

LANGUAGE AND RELIGION: THE CASE OF ETHIOPIAN  
ORTHODOX TEWAHIDO CHURCH

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BY

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## Lists of Acronyms

EOTC- Ethiopian Orthodox Tewahido Church

FDRE- Federal Democratic Republic of Ethiopia

SSDMK- Sunday school Department Mahibere Kidusan

MK- Mahibere Kidusan

MT- Mother Tongue

SL- Second Language

## **Abstract**

The primary function of this study was to examine the language use of the Ethiopian Orthodox Tewahido Church and the attitudes of the faithful towards the current language of the church. Three institutions of the church, TekleSawiros Sunday school, Minillik II memorial religious school and Mahibere Kidusan were selected. All the two hundred active participant of the Sunday school was selected. Eight key respondents and three research participants were purposely selected for interview.

After the data was collected through questionnaires from the respondents of the Sunday school, quantitative analysis such as frequencies, and percentages were used to analyze the close ended parts of the questionnaire using SPSS 19 software. The open ended parts of the questionnaire and the in-depth interview made with respondents of MK and the traditional school was analyzed qualitatively.

The findings of the study shows that the EOTC currently use Amharic and Geez most of the time for evangelization in all dioceses with exception of some unorganized individuals' and association's attempt of evangelizing in some selected languages. Liturgy is best performed when it is carried out in Amharic. This is because that the EOTC was first adopted in Geez and then translated in to Amharic the scriptures of liturgy are mostly available in Geez and Amharigna.in addition some dogmatic, sacramental doctrinal and traditional concepts cannot be expressed using other languages.

Amharic is used as medium of instruction in Fidel (Alphabets) instruction and Geez and Amharic in other levels of the traditional education. The result of the analysis also revealed that there is no sacred document or scripture or tradition that prevents using various mother tongues for religious practices; rather all the scriptures of the church including the Holy Bible supports the use of different languages for spiritual ministry. Hence, it can be concluded that multilingualism is a natural phenomenon, as a gift of God and using it result effectiveness in evangelization. MK uses various MTs of the faithful like Amharigna, Oromigna, Tigrigna, Welayitigna, and Sidamigna to evangelize in print, electronic media and face to face media though it is insignificant as compared to the need of the faithful to be taught in their respective MTs.

# TABLE OF CONTENTS

|  |                                     |
|--|-------------------------------------|
| Acknowledgements.....  | i                                   |
| List of Acronyms .....   | ii                                  |
| Abstract .....   | iii                                 |
| Table of Contents .....  | iv                                  |
| <b>CHAPTER ONE: INTRODUCTION.....</b>  | <b>ERROR! BOOKMARK NOT DEFINED.</b> |
| <b>CHAPTER TWO: CONCEPTUAL FRAMEWORK AND REVIEW OF THE LITERATURE.....</b>   | <b>ERROR! BOOKMARK NOT DEFINED.</b> |
| 2.1 CONCEPTUAL FRAMEWORK .....   | <b>ERROR! BOOKMARK NOT DEFINED.</b> |
| 2.2 REVIEW OF THE LITERATURE .....   | <b>ERROR! BOOKMARK NOT DEFINED.</b> |
| 2.2.1 Substantive Literature .....   | <b>Error! Bookmark not defined.</b> |
| 2.2.2 Theoretical Literature.....  | <b>Error! Bookmark not defined.</b> |
| 2.2.2.1 Language Attitude .....  | <b>Error! Bookmark not defined.</b> |
| 2.2.2.2 Language Use.....  | <b>Error! Bookmark not defined.</b> |
| 2.2.3 Methodological Literature.....   | <b>Error! Bookmark not defined.</b> |
| 2.2.4 Language Policy Literature .....   | <b>Error! Bookmark not defined.</b> |
| <b>CHAPTER THREE: METHODOLOGY .....</b>  | <b>ERROR! BOOKMARK NOT DEFINED.</b> |
| 3.1 METHODOLOGY USED FOR THE STUDY OF LANGUAGE KNOWLEDGE, USE,AND ATTITUDE IN THE SUNDAY SCHOOL.....                             | <b>ERROR! BOOKMARK NOT DEFINED.</b> |
| 3.2 METHODOLOGY FOR THE STUDY OF LANGUAGES OF INSTRUCTION AND COMMUNICATION IN THE TRADITIONAL SCHOOL .....                      | <b>ERROR! BOOKMARK NOT DEFINED.</b> |
| 3.3 METHODOLOGY USED FOR THE STUDY OF LANGUAGES OF INSTRUCTION, ADMINISTRATION, PRODUCTION AND ATTITUDES IN THE ASSOCIATION..... | <b>ERROR! BOOKMARK NOT DEFINED.</b> |
| <b>CHAPTER FOUR: RESULTS AND ANALYSIS.....</b>   | <b>ERROR! BOOKMARK NOT DEFINED.</b> |
| 4.1 LANGUAGE KNOWLEDGE,USE,AND ATTITUDE IN THE SUNDAY SCHOOL .....   | <b>ERROR! BOOKMARK NOT DEFINED.</b> |
| 4.1.1 Language Knowledge of Respondents.....   | <b>Error! Bookmark not defined.</b> |
| 4.1.2 Language Use for Various Religious Purposes in the Sunday School .....   | <b>Error! Bookmark not defined.</b> |
| 4.1.3 Attitudes towards the CurrentLanguage Policy of the Church in the Sunday School .....                                      | <b>Error! Bookmark not defined.</b> |
| 4.2 LANGUAGES USED FOR INSTRUCTION AND COMMUNICATION IN THE CHURCH TRADITIONAL SCHOOL .....                                      | <b>ERROR! BOOKMARK NOT DEFINED.</b> |
| 4.2.1 Languages of Instruction and Contents in each Levels of Education of the Traditional School .....                          | <b>Error! Bookmark not defined.</b> |
| 4.2.1.1 Faculty of Reading (n i bab bet).....  | <b>Error! Bookmark not defined.</b> |
| 4.2.1.2 Faculty of Melody (zema bet) .....   | <b>Error! Bookmark not defined.</b> |
| 4.2.1.3 Geez Poetry (k' i nie bet) .....   | <b>Error! Bookmark not defined.</b> |
| 4.2.1.4 Faculty of Holy Books Study (Yəmətsi haft Bet) .....   | <b>Error! Bookmark not defined.</b> |
| 4.2.2 Language Used for Internal and External Communication in the Traditional School..  | <b>Error! Bookmark not defined.</b> |
| 4.3 LANGUAGES USED FOR INSTRUCTION,ADMINISTRATION AND PRODUCTION IN THE ASSOCIATION .....  | <b>ERROR! BOOKMARK NOT DEFINED.</b> |
| 4.3.1 Languages Used for Instruction and Administration .....  | <b>Error! Bookmark not defined.</b> |
| 4.3.2 Languages Used for the Productions in the Association .....  | <b>Error! Bookmark not defined.</b> |
| 4.3.3 Attitudes of the Association towards the CurrentLanguage Policy of the Church .....  | <b>Error! Bookmark not defined.</b> |

**CHAPTER FIVE: CONCLUSION**..... ERROR! BOOKMARK NOT DEFINED.

5.1 CONCLUSION ON LANGUAGE ISSUES IN THE SUNDAY SCHOOL..... **ERROR! BOOKMARK NOT DEFINED.**

5.2 CONCLUSION ON LANGUAGE ISSUES IN THE TRADITIONAL SCHOOL ..... **ERROR! BOOKMARK NOT DEFINED.**

5.3 CONCLUSION ON LANGUAGE ISSUES IN THE ASSOCIATION..... **ERROR! BOOKMARK NOT DEFINED.**

**BIBLIOGRAPHY** ..... ERROR! BOOKMARK NOT DEFINED.

**APPENDIXES** ..... ERROR! BOOKMARK NOT DEFINED.

## **Chapter One: Introduction**

This study addresses language use and attitude of the faithful towards the current language use of the EOTC. More specifically the study aims to: determine the languages being used for evangelization in the EOTC; discover the language being used in each level of the traditional school of the EOTC; determine the view of EOTC about language use for religious activities; discover the attitude of the respondents towards the current language use of the EOTC.

This study is significant since sociolinguistic studies in the EOTC like the present are insignificant. Researchers in sociolinguistics could benefit from the study as a preliminary source to conduct further research in the EOTC. The researcher also hopes that the study will provide relevant information for the EOTC to see her current language use in all religious activities and plan according to the current language use.

I will first describes the situation, background and setting of the research. Thereafter, in the subsequent chapters I will present the conceptual framework and review of related literature, the methodology, the analysis and result. Finally, I will present the conclusion.

Christianity was introduced to Ethiopia during the first century (34 A.D) through an Ethiopian eunuch- treasurer of Candace Queen of Ethiopia, who was baptized by saint Philip the Apostle (Act 8:27-38). That is why scholars like Kefyalew (2004:5) and Chaillot (2002) call it as one of an ancient, historic, national and apostolic church in the world. The country, in its long past history, has passed through various social, cultural, political phenomena. There are more than 75 languages in Ethiopia which are categorized under different language families: Semitic, Cushitic, Omotic and Nilotic (Bender et al.1976; Cooper. 1976a)

As a result of multilinguality and multiculturalism of the people of Ethiopia, language is becoming one of the critical issues that challenge not only the secular administrations but also the religious institutions.

According to Paden (2003:5) “religion includes complex activities that cannot be reduced to single aspects of human experience. It is not only part of individual life but also of group dynamics”. Language plays an important role in religious practices, as a result of its being a salient means of communications. It is through language that the dogmatic, doctrinal principles and traditional practices of a certain religion can sufficiently be preserved, transferred and performed. “Religion includes pattern of behavior but also pattern of language and thought” [Ibid]. Some religious institutions have their own special full-fledged language, which is only to facilitate religious performances, teachings and traditions.

Other religious groups and denominations, on the other hand, use the same language which is used for secular activities as in administrations, education mass-media etc. The former groups consider the language as ‘sacred’ or ‘holy’; whereas the later once believe that all languages are equal as long as the true idea of the speakers (Yohannis, 2007:2).

According to Crystal (1987) language can signify the personality, physical geographical, social, cultural... identification of an individual and /or a society. According to Abraham (1990), language functions to define people’s ethnic identity, to represent a particular nationality as a flag.

According to Wolff (2000:306), it is possible to find examples of ‘Sacred’ languages for especial religious activities and of ‘secret’ languages not allowed and often incomprehensible to non -members of a particular group of people who adhere to special cults of worship or belongs to secret societies

Countries, which have national religions, have sometimes specific language of religion. The Vatican Catholic church uses Classical Latin for the different functions of spiritual ministry.

