envy to be called a teacher. This is because the learners observe during the service in the church, the teachers are given seat of honor; during the banquet, they are also provided special food; moreover, in some places, they are paid higher than other Church servers. Furthermore, according to the obtained data from (Buruk, interview, 2022; Ketsela, interview, 2022; FGD 1; FGD 3 and FGD 4) anyone can learn as far as he can at any of the schools of EOTC and can serve the church – the people. However, the one who can reach at the level of teaching or who can be deserved to be called ‘a teacher’ means the one who is graduated from a certain Church school. In addition to this, for a clarity, some interviewees were asked as “*what does it mean to be a graduate of a certain profession in EOTC school?*” Giyorgis (interview, 2022); Yared, interview, 2022) and Kibur, interview, 2022) similarly respond that a person who has graduated from a certain profession means the one who mastered all the knowledge that he or she is expected to know in the field of study in which he or she graduated, and the one who shoulders complete accountable and responsive for his/ her field of study. Regarding mastery of knowledge, there is also no knowledge gap among the graduates or it is very narrow because during the schooling time they continue to know what they need to know from the very beginning and in each level.

From this point, we can understand that the teaching profession has been given special honor in the EOTC due to it is so closely associated with knowledge and benefit although it should be known as there are some graduated scholars who are unemployed in the Church. Nevertheless, the teachers aggressively struggle to make their knowledge enough on their field of study and spent their long ages in seeking knowledge. Thus, for teaching closely associated with knowledge it deserves honor and teachers are expected to master the expected full knowledge of their field of study to teach others and teaching also possibly make beneficial EOTC teachers in their real life. Moreover, amongst the teachers they are selected for highest responsibility in the church, to be a Bishop, to be administrator of the Church for example. In this regard, we can recognize that the profession of teaching is useful for different national services. Thus, those who join to the profession they should be built with enough knowledge to be responsive; have good personality; and can shoulder responsibility.

## **4.2.2 Teaching-Learning approaches and practices in EOTC Schools**

The second question set under this research was to respond on ‘*what are the teachers’ teaching approaches and practices and students’ learning experiences in EOTC Schools?*’ Thus, in order to answer the question, the respondents were asked about their interaction during the learning-teaching process and the kind of the teaching and learning approaches and practices employed in both schools.

### **4.2.2.1 Teachers - students Interactions at EOTC schools**

To identify the overall teachers and students’ interactions at EOTC schools, the respondents were asked how they express their interaction during lesson and out of lesson in achieving good learning and teaching environments. This is because, the interaction of teachers and students in the classroom and the school environment has its own impact on their educational achievements (Tanner, 2013; Helfrich, 2014). In this regard, according to the obtained response from (Dawit, interview, 2022; Akalu, interview, 2022; FGD 1) it is summarized as follow: the teachers and the students interaction at EOTC is like a father and children in a good family. The teachers interact with their students in different situations: in the classroom; outside the classroom, in the Church for a service. In these situations, the teachers approach their students in the way they can good model which can construct their personality. This is because the students make model their teachers since his dressing style, his speech as well as his walking in addition to his teaching and knowledge of the subject matter (Buruk, interview, 2022; FGD 1 & 3). In this regard, we can understand that students’ needs not only the knowledge of their teacher, but also the teacher being a model that is not directly related to their learning about, but that can contribute to the success of their learning.

In connection with the interaction of students with their teachers, they were asked whether they fear or not their teacher (FGD 1 & 2). They respond similarly as they fear their teacher, but their fear is emerged from what they have honor for the teacher which is obvious in all EOTC schools. Following this, they were asked does the fear impact upon on their learning. And they report that they fear their teacher as he is a teacher the one who had worked hard to become a teacher and had gone through many ups and downs. This situation make them to have reverential fear of the teacher and it could put its own impact upon them to be like him, teacher. In addition, for the students have

the right fear of their teacher, this situation forced the students to study hard in their studies. In this regard, Geblawi was asked that how he recognized his students fear of him, and he reported that,

“Yes, I know my students fear me that I do not want, and I recognized that the fear is emerged from what they have respect as a teacher and student. But we do also respect to my students. Besides, I am careful to be observed by them like a good teacher as I have seen from my teachers. The fear is not in the way we fear our God, but that comes from the respect the students should give to their students. In general, I could say that this condition might help the students to be successful in their learning”.

(Geblawi, interview, 2022)

In this regard, we can understand that students' fear of their teacher might have a positive effect on the students' academic success.

The other idea obtained under the investigation of the interaction of teachers and students is the responsibility of teachers and students, they shoulder in order to make effective learning environment. The success of the learning - teaching process depends not only on the teachers but also on the students in the EOTC schooling, according to the obtained data from all respondents. Regarding students, they have a mutual interest to help each other. Especially, when a student is weak in his learning, the responsibility is not only the teacher for helping the student, but also the student who spends more time with him. This is a common practice in EOTC schools. The teachers also always remind their students to help each other. Therefore, the students' dedication to help each other might benefit them to be successful in their learning. Moreover, in EOTC schools the teachers take full responsibility of their students (Geblawi, interview, 2022; (Giyorgis; 2022; Yared, interview, 2022). In addition to their learning, the teachers also concerned to their students' security, food, cloth and shelter. This teachers' promising concern to the students could create better learning environment in the schools and could harvest successful learning.

#### **4.2.2.2 The Teaching-learning Approach and Practices**

It is obvious that the Church education approach is characterized as a self-contained teaching approach because a single teacher controls the entire teaching in a school. However, there are recognized individuals who assist to carry out the learning-teaching process, they are called '*asqetsayoch*' (assistants). They are clever, higher achievers and disciplined in their education.

Therefore, when the teacher becomes absent in a class, one of the *asqetsayoch* (assistances) covers the teaching behalf of the teacher: according to the whole respondents in the interviews and FGDs. In all kinds of the Church schools (*ye 'abnet temhert betoch*) there are *asqetsayoch*. In addition to *asqetsayoch*, there are also individuals who are called *Asnegari* and *Zerafi*. *Asnegari* at *qenie bet* means the one who gives correction when learners present *qenie* to him, and *Zerafi* means the one who can immediately produce *qenie* in the classroom as well as anywhere. These individuals are the highest achievers and reached for a graduation among the students. They are also responsible to achieve successful teaching-learning process.

As it was discussed above, there is a close interaction among the teachers and students that create successful learning environment. To this end, it can be concluded that learning through interaction among learners is one of the common learning and teaching method in EOTC Schools. In many schools, the number of the students, especially at *qenie bet* is very high (i.e. more than 500 and in some schools the number of students goes beyond 1000). In this huge number of students, one of the technique employed by the teachers is creating learning conditions among the students to learn from each other (Akalu, interview, 2022; Geblawi, interview, 2022 and Drim, interview, 2022). This can be called interactive learning. In this approach, the teachers present the lesson and the students learn each other on the presented lesson in one day. On the other day, the teacher becomes the part of the lesson which is presented by one of the higher achiever learners. In this case, the student can present orally the lesson or by reading the text book. And the teachers role is participating the lesson with no interference unless the students committed error. To this end, we can understand that the learning-teaching process in EOTC schools is not only rely on teachers' responsibility but also the students take their own part to the achievement of their learning.

There is a wonderful learning practice at EOTC schools, that is called '*yemaheber qelem*' (i.e. Association Learning) that exclusively employed at *qenie bet* (Geblawi, interview, 2022; Akalu, interview, 2022 and Drim, 27/3/2022). In this approach the teacher is not involved during the lesson, and the purpose of the method is to undertake the learning-teaching process by the students only. In all schools it is prepared on Friday since afternoon. During the preparation time the students themselves assigned the whole class into three: the first, an individual who presents the lesson (the *qenie*); the second is the challenger (contestant) who can raise questions and arguments upon the

presented *qenie*. These both individuals are intentionally designed to carry out the lesson. The remaining class can support or argue the presenter or the challenger after they are listen to carefully their debate. During the debate, on the idea that becomes a cause to the controversy, the defendants strongly debate to persuade one another by presenting evidences from different books or previous lessons. Then, if they agree on the controversial idea, they thank each other and move on to the next lesson. But, if they do not agree with the argument, they may postpone the issue until the next morning when the teacher comes to the school. The teacher listens to everyone's ideas and he gives his response that expected more correct. However, the learners can also argue with the teacher because they do not have to accept only what the teacher says.

Similarly, but it is unintentional, in the *terguame metsaheft bet* (School of Books) there is the custom of debating on a certain issue, even on theological doctrines. According to the obtained data from (FGD 1, 2022, Yared, interview, 10/4/2022 & Qetsela, interview, 2022) they reported similarly that,

In the learning of the commentary of the Gospel of John, cha. 1, for example controversy is often raised although it is the issue of pure Theology, students have the experience and the right to ask “*how*” and “*why*” on a certain lesson even if the education of the Church is accepted as true.

In some schools of EOTC, particularly in Zema Schools the question of *why* and *how* is not expected. Because the lesson is restricted with semiosis (i.e. hymnal notations, *yezema meleketch*), and students learn in the way the teacher tells them how a particular verse (text) is sung in the process of recitations and rote memorization. Thus, the teaching approach is predominantly teacher centered and it doesn't allow and unnecessary also further discussion and argument on the lesson. However, at *qenie bet* (school of poetry) and *Metsaheft Terguame bet* (school of commentary of Holy Books) as it is discussed above the teaching and learning approach is absolutely different from the schools which are related to Zema (Ma'ebel, interview, 2022).

Nevertheless, some researchers crudely state characteristically the teaching approach in the Church education encourages dependency that is, underestimating inventiveness, curiosity, critical mindedness, independence of thought and action which were desirable in the secular life of the

society that compared to the present-day practice of education, (Girma, 2000). In addition, Abiy (2005:21) also added that “the content of church education is accepted as “*true*” and so the “*how*” and “*why*” questions were almost unthinkable.