For people of Muslim countries, classical Arabic language is the main symbol of culture and religious unity. Hence language and religion are inseparable in the Qur’an, scripture of Islam. Sanskrit, the classical sacred and literature of language of the Hindus of India is used only for religious purposes (Yohannis, 2007).

Many researchers study language use at different and particular settings. The present researcher is able to see the shortage of language studies in religious context. The underlying objective of religion is to establish righteous relation with the almighty God, and to get salvation to inherit the kingdom of Heaven. The study of language use in religious

institutions for religious purposes is not well studied as the knowledge of the present researcher goes.

The Ethiopian Orthodox Tewahido church was using mainly Geez for religious activities in the entire country since the Solomonic dynasty until the Derg regime. Amharic has taken the leading role in the ministries of the church and in religious practices after the fall of the Derg. Is the language use trend continued till now? What are the attitudes of the faithful towards the current medium of evangelization of the EOTC?

Generally, the main issues to be described in each chapter have been presented as follows:

Chapter one presents the introduction to the entire study. Accordingly, the background, situation and setting of the study are described first. The meaning of religion and the relations between language and religion have been discussed. The language use situations over the past years and the main objective of the study have been presented.

Chapter two describes the conceptual framework and the literature review. The concept of language use and language attitude are described. This chapter also addresses the theories of language use and language attitude discussed by different scholars. Finally, the chapter presents the literature which have direct relations with the present study.

Chapter three discusses the methodology of the study. The chapter has been divided into five parts which include introduction, the methodology used in the Sunday school, in the traditional school, in the MK and conclusion. Both quantitative and qualitative research methods are used in this research. The chapter presents that qualitative method was used in both MK and in the traditional school. The chapter also describes that questionnaire was used to collect data from the Sunday school. This chapter describes that Interview, observation and document has been used to collect data from the MK and traditional school. The mobile recorder, field note books has been used as a research tools.

Chapter four analyzes the data collected from the three settings; the Sunday school, the traditional school and Mahibere Kidusan. The data collected from the Sunday school is presented and analyzed quantitatively and qualitatively. The close ended parts of the questionnaires were analyzed using SPSS software. And the open ended parts were analyzed qualitatively. Then, the data collected from the traditional school and from MK (association hereafter) through interview, observation and document analysis will be presented and analyzed qualitatively.

Finally, chapter five presented the conclusion and the results of each theme. Accordingly, the main conclusion with regard to language use in each theme are presented. Language attitude of the faithful towards the current medium of religious practice and the view of the church about using the MTs for evangelization are revealed. Finally, the findings of the present study are presented.

## **Chapter Two: Conceptual Framework and Review of the Literature**

In this chapter I will present two main sections: the conceptual framework and review of the literature. The conceptual framework briefly discusses basic concepts about language use and language attitudes. The literature review section compressively discusses previous studies related to the present study.

### **2.1 Conceptual Framework**

Since the supreme objective of the EOTC is to be able to become aware of the seeking love of God as is revealed in Jesus Christ and to respond in faith to his love in ways that will help them grow as children and live in accordance with the will of God and sustain a vital relationship with all peoples of the world. Language to be used by the EOTC is not determined by the government of Ethiopia or any secular institution of the world. It is obvious that to attain her objectives, the church should evangelize using various languages of the world since the members of the church and other non-members are from different linguistic groups(Yohannis 2007).

In the cases of governmental institutions, in most of the cases a language to be used in administrative setting could be prescribed by government decision making bodies. The language of literature and press in most of the cases is a dominant language of the country, for example, Amharic in Ethiopia has a long history in literature since newspapers and various literatures have been written in the language. As explained by Clark (1996:4-7): setting of language use refers to place and situation where language use takes place. The settings could be identified as spoken and written. Spoken settings are typically characterized by the free exchange of turns among various participants, for instance, either face to face conversation or

on telephone. Written settings, on the other hand are typically characterized by people's adopting spoken to printed materials, for example, books, magazines letters newspapers etc.

The most important question often asked by sociolinguists to study the pattern of language use are who speaks what to whom, when and where and why in which particular variety (Wolff 2000). According to Wolff (2000:298) "who speaks to whom" refers to the participants; "what" refers to the topic participant talk about; "where and when" refers to the setting and sociocultural context " why and what" refers to the pragmatic function of the particular variety 'lect' 'code' or register which is being used.

Languages to be used in every religious activities of the EOTC are not determined by any institute. Does the church teach the faithful by taking the linguistic background of the faithful into consideration?

With regard to language attitudes, as to Appel and Muysken (1987:16) language are not objective or socially neutral tools to convey meaning ,rather they are associated with some sort of ethnic, religious, cultural and geographical identities of an individual or social group. It is obvious that the faithful and other non- members to be evangelized are from different ethnic, cultural, geographical identities and these identities are expressed by their language. Is the church uses the faithful's MTs to be effective in her evangelization and in order not to deny the faithful's identities? The analysis of the reported data will answer this and other language related issues.

## **2.2 Review of the Literature**

The review of related literature in this particular study is divided in to four themes. These are substantive literature, theoretical literature, methodological literature and policy literature. Each theme will be discussed as follows.

### ***2.2.1 Substantive Literature***

Language use and language attitude study is becoming a major concern in various studies of language related problems. The related works on the present study will be reviewed in this section of the study. As far as the present researcher assessed the related works, there is only one sociolinguistic study in the EOTC that is directly related with the present study. However, language related works on EOTC are reviewed as follows.

Studies have been conducted by Sergew and Tadesse (1970) on the traditional school of EOTC entitled with “The church of Ethiopia a panorama of History and spiritual Level”. The study described that most of the then students were attending their education by traveling far from their original family place searching the traditional schools. They feed themselves by begging from the village found around the traditional school. The teaching learning process was reported to be orally. The study divided the traditional education into four faculty; Nibab Bet (faculty of Reading), Zema Bet (faculty of melody), K’inie Bet (Geez Poetry) and Yəmətsift Bet (Faculty of Holy Books study). The study also described how the students learn in each level and the contents of each faculty have been discussed. The study also reported that the traditional school has been affected by the modern education. What makes the former study similar with the present research is that both discussed the levels, the contents and how the students learn in the traditional education. The former study did not discuss language use in the church in general. The study did not discuss the attitude of the faithful towards the current medium of evangelization. As a result conducting the present study is worth while.

Kelemu (2007) conducted a senior essay on the title ‘the role of Geez language in keeping the solidarity of the EOTC traditions’. This senior essay describes that Geez is the oldest known inscription in the language and dates from the 3<sup>rd</sup> or 4<sup>th</sup> century need of the time and an arguent necessity of the church to preserve her traditions. Geez played an efficient role for the existence of the present basic traditions of the EOTC and made the church to be known in the world with her tradition. Geez has an ancient relationship with EOTC traditions serving as service language of the church. The language best expresses the tradition of the EOTC. Although many manuscripts of the church were written, there were no concerned bodies to preserve the language and tradition of EOTC. The result of the study shows that although Geez has a relationship with EOTC tradition and keeping the solidarity of the church, a lot has not been done for the revival of the language.

The above research has relation with the present research. The liturgy which is one of the religious activities is concluded to be performed best in Geez by the present research since the religion was originally adopted in Geez. But the above researcher did not discuss the current language use of the EOTC in various religious activities and the attitude of the faithful towards the current language use of the church.

Yohannis (2007) conducted on the attitude of the Oromo Christians towards the use of Amharic at the churches in Oromiya dioceses. The Primary objective of the study was to examine the attitude of the Oromo Christians towards the use of Amharic at churches in the

Oromiya dioceses. The result of the study showed that the Oromo Christians had poor proficiency in and negative attitudes towards the use of Amharic at churches in Oromiya dioceses. The similarity between the former and present study is that both studies include attitude towards language. The former study on the language attitude includes only the Oromo Christians. The attitudes of other ethno linguistic groups towards the current language use of the EOTC were not included in the study. Therefore the present study is worth.

### ***2.2.2 Theoretical Literature***

According to Schuman (1995) “attitude is simply defined as a positive or negative evaluation of an object”. When we usually use words such as like, dislike, love, hate, good, and bad, we are usually showing our attitude towards an object. To describe certain classes of attitudes, social psychologists also use specialized terms. According to Franzoi, (2000:149) an attitude towards the self is called self-esteem, negative attitude towards groups are referred to as prejudice and attitude towards individuals are referred to as interpersonal attraction. According to Kuppaswamy (1983), attitude involves some kind of knowledge about the thing (the cognitive component), some feeling of liking and disliking (the affective evaluation component) and predisposition to avoid or to accept (action component). This shows that we can have favorable or unfavorable attitude towards an object.

#### **2.2.2.1 Language Attitude**

Language attitude has been defined by known sociolinguists and social psychologists from different points of view. However the central idea of their definitions is almost similar except the way it is phrased. According to Schiffman (1996) language attitude is defined as follows:

Language attitudes are the attitudes people hold towards different language varieties and the people who speak them are important to sociolinguistics; whereas studies in language and social interaction investigate actual language interaction; language attitude studies explore how people react to language interactions and how they evaluate others based on the language behavior they observed.

Attitudes are crucial in language growth or decay, restoration or destruction: the status and importance of language in society and within an individual drives largely adopted or learnt. An attitude is individual but it has origins in collective behavior. Attitude is something an individual has which defines or promotes certain behaviors. Attitude touches the reality of language life though it is a hypothetical and psychological construct.

According to Wolf (.2000:307), being aware of the existence of different languages and the variety of their own language will result in “speakers will inevitably develop attitude towards languages and language varieties”. As to Appel and Muysken (1987:16) language are not objective or socially neutral tools to convey meaning ,rather they are associated with some sort of ethnic, religious, cultural and geographical identities of an individual or social group.

According to Eastman (1983). Language attitude begin to be constructed when one social group comes with a second social group possessing a different language and each of these group then develops some sort of ideas about the other group and their language.

Language attitude has been studied by many sociolinguists and psycholinguists in different ways. Ihemere (2006:194) states that the study of language attitudes has been based on two theoretical approaches: the behaviorist approach and mentalist approach.

According to behaviorism, attitudes are dependent variable that can be statistically determined by observing actual behavior in social situation though it causes problems; it can be questioned whether attitudes can be defined entirely in terms of observable data (Dittmar, 1976:181). Fasold (1984) argues that straight forward behaviorist approach in which attitude are just one kind of response to stimulus, cannot be certainly ruled out.

According to the mentalist view, on the other hand, attitudes are a “mental and neutral state of readiness which cannot be observed directly, but must be informed by the subjects introspection”. From what data can attitudes be derived and in what way are they quantifiable? This and other such questions can be raised from the view point. Attitudes are considered as internal, mental state, cognitive component which result in certain form of behavior according to the mentalist perspective. Agheyisi and Fishman (1970: 138) strongly contest that this kind of attitude (easily observable) would not be quite as interesting as they would be if they were defined mentalistically because they cannot be adequately used to forecast other behavior. According to Ihemere (2006:195),there are two methods which are employed for assessing language attitude under the mentalist approach; these are questionnaire and interview.

Observable attitude measurements may not always show a relationship with exactly with the possible unconscious attitude which are revealed by more indirect method of investigation. Hence, Ihemere (2006:195) firmly advises that if we just rely on a direct method it may fail because it is difficult to obtain reliable data from the respondents about their attitudes towards the language. So to ease this problem it is believed to be appropriate to combine both direct

questions and indirect methods. In combining both methods, a large pool of comparable data is obtained and it is easier to see if sets of data supplement each other. In this study the researcher also used both behaviorist and mentalist perspectives.

### **2.2.2.2 Language Use**

The relationship between religion and language is one of the least recognized, at least among the general public. Language in religion often doesn't function exactly as it does elsewhere in life; in religion, language often performs actions rather than merely to communicate information. A blessing, for example, is an action, not just communication. Understanding how language is used in religion not only provides insights into religion, but also into the nature and function of language itself.

Concerning language use, Clark (1996), describes aspects of language use as follows:

- Instances of language use
- Arenas of language use
- Assumptions of language use
- Approaches to language use

Instance of language use according to Clark (1996) refers to situations where language is a tool that help a people carry out various every day activities such as business, recreation, information persuading etc. Clark defines arenas of language use as places and situations where people do things with language think of face-to- face conversations, reading, telephone conversation and writing. These are arenas of language use and the role of arenas is shown by speakers and addresses.

According to Clark (1996:23) there are six assumptions of language use. Language is fundamentally used for social purposes, speakers use language for doing several things including debating, politics, engaging in diplomacy, gossiping and so on. Language serves as an instrument. Language use is a species of joining action. Language requires a minimum of two agents who perform non-autonomous action while using the language. There two agents need, to create a joint action. Language use always involves speakers meaning and addressee understands. Language use is not meaningful unless action involves a connection of speaker's message with the listener's understanding. The basic setting for language use is face-to- face conversation. Language of the world bases their origin entirely on the spoken setting. Language use always involves more than one domain of activity. Each language activity depends upon the variety of the participants, time, place, action taken etc. The study of

language use belongs to both cognitive and social science. Language use is cognitive because one can focus ensemble of people using language rather than the thought and the action of the individual. Therefore, the study of language use is cognitive and social in orientation.

Finally, Clark (1996: 56) points out two broad approaches or traditions to the study of language use: The product approach and the action approach. The product approach grew out of the linguistic study of sentence, word and individual speech sounds. The tradition of the generative grammar also influences the product approach. The drawback of the product approach is that it abstracts away from the domains language use which are delegated to secondary roles. On the contrary, the action approach arose from the philosophical and sociological investigation of intentions and social actions. It focuses on what people do with language. It takes the multiple domains of language use into account. Clark appears to favor the action approach as the more appropriate guide to language. Clark's (1996:56) description of language use is relevant to the present study because it helps in observing and defining what the settings and instances of language use are in the EOTC.

Language can be studied from at least two points of view; its structure or language use. Language use is the concern of scholars in many fields, among them linguists, in particular sociolinguists. Fishman (1971) define domain as the major cluster of interactive. Situations that occur in particular multilingual setting and domain enable to understand that language choice and topic are related to widespread sociocultural norms and expectations. According to Fishman ( 1971) ,there are about nine domains of language use .These are the family, the playground and street, the school (language of instruction, school subject and the language of entertainment and recess),the church literature, the press, the military ,the court and the governmental administration.

According to Wolff (2000: 298) are five “wh-“questions determining the pattern of language use these are “who speaks to whom”, “when and where” why and in which particular language variety.

According to Wolff (2000) “who speaks to whom” refers to the participants; “where and when” refers to the setting and sociocultural contexts ;”why and what” refers to the pragmatic function in which the language is being used and ‘to which “refers to the particular variety “lect”, “code” or register that being used. Thus the findings of this study rely on the works of Clark (1996) and Wolff (2000:298) with regard to language use.

### ***2.2.3 Methodological Literature***

Language use in religion has been studied both qualitatively and quantitatively. Scholars have conducted language related studies in the Ethiopian Orthodox Tewahido Church. Sergew and Tadesse (1970) used qualitative method to study the religious education in the traditional school of EOTC. Data was collected through observation technique and the collected data was analyzed qualitatively.

Yohannis (2007) has studied attitude of Oromo Christians towards the use of Amharic in Oromiya diocese. Both quantitative and qualitative methods have been used in this study. The researcher used systematic random sampling methods. One hundred twenty (120) valid copies of questionnaires were collected from two diocese of Oromiya regions. Ten church leaders were selected for interviews using purposive sampling. Quantitative analyses, such as frequency, percentiles, mean, correlation, independent T-test and ANOVA were used to analyze the data obtained through questionnaire using SPSS 13. The interview was categorized in themes and analyzed qualitatively.

Kelemu (2007) also used quantitative methods to study the role of Geez in the EOTC. Forty respondents were selected randomly and the close-ended questionnaires were analyzed quantitatively. Quantitative analysis such as frequency and percentage were used to analyze the data obtained through questionnaire.

### ***2.2.4 Language Policy Literature***

With regard to language policy, the church was using solely Geez for religious activities in the entire country since the Solomonic dynasty until the Dreg regime. Amharic has started taking the leading role in the ministries of the church and in religious practices after the fall of the Dreg. What is the current language use of the church? Is it Amharic and Geez like before? On the other hand the second article of the country's constitution, states:

Nation Nationalities and peoples have the right to self-determination. Accordingly, each nation, nationality and peoples has the right to preserve and guide its identity, develop its culture and history and use its own language.

The constitution of FDRE (1994)

The consequence of geopolitical reformation and ratification of the 1994 constitution changed the history of the country with regard to language policy. In the constitution, Article 5 reads:

All Ethiopian languages shall enjoy equally state recognition

Amharic shall be the working language of the Federal Government

Member of the Federation may determine their working languages.

More over, in addition to the expressive function, for instance, more than 22 indigenous languages were being used as media of instruction in primary schools, more than eight languages are used in the mass media; and three languages are being given as a subject up to second degree.

On the other hand, if the government gave language right, does the church use the MTs of the faithful in evangelization currently? It is the church that even has to use more languages than the government because the teaching of the church is not for the temporary purpose.

Generally, the conceptual framework, the substantive, theoretical, methodological and policy literature were discussed under this chapter. The language to be used for different religious activities in the EOTC is not determined by the government or any secular institution. The church is now using her own language policy in her teachings. Theories on the language use and attitude have been reviewed. Three studies which have relation with the present study has been reviewed with the methods used in the studies. Finally, the present policy of the EOTC and FDRE constitution language related issues have been discussed.

## **Chapter Three: Methodology**

In this chapter, the methodology of studying this particular research is discussed. There are three themes that are included in the study. These are language use in: the Sunday school, traditional school and Mahibere kidusan and their attitudes towards the current language use of the EOTC in different religious activities. The research strategies, the research design, the methods and the tools that are used in each thematic issues. The detailed reasons why they are used in each theme are presented and discussed.

The present researcher has selected the EOTC in Ethiopia as the study area. This is because of the linguistic and the non-linguistic factors. The linguistic factor is that the members of the EOTC are from different ethno linguistic groups and have various MTs. The present researcher is also encouraged to study the current language use for religious practices and the attitude of the members of the church towards the current language use in the church. The present researcher has also got a chance to move from Addis Ababa to different regions of the country to present religious song with professional evangelists of MK who speak different languages. MK collects suggestions and comments in each evangelization area at the end of the evangelization from the faithful. Some of the suggestions and comments given at that time were related to medium of evangelization. The faithful suggested that the EOTC should evangelize in various languages because there are faithful who do not understand the church's current medium of evangelization.

So the present researcher was motivated to study whether the current language use of the church for different religious activities has satisfied the faithful of different ethno linguistic

groups or not. The non-linguistic reasons or factors such as well-structured church institutions and the researcher's familiarity of the selected institutions namely the Sunday school and MK has encouraged him to study the issue.

The EOTC has its structure. The formal church structure states the role and responsibility. The church has various institutions. Tekle Sawiros Sunday school, Sunday School Department Mahibere Kidusan (SSDMK) and Minillik II Memorial Clergical spiritual School were selected to study language use in the EOTC.

### **3.1 Methodology Used for the Study of Language Knowledge, Use, and Attitude in the Sunday School**

The Sunday school was selected since it is one of the well-known that contributed a lot in evangelization. For instance, the Sunday school gives preaching and religious song services in Addis Ababa and Oromiya regions around Addis Ababa. This Sunday school teaches the faithful using face to face, electronically like website, by producing songs and preaching in cassette, CDs and VCDs. The Sunday school also serves the faithful by preparing an exhibition. The Sunday school also finished its preparation to begin distance education. The Sunday school also has a plan to teach in different corners of the country using various languages. In addition, more than any Sunday schools, this Sunday school held various public exhibitions and taught the faithful in various ways. More over the present researcher is more familiar and is a member of the Sunday school. It is because of the above reasons that the present researcher selected the Sunday school as one of the institutions of EOTC in the study area.

With regard to research participant selection, the active participants who attended different ceremonies of the Sunday school regularly were two hundred and all of them were included in the study as research participants.

With regard to Sunday school, both quantitative and qualitative strategies are used. This is because that most of the items of the questionnaire which was distributed to 200 members of the Sunday school are convenient for counting. So, it must be presented and analyzed quantitatively. On the other hand, the open ended parts of the questionnaire items and data collected through observation are presented and analyzed qualitatively because they are non-numerical. Since the open ended parts of the questionnaire and the interview need explanation it is difficult to present and analyze quantitatively.

Questionnaire was used as the main data collecting methods from the Sunday school. Observation was also used to cross check the data that was collected by questionnaire. These methods were used in order to reach large number of respondents. As Baker (2006:217) has pointed out, studies in language use frequently use self-completed questionnaires to profile an individual's or/ and group's use across domain and at different activities. The questionnaire was adopted mostly from Fishman (1971) and some from Yohannis (2007). The reason behind adopting the questionnaire from the above scholars' work was that there is a similarity between the areas of studies.