However, according to the obtained data from all the respondents in the interviews and FGDs it is found that the students have the right to raise any kind of question on the lesson. Thus, it is possible to say no question restriction at EOTC Schools. Questioning is also regarded as a part of learning. For example (Giyorgis, 2022) says,

“Students have the right to ask in our school. Questioning is one of the criteria that we can identify the student is learning well, because how a student can ask any kind of question unless he studies hard.”

Kibur (interview, 2022) similarly reported as Giyorgis (interview, 2022) and he also added,

“I don't think I taught if my students didn't ask me questions during or after school. What students learn to day is to be responsive for any kind of question in the future, because they are accountable to they are studying today. Thus, I make regularly open my class to be raised any kind of questions”.

In the same line, the students (FGD 1, FGD 3 & FGD 4; Tammene, interview, 2022 and Berhanu, interview, 2022) also reported similarly that students have the right to raise any kind of question. They do not have any probability that their teachers discourage them because questioning.

In this regard, we can understand that there is the custom of questioning “*why*” and “*how*” on a certain issue. Thus, from this point of view, it can also be recognized as the learning practice presented in the form of arguments can help students to develop the skill of idea expression and persuasion. For example, the students, whom the researcher met in each of the schools to gather information for this study, were enough expressive in the way they responded to the interview questions; their use of words; their expressions; their self-confidence. This finding is also similar with (Teshome, 1979) states that in the previous times the EOTC schools were the only sources in the country to produce civil servants such as judges, governors, scribes, treasurers and general administrators. These all, might be resulted from the learning and teaching practice employed in the schools. In addition, such kind of practice could possibly enable students to shoulder

responsibility, to create free learning environment, to manifest better interaction amongst the students (Fikru, interview, 2022; FGD 2 & 5). From this lesson practice, we can also understand that the student can create their own learning environment and can run on their own class independently.

In the EOTC schools' learning and teaching practice, the cooperative learning is also one of the common practices. Cooperative learning according to (Olsen and Kagan, 1992:8) is “*group learning activity organized so that learning is dependent on the socially structured exchange of information between learners in groups and in which each learner is held accountable for his or her own learning and is motivated to increase the learning of other*” (cited in Richards and Rodgers, 2001:192). Cooperative learning, in EOTC schools, is expressed in different ways. According to the obtained data from all the interviews and FGDs, cooperative learning in EOTC schools is expressed as:

- It is a task that teachers are constantly obliged their learners to learn cooperatively, and the teacher reminds their students as it has a value from God when one shares what he mastered (the knowledge) to the other one (Giyorgis, interview, 2022).
- It is also considered as a part of *qetsela* (study hard) (Geblawi, interview 2022; Drim, interview, 2022).
- In cooperative learning the advanced learners are responsible to help the beginners and weak students (All FGDs and Interview).
- Learning cooperatively could help students to go together in their learning and avoid knowledge gap between them (Kebur, interview, 2022; FGD 1 &3)
- Cooperative learning holds a sense of responsibility upon the students to learn from each other. (Giyorgis, interview, 2022; FGD 1 & 3)
- Cooperative learning could help learners get to know each other beyond their learning; to develop their social understanding, and more working together. (all FGDs and Interviews, 2022)

To this end, cooperative learning in EOTC Schools considered as a good way of learning - teaching approach and practice. In this practice the teacher and students could take their own responsibility to achieve better learning environment in the schools. It also would help the learners to safe their learning, to manifest better interaction, and to know about the real world.

### 4.2.3 Assessment in EOTC Schools

Assessment is however a complex task in all educational programs, “it is the wide variety of methods or tools that educators use to evaluate, measure, and document the academic readiness, learning progress, skill acquisition, or educational needs of students.” (Great Schools Partnership, 2015). It is also useful to measure and give decision on knowledge, understanding, or skills in a specified subject or group of subjects. Teachers can also gather information by giving tests, conducting interviews and monitoring behavior in the process of learning is taking place.

In EOTC schools, according to the obtained data, the Church teachers practice the assessment regarding to helping the learners’ learning. From all the selected schools, in the two schools at Baher Dar, Church of Debre Selam Be’ale Egziabher, Terguame Bet and Felege Giyon Abune Tekle Haymaot, Terguame Bet it is possible to understand that they prepare paper assessments two times annually in addition to oral assessments. This is because according to the respondents the paper test is useful for students to express their knowledge in the writing forms although in the Church schools oral tests are the common practices (Kibur, interview, 2022; FGD 2 & 4). In the rest schools the assessment is done through oral tests only. In all schools the assessment is simply given to check the status of the learners.

In EOTC Schools, according to the reported data from (Gebrawi, interview, 2022; Akalu, interview, 2022; Drim, interview, 2022), the responsibility of the assessments are carried out not only by the teacher, but also by the advanced students who are reached on the level of ‘*asnegari*’ and ‘*zerafi*’, particularly at *qenie bet*. But, before the students present for assessment, they pass through different scenarios of learning and studying practices. Besides, there is no more concern for assessment in the teachers and students. The major concern of them is creating alternative learning environments to master the subject matter. Therefore, these situation could help the students to be successful in their learning. The assessment is basically carried out to pass to the next level or to pend until the students master what they missed during the assessment. Thus, it is not said that “you are failed” for the one who do not achieve the required knowledge on the time (Ma’ebel, interview, 2022; Feqadu, interview, 2022).

In the two schools (*qenie bet and metshaf bet*), though it is also usual in other schools, the following learning opportunities are found. And thus, the students get the chance to learn and study a particular lesson in different practices which can help them to achieve their learning (Ma'eble, interview, 2022). These are:

1. ***Yeguba'e bet qetsela (የጉባዔ ቤት ቅጸላ, classroom study)***: in this program the students regularly attend and study the content of the presented lesson where the presence of the teacher.
2. ***Yemaheber qetsela (የማኅበር ቅጸላ, whole class learning)***: as discussed under 4.2.2.2, (*yemaheber qelem*), all students sit together and carry out the learning – teaching process without the presence of the teacher.
3. ***Yebuden qetsela (የቡድን ቅጸላ, Group studying)***: the students sit in group (but it is not limited in number) or in their dorm and study together; ask each other to attain the lesson.
4. ***Yegquad qetsela (የጓድ ቅጸላ, Peer learning/ studying)***: this is the program in which the students share what they have learnt and studied.
5. ***Atinto Meqagnet (አጥንቶ መቃኘት, rehearsing/memorizing)***: this is the program in which the students alone and deliberately rehearse or memorize on what the lesson he has learned or shared.
6. ***Yegquad legquad wutera (የጓድ ለጓድ ውጠራ, friend-to-friend challenging)***: this is the practice where a student make a challenge with the other one to assess themselves and others how much they achieve the lesson.
7. ***Kememher fit meqreb (ከመምህር ፊት መቅረብ, presenting in front of the teacher to be assessed)***: in this scenario, the students present in front of the teacher to be assessed and the teacher give feedback to the presented student. Thus, the students are expected a complete achievement of what has been learnt to pass to the next level.

The above learning practices could possibly be the learning opportunities to the students. Moreover, the diversity of the setting (i.e. where and when), and the contact with individual(s) can enable students to achieve their learning without getting bored and help them to master the subject matter.

The assessment is done by the teacher, the assistant teacher or advanced students. When the assessor accepts the student's full mastery of the expected knowledge, he allows the student to promote to the next level. But if the student does not achieve what he needs to achieve on the level, he is forced to stay until he achieves. In the Church School, the complete mastery of the subject matter is expected, so that a student will not be promoted to the next level for he knows some or most of the lesson. The student is required to know everything he or she needs to know on each level (Giyorgis, interview, 2022, all FGDs).

To this end, we can understand that in EOTC schools there are different educational practices which can help the learning of students. The students have alternative learning practices which enable them to have complete mastery of the subject matter. In this regard, it can also be assumed that there will be a possibility to avoid cognitive differences among students. Therefore, designing possible alternative teaching and learning practices can help the students' success on their own learning and it can also be concluded that presenting different and alternative learning practices could have the possibility to master the expected knowledge of students.

#### **4.2.4 The Students engagement with the community**

The major sponsorship of Church schools students (*Ye'abnet Temariwoch*) is the community although some schools especially, students at *Metsaheft terguame bet* are supported by the budget of the Church or the General Diocese that owns the school. The students in the *Metsaheft terguame bet* whom they participated in this research were all sponsored in the same way.

Traditionally, it is obvious that most of the Church students are sponsored by the community. The students go to the community to collect food at least once a day or some of the days of a week. The students stand in front of the door and request saying with “በእንተ ስማ ለማርያም, *for the sake of the name of Mary*”. Normally, the people say “ተማሪ ቁጂል, *a student has stood*”, but never say “ለማኝ ቁጂል, *a beggar has stood*”, because the community distinguishes the Church students aim of asking food from others usual beggars (Geblawi, interview, 2022 and Buruk, interview, 2022). In this case, we can understand that there is unintentional agreement between *ye'abinet temariwoch* (the Church students) and the community. According to the above respondents, the community knows that these students are the future religious father of the community as ‘*Yenef*

*Abat*' (the Father confessor), for example. In addition, the community recognized that these students will be the tomorrow rebuke and reconciler of the community not only for the Christianity community but also for other religious community because it is accepted as the Church fathers play a great role in the community. The Church teacher also remind their students the reason why they learn in the Church School is to shoulder these responsibilities. Thus, with the teaching of the subject matter the teachers aware their students to understand the community and teach them usually the reason why the students learn in the Church is to shoulder the responsibility of constructing the good behavior of the community.