The questionnaire was first prepared in English and then translated into Amharic to ensure that the respondents can report it efficiently. The prepared questionnaire had five parts. These are the organizational information, demographic information, respondents self-reported language background, language attitude and language use in different activities.

The process of administering the questionnaires was carried out by the researcher from the very beginning to its completion. The questionnaire was administered while the respondents were attending the Sunday schools religious programs. The researcher first distributed the questionnaire to all of the respondents and then explained how to feel every question to avoid the misunderstanding of the question. The researcher helped the respondents by moving in the Sunday class room. Clearing the data has been done after all the administered questionnaires were returned successfully. The close ended parts of the questionnaire were coded in a separate paper and entered in to excel. The coded data in excel was analyzed using SPSS software with the help of the researcher's advisor. The open ended parts of the questionnaire were analyzed separately by reading each sentence of the respondents.

With regard to research tools, the already recorded VCDs, field notes, laptop were used as research tools in all the three themes of the study area. Field notes and laptop were used while interviewing and observing.

Regarding data organization obtained from the Sunday school, the data that are collected from the Sunday school through questionnaire were organized into five parts; namely, the organizational information, demographic information, respondents self-reported language background, language use in different activities and language attitude. The first four parts of the questionnaire which are the close ended parts of the questionnaire were coded in a separate paper and entered in to excel. The coded data in excel was analyzed using SPSS software. First, frequency, percentages and crosstabs were done using the software and then

copied in to excel to arrange the tables easily. These parts were analyzed qualitatively. Most of the tables were attached at the annex parts. The part of the questionnaire which deals with attitude was analyzed qualitatively. First, the researcher read each sentence of the respondents in detail, then; he organized the responses that have the same idea together.

Generally, both quantitative and qualitative strategies are used to collect and analyze data. The close ended parts of the questionnaire were analyzed quantitatively using SPSS software and frequency and percentage was made. The open-ended parts of the questionnaire and the data gained through observation were analyzed qualitatively.

### **3.2 Methodology for the Study of Languages of Instruction and Communication in the Traditional School**

Minillik II Memorial Clergical Spiritual School was also selected to study the language use in EOTC. This traditional school was selected because it is one of the well-known traditional schools in which most of the arc bishops were taught. The well-known church intellectuals and teachers in various parish churches are the results of this traditional school. Moreover, the school teaches some of the education using the technology like CDs to make it easier. That is why the present researcher selected the area.

The researcher used observation and interview as the main data gathering methods in the traditional school. These methods were used to get detailed activities and language used at each level of traditional education. An observation was made at each education level and an interview was made with the head of the traditional school and with two purposely selected students of the school. In addition to the above two methods, document analysis was used as supplementary data collection methods. Accordingly, the curriculum and scriptures that are used by the school were analyzed.

Since most of the data in traditional school are gathered through observation and interview, much research participants were not taken. The head of the traditional school as a key informant and other two students are selected purposely. These two students are taken as research participant because they are more familiar as they are advanced, students of *mts ihaf bet* (faculty of books) which is higher education of the traditional education.

Qualitative data collection and analysis was used in the traditional school. The data that are obtained from the traditional school are gathered through in-depth interview, observation and

document analysis. Such data are gathered and analyzed qualitatively since it is not expressed numerically rather it needs explanation.

Regarding data organization, the data that are collected from the traditional school was organized according to the hierarchy of education given in the traditional school. Accordingly, language use, the content being covered, the activities being done in the four faculties, namely, *nibab bet* (faculty of Reading), *zema bet* (faculty of melody), *k'inie bet* (Geez Poetry) and *yəmətsift bet* (Faculty of Holy Books study) was gathered through observation and interview and was organized in each levels. The collected data was analyzed qualitatively in each level. Since the reported attitudes towards the current language policy of the church were similar with that of the MK, it is analysed under MK (association).

### **3.3 Methodology Used for the Study of Languages of Instruction, Administration, Production and Attitudes in the Association**

Mahibere Kidusan (association in names of saints) was also selected as one of the institutions of the EOTC. This association was selected because it evangelizes using various language of the faithful understanding that the members of the church are from various ethno linguistic groups. The association has been given the responsibility to teach students of higher educations who receive and serve the feature responsibility of the church. More than any institutions of the church, the association gives services using the technology like Cassettes, CDs, VCDs, websites, radio programs and others in various languages of the faithful. Moreover the present researcher is more familiar and member of the association. Because of the above and other reasons the present researcher is encouraged to select and study the language use of the association in its service of evangelization as one of the institutions of the EOTC.

Interview, observation and document analysis were used to collect data from Sunday School Department Mahibere Kidusan (SSDMK). Interview is used because the researcher believed that the needed data can be mainly obtained by interviewing the key and purposely selected informants. An observation and document analysis were used as a supplementary data gathering instruments, particularly for the information that could not be obtained through interview.

Eight research participants were selected from SSDMK purposely for in-depth interview. The selected individuals were from different ethno linguistic groups. One individual is taken

purposely from each of the five departments, namely educational and apostolic service, Campus Congregations' coordination department, members' woreda centers coordinating department, professional service department and social service and development department. Additionally, three key research participants who are teachers who teach in every region even outside of Ethiopia and higher officials of the association are purposely selected.

Regarding data organization, data gathered through interview, observation and document analysis were used to collect data from SSDMK and the collected data was organized and analyzed based on the objective of the semi-structured interview questionnaires. An observation and document analysis was used to get supplementary data and was analyzed together with data collected through interview.

Mobile recorders, the already recorded VCDs, field notes, laptop were used as research tools. Mobile recorder was used to record while interviewing with head secretary of SSDMK. But, though the recorded data is audible, it was not very clear because of lack of standardized recorder.

Generally, the methodology used in the three themes was discussed. Accordingly, both quantitative and qualitative methods were used for data collection and analysis in the Sunday school. Questionnaires were used as a main data gathering technique in the Sunday School. An observation and interview were used as main data collecting technique traditional school. All the data under this theme is analyzed qualitatively. The researcher used qualitative methods to collect and analysis in MK. Interviews and observation were used as data gathering technique in this theme.

## **Chapter Four: Results and Analysis**

Here in this chapter, the data gathered from the three settings, namely, Tekle Sawiros Sunday school, Taika Negest Baïta Lemariam traditional school and Mahibere Kidusan will be analyzed separately. With regard to the Sunday school, the demographic information, educational background, the ethnic composition, the language background, language use in different activities, attitude of the respondents towards the current language use of EOTC will be presented and analyzed. The language use in each level of the traditional school is presented and discussed. The language use for different activities in the Mahibere Kidusan (an association in the names of Saints) will be discussed.

### **4.1 Language Knowledge, Use, and Attitude in the Sunday School**

With regard to the demographic information, the data was analyzed as follows. There are more than 130 Sunday schools in Addis Ababa diocese. Tekle Sawiros Sunday School was established in 1957 E.C by arch bishop Tewuflos. However the Sunday school was named in name of Arch Bishop Tekle Sawiros in 1989 E.C. It is found in Lideta sub city. There are about six hundred (N 600) members currently. But only two hundred are active participants in every activities of the Sunday school. Hence, language use and the attitude of respondents towards the current language use of the EOTC will be presented and analyzed bellow.

The current curriculum of the Sunday school is Amharic and Geez Oriented. Almost all the courses that are given about basic teachings of the EOTC are given in Amharic. Geez language is also given for three years as a course to help the members of the Sunday school to read Geez scriptures. Though the members of the Sunday school are from different ethnic group, most of them speak Amharic either as a MT or as a simultaneous MT. As a result, it is appropriate to apply Amharic oriented curriculum to give courses in the Sunday school.

Two hundred (N.200) questionnaires were administered and collected from Tekle Sawiros Sunday School, and all were returned successfully since the questionnaires were administered while members of the Sunday school were attending course. Hence, data analysis is based on the responses of these 200 respondents. Out of the total respondents, 131 (65.5%) were males and 69 (34.5%) were females. The percentage difference of male and female of respondents is not associated with the percentage of male and female of EOTC in Lideta sub city. The ratio of male to female population of members of EOTC in the sub city is 47%:53% respectively.

On the contrary to this statistical ratio, relatively speaking, males are more active participant than females in different spiritual services of the Sunday school according to this data.

Respondents are from different age categories: children, youths and adults were included could determine language choice of different ethno linguistic groups in the study. Youths take the larger proportion of the respondents. Of the total respondents, 165 (82.9%) are youths whereas 10 (5%) are the middle age and elderly.

The research participants were asked to report about their secular and spiritual educational background. With regard to secular education, 90 (45%) of the respondents reported that they are at secondary level, 54 (27%) of the research participant are at primary educational level. Respondents that are at diploma are numerically the same with degree level; 26 (13%) each. There is only one (0.5%) respondent who is at certificate educational level.

The majority of the respondents are at high school level. The respondents at primary school level are the second largest of the research participants. Most of the respondents who are at primary and secondary are children and youths. On the other hand, few of them are adults who are dropouts. Those with educational background of diploma and degree include 52 (26%) of the respondents whereas respondents below the diploma level are 144 (72%). This indicates that nearly three fourth of the respondents are at primary and high school level. Almost all, 193 (96.5%) of the research participants are from government schools. Only insignificant number of respondents, 7 (3.5%) are from non-governmental schools. The Sunday school has preaching programs every Sunday in the morning. In addition to this program, the school teaches its member up to level four for four years. The courses that are given at each level are different. The members are expected to learn up to level four. The research participants have different spiritual educational background.

The majority of the respondents are at level three of spiritual education. They are 78 (39%) of the total respondents. The respondents who are at level two are the second largest of the total respondents, which are 56 (28%). To be the member of the Sunday school, the faithful are at least expected to complete all the courses that are given at level one of the spiritual education of the Sunday school. Accordingly, 26 (13%) of the respondents are at level one. Those members of the Sunday school that are at level four and above are expected to teach students of the Sunday school which are below their level of education. Those with spiritual educational background of level four and above are 40 (20%) of the total research participants. Research participants that are at degree of theology are insignificant. Since the

two degree holder of the members of the Sunday school sent some time to preach the mass in the evening at Lideta parish church, most of the courses are given by members who either completed or are at the level four. This indicates that 160 (80%) of the research participants are below level four spiritual education. Almost all, (99%) of the research participants are from Teklesawiros Sunday school. Whereas insignificant numbers of respondents are from other parish churches who attend in the Sunday school. In addition, 99% of the respondents reported that they belong to EOTC. Only two respondents did mention their religion.

Respondents are from different ethnic groups. According to the report of the respondent, the majority of the respondents, 82 (41%) are Amhara, 48 (24%) of the total research participants are Guragie. Of the total respondents, the Oromo ethnic group accounts about 43(21.5%) whereas 8% of the respondents are members of Tigrie ethnic group. The number of ethnic group of Welayta and Sheko are insignificant, one each, when they are compared to other ethnic groups. On the other hand, five (2.5%) of the respondents didn't mention their ethnic group.

| Ethnic Group   | Frequency | Percent |
|----------------|-----------|---------|
| No Information | 5         | 2.5     |
| Amhara         | 82        | 41.0    |
| Guragie        | 48        | 24.0    |
| Oromo          | 43        | 21.5    |
| Sheko          | 1         | .5      |
| Tigrie         | 16        | 8.0     |
| Welayta        | 1         | .5      |
| Not Clear      | 4         | 2.0     |
| Total          | 200       | 100.0   |

Table 1: Ethnic composition of the respondents

### ***4.1.1 Language Knowledge of Respondents***

It is clear that in boarder areas where different languages are in contact bilingualism is the norm. According to Grosjean (1982), if there are language groups inhabiting more concentrated specific geographical areas this could enhance bilingualism. The reason could be explained in terms of the communicative need which requires either one group to learn the language of the other, or both groups to learn a third language for between group communication. Some respondents are bilinguals in the present study which will be discussed later.

The research participants are asked to report about their language background .In line with this, the report of the respondents showed that the majority of the research participants, (69%) are Amharic MT speakers while Afan Oromo mother tongue (MT here after) are 23 (11.5%) of the total respondents. 26 (13%) of the total respondents are Guragigna MT speakers while Tigrigna MT speakers are 11 (5.5%) of the entire research participants. The number of the mother tongue speakers of Welayitigna and shekogna is insignificant, one respondent each, as compared to other MT speakers.

According to the report of respondents, 112 (56%) of the total respondents are monolinguals of which the majority, 106 (53%) are Amharic monolinguals. The rest 3 (1.5%), 2 (1%) and 1 (0.5%) are Guragigna, Afan Oromo and Tigrigna monolinguals respectively. On the other hand, 88 (44%) of the total respondents are bilinguals. Of the total (138) Amharic mother tongue speakers, 106 (76.8%) of them are monolinguals whereas the rest 13 (9.4%), 10 (7.2%), 9 (6.5%) are Guragigna, Afan Oromo and Tigrigna bilinguals respectively. The data shows that of the total (26) Guragigna MT speakers, 23 (11.5%) of them are monolinguals and the rest are Amharic and Afan Oromo bilinguals, 22 (84.6%) and 1 (3.8%) respectively. Of the total Afan Oromo MT speaking respondents, 8.7% are monolinguals and the majority (87%) of them are bilinguals of Amharic. Only one of Afan Oromo MT speaker is Shekogna bilinguals. Regarding Tigrigna MT speakers, only one respondent is monolingual out of 11. The majority, 81.8% of the total Tigrigna MT speakers are bilingual of Amharic whereas only one respondent is a bilingual of Afan Oromo. The report of the respondents shows that of the total (23) mother tongue speakers of Afan Oromo, 20 (87%) of the respondents are bilinguals of Amharic and only two of them are monolinguals. As the data depicted, the majority (87%) of Afan Oromo mother tongue speakers are bilingual in Amharic. The report of the respondents also shows that 81.8% of Tigrigna mother tongue speakers are bilinguals in

Amharic which is the second largest bilinguals of the total respondents. 53 (26.5%) Amharic mother tongue speakers are bilinguals in Guragigna, Afan Oromo, Tigrigna and Welayitigna. According to the reported data, Amharic MT speakers are more monolinguals than any other mother tongue speakers.

According to the data reported by the research participants, of the total Amhara Ethnic groups (82), 79 (96.3%) of them speak Amharic as MT. Out of the total (48) Guragie ethnic group, 22 (46%) of them speaks Guragigna as MT whereas 26 (54%) do not use the language as a MT. The data of the respondents show that, of the total Guragie ethnic group 23 (47.9%) of them speak Amharic as MT. Thus, 47.9% of the Guragie ethnic groups are spreading Amharic and 6.3% of them are spreading Afan Oromo. According to the data, the majority, 23 (53.5%) of the Oromo ethnic group are speakers of Amharic as MT whereas 18 (41.5%) of them are Afan Oromo MT speakers and only one respondent of the Oromo ethnic group speaks Tigrigna as a MT.

With regard to simultaneous mother tongue, of the total (138) Amharic MT speaking respondents, speak Afan Oromo and Guragigna as simultaneous MT, 8% and 9% respectively and 7% of Amharic MT speaking respondents speak Tigrigna as Simultaneous MT. Of the total, 26 Guragigna MT speakers, (22) 85% of them speak Amharic as a MT. 87% of Afan Oromo MT speakers speak Amharic as a simultaneous MT. Of the total (11) Tigrigna MT speakers 9 (82%) of them speaks Amharic as a simultaneous MT.

The report of the respondents shows that the majority of the respondents, 121 (60.5%) are English second language (SL here after) speakers whereas 5 (2.5%) of them reported that they speak Amhrigna as SL. On the other hand, Guragigna, Tigrigna and Geez SL speakers are insignificant, one each. Two respondents reported that they speak Afan Oromo as SL whereas 69 (34.5%) of the respondents didn't mention their SL.

It can be concluded from the above data that relatively speaking, Amharic has been acquired as MT by Afan Oromo MT speakers .When Afan Oromo MT speakers are compared with other MT speakers, the degree of acquiring Amharic as MT is greater in Afan Oromo MT speakers than any other MT speakers. The reason for this may be associated with the existence of intermarriage between Oromo and Amhara ethnic groups.

### ***4.1.2 Language Use for Various Religious Purposes in the Sunday School***

Any secular or religious institutions may perform certain activities to attain their objective. The activities could be done either by individuals or as an institution. The Sunday school stated above is one of the institutions of the EOTC. The members of the Sunday school and the research participants of this study were asked to report the language they use while performing the following activities to attain their individual and institutional religious objectives. Accordingly, the language use of respondents in different activities is analyzed as follows.

For benediction, majority, 146 (73%) of the respondents use Amharic most of the time when compared to other languages. As the data shows the research participants sometimes use more of non Amharic (Guragigna, Afan Oromo and English) during benediction. The activities of benediction are done at the end of prayer, mass, song study and other ceremonies of EOTC.

Respondents who claimed to use Amharic most of the times during secrete talk are 60% of the total research participants. On the other hand, 22% of the respondents reported that they use non Amharic (Guragigna, Afan Oromo, Tigrigna, English, Shekogna and Geez) some times during secret talk.

As illustrated in the annex, the majority (87%) of respondents use Amharic most of the time during religious songs. This is because that most of the songs are performed in Amharic in the Sunday school. Geez is the second largely used in the Sunday school as compared to other non Amharic languages.

The report of the research participants showed that Amharic is used by respondents most of the time (94%) during prayer while Geez is used sometimes by most of the respondents during prayer. One of the reasons, according to the respondents, is that most of the prayer books and scriptures exist in either Amharic or Geez in the EOTC. The use of Guragigna and Geez, 0.5%, 2.5% respectively. Six respondents did not mationed the language they use most the time while prayer.

Amharic is used most of the time in writing as the majorities (84.5%) of the respondents indicate. It is followed by the respondents' use of Afan Oromo which account 7% of the total respondents. The reason for the dominant use of Amharic in writing may be related with its

language of wider communication and its use as defacto working language of Addis Ababa. 40.5% of the respondents sometimes use English during writing. The report of the respondents showed that 9% of the respondents use Geez rarely. The use of Afan Oromo, and Tigrigna are insignificant.

Reading is relatively largely done in Amharic most of the time. 172 (86%) of the respondent reported that they use Amharic most of the time during reading. 34% and 6% of the respondents reported that they use some times English, Afan Oromo respectively while reading. The use of Welayitigna during reading is very rare.

Out of the total respondents, 174 (87%) of them reported that they use Amharic most of the time while counting. According to the report of the research participants, 13 (6.5%) use Afan Oromo most of the time while counting. The data of the respondents also shows that 28% and 10.5% of them use some times English and Guragigna during counting. Tigrigna and Geez are used rarely while counting.

As the data shows, more than three fourth, 153 (76.5%) of the total research participants reported that they use Amharic` most of the time during greeting. On the other hand, 18%, 15%, 10.5% and 7% of the respondents reported that they use sometime Amharic, English, Guragigna and Afan Oromo respectively while greeting.

Amharic is widely used in thanks giving, 159 (79.5%) of the total research participant give thanks in Amharic most of the time while Afan Oromo is used by only 8% of the total respondents during thanks giving most of the time. On the other hand 33 (16.5%), 23 (11.5%) and 19 (9.5%) of the respondents reported that they use Amharic, English and Guragigna some times during thanks giving. Hadiyigna, Tigrigna, Welayitigna, Geez and Shekogna are used insignificantly during thanks giving.

As the report of the respondents illustrate, Amharic is used most of the time while thinking which accounts for 153 (76.5%) of the total respondents. 18 (9%) of the total respondents are reported to use Afan Oromo most of the time while thinking. The reported data also showed that 19.5%, 9% and 7.5% of the total respondents use Amharic, Guragigna and English sometimes respectively. The use of Shekogna and Hadiyigna during thinking is very rare as compared to other languages.

### ***4.1.3 Attitudes towards the Current Language Policy of the Church in the Sunday School***

In this part the attitude of the members of the Sunday school towards the current language use of EOTC will be discussed. Respondents have been asked to report whether it is appropriate to use Amharic while giving courses and preaching in the Sunday schools and in the parish churches of Addis Ababa respectively.

The main objective of this question was to identify the views of the research participants about the medium of teaching in the Sunday schools and the parish churches of Addis Ababa diocese. Accordingly, of the total respondents, the majority, 120 (60%) of them agreed that Amharic must be used while preaching the faithful in all parish churches of Addis Ababa diocese. The courses that are given in the Sunday schools of Addis Ababa diocese should also be in Amharic according to respondents. The research participants reported the following reasons.

- Amharic is the working language of the federal government
- The majority of the faithful in Addis Ababa speaks Amharic either as MT or as second language
- The faithful have been using Amharic as a lingua franca for a long period time and still used as language of wider communication.
- There may be economic, skilled human power shortage to use all languages that exist in multilingual setting like Addis Ababa.