In connection with this, the respondents were asked what do you mean by '*abnet*' as the Church school also called *ye'abnet temehert*. Giyorgis (interview, 2022) and Qetsela (interview, 2022) responded similarly that,

the name '*Abinet*' means '*fatherly*'. *Ye'abnet Temehert* means the education that learners learn to be a good father or role model for others, the community. There is no subject of '*ye'abnet Temehertoch, Church Schools*' which ignore the moral of social. The teachers remind strictly their students to ready themselves to shoulder responsibility of being role model for others otherwise they advise as that is better to drop out their learning because it is committed a punishment by God.

To this end, we can understand that the main purposes of the Church schools is to produce teachers, reproach or reconciler who can put his own contribution in the construction of good citizenship in the community.

Furthermore, in the rural areas, the Church students also give free services to the community especially in the farming process - in ploughing farms and harvesting crops, for example. This engagement of students with the community help the students to understand the community at large (FGD 1, FGD 3 and FGD 5). Research depicted that such kind of engagement of students with the community could put its own positive effects on many aspects of learners' lives including cultural awareness, social responsibility, and students' cognitive learning outcomes (Warren.2012: 59-60). In addition, if students do not exercise the public engagement during their schooling, it limits not only the students learning but also damage their community interaction and fail to practice as they

hold the responsibility (Jacoby 2015). Therefore, from this experience we can understand that, since their learning times, allow the students of HI, for example engaging with the community services make beneficiaries them in understanding the people at large, and it could make safe their journey of serving the community in the future. In addition, it could help the students to identify the community problem that should respnoded under investigation.

## CHAPTER FIVE

### SUMMARY, CONCLUSION AND RECOMMENDATIONS

This section presents the major finding of the study, and based on the findings it puts the summary and it is followed by the conclusion briefly. Finally, putting into consideration the drawn conclusions, the recommendations are forwarded.

#### 4.1 Summary

The main concern of this study is to explore the teaching-learning approaches and practices in the Ethiopian Orthodox Tewahido Church Schools. In line with this, four basic questions were raised which addressed the areas such as, the students and teachers at EOTC schools express the teaching profession; the interaction of students and teachers in achieving better learning-teaching environment; the kinds of the teaching-learning approach and practices are employed in EOTC; the assessment and the students engagement with the community.

The study was conducted in the two major schools of EOTC, namely *qene bet* (school poetry) and *Metsaheft bet* (school of the commentary of the Holy Books) which are found at Gondar city, Baher Dar city and South Wollo – Hayq. The qualitative research approach was employed to conduct the study. The purposive sampling technique was used in the study and six teachers and seven students were participated for the interview as the subject of the study.

Therefore, adequate data were obtained from these respondents through Interview, FGD and document analysis which were used as the data collection tools. The collected data were analyzed qualitatively. This is because the study mainly focusses on personal experiences, subjective opinions and feelings; explores certain group behaviors, which relies on natural setting (*ye'abinet temherrt Betoeh*).

Therefore, the data analysis and interpretation led to the following summarized findings:

1. Amongst the different types the EOTC schools – *qenie bet* and *terguame metsaheft bet* were purposefully selected for this study, because the two schools are highly interrelated. The teachers and students participated in this study are found they have

good mastery of the different kinds of EOTC educations. The informants (students) who joined *Metsaheft Bet* (School of Books) are first graduated from *Qenie Bet* (School of Poetry), because the study at *Metsaheft Bet* predominantly needs the requirement of learners' mastery of *Ge'ez* language, *Ge'ez* grammar and morphology, translation, and composition of qenie. Therefore, it is found that mastery of Qenie is the prerequisite subject to join *Metsaheft Bet* (School of Books).

2. Except two of the teachers who have seven and eight years experience, all of the teachers are found as they have the teaching experience of 14 – 23 years in teaching *Qenie and terguame metsaheft* (the commentary of Holy Books). All of the teachers have learnt and graduated in different kinds of subjects of education in different schools of EOTC.
3. Regarding the interest to be a teacher in EOTC schools is emerged from its blessing mission preset by the Lord Jesus Christ, the scholars accepted teaching beyond the benefit they are paid, though in some cases they are salaried higher than other Church servers. Teaching in EOTC is also considered as a unique profession to shoulder the responsibility of constructing the good personality of other people. Thus, in the selection process students' interest to be a teacher, potential of shouldering responsibility and their personality are highly given emphasis.
4. In EOTC Schools after the students achieved completely the required knowledge of the subject matter they are graduated as and called “Teacher/ Master of what they have studied, *Ye qenie Memher* (Teacher of Qenie); *Yedgua Memher* (Teacher of Degua); *Yemetsahefte Hadisat Memher* (Teacher of Metsahefte Hadisat)”, for example. It is a proud to be called “*Memher* (Teacher)” in EOTC Schooling experiences. The graduates first interest is to teach what they have learnt in addition to serve inside the Church. Therefore, calling all the graduates as ‘*Memher* (Teacher)’ puts its own positive influence upon the Church community to give special honor for the teachers.
5. The students have the learning experience by moving from one country to the other one, and they visit several EOTC schools found in different provenances. This can help them

to acquire better knowledge from different scholars and they also could expose to and learn about different national cultures. Besides, this experience can refresh students' learning interest.

6. There is a close relationship between the teachers and students in EOTC School. So that the teachers can regularly follow up the good behavior their students and their interaction put its contribution to the success of the students learning. With this positive interaction, the students have the fear of their teachers that emerged from giving honor. Thus, the fear has put its own positive impact upon students to be successful in their learning.
7. In addition to the students learning, the teachers in EOTC schools are concerned to their students' security, food, cloth and shelter. These all create strong relationship between the teacher and the students and it has also made its own positive impact upon the students to be successful in their learning.
8. Characteristically, the Church education is a self-contained teaching approach because a single teacher controls the entire teaching in a school. However, there are individuals who are also responsible to students learning, they are called '*asqetsayoch*' (assistants) - *high achievers*. At *qenie bet* in addition to *asqetsayoch* (assistants) there are individuals who are called *Asnegari* and *Zerafi* who are responsible for the success of the teaching-learning process. Nevertheless, everyone has his own responsibility to the success of learning and teaching.
9. The high class size in EOTC Schools is not considered as a problem that makes difficulty upon the learning and teaching process. But it is recognized as a success of a teacher who can attract students by his teaching approach. For instance, a single teacher can teach more than 500 – 1000 students.
10. The teaching process in EOTC School does not depend always on the teachers. The students can also carried out the teaching process with the absence of the teacher. For

example, at *qenie bet* there is a usual teaching and learning approach that is called '*Yemaheber Qelem*' (i.e. Association Learning). In this lesson, the students create their own autonomous learning environment and practice shouldering responsibility. Besides, in this practice, the students can develop the skills of questioning, answering, challenging and debating that could help them in the real world.

11. There is the custom of questioning '*why*' and '*how*' on a certain issue in Church education even on theological issues. In addition, the learning practice is also presented in the form of arguments. Thus, it helps students to develop the skill of idea expression and persuasion.
12. There is a real cooperative teaching-learning approach in EOTC schools. In this approach the advanced learners take responsibility for helping the low achievers and beginner students to attain better learning.
13. Assessments are carried out in EOTC schools. The assessment is given not simply to pass and fail students, but to help students learning. During the assessment if a student is not successful, he is obliged to pend until he fulfills the remaining contents of the subject. Thus, the students are expected to master all the content in each level to pass to the next one.
14. To help learners' mastery of the subject matter, the EOTC school teachers prepare and direct alternative techniques of learning that refresh students' learning to enable them successful in their learning and to avoid cognitive differences among the students.
15. There is unintentional consent between the students and the community. The community is the regular sponsorship of the EOTC students, because the community acknowledges the students who seek educational sponsorship but not as mere beggars. Besides, the learners are engaged with the community in different services, so that it helps them to understand the community.

## 4.2 Conclusion

Based on the above obtained findings of this study, the following conclusions are drawn in responding the research questions set under this investigation.

1. The EOTC education system is categorized under decentralized system of education. Each schools are owned by a particular Church or Diocese. Thus, education is free from any influence of others, and the teacher is the major and the first responsible body of Schools. Teaching in EOTC is an honorable profession. Teaching is also considered as the measure of one's expertise, because when a candidate qualifies and graduates as a teacher in a certain school, he is expected as he knows all what he has learnt. The teacher also shoulders full accountability to what he has studied.
2. In the EOTC there is the learning experience of moving from place to place in order to expose themselves with several schools found at different provenances to develop their knowledge. Therefore, throughout this experience the students could get the chance to collect better and variety of contents of the subject matter and the exposure to engage with the different culture of the society that could help them during their servicing times. Besides, there is the experience of learning in different kinds of schools to enrich their services in the Church and outside.
3. The interaction between the students and the teachers in EOTC Schools could put its own contribution to create better educational environment that can help students learning. Therefore, in EOTC schools there is a dedicated experience to help eachother to have good mastery of the subject matter. In addition to the students learning, the teachers also have full responsibility of their students' life: the students' security, food, shelter and health. Therefore, these all responsibilities could make its own positive impact on students' learning achievement.
5. Although the educational approach in EOTC schools is characterized as a self-contained one, there are other individuals who are called are '*Asqetsayoch*' in all schools, and particularly at *qenie bet*, there are also called *Asnegari* and *Zerafi* among the advanced learners, they are responsible to act as assistant teacher to run

on the teaching process. Thus, the teaching learning process do not interrupted whenever fortunately or unfortunately the teacher is absent. In addition to students learning cooperatively, the practice of '*yemaheber qelem*' (association learning), the students could develop independent learning environment. Therefore, education in EOTC School is not always carried on by the presence of the teacher, so that the students could develop sense of educational responsibility and accountability that could help them to be successful in their learning. In addition, these practices could help the students to have balanced mastery of the subject matter or no more significant difference of knowledge gap is occurred among students.