On the other hand, 70 (35%) of the respondent disagreed with the above idea for the following reasons.

- The non-Amharic ethno linguistic groups may not understand well.
- Some of the faithful may change even their religion because of disuse of their MT for evangelization.
- EOTC can manage to use at least three or four languages to teach monolingual faithful in separate rooms.

Although some of the respondents disagree with use of only Amharic in Addis Ababa diocese, the majority of the respondents reported that EOTC should continue using the current language practices in the parish churches and in the Sunday schools of Addis Ababa diocese. According to the majority of the respondents, EOTC has shortage of skilled human power to teach the faithful using their respective MT languages. The research participants also reported that since the majority of the faithful in Addis Ababa diocese use Amharic either as MT or as second language, the majority of the faithful can understand the spiritual activities using the current language practice.

Respondents were asked to report the language(s) they use while they are praying with scriptures or prayer books. Accordingly, of the total respondents, the majority, 118 (59%) reported to use Amharic scriptures while they are praying. The following reasons were reported by the research participants:

- There are many Amharic version scriptures (prayer books).
- It is easy to understand
- The respondents reported that they are unable to use Geez since they did not learn Geez

On the other hand, 60 (30%) of the total respondents replied that they use both Amharic and Geez. These respondents also reported why they use both Amharic and Geez. The reason was the following according to the respondent. Amharic and Geez scriptures (prayer books) are available everywhere.

- Both languages are the medium of mass prayer (liturgy)
- Both languages are used as a medium of preaching, spiritual songs and in all activities of the EOTC
- Prayer scriptures (prayer books) are not available in other languages other than Amharic and Geez
- The respondents reported that they feel that they are speaking with God when they pray in Amharic and Geez.
- Amharic and Geez best express the dogmatic, doctrinal, traditional and sacramental teaching of EOTC.

The report of the research participants shows that the available prayer scriptures (prayer books) are Amharic and Geez versions. The reported data of the respondents also depicts that other ethno linguistic groups have no chance of praying with their respective MTs since prayer scriptures (prayer books) are not available in their respective MTs. The present researcher tried to observe whether prayer books are available other than Amharic and Geez version or not. Accordingly, the present researcher assessed 25 spiritual book shops that are found around parish churches of Addis Ababa diocese randomly. Of the assessed shops, the only association that tries to produce prayer sacrament like Wudasie Mariam is Mahibere kidusan which literally means an association in the names of saints. Although the association made a good attempt as compared to any of institutions of EOTC, the prayer scriptures that are produced and sold are still only in a very few version of languages. In addition, the number of copies and types of versions produced and sold is insignificant as compared to the need of the faithful.

On the other hand, some of the respondents who reported of praying with Amharic and Geez scriptures reported that the religion is first adopted in Geez and then translated to Amharic. As

a result, the respondents feel that praying with these language means speaking with God. In addition to this, the participants also argued that the two languages best express the dogmatic, doctrinal, traditional and sacramental teachings of EOTC.

According to the reported data, insignificant respondents, 11 (5.5%) use Geez while they are praying. Respondents who use only Geez while they are praying are those that learn Geez language more than three years in the Sunday school. In addition to this, most of these respondents attended in the liturgical schools. The report of the respondents also shows that these respondents use Geez because the religion was first adopted in Geez and respondents feel that they are speaking with God when they pray in Geez.

Research participants were also asked to report their view whether using only Amharic in all dioceses can make EOTC effective in her evangelization or not. The main objective of this question was to find out the view of the respondents about the effectiveness of using only Amharic for evangelization all dioceses of EOTC. The report of the research participants shows that, the majority, 185 (92.5%) disagreed with the effectiveness of using only Amharic for evangelization in all dioceses of EOTC. The reported data also depicts that the EOTC is currently using Amharic and Geez for evangelization and other religious practices. Particularly the regional rural areas need special attention with regard to medium of evangelization. According to the respondents, except in urban areas in which Amharic is dominantly spoken; EOTC should use the faithful's mothers to make her evangelizations effective. The research participants also reported that EOTC should at list use the regional working language to evangelize the faithful better.

Respondents were asked to report their view on whether liturgy is best performed using Amharic and Geez or not. Respondents were asked to report about their views on the medium of the liturgy. Accordingly, the majority of the research participants, 136 (68%) reported that liturgy is best performed in Amharic and Geez. The report of the respondents shows that the EOTC is first adopted in Geez and then translated in to Amharic. Since the scriptures of liturgy mostly available in Geez and Amharic, it is best expressed using the language stated above. On the other hand, 60 (30%) of the total respondents, disagreed with the idea of performing liturgy in only Amharic and Geez. The reason given by the respondent was that the faithful who do not speak Amharic and Geez will not understand and participate in the mass prayer (liturgy).So according to the respondent, EOTC, can at list use one working languages of the regions and Geez. Respondents who didn't report their view on the medium of the liturgical services of EOTC is very insignificant, 4 (2%).From the above data, it can be

concluded that liturgy is best performed in Geez and Amharic to express the faith, dogmatic doctrinal, sacramental and tradition of the EOTC.

The respondents also reported the problem that the EOTC face for not teaching the faithful with their respective mother tongue. The main objective of this question was to identify whether there are problems that hinders the EOTC not to use the faithful's respective MTs while preaching. Accordingly, the research participants were asked to report the problems that EOTC face for not using the faithful's respective MTs during preaching. The majority of respondents, 165 (82.5%) reported the following problems.

- Shortage of skilled human power in different languages
- Shortage of language planners
- Economic problems
- Shortage of books in different language versions
- Lack of coordination
- Lack of MT oriented curriculum of teaching.
- Most of the languages except Geez, may lack vocabulary to express the concepts; and issues of the religion.
- Church intellectuals are from few ethno linguistic groups
- Most of the theological trainings are given in Amharic and English.
- Lack of attention by the church's higher officials

As data of the respondents shows, the EOTC has established three higher institutions; namely Holy Trinity Theological, St. Frumentius Theological College and St. Paul Theological College to produce two sharp servants for the betterment of the church. Their contribution for the dissemination of the living world is undeniable. However graduates are like droplets on ocean. Hence, they cannot suit the growing needs of the Christians inside and outside the country. In addition to these, the trainees of the higher institutions of the EOTC are not systematically selected from each of the ethno linguistic group and trained with their respective MTs to preach the faithful with their MTs.

In addition, the curriculum of the higher institutions are not prepared and practiced in accordance with the multilingual settings of church. When we think of evangelistic methods today, preaching in a church building or perhaps a greater arena comes rapidly to our mind. We must of course rid ourselves of such preconceptions when thinking of evangelism by the early Christians, public evangelism; household evangelism; personal evangelism and literally evangelism are the methods used by the apostles.

Regarding publication, the church has not made adequate efforts to publish scriptures in at least the languages of wider communication like Afan Oromo, Tigrigna, Sidamigna, Guragigna and Welaytigna. The report of the respondents also shows that most of the scriptures are published in Amharic and Geez. The higher officials haven't made enough attempts to coordinate to publish scripture in different languages. The church can coordinate translators to translate. Intellectuals from various MTs should be selected to translate the existing scriptures to at least the selected languages of wider communication.

The reported data also shows that the church should coordinate intellectuals to solve any language related problems. According to the respondents, the higher officials of the church must take time to talk on such burning issues. If language intellectuals from every corner of the country discuss with the intellectuals and higher officials of the church about how to plan and use the faithful's respective MT, the church will in the end reach on well informed faithful, who are taught with the language they understand better.

However, the respondents also reported that though the church has these opportunities to solve language related problems, the responsible bodies of the higher officials of the church didn't coordinate as it is expected from them. According to the reported data of the respondents, the economical, skilled human power and other problems will be solved if the higher officials of the church coordinate the faithful from every corner of the county and even from outside of Ethiopia.

The EOTC has to do a lot with regard to curriculum. According to the reported data of the respondents, language, nowadays, became one of the critical issues that challenged Ethiopians as a result of being multilingual and multicultural peoples. This language problem is not the concern of the secular administration only. It has also become the concern of religious institutions. The government of Ethiopia designed policy with regard to language. Ethno linguistic groups are now being administered, practice and develop their culture, being taught using their own MTs at the regional states. If the government goes far distance as such to solve language problems, the EOTC should give great attention and move better far distance than the government did. To this end, the higher officials, including the Holy Synod, should sit and talk about the policy, curriculum and other language related issues. Individuals and an association like Mahibere Kidusan have made a good attempt to teach the faithful with few selected language like Afan Oromo, Guragigna, Tigrigna, Welaytigna. But the church didn't organize at list the existing human and material resource to revisit the existing Amharic and Geez oriented teaching.

Few of the respondents argued that it is good to publish, translate scriptures, and preach using the faithfuls' respective MTs. However, few of the respondents expressed their fear that other languages, other than Geez, may lack some vocabularies to express the dogmatic, doctrinal sacrament, and traditions of the church. As it is obviously known every language is complete in expressing the culture of the speakers. However their language may not adequately express everything. English, which is highly standardized international language, may not even express the culture of another community. The basic teaching of EOTC is an exceedingly ancient, foreign driven and highly mysterious in its nature. The theological notions are abstract and the curriculum of EOTC is Geez oriented. The respondents have tried to show some examples by taking Afan Oromo language. For example, Geez words like *ጌጋጋ* 'divine', *ጠጋጠጠ* 'angles', *ገገገ* 'sky' ...did not have equivalent Afan Oromo words. The above example shows that some dogmatic, sacramental doctrinal and traditional concepts cannot be expressed by Afan Oromo. Amharic also shares the situation too. Amharic lacks some vocabulary the concepts and issues of the religion unless it uses Geez lexical elements since the religion is originally adopted in Geez. Generally, though there are some shortages of vocabularies, the EOTC can at list preach the faithful by borrowing the lacked vocabularies since Amharic has been used for preaching and medium of other religious practices though it lacks some vocabularies.

The advantage that the EOTC gain if the church teaches the faithful using their respective MTs in all dioceses has been also reported by the research participants.

Teaching the faithful with their respective MTs is very important for believer and for the church. According to the reported data, the advantage of using one's MT for religious purposes is supported by the church's scriptures like *wudasie Mariamna kidasie Mariam nibabuna tirguamew* 'the eulogy and liturgy of St. Mary and its interpretation' (1990,5) says: Baslios sent his messenger to call Ephraim of Syria saying: "you will get him when he is praying standing up on one of the corners of the church" ...since he could not be satisfied while they were talking to each other aided by translator. Baslios said to Ephraim "oh my father Ephraim, pray and let your language be revealed to me". Then Ephraim prayed and the language of Ephraim-Surst (Syrian language) was revealed to Baslios and the language of Baslios –Tsiri (Greek) was revealed to Ephraim. Then, they passed the whole night discussing through their respective languages with complete understanding.