6. As the finding of this research indicates, in all classes of EOTC schools, particularly in *qenie bet* and *metsaheft bet* the questions "*how*" and "*why*" are regarded as a part of the lesson. Questioning is in general considered as one of the criteria that the teacher advocate to identify a student is learning well. Debate and argument are also the usual practices during the lesson. These practices help the learners to rehearse what they have learnt and enhance reasonableness. Furthermore, through questioning, debate and argument, the students could develop critical thinking, ways of expression or skills of persuasion as well as self-confidence at large.
7. The assessment is carried out in terms of developing students learning and helping students to master the subject matter. The assessment, in EOTC Schools, is mainly done to distinguish a student as 'does a student succeed all the presented lesson on his level?' To this end, the assessment is used to give decision of 'passing to the next level' or 'pending until the student could achieve the missed lesson'. A students is never said '*you have failed* or *you are rejected*'. But the students are forced to "*pending*" until they can grasp what they have missed in their learning. This practice could also save the students from psychological and moral failure and could achieve better in the future.
8. In EOTC Schooling experience learners have a chance of exposure in different learning practices which could help them to achieve the lesson completely. Thus,

developing learning opportunity and presenting alternative ways of learning and studying techniques it could help students to be more successful in their learning.

9. Although some of the advanced schools sponsorship are the Church and the Diocese, the students customarily get sponsorship from the community. Therefore, it creates a strong bond between the EOTC students and the community. The Church teachers also deliberately aware their students the reason to learn is to serve the community. Therefore, this promising act due help the learners to put in to consideration the responsibility they have. Furthermore, the students participation in the community services, it could help the students to exercise shouldering the responsibility and to understand the culture of the community. Therefore, students practice of community services during their education, it could help them to easily integrate into the community after they have completed their education and become servants.

### **5.3 Recommendations**

Based on the above findings and conclusions, the following recommendations are forwarded:

1. According to the findings of the study, the teacher in EOTC are willing to be teacher, Therefore, during the selection process for teaching profession in the HI, it should be considered the interest, expertise and personality of the individual. Besides, to evoke the interest teacher's income should be more advanced than any others organization.
2. One of the good experience of students' learning in EOTC is they move from place to place to acquire better knowledge. This experience could enable the students to refresh their learning and to expose themselves with different cultural society. To this end, the MoE should propose a new allocation plan and procedure to assign students get the chance of learning by moving from one institution to the other one which are found in different regions of Ethiopia. Because this plan could refresh students learning and they could expose and understand the different kinds of social culture. Furthermore, the potential of teaching, availability of instructional resources, for example, in HI in Ethiopia is ominously different. Therefore, the

students could compensate when they move to a certain institution what they lost in the other institution and it could help to balance learners' educational level.

3. The finding of the study shows that students in EOTC schools have the experience of learning in different schools to enrich their services in the Church and outside, the community at large. To this end, allow the students getting extra courses, about Law, Justice, administration or leadership, For example, this could give them to serve the community fairly and responsibly after they have graduated and employ anywhere. In addition, it may also have its own contribution to manifest justice and create good citizenship in the country
4. In the EOTC schools, the teachers have full responsibility of their students, and it has its own contribution to produce successful students. In respect to this, in order to cultivate good citizenship in the HI, in addition to their routine activities of teaching, instructors should pay attention to the overall life of the students, their security in the university compound, the appropriateness of the cafeteria service, their life in the university compound. These all might help to create good learning atmosphere in the HI and may help to create good citizenship.
5. In addition to employing routine teaching methodology (predominantly the lecture method), the instructors in the HI should propose and present alternative learning and teaching techniques which can create successful learning opportunity to their students. In addition, instructors need to develop a program that allows students to learn and study each other with responsibility in order to foster a spirit of mutual support among students.
6. The finding of the study shows that the assessment technique in EOTC Schools is dealt with qualifying the students for the course he or she is learning in terms of establishing better students' achievement. Thus, when a students can not accomplish the required knowledge during the assessment he is inforced to be waited until he achieved and it resulted to manifest similar achievement among students learning

outcome. However, the grading system in higher education institutions reflects the disparity between students achievement. To this end, to improve the quality of Higher education, the students who can not achieve enough mastery of the given lesson, they should be waited until they achieve the required knowledge. Thus, instead of writing the letters 'F' or unsatisfactory grades ('C' or 'D') that should be better writing '*pending*' to qualify students. Besides, this decision could help students to get the chance of successful learning and could possibly build students psychological and moral defects.

7. It is found that in EOTC Schools, the kind of independent learning practice, which is called '*yemaheber qelem*' (association learning) in which the students create their learning environment. In this approach the students can also develop a sense of responsibility and develop the skill of debating, arguing and persuading or admitting on a certain ideas. Based on this practice, instructors in the HI should exercise their students to create their own independent and responsible learning environment. This practice could help the students to develop a sense of helping each other and enhance better interaction among the students.
8. Students in higher education need to be trained to provide free community services that are essential to the people. This can help the students to learn about the community in which they live and understand the problems in the community. Thus, this can help students to be engaged in the community-based research when students write research paper for their partial fulfillment to the degree award.
9. In the EOTC schools that could be possible to discover different kinds teaching – learning practices and approaches which might not be covered under this research. In addition, there are also different kinds of school are found at different churches and monasteries of Ethiopia. Therefore, researchers who are interested on the area could possibly be profitable in their endeavor by discovering better teaching – learning practices and approaches that could be valuable for HE. To this end, the linkage between universities with Churches and monasteries as well as others religious institution should be enhanced.

## REFERENCES

- Adane, T. (1996). *A Historical Survey of State Education in Ethiopia*. Addis Ababa: Asmara.
- Afe J.O. (2001). *Reflections on Becoming a Teacher and the Challenges of Teacher Education*. Inaugural Lecture Series 64. Benin City: University of Benin, Nigeria.
- Aggarwal, J.C. (1994). *Essentials of Educational Psychology*. New Delhi: Vikas Publishing House Pvt. Ltd.
- Aglazor, Genevieve. (2017). *The Role of Teaching Practice In Teacher Education Programmes: Designing Framework For Best Practice*. Global Journal of Educational Research, Vol 16, 2017: 101-110 .
- Alemayehu Bishaw and Lasser Jon. (2012). *Education in Ethiopia: Past, Present and Future Prospects*. African Nebula, Issue 5, 2012.
- Alidou, H., Boly, A., Brock-Utne, B., Diallo, Y.S., Heugh, K., & Wolff, H.E. (2006). *Optimizing Learning and Education in Africa-the language factor: A Stock-taking Research on Mother Tongue and Bilingual Education in Sub-Saharan Africa*. Association for the Development of Education in Africa (ADEA).
- Altbach, P. G. (2008). 'Globalization and Forces for Change in Higher Education.' *International Higher Education*, Vol. 50, No. 2.
- Amare Asgedom, Daniel Desta, Derebssa Dufera, Wana Lake, Elzebeth, Leu, Karrima, B. & Alison, Pr. (2006). "Teachers and Principals Perception of Quality Education." *Ethiopian Journal of Education*, 2(26), 101-123.
- Appleyard, David and Orwin, Martin. (2008). *The Horn of Africa: Ethiopia, Eritrea, Djibouti, and Somalia*. In *Language and National Identity in Africa*, 267-290. Edited by Simpson, Andrew. New York: Oxford University Press.
- Aren, Gustav. (1978). *Evangelical Pioneers in Ethiopia: Origins of the Evangelical Church Mekane Yesus*. Stockholm: Studia Missionalia Upsaliensia XXXIL.
- Arvind Kr. Gill & Kusum. (2017). *TEACHING APPROACHES, METHODS AND STRATEGY*. *Scholarly Research Journal for Interdisciplinary Studies*. Sr. No.45269, SEPT-OCT 2017, VOL- 4/36, 2017. Available: Online ISSN 2278-8808, SJIF 2016 = 6.17, [www.srjis.com](http://www.srjis.com).

- Assefa, K. (2008). *The unfolding trends and consequences of expanding higher education in Ethiopia: Massive universities, massive challenges*. *Higher Education Quarterly*, 63(1), pp. 29-45. Available: <https://www.researchgate.net/publication/27690037>.
- Ayalew Shibesh, Dawit Mekonene, Tesfaye Semela and Yalew Endaweke. (2009). *Assessment of science Education quality indicators in Addis Ababa, Bahirdar and Hawassa universities. In forum for social studies (eds). Quality of higher Education in Ethiopian public institutions*. Addis Ababa.
- Bahru Zewde. (1991). *A History of Modern Ethiopia 1855-1974*. London: James Currey.
- Baird, J. A. (2011). *Does the learning happen inside the black box? Assessment in Education: Principles, Policy and Practice*, 18, 343-345.
- Belay Tefera & Belay Hagos. (2016). *Indigenization of Early Childhood Education (ECCE) in Ethiopia: "A goiter on mumps" in ECCE Provisions: The Ethiopian Journal of Education*, Vol. XXXVI, No. 2, December, 2016, Pp. 73 – 117.
- Bender, M.L.. (1976). The Languages of Ethiopia. In M.L. Bender, J.D. Bowen, R.L. Cooper and C.A. Ferguson,(eds.) *Languages in Ethiopia*. London: Oxford University Press.
- Birhanu, D., & Deneke, M. (1995). Education for production in Ethiopia. In W. Hoppers and D. Komba (eds.), *Productive Work in Education and Training: A State-of-the Art in East Africa*, The Hague: Center for the Study of Education in Developing Countries.
- Brophy, J., & Good, T. (1986). Teacher behavior and student achievement. In M. C. Wittrock (Ed.), *Handbook of research on teaching (3rd ed.)*. New York: McMillan.  
Available:[https://www.scirp.org/\(S\(351jmbntvnsjt1aadkposzje\)\)/reference/ReferencesPapers.aspx?ReferenceID=709863](https://www.scirp.org/(S(351jmbntvnsjt1aadkposzje))/reference/ReferencesPapers.aspx?ReferenceID=709863).
- Corbin, Juliet and Strauss, Anselm. (2008). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory, 3rd Ed*. Thousand Oaks: Sage Publications Ltd.
- Dart, B. C. & et al. (2000). *Students' conceptions of learning, the classroom environment, and approaches to learning*. *The Journal of Educational Research*, 93(4), 262. Retrieved from <http://search.proquest.com/docview/204211000?accountid=41248>.
- Dawit A. (1986). *Traditional medicine in Ethiopia: the attempts being made to promote it for effective and better utilization*. *SINET: Eth J Sci*. 1986; 9:61–9.