From language point of view, this scripture shows that using a language understood by the person we communicate is naturally good and appropriate. In addition this scripture shows the

relevance of using one's own language for every kinds of interaction. Few of the respondents reported the advantages of using MT even citing a Biblical account:

'When I say unto you the wicked, o wicked man, thou shalt surely die; if thou do not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but his blood will I require at thine hand'...(Ezek 33:7-11) The Holy Bible, King James version 1989,539)

The respondents also reported that the EOTC has to use language that the members of the church understand better to tell their sin and save their life from condemnation. Others also reported that to be efficient in each religious activity, everyone should use his/her MT. They quoted a statement from the introduction part of Gedle Teklehaimanot 'Hagiography of St.Tekelehaimanot' (1992, 1) which says that 'he who prays shall pray in a language he /she knows well'. Therefore, according to this scripture an individual should use his /her own language to interact with God to be in a deep concentration of pray.

In addition to the above, respondents reported the following ideas on the advantage of using MT for any religious activities.

- Well informed faithful
- There will be lots of intellectuals and church servants which serve using different languages
- All faithful may feel that the church acknowledged their respective MT languages and ethnic groups
- Any institution will take the church as a good example in using and developing various languages.
- Every faithful will follow the order of God.

The respondents were also asked to report their view about the problems that the EOTC encounter if the church insist using only the current languages for religious practices. The main objective of this question was to assess the problems that the EOTC may encounter as a result of using only the current language practice and to suggest solutions to the current language use of the EOTC before the problems happened. The respondents reported that currently the church is using Amharic and Geez most of the time for various religious activities in most of the parish churches of EOTC. The reported data shows that the EOTC use very limited number languages for various religious activities. Those faithful who are rural areas of Amhara region may understand when they are being preached by Amharic. But, the faithful who are from the rural areas of other regions may not understand when the religious activities are being practiced using only Amharic and Geez. So, as the reported data

indicate, though individual preachers and an association like Mahibere Kidusan have made a good attempt to use some of the faithful's MTs, the EOTC did not use the faithful's MT for various religious activities as it is expected from the church. Nowadays, the church is expected to plan to use even more language than the government used. The faithful must be taught in a language that they understand best. As a result of the problems stated above, the EOTC did not reach the level of using the faithful's respective MTs for various religious activities. So, according to the respondents, the EOTC may encounter the following problems if the church continues using the current language practices.

- The faithful may change their religion because of lack of understanding.
- The number of the members of the EOTC will decrease.
- No international relation
- Other ethnic group other than Amhara may think that EOTC belong to one ethnic group.
- All ethnic groups will not be equally well informed
- Evangelization will be limited to those who understand the current medium of evangelization

The research participants suggested the above problems if the church does not change the current language practices. As a result the EOTC should plan to use other languages like other religion and even learn how to plan to use the faithful's MT from its own association like MK.

At the final part of the questionnaire, respondents have been given a space to write anything they want. The respondents reported various ideas most of which are related to language situations in the EOTC. Accordingly, the present researcher tried to organize those data that are directly related to language use in the church. The reported data are the following.

- The EOTC should teach her faithful with their respective MT
- Geez must be given as course in all Sunday schools and in the mass preaching
- The higher officials of the church must coordinate the church and the secular intellectuals to publish books, leaflets, newspaper, magazine and others in different languages.
- The language related issues raised by the present researcher is very critical issue in the EOTC currently.
- Activities of preaching and publishing books, newspaper, leaflets, magazines and other using various languages needs care because other languages other than Geez may lack some vocabularies to express the doctrine, dogmatic, sacramental and traditional teachings of the church.
- Different religious activities, sermons and others must be performed in accordance with the regional languages. i. e the activities and sermons must be performed using at list regional working language.

- There must be language related training for the servants of the church.
- The theological colleges of the church must train using various languages.
- Spiritual songs must be reproduced in different languages

The above reported data shows that it is the higher officials of the church that must coordinate to accomplish the stated activities. According to the report of the respondents, if secular and church intellectuals are mobilized, the stated spiritual activities can be performed in various languages of the faithful. Therefore, this can be done if the higher officials of the church coordinate the human and material resources.

Generally, the reported data shows that language related trainings have not been given for teachers of the church as it is expected. Since the theological colleges of the church do not train preachers using different languages, the trained preachers are not teaching the faithful using their respective MTs. In addition to these, there are not enough published spiritual materials using various languages as it is expected from the church. Different spiritual and sermons are not being performed at all using regional working languages of each region.

## **4.2 Languages Used for Instruction and Communication in the Church Traditional School**

Here in this theme of the thesis, the content of education being taught, the language being used and the levels of education of Minilik II Memorial Clergical spiritual School will be discussed. The data in this theme is gathered through observation, interview and document analysis.

Following the southward expansion of Christianity, some students of the old monasteries of northern parts of Ethiopia moved to the south and began to establish their monastic schools in central and northern parts of the country. The monastery of Debre Mayg was founded in about 1248 by the Ethiopian Saint; Abune Tekle Haimanot. This and other monasteries played a crucial role in expansion of traditional education in the country (Sergew and Tadese, 1970).

The EOTC traditional education students move from different parts of Ethiopia to major educational sites leaving their parents. They were called voluntary migrants. They live by begging saying “*ጌ intəsma Lemariam* (in the name of St. Mary). After the cessation of education, they moved to search food by dividing the village with their friends. Students attended their education in different schools without having an appropriate food, shelter and cloth. They lived in the schools for a long period of time without visiting their parents. They

Visit their original home land only when they completed their education (Sergew and Tadesse, 1970).

In Ethiopia, the traditional form of education has lived for many centuries. Thus, when dealing the Ethiopian education, one cannot pass without examining the educational activities of EOTC because education was primarily in the hands of the church system of education.

It is impossible to state the exact time when traditional school in Ethiopia was started. The introduction of Christianity to Axum in the 4<sup>th</sup> century played great role for the expansion of and development of tradition education. The arrival of nine saints from different parts of the world to Ethiopia at the end of 5<sup>th</sup> century facilitated the development of traditional education. The Nine saints played a great role by translating books from different languages in to Geez and by establishing monasteries especially on the northern part of Ethiopia like the Debre Damo monastery (Tadesse Tamrat, 1972).

Now a days, EOTC has traditional schools in most of the parish churches. But, currently the traditional education is being affected by the modern education. This is because most of the faithful of the EOTC are more interested to send their child to modern schools than to the traditional schools. Among the well-known traditional schools of the EOTC, Minillik II Memorial Clergical Spiritual School is one which was established in 1925 E.C by Haile Silassie and Zewuditu. This traditional school is found in Addis Ababa. Most of the Arch Bishops were taught in this traditional school

Minillik II Memorial Clergical Spiritual School teaches regular students who came from different corners of the country and students of Addis Ababa University specially some of regular students of Faculties of Technology and Natural Science.

The head of the School reported that the school has regular and extension students. The regular students are from every corner of the country whereas the extension students are mainly from Addis Ababa University. There are some students which follow their religious education in the traditional school together with their secular education in the university. These students follow their religious education mainly during their break and in the evening time. The traditional school prepared saïtat (Honorariums), mass (liturgy) and wudasie Mariyam (praise of St Mary) in CDs. The productions of these zema (melody) of these scriptures with CDs are very useful to teach the university students easily using the technology. This technology helped the students to practice the zema. There are some students who even become Deacons. The regular students of the traditional school are attending their

education during day and evening time. According to the classification of Patriarchate Head Office Education and Training Department of EOTC, there are four levels or faculties of the church education. This division exists and is being practiced according to the data gathered from the traditional school by observation while the teaching and learning process was taking place. The researcher interviewed the chairman and two students of the traditional school. The observation and the interview results are analyzed as follows.

### ***4.2.1 Languages of Instruction and Contents in each Levels of Education of the Traditional School***

The Head of the traditional school was asked to report the contents which are being covered and the language(s) being used in each faculty.

#### **4.2.1.1 Faculty of Reading (nibab bet)**

The nibab Bet, the Reading School or the “House of Reading” is the first stage of the traditional schools of EOTC, where primary instruction is given. The prime function of the Nebab bet is to teach children to read religious books, practically all of which are in Geez. Instruction in the Nebab bet consists almost exclusively of reading. Children master the 231 letters of the Geez syllabary, and are drilled in the art of good reading. Traditionally writing is not taught, since this was not needed in everyday life, unlike reading which is necessary for daily prayers and participating in the church service. This faculty has two parts.

The head of the traditional school reported the following regarding the reading faculty.

nibab bet is the first faculty of the religious education. It is one of the four faculties of religious education. The faculty has two parts. The first part is Fidel instruction. In this part students are expected to master the set of Geez letters which is called Fidel. Students will read the letters in their sequence and learn the letters from right to left and from top to bottom in byheart by counting. But this cannot enable them to differentiate one letter from the others. To help the students differentiate one letter from the other, they will be made to read “ጁ, bu,gi, d a” which is the mixed order of the characters. The medium of instruction here is Amharic. When students differentiate the letters somehow, they are transferred to read texts. The epistle of St. John, which is a Geez text, is used to practice reading. Using this text, students will practice reading in four different styles of reading, namely k’ut’ir (reading by counting each letters), Geez (drilled style of reading), wurd nibab (reading with melody or zema), and k’um nibab. Amharic and Geez are being used as medium of instruction at this stage. The main function of this stage is introducing art of reading the Geez scriptures

#### **4.2.1.1.1 Fidel (Alphabets) Instruction**

According to the above data and the data collected through observation and document analyses, in this level, the alphabets which are the base for education are provided. The first subject of study for the child is the set of Geez letters, known as the Fidel. In earlier times the letters were written on a roll of parchment, which the pupil carried with him. When he was studying a particular part of the fidəl the student unrolled the parchment and fixed the two-ends of the roll on a wooden stick with a piece of cloth or string. Today children use a printed table of letters, which is glued on a single sheet of cardboard. This is available in every market place in the country, so that the traditional parchment is disappearing.