- Dornyei, Zoltan. (2007). *Research Methods in Applied Linguistics: Quantitative, Qualitative and Mixed Methodologies*. Oxford: Oxford University Press.
- Durosaro, D. O. & Adgoke, A.A.(eds.) (2011) *Higher education & globalizsation*. Ibadan: Stirling-Horden Pub.
- Eusebius. (N.D). *The Church History, A New Translation with Commentary*. Trans Paul L. Maier. Baltimore: Kregel Publications.
- Fautley, M., & Savage, J. (2008). *Achieving QTS: Assessment for Learning and teaching in Secondary Schools*. Great Britain: Learning Matters Ltd.
- Federal Democratic Republic of Ethiopia, 2003, 'Higher Education Proclamation No 351/2003', Addis Ababa: BSPP.
- Federal Democratic Republic of Ethiopia, 2009, 'Higher Education Proclamation No. 650/2009'. Federal Negarit Gazeta. Addis Ababa: BSPP.
- Fekede T., & Fiorucci, M. (2012). *Examining Quality Issues in Primary Schools in Ethiopia: Implication for the Attainment of the Education for All Goals*. Journal of Educational, Cultural and Psychological Studies, 5,129-150.
- Fisher, Roy & David Swindells. (2006). *The development priorities of Ethiopian higher education teachers*. Journal of In-service Education, Vol. 24, No. 2, 1998.
- Fry, Heather, Steve Ketteridge and Stephanie Marshall. (2009). *A Handbook for Teaching and Learning in Higher Education: Understanding student learning*. New York: Routledge.
- Gail M. Presbey and George F. Mclean. (2012). *FOREWORD IN MEMORY THE SIGNIFICANCE OF CLAUDE SUMNER SJ's CONTRIBUTION TO AFRICAN PHILOSOPHY*, in African Philosophy in Ethiopia Ethiopian Philosophical Studies II. Washington, D.C. 2006: USA.
- Gerard, Albert S. (1981). *African Language and Literatures: An Introduction to the Literary History of Sub-Saharan Africa*. Harlow: Longman Group Limited.
- Getatchew Haile. (1981). 'Fekkare Haymanot or the Faith of Abba Giyorgis Seglawi', in LE MUSEON, 94/1981, P.235-236.
- . (1993). 'Ethiopic Literature' in Roderick Grierson (ed.) *African Zion the Sacred Art of Ethiopia*. Yale University Press, Texas, pp. 47-56.
- . (2014). 'Ge'ez Literature' in EAE vol.2, 736 – 741.
- . (2017). *On the Authorship of Ethiopian Anaphoras*. New York:

- Girma Amare. (1982). *Education in Ethiopia: A comparative survey*. London; Gorge Allen & Unwin.
- (2000). *Aims and Purposes of Church Education in Ethiopia*. (Unpublished).
- Great Schools Partnership. (2015). *The Glossary of Education Reform*. Online resource.  
Available: <https://www.edglossary.org/about/>
- Hable Sellassie and Tamerat. (1970). *The Church of Ethiopia - A panorama of History and Spiritual Life*. Addis Ababa, Ethiopia: Berhanena Selam.
- Habte Michael Kidane. (2014). "Qəne", in EAE vol. 5, p. 284-85.
- Harden, J. M. (1926). *An introduction to Ethiopic Christian Literature*. London.
- Harold G. Marcus. (2002). *A History of Ethiopia*. California: University of California
- Heldman, Marilyn. (1998). *Creating Religious Art: The Status of Artisans in Highland Christian Ethiopia*. *Aethiopia* 1 (1998), 131-147 ISSN: 1430-1938. UniversitÄt Hamburg Institut fŰr Afrikanistik und Ethiopistik.
- Helfrich, J. (2014). *Creative Spaces: Flexible Environments for the 21st-Century Learner*. *Knowledge Quest*, 42(5), 76.
- Hofstee, E. (2005). *Constructing a good Dissertation*. Johannesburg: Exactica.
- Houston, Drusilla, Dunjee. (1926). *Wonderful Ethiopians of the Ancient Cushite Empire*.
- Jacoby, Barbara. (2015). *Service-Learning Essentials: Questions, Answers, and Lessons Learned*. San Francisco, CA: Jossey-Bass.
- Johnstone, Barbara. (2000). *Qualitative Methods in Sociolinguistics*. Oxford: Oxford University Press.
- Jonassen, David, H., Peck, Kyle L., & Wilson, Brent G. (1999). *Learning with Technology. A constructivistic perspective*. Upper Saddle River, NJ: Prentice Hall, Inc.
- Kanselaar G. (2002). *Constructivism and socio-constructivism*. Utrecht University: Online article: January, 2002.
- Kasaye, M. (2005). *Ensuring the Quality of Ethiopian Higher Education in the Face of the Challenges of the 21<sup>st</sup> Century*: *The Ethiopian Journal of Higher Education* Vol. 2 No. 2.
- Kefalew A, Asfaw Z, Kelbessa E. (2015). *Ethnobotany of medicinal plants in Ada'a District, East Shewa Zone of Oromia regional state, Ethiopia*. *J Ethnobiol Ethnomed*. 2015; 11:25.
- Kefyalew Merahi (1999). *The contribution of the Ethiopian Orthodox Church to the Ethiopian Civilization*. Addis Ababa.

- Khoder, Mohammad. (1988). *Human Rights in Islam*. Zaid A. Al-Husain (editor and translator of the Arabic version into English. Beirut: Dar Koder).
- Kothari, C.R. (2004). *Research Methodology: Methods and Techniques (Second Revised Edition)*. New Delhi: New Age International (P) Ltd., Publishers.
- Krapf, Johann Ludwig. (1840). *An Imperfect Outline of the Elements of the Galla Language*. Church Missionary Society.
- Kumar, R. (1999). *Research Methodology – A STEP BY STEP GUIDE FOR BEGINNERS*. London: SAGE Publications.
- Landoy Ane, Daniela Popa & Angela Repanovici. (N.D). *Collaboration in Designing a Pedagogical Approach in Information Literacy*: Springer Texts in Education.  
Available in: <https://link.springer.com/content/pdf/10.1007%2F978-3-030-34258-6.pdf>.
- Lemlem, T. (2010). *Review of some recent literature: Identifying Factors that Affect Ethiopia's Education Crisis*. Ethiopian E-Journal for Research and Innovative Foresight, 2(2), 56- 68.
- Lule Melaku. (2008). *History of the Ethiopian Orthodox Tewahdo Church Part I*. Addis Ababa.  
----- (2012). *History of the Ethiopian Orthodox Tewahdo Church Part II & III*. Addis Ababa.
- Lynch, Matthew. (2016). *Social Constructivism in Education*. November 19, 2016.  
Available: <https://www.theedadvocate.org/social-constructivism-in-education/>
- Marais P & Meier C. (2004). *Hear our voices: student teacher's experience during practical teaching*. Africa Education Review, 1:220-233.
- Marew Zewdie (2000). *A Study Guide for Curriculum Implementation and Evaluation*, Unpublished Teaching Material for Educ. 676, Addis Ababa University.
- Mersha Alehegne. (2002). "Ge'ez Yesterday, Today and Tomorrow". Proceedings of the work shop on "the Ethiopian Church Yesterday, Today and Tomorrow" Addis Ababa.
- Michael Kleiner. (2014). "Alvares, Francisco", in EAE, Vol. 1: Pp. 213-214 MOE (1996).
- Ministry of Education [MoE]. (1996). *Attempts at Educational Reform in Ethiopia: A Top-down or a Bottom-up Reform? Seyoum Tefera, Ethiopian Journal of Education*, Vol. 16, No.1. In *Ethiopian Journal of Education*, XVI, No.2, pp. 86-114.
- Ministry of Education [MoE]. (2003). *Continuous Professional Development for School Teachers (A Guideline)*. Addis Ababa, Ministry of Education.

- Ministry of Education [MoE]. (2010). *Education Sector Development Program IV. Program Action Plan: Ministry of Education*, Addis Ababa.
- Norton, L. (2007). *Using Assessment to Promote Quality Learning in Higher Education*. In A.Campbell, & L. Norton (Eds.), *Learning Teaching and Assessment in Higher Education* (pp. 92-100). British: Learning Matters Ltd.
- Pankhrust, R. (1955). *Ethiopia: A Cultural History*. Lalibela House, Esses.
- (1962). *Ethiopian Observer VI no 3. The foundation of Education, printing, newspapers, books, production, libraries and literacy in Ethiopia*.
- (1968). *Economic history of Ethiopia, 1800-1935*. Haile Sellassie I University Press.
- (1976). *Historical Background of Education in Ethiopia*. In M.L Bender, J.D. Bowen, R.L. Cooper, and C.A. Ferguson (eds.) *Languages in Ethiopia*, London: Oxford University Press, PP. 305-323.
- Perry, R. (2004). *Teaching practice for early childhood*. A guide for students. Available at <http://www.Routledge.com/catalogues/0418114838.pdf>. Accessed 18 July 2007.
- Pirouet, M. Louise. (1999). *The Legacy of Johann Ludwig Krapf*. International Bulletin Of Missionary Research. Available: <http://www.internationalbulletin.org/issues/1999-02/1999-02-069-pirouet.pdf>.
- Powne, J.M.F. & Dunelm, B.A. (1963). *Some Aspects of Indigenous Ethiopian Music, Ecclesiastical, and Secular*. Durham University: MA Thesis.
- Richard Greenfield. (1965). *Ethiopia: A New Political History*. London: Pall Mall Press.
- Ritchie, Jane and Lewis, Jane. (Editors). (2003). *Qualitative Research Practice: A Guide for Social Science Students and Researchers*. London: Sage Publications.
- Rodas Taddse & Getnet Feleqe. 2019. *Andromeda*. Addis Ababa: Far East Trading PLC.
- Salawu, O. & Adeoye, A. (2002). *Unit 1 the colpt of student teaching practice*. Retrieved from [www.nou.edu.ng/noun/NOUN\\_OCL/pdf/pdf2/EDU%20635.pdf](http://www.nou.edu.ng/noun/NOUN_OCL/pdf/pdf2/EDU%20635.pdf) 12 March 2012.
- Sapsford, Roger and Jupp, Victor. (Editors). (2006). *Data Collection and Analysis, 2nd edition*. London: Sage Publications.
- Semela, T. (2011). Breakneck Expansion and Quality Assurance in Ethiopian Higher Education: Ideological Rationales and Economic Impediments. *Higher Education Policy*, 24(3), pp. 399-425.
- Sergew Hable Selassie. (1977). *Amharic Church Dictionary*. Vol., 3: Pp. 145-147.

- Seyoum Tefera. (1996). "Attempts of educational reform in Ethiopia: A top-down or a bottom-up reform?" *The Ethiopian Journal of Education*, 16 (1), 1-37.
- Sisay Awgichew Wondemetegn. (2016). *The Historic Move, Contemporary Challenges and Opportunities in Ethiopian Education*. International Journal of African and Asian Studies www.iiste.org ISSN 2409-6938. An International Peer-reviewed Journal Vol.26, 2016.
- Stephen Ocheni & Basil C. Nwankwo. (2012). Analysis of Colonialism and Its Impact in Africa. *Cross-Cultural Communication*. Vol. 8, No. 3, 2012, pp. 46-54. Available: [https://www.tralac.org/images/News/Documents/Analysis\\_of\\_Colonialism\\_and\\_Its\\_Impact\\_in\\_Africa\\_Ocheni\\_and\\_Nwankwo\\_CSCanada\\_2012.pdf](https://www.tralac.org/images/News/Documents/Analysis_of_Colonialism_and_Its_Impact_in_Africa_Ocheni_and_Nwankwo_CSCanada_2012.pdf)
- Sumner. (1986). *The Source of African Philosophy: The Ethiopian Philosophy of Man*. Stuttgart: Franz Steiner Verlag Wiesbaden GMBH.
- Taddele Gedle. (2008). *The Relation of Gə'əz Qəne to Ethiopian Textual Culture*. AAU: Unpublished PhD. Dissertation.
- Tadesse Tamrat. (1972). *Church and State in Ethiopia 1270-1527*. Oxford: Clarendon Press.
- Tanner, K. D. (2013). *Structure Matters: Twenty-One Teaching Strategies to Promote Student Engagement and Cultivate Classroom Equity*. *CBE—Life Sciences Education*, 12(3), 322-331. doi: 10.1187/cbe.13-06-0115.
- Tekeste Negash. (1990). *The crisis of Ethiopia Education: Some Implications for Nation Building*. Sweden: Uppsalo University.
- (1996). *Rethinking Education in Ethiopia*. Sweden: Reprocentralen HCS, Uppsala.
- (2006). *Education in Ethiopia from Crisis to the Brink of Collapse, Discussion Paper*. Nordiska Afrikainstitutet, Uppsala.
- Teshome G. Wagaw. (1979). *Education in Ethiopia: Prospect and Retrospect*. Ann Arbor: The University of Michigan Press.
- Tessema, K. (2006). *Contradictions, challenges, and chaos in Ethiopian teacher education*. *Journal for Critical Education Policy Studies*. Retrieved from <http://www.jceps.com/?pageID=article&articleID=62>
- THE OXFORD DICTIONARY OF THE CHRISTIAN CHURCH. (2005). Oxford: OUP.
- Transformational Government of Ethiopia (TGE). (1994). *Education and Training Policy in Ethiopia*. Addis Ababa: Berhannena Selam Printing Press.

- USAID. (2008). *Review of the Ethiopian Education and Training Policy and its Implementation*: Addis Ababa.
- Vanderstoep, Scott W. and Johnston, Deirdre D. (2009). *Research Methods for Everyday Life: Blending Qualitative and Quantitative Approaches*. N.P.
- Victor Smyth. (1994). *Schonberg center for Research in black culture*. The new York Public Library.
- Waga, T. (1979). *Education in Ethiopia: Prospective and Retrospective*. Ann Arbor: The University of Michigan Press.
- Wang, Margaret .C, Haertel Geneva. D and Walberg, Herbert. (1993). *Towards a Knowledge Base for School Learning*. *Review of Educational Research* Fall 1993, Vol. 63, No. 3, pp. 249-294 Available: <https://journals.sagepub.com/doi/pdf/10.3102/00346543063003249>.
- Warren, Jami L. (2012). “*Does Service-Learning Increase Student Learning? A Meta-Analysis.*” *Michigan Journal of Community Service Learning* 18(2): 56- 61.
- Watkins, C. (2010). Research matters: Learning, performance and improvement. (34), 1-16. Retrieved from <http://ioe.ac.uk/people/chriswatkins>.
- Williams, Marion and Burden, Robert. (1997). *Psychology for Language Teachers: a Social Constructivist Approach*. Cambridge: CUP.
- World Bank (2013). *Secondary Education in Ethiopia: Supporting Growth and Transformation*. Washington: The World Bank.
- World Bank. (2016). *Ethiopia Public Expenditure Review, Washington: The International Bank for Reconstruction and Development*. Addis Ababa.
- Woube Kassaye. (2005). *An Overview of Curriculum Development in Ethiopia: 1908-2005*. EJOSSAH, 2005; 3: 49 – 80.
- Yigzaw, A. (2009). “*Historical Influence on the System of Education in Ethiopia-An Inquiry*. In Baselius Researcher.” *A Journal of Interdisciplinary Studies and Research*. Baselius College. India.
- Yizengaw, T. (2007). *The Ethiopian Higher Education: Creating Space for Reform*. St Mary’s UC Press, Addis Ababa.
- Zewdie, M. (2000). *A Study Guide for Curriculum Implementation and Evaluation*, Unpublished Teaching Materials for the Course Educ.676, Addis Ababa University

ሀብተ ማርያም ወርቅነህ (ሊቀ ሥልጣናት) ። (1963) ። ጥንታዊ የኢትዮጵያ ሥርዓተ ትምህርት። አዲስ አበባ።

ሕፋይ ወልደ ሥላሴ። (1921) ። ዋዜማ ። አዲስ አበባ፤ ጎሐ ጽባሕ ማታሚያ ቤት።

መርሻ አለሽኝ። (2011)። በእንተ ሰማ ለማርያም። አዲስ አበባ።

-----። (2012) ። ዜና ጳጳሳት (2ኛ ዕትም) ። አዲስ አበባ።

መብራቱ ኪርስ። (2012) ። አኩሪ ተቀርባን፤ የኢትዮጵያ ኦርቶዶክስ ተዋሕዶ ቤተክርስቲያን ሥርዓተ ቅዳሴ መሠረት፤ ታሪካዊ እድገት እና ይዘት። አዲስ አበባ፤ ጃጃው አሳታሚዎችና ዴቪልፕሜንት ኃ.የተ. የግ. ማ።

ሰሎሞን ዮሐንስ። (2001) ። የኢትዮጵያ ቤተክርስቲያን ወርቃማ ጊዜያት። አዲስ አበባ።

ስማቸው ንጋቱ (መጋቤ ምሥጢር) እና መሠረት ዐሥራት (መርኔታ) ። (2009) ። ማዕደት መጽሐፈ አዋጅ ወሰንጣቱ፤ ባህር ዳር፤ ቅዱስ ጊዮርጊስ ማተሚያ ቤት።

ባርቲኒስኮ አንደርዜይ እና ማንቴል-ኒየችኮ ዮጳና ። 2006። የኢትዮጵያ ታሪክ ከመጀመሪያ እስከ አሁን (ትርጉም በዓለማዊው አበበ) ። አዲስ አበባ፤ አልፋ አታሚዎች።

ባዩ ይማም። (1984) ። ሥርዓተ ጽሕፈት። 3ኛ ሴሪ፣ ቅጽ 1፣ ቁጥር 1። የአዲስ አበባ መምህራን ማኅበር መጽሔት፤ አዲስ አበባ።

ባዩ ይማም እና ቲም። (1997) ። ፊደል እንደገና። በኢትዮጵያ የቋንቋዎችና የሥነ ጽሑፍ መጽሔት፤ ቁጥር 7።

ቤተ ማርያም ግዛው (መልአክ ብርሃን) ። (2007) ። የተክሌ አቋቋም ዝምሜ ምልክት። አዲስ አበባ፤ አኩሪ ቤተ ማኅተም።

ተስፋ አስማረ ። (2010) ። በዘርዐ ያዕቆብ እና በወልደ ሕይወት ፍልስፍናዎች ማኅበረሰባዊ ፋይዳዎቻቸው ላይ የተደረገ ንጽጽራዊ ትንተና። ሦስተኛው ዓመታዊ ሀገር አቀፍ የቋንቋና ባህል ዐውደ ጥናት የሕትመት ጉባዔ፤ ቅጽ 2 ቁ. 2፤ ወሎ ዩኒቨርሲቲ። ደሴ።

ተክለ ጻድቅ መኮሪያ። (1951) ። ኑብያ- አኩሪም ዛጉቤ እስከ ዐጪ ይኩኖ አምላክ ዘመነ መንግሥት። አዲስ አበባ፤ ትንሣኤ ዘጉባዔ ማተሚያ ቤት።

-----። (1961) ። የኢትዮጵያ ታሪክ ከዐጪ ልብነ ድንግል እስከ ዐጪ ቴዎድሮስ። አዲስ አበባ፤ ብርሃንና ሰላም ቀዳማዊ ኅይለ ሥላሴ ማተሚያ ቤት።

-----። (1966) ። የግራኝ አህመድ ወረራ። አዲስ አበባ፤ ብርሃንና ሰላም ቀዳማዊ ኅይለ ሥላሴ ማተሚያ ቤት።

- አምሳሌ ተፈራ። (2011) ። ነቅፀ መጻሕፍት ። አዲስ አበባ። አዲስ አበባ፣ ዲሞክራሲና ሕትመት ጃጃው አሳታሚዎችና ዴቪሎፕመንት ኃ. የተ. የግ. ማ።
- አምሳሌ አክሊሊ። (2002) ። አማርኛን ሞክሮ ሆሂያት ጠንቅቆ ያለመጻፍ ችግርና መፍትሔ። ሻማ ቡክስ፣ አዲስ አበባ።
- አሰፋ ባለቻ። (2008) ። የኢትዮጵያ ባህላዊ መድኃኒትና ሕክምና የምዕተ ዓመት ጎዞ። አዲስ አበባ።
- ዐቢይ ይግዛው። (2008) ። የዐውደ ጥናት አንኳር ንግግር፣ ሁለተኛው የግዕዝ ሀገር አቀፍ አውደ ጥናት መድብል፣ ዐባይ የባህልና ልማት ጥናት እና ምርምር ማዕከል፣ ባሕር ዳር ዩኒቨርሲቲ፣ ባሕር ዳር።
- አድማሱ ጀንበሬ። (1963) ። መጽሐፈ ቅኔ ፣ ዝክረ ሊቃውንት። አዲስ አበባ።
- አድማሱ ጀንበሬ። 1963። መጽሐፈ ፡ ቅኔ ፣ ዝክረ ፡ ሊቃውንት። አዲስ አበባ።
- ዓለማየሁ ሞገስ። (1952) ። መልክክ ኢትዮጵያ። አስመራ፣ ኮከበ ጽባሕ ዘማኅበረ ሐዋርያት። -----። (-----)። የቅኔ ቤት ሥርዓተ ትምህርት። አዲስ አበባ። ያልታተመ።
- ኪዳነ ማርያም ጌታሁን። 1980። ጥንታዊው የቆሎ ተማሪ ። አዲስ አበባ።
- ኪዳነ ወልድ ክፍሌ ። (1948) ። መጽሐፈ ሰዋሰው ወግስ ወመዝገብ ቃላት ሐዲስ። ኦርቲስቲክ ማተሚያ ቤት፣ አዲስ አበባ።
- ይሔይስ ወርቁ። (1960) ። ንባብ ወትርንጫ ዘቅኔያት አዕማደ ምሥጢራት። አዲስ አበባ።
- ዳኛቸው ካሳሁን ። (1999) ። የኢትዮጵያ ቤተክርስቲያን ትውፊትና መንፈሳዊ ሕይወት። ማኅበረ ቅዱሳን፣ አዲስ አበባ።
- ፍቅሬ ዮሴፍ። (2001) ። ብቸኛው አፍሪካዊ ፊደል። አዲስ አበባ፣ ዜድ ማተሚያ ድርጅት።

## **DECLARATION**

This thesis is my original work and has not been presented for a degree in any other university, and that all sources of materials used for the study have been duly acknowledged.

---

Tesfu Asmare Molla

Candidate

---

Dr. Abebaw Yirga

Supervisor

## APPENDIX

**Figure 1: LIST OF INFORMANTS**

### 1. Teachers

No	Name of the Scholar	Place	Position	Services	Date of Interview
1	Liqe Liqawunt Ezira Hadis	Gondar City, Church of Menbere Mengest Medehanealem, Terguame Bet.	Head of the Church and Master of <i>Terguame Metsaheft</i> (the Commentary of Books.	23	16/3/2022
2	Megabe Haymanot Fire Sebhat	Baher Dar, Church of Debre Selam Be'ale Egziabher, Terguame Bet.	Master of <i>Terguame Metsaheft</i> (the Commentary of Books.	18	18/3/2022
3	Memiher Kidus Yared	Baher Dar, Church of Selam Adrgiw St. Maryam, Quene Bet.	Master of Quene	8	22/3/2022
4	25/3/2022Me mher Ayne Kulu Alemayehu	Baher Dar, Church of Debre Selam Be'ale Egziabher, Quene Bet.	Master of Quene	14	25/3/2022
5	Wolade A'elaf Gedewon Abebe	Gondar City, Church of Qedame Adbarat Abere Giyorgis, Quene Bet	Master of Quene	15	27/3/2022

6	Liqe Liqawunt Tehtina Tesfaye	South Wollo Hayq, Monastery of Kidus Estifanos, Terguame Bet.	Master of <i>Terguame Metsaheft</i> (the Commentary of Books.	7	10/4/2022
---	-------------------------------------	--	---	---	-----------

## 2. Students

No	Name of the Scholar	Place	Position	Date of Interview
1	Kine Tibeb Gedif	Bahir Dar, Church of Felege Giyon Abune Tekle Haymanot, Terguame Bet.	Student, Hadisat Terguame	21/3/2022
2	Kine Tibeb Ta'emalew	Baher Dar, Church of Selam Adrgiw Maryam, Quene Bet.	Student, Quene	22/3/2022
3	Elyas Gebru	Baher Dar, Church of Debre Selam Be'ale Egziabher, Terguame Bet.	Student, <i>Fetha Negest</i>	19/3/2022
4	Aemro Dessie	Gondar City, Church of Menbere Mengest Medehanealem, Terguame Bet	Student, Hadisat Terguame	16/3/2022
5	Mahitot	South Wollo Hayq, Monastery of Kidus Estifanos, Terguame Bet.	Student, Hadisat Terguame	11/4/2022
6	Amha Selam Arage	South Wollo Hayq, Monastery of Kidus Estifanos, Terguame Bet.	Student, Beluyat Terguame	12/4/2022
7	Meaza Adhanom	South Wollo Hayq, Monastery of Kidus Estifanos, Queen Bet	Student, Quene	16/4/2022

## Appendix II

### Key informants for FGD

No	Code	Place	No of Group Members	Date
1	FGD 1	South Wollo Hayq, Monastery of Kidus Estifanos, Terguame Bet	5	14/4/2022
2	FGD 2	Baher Dar, Church of Selam Adrgiw Maryam, Quene Bet	5	21/3/2022
3	FGD 3	Baher Dar, Church of Debre Selam Be'ale Egziabher, Terguame Bet	6	17/3/2022
4	FGD 4	Baher Dar, Church of Felege Giyon Abune Tekle Haymaot, Terguame Bet	5	19/3/2022
5	FGD 5	Gondar City, Church of Qedame Adbarat Abere Giyorgis, Quene Bet	6	29/3/2022

### Appendix III: Data Tools

#### ቃለ መጠይቅ 1

#### ለቤተ ክህነት ጉባዔ ቤት መምህራን የሚደረግ ቃለ መጠየቅ

አጠቃላይ መረጃ

የመምህሩ ስም: \_\_\_\_\_

የሚያስተምሩት የትምህርት ዓይነት: \_\_\_\_\_

ጉባዔ ቤቱ የሚገኝበት ሀገር: \_\_\_\_\_

ልዩ ቦታ: \_\_\_\_\_

ቀን: \_\_\_\_\_ ሰዓት: \_\_\_\_\_

መምህሩ የሚያስተምሩቸው ተማሪዎች ብዛት: \_\_\_\_\_

የማስተማር ዘዴዎችን እና ልምዶችን በተመለከተ የሚቀርቡ መሪ ጥያቄዎች

1. ለሰንት ጊዜ አስተምረዋል? \_\_\_\_\_

2. መምህርነትን እርስዎ እንዴት ይገልጹታል?  
\_\_\_\_\_

3. በመምህርነት ልምድዎ የመምህርነት ኅላፊነትን እንዴት ይገልጹታል/ እንደ መምህር ኅላፊነቱ ነው የሚሏቸው ነገሮችን ይግለጹልኝ?  
\_\_\_\_\_

4. ተማሪዎችዎን እንዴት ያስተምሯቸዋል/ የእርስዎ የማስተማር ዘዴ እንዴት ይገለጻል?  
\_\_\_\_\_

5. ለማስተማር የሚጠቀሙበት ዘዴ/ ልምድ ምን ያህል ውጤታማ አድርጎዎታል?  
\_\_\_\_\_

6. በጉባዔ ቤትዎ በእርስዎ እና በተማሪዎችዎ ያለውን ግንኙነትን እንዴት ይገልጹታል?  
\_\_\_\_\_

7. በማስተማር ልምዴ ውጤታማ የሆኑት በዋናነት ይህንን የማስተማር ዘዴ ስለምጠቀም ነው የሚሉትን ይግለጹልኝ?  
\_\_\_\_\_

8. በመማር-ማስተማር ሒደቱ የተማሪዎች ተሳትፎን (ለምሳሌ የመጠየቅ፣ የመከራከር) የበረታታሉ? ለምን?

---

9. ለተማሪዎችዎ ከማስተማር ውጪ በምን ሁኔታ ያግዟቸዋል?

---

10. ተማሪዎችዎ ወደእርስዎ ጉባዔ ቤት ከመታደማቸው በፊት ከተማሪዎች የሚጠብቁት ቅድመ ሁኔታ አለ? ካለ ይግለጹልኝ ?

---

11. ተማሪዎችዎን እንዴት ይገመግሟቸዋል? ምን ምን ዓይነት የግምገማ ስልት አለዎት?

---

12. በትምህርቱ ውጤታማ ያልሆነ ተማሪ ምን የተለየ ድጋፍ ይደረግለታል?

---

13. ተማሪዎችዎ ስለማገበረሰባቸው እንዲያውቁ ግንዛቤ ይሰጧቸዋል? ለምሳሌ ምን ምን ግንዛቤ ይሰጧቸዋል ?

---

## ቃለ መጠይቅ 2

### ለቤተ ክህነት ጉባዔ ቤት ተማሪዎች የሚደረግ ቃለ መጠየቅ

አጠቃላይ መረጃ

የተማሪው ስም: \_\_\_\_\_

የሚማረው የትምህርት ዓይነት: \_\_\_\_\_

ጉባዔ ቤቱ የሚገኝበት ሀገር: \_\_\_\_\_

ልዩ ቦታ: \_\_\_\_\_

ቀን: \_\_\_\_\_ ሰዓት: \_\_\_\_\_

የመማር ዘዴዎችን እና ልምዶችን በተመለከተ የሚቀርቡ መሪ ጥያቄዎች

1. በዚህ ትምህርት ቤት ለሰንጠረዥ ጊዜያት ያህል ቆይተዋል ? \_\_\_\_\_
2. ከዚህ ጉባዔ ቤት በፊት ምን ዓይነት ጉባዔ ቤት ተምረዋል? ጉባዔውን ለመማር እንዴት ፈለጉት/ መረጡት?  
\_\_\_\_\_
3. ወደ ቤተክህነት ትምህርት ቤት የገቡት ለምንድን ነው? (ዓላማው)  
\_\_\_\_\_
4. በጉባዔ ቤታችሁ የተማሪ እና የመምህር ግንኙነትን እንዴት ይገልጹታል?  
\_\_\_\_\_
5. በመማር ልምድዎ ከመምህርዎ የማስተማር ዘዴ ለእርስዎ ምቹ ወይም ውጤታማ ነው የሚሉትን ይግለጹልኝ?  
\_\_\_\_\_
6. በመማር ላይ እያሉ መምህራችሁ በትምህርቱ ላይ ተሳትፎ እንዲኖራችሁ (ለምሳሌ የመጠየቅ፣ የመከራከር) የበረታታሉ?  
\_\_\_\_\_

7. ውጤታማ ላልሆነ ተማሪ ከመምህራችሁ የሚደረግለት ልዩ ትኩረት ካለ ይግለጹልኝ?  
ለምን

---

8. መምህራችሁ እንዴት እንደሚገመግሟችሁ ያውቃሉ? እንዴት እንደሚገመግሟችሁ ይግለጹኝ?

---

9. በትምህርቱ ውጤታማ ላልሆነ ተማሪ ከመምህሩ የሚደረግለት ድጋፍ አለ? ለምሳሌ ቢገልጹልኝ?

---

10. ከትምህርቱ ባሻገር አንድ ተማሪ ከመምህሩ ምን የሚጠብቃቸው/ የሚደረግለት ነገር አለ? ለምን?

---

11. በመማር ሒደት ውስጥ ምን ምን ዓይነት ችግር ገጥሟችሁ ታውቃላችሁ፤ እንዴትስ ፈታችሁት፤ ለችግሩ መፍትሔ አጋኝቶ የሚሆኑት እነማን ናቸው?

---

12. በመማር ዘመንዎ ስለማሳበረሰባችሁ ምን ያህል ታውቃላችሁ፤ እንዴት ልታውቁ ትችላላችሁ?

---

### ቃለ መጠይቅ 3

#### የቤተ ክህነት ትምህርትን ተምረው ለነበሩ የሚደረግ ቃለ መጠየቅ

አጠቃላይ መረጃ

የተጠያቂው ስም: \_\_\_\_\_

የተማረው የትምህርት ዓይነት: \_\_\_\_\_

የተማረበት ሀገር: \_\_\_\_\_

ልዩ ቦታ: \_\_\_\_\_

መጠይቁ የተደረገበት: ቀን: \_\_\_\_\_ ሰዓት: \_\_\_\_\_

የመማር ዘዴዎችን እና ልምዶችን በተመለከተ የሚቀርቡ መሪ ጥያቄዎ

1. በጉባዔ ት/ቤት ለስንት ዓመታት ያህል ቆይተዋል? \_\_\_\_\_

2. ጉባዔውን ለመማር ለምን ፈለጉት/ መረጡት?

\_\_\_\_\_

3. ወደ ቤተክህነት ትምህርት ቤት የገቡት ለምንድን ነው? (ዓላማው)

\_\_\_\_\_

4. በጉባዔ ቤቱ የተማሪ እና የመምህር ግንኙነትን እንዴት ይገልጹታል?

\_\_\_\_\_

5. በመማር ልምድዎ ከመምህርዎ የማስተማር ዘዴ ለእርስዎ ምቹ ወይም ውጤታማ ነው የሚሉትን ይግለጹልኝ?

\_\_\_\_\_

6. በመማር ላይ እያሉ መምህራችሁ በትምህርቱ ላይ ተሳትፎ እንዲኖራችሁ (ለምሳሌ የመጠየቅ፣ የመከራከር) የበረታታሉ?

\_\_\_\_\_

7. ውጤታማ ላልሆነ ተማሪ ከመምህራችሁ የሚደረግለት ልዩ ትኩረት ነበር? ይግለጹልኝ? ለምን?

\_\_\_\_\_

8. መምህራችሁ እንዴት እንደሚገመግሟችሁ ያውቃሉ? እንዴት እንደሚገመግሟችሁ ይግለጹኝ?

---

9. በትምህርቱ ውጤታማ ላልሆነ ተማሪ ከመምህሩ የሚደረግለት ድጋፍ አለ? ለምሳሌ ቢገልጹልኝ?

---

10. ከትምህርቱ ባሻገር አንድ ተማሪ ከመምህሩ ምን የሚጠብቃቸው/ የሚደረግለት ነገር አለ? ለምን?

---

11. በመማር ሒደት ውስጥ ምን ምን ዓይነት ችግር ገጥሟችሁ ታውቃላችሁ፤ እንዴትስ ፈታችሁት፤ ለችግሩ መፍትሔ አጋኝቶ የሚሆኑት እነማን ናቸው?

---

12. በመማር ዘመንዎ ስለማኅበረሰባችሁ ምን ያህል ታውቃላችሁ፤ እንዴት ልታውቁ ትችላላችሁ?

---

## በትኩረት ሐሳቦች ላይ የሚደረግ የቡድን ውይይት

### አጠቃላይ መረጃ

የተወያዮች ብዛት: \_\_\_\_\_

የሚገኙት የትምህርት ዓይነት: \_\_\_\_\_

ጉባዔ ቤቱ የሚገኝበት ሀገር: \_\_\_\_\_

ልዩ ቦታ: \_\_\_\_\_

ቀን: \_\_\_\_\_ ሰዓት: \_\_\_\_\_

### መሠረታዊ የውይይት ትኩረት ነጥቦች

1. የቤተክህነት ትምህርትን ለመማር ለምን ፈለጋችሁ?  
\_\_\_\_\_
2. በትምህርት ልምዳችሁ ተማሪነት እና መምህርነትን እንዴት ትገልጹታላችሁ?  
\_\_\_\_\_
3. በጉባዔ ቤታችሁ የተማሪ እና የመምህር ግንኙነትን እንዴት ትገልጹታላችሁ?  
\_\_\_\_\_
4. በትምህርት ጊዜያችሁ መምህራችሁ ምን ዓይነት የማስተማር ዘዴ ይጠቀማሉ/ እንዴት ያስተምሯችኋል? ውጤታማ ዘዴ ናቸው የምትሏቸውን ብትገልጹልኝ?  
\_\_\_\_\_
5. በትምህርታችሁ ሒደት ላይ እንደተማሪ ተሳትፎ አላችሁ (ለምሳሌ የመጠየቅ፣ የመከራከር) መምህራሁስ የበረታታሉ?  
\_\_\_\_\_
6. መምህራችሁ እንዴት ይገመግሟችኋል?  
\_\_\_\_\_
7. በትምህርቱ ውጤታማ ላልሆነ ተማሪ የሚደረግልት ድጋፍን ብትገልጹልኝ?  
\_\_\_\_\_
8. ከትምህርቱ ባሻገር ከመምህራችህ የሚትፈልጉት ድጋፍ እና የሚደረግላችሁን ድጋፍ ብትገልጹልኝ?  
\_\_\_\_\_

**Photograph 4: Homes (Gojo) residence of Yeabnet Temariwoch at Baher Dar, Church of Debre Selam Be'ale Egziabher, Qenie Bet.**