The students in this level identify alphabet with their shape and sound. They also study Ethiopian numeration system. The child, who is led by his teacher or a monitor, touches with a straw each letter from left to right of the table and names the letter in a loud voice. He repeats this for months. Usually the children learn the whole set of letters in sequence by heart, so that in reality they may not be able to distinguish one letter from the other. As a next step to help them distinguish individual letters, they are led to pronounce each letter reading from right to left and then from top to bottom. This process is known as Kutir, i.e. learning by counting each letter. The large number of characters (33 in 7 orders) with the differences and irregularities of the related sets are not easily grasped by the beginner. To help the children distinguish the different characteristics of the alphabet another table has been prepared. On such tables the number of the letters and the forms in the seven orders remain the same, but the place of the characters is changed or mixed up, so that the children cannot depend only on their memory and the sequence in which they have memorized the characters. Today the standardized table “ጊ, bu,gi, da” is much used, however, so that the pupil may learn even this by heart and only comes to distinguish the individual characters well after much practice.

When the pupils know the letters to some extent, they start to practice reading a text. Generally, the first epistle of St. John is used for the purpose. The children use four methods to practice reading. This text is known as fidəl hawaria or the first Epistle of St. John; first he pronounces every letter of the word pointing at each letter with a straw (K’utir-method). They repeat this pronunciation exercise on the same text several times. When they are able to distinguish the letters they pass to the next drill known as Geez, i.e. the beginning of reading. Here the students attempt to put the letters together in a chanting form and read them as a word. The same process is repeated for several days or even months. When the teacher feels that his pupils have mastered this stage, he led them to “wurdñibab”. Now the children

practice reading and learns to take much care over words that must be read together, the accents, the pauses and the soft or hard pronunciations of the syllables. This step is important, so the pupil spends more time on it. The final stage known as “k’um nibab” is simple, if the above stages are well-mastered. Here the child practices reading at a very lively pace, but without mistakes. The four steps are repeatedly drilled on the same text, fidel hawaria. The exercise of reading can be quite difficult for the beginner, particularly because the text is in Geez, a language no longer spoken and therefore far from the experience of the children. With this stage the pupil is introduced to the art of reading Geez, and they fidel lessons are therefore completed. He can then practice reading different religious texts. Here the teacher uses Amharic to order the students to repeat the alphabet after him orally. Therefore, the medium of instruction is Amharic. In this level, the teacher sometimes selects the advanced learners to teach their friends. Here the teacher corrects if the students pronounced the alphabet wrongly.

#### **4.2.1.1.2 Acts of Apostles (gibrə hawaryat)**

The head of the traditional school also reported the following about the second part of the fidel bet.

gibrə hawariat is the second level of the fidel bet. In this level students will practice reading on more Geez scriptures like gibrə Hawariat, praises of St. Mary and other. They are expected to read any Geez scriptures well in the four styles of reading stated above. Here students are not obliged to understand the Geez scriptures but needed to read Geez efficiently. Then, they start to learn the daily prayers of Geez scriptures by memorization known as “yk’al t imhirt” in Amharic. Students must memorize the daily prayers including the Psalm in their heart. The teaching and learning process is dialogue and the medium of instruction is mainly Geez but Amharic is also used by the teachers to give corrections and orders.

Here in this level, students will scriptures learn how to read Geez scriptures like when it is geminated, “t’ay” and “tənəʃ”. In this level students are expected to read any book. The number and the kind of books the students have to read at this stage are not standardized. All depends on the availability of books. Traditionally, teachers in different areas select any text for reading. The following texts are used in the study area: gibrə hawaryat, i.e. selected epistles of St. Paul, St. James, and St. Peter; the Gospels, usually the Gospel of St. John is used as a text for exercise; Arganon: praises of St. Mary, tamirə maryam: the miracles and wonder of St. Mary; Paulos: the epistles of St. Paul; tamirə iyəsus: the miracles of Jesus; the Acts of the Apostles, etc. Pupils need not understand the texts of these books, but they have to be able to read them well, since these are the books read in the church service, where young

boys serve as readers, deacons, and later on as priests. The methods of practicing the reading are those described under the *fidl hawarya*, namely, *kut'ir*, Geez, *wurd nibab*, and *kum nibab*.

When the pupil is able to read a text, he starts a new lesson known in Amharic as *yəmata Timhirt*, i.e. an evening lesson, or *ykal t imhirt*, i.e. memorization. Every evening they have to memorize the daily prayers. All students stand around the teacher while the lesson is given. The teacher or an advance student recites to the pupil sentence by sentence or verse-by-verse the standard prayer the students have to memorize. The pupils then repeat the sentence till they know it well. This exercise is repeated for months or every a couple of years, until the boys know the main prayers by heart. In some cases the Ethiopic catechetical book, the *ʔimadə mist'ir* (Columnae Mister), particularly *mist'irə Sellassie* (on the Trinity), is taught in Amharic. All other texts are in Geez. Since the pupils do not understand the texts, the memorization drills are very difficult and takes energy and time. When the teacher is convinced from his daily observations that his pupil had mastered the reading exercises, he lets him start to learn the reading of the Psalms.

The pupils now learn to read the Psalms, the most important devotional book of Ethiopian Christians. The method they use is the chanting form and the *wurdnibab* reading process. After repeating the entire book of Psalms several times using *wurdnibab*, they continue reading for months, even over a year, using the *k'um nibab* method. If the students have already read different books as described above, the study of the Psalms is not too difficult. In some cases students are made to memorize the texts of the Psalms. This is particularly important for those students who plan to continue on the higher learning, since passages from the Psalms are used frequently in the hymns and poems of the church. Gradually the pupil masters the art of good reading. The teacher normally does not set a formal examination to judge the work of the pupil. However, he follows the progress of his student daily, so no special tests are needed. When students mastered the reading, they have presumed to have completed the primary level of education. Then, students either, select or are selected for other faculties.

#### **4.2.1.2 Faculty of Melody (*zema bet*)**

The head of the traditional school also reported the following regarding the *zema bet* or faculty of melody

The zema is one of the four faculties, which is currently chanted mainly using Geez. It is gifted from God to St. Yared. zema chanted in three different modes, i.e. Geez, izil and ʔraray. The students will chant the three modes of zema based on the notations. The students need to follow the teacher to chant the daily prayers, Psalm, hymns books of St. Yared and other Geez scriptures. Either the teacher or advance student first chant and then students follow chanting repeatedly to memorize and master the zema. Students will, then, sing before the teacher and the teacher either approves or gives correction by chanting. Amharic is sometimes used while talk on correction on the zema of the specific text given. K'idasiye (liturgy) is also given in this faculty. Since liturgy is performed in Geez and Amharic, the school uses both languages to train the students. Students need to have the above books to learn in this faculty.

Zema is well organized sound or a sound which has some style. Zema is differently organized sound which attract human mind. zema includes wudasiye mariyam (praise of St. Mary) to ʔk'uak'uam. It includes the composition of St. Yared and kidasiye. Church zema was invented by St. Yared. "Ethiopian Orthodox Tewahedo Church zema was introduced many centuries ago is said to have been invented by Ethiopian Saint Yared in the 6<sup>th</sup> century" according to head of the traditional school

The church zema has three modes that are Geez which is used in fast day. ʔraray which is used in ordinary days and izil which is used in great feast or festivals.

zema education is started by saying "ጌላ ስላም ስላም ስላም" or greeting of St. Mary and by wudasiye Mariyam (praise of St. Mary). A student must repeat or revise repeatedly in Geez what has learned from the teacher with the correct notation because it is difficult to understand "zema" easily. The teacher of zema sits in the middle of his pupils, who are practicing their daily assignment of the hymns individually or in-groups. Each group sings from a single text, or one of the groups sings and the rest observe him. The more advanced students serve as monitors to instruct the beginners. When one of the students who has mastered the hymn goes and sings before the teacher. The teacher either approves and gives the student a new assignment or orders further practice on the same text. The lessons advance in this manner day after day until the students finish the fixed text of the hymn and know it by heart. The training challenges the memory of the children rather than leading them to think. There are five books of zema which were written by St. Yared.

The first book of zema is digua (part of hymn) which contains the hymn of Holy days and Christian day of year. It is the origin of three zema books. The book is vast in content words which are difficult to understand. It is divided in to four topics by symbolizing the four evangelists. These are Yohannis, ʔstəmhiro, tsoma digua and fasika

There are different modes of *dīgua* which includes *betəlhēm*, *ʔtʃabir*, *kome* and *Wonc'ir*. Most of the time the teacher says the zema with its correct notations and the students will repeat so many times until they mastered it. But sometimes advanced learners can teach other students by saying the zema with the correct notation with Geez language and students will say the zema repeatedly. zema study will take an average time of four years to specialize in this department. After they learned *dīgua*, they go to *betəlhēm* for testimonial to be a teacher of *dīgua*.

Some *dīgua* (hymen book of St. Yared) is the second book which also is a hymen chanted particularly during the fast of lent. It is taught with *mīraf*. It takes a year to cover this part. Students will chant using Geez repeatedly and the teacher follow the melody of the students with correct notations.

*mīraf* (hymn book of St. Yared) is the third book which is learned just like other kinds of melody by saying it repeatedly. Either the teacher or the advanced learners will chant the zema with Geez and the learners will repeat so many times till they mastered the melody and the notations. It is divided in to two which are ordinary day *mīraf* and fast day *mīraf*.

*zīmarie məwasit* (hymn book of St. Yared) is the fourth book which is used when poetry is sung at the end of Eucharistic service or mass service while *məwasit* is sung at the time of funeral ceremony. It takes an average of three years to cover this part.

When zema is chanted in collaboration with traditional church musical instruments like *kəbəro* (long drum), *tsinatsil* (System) and *mək'uamia*, it is called rhythmic movements *ʔk'uak'uam* and is chanted using Geez. Students first listen how the teacher chant the zema using Geez. Then, Students will repeat the zema with the correct notation. The teacher or other advanced learners chant the zema with rhythmic movement to show how to chant. The students, then, chant repeatedly to master the *ak'uak'uam*.

There are four styles of *ʔk'uak'uam*:

a) *yəlay bet* (the upper house) .This is style of *ʔk'uak'uam* is found in Gondar Jan Tekil Worku use this kinds of *ʔk'uak'uam*.

b) *yətətf bet* (The lower house): This is style of *ʔk'uak'uam* which is found in Gonder below Jan Tekilb Worku. Those parish churches which are found at this areas use this style.

C) *Sankua*:- Another style of *ʔk'uak'uam* which is found and used in Gojjam *Sankua* Georgis

d) yətəkle ʔk'uak'uam :- This is another style of ʔk'uak'uam which is taught first by the church intellectual called Alek'a Teklie. This style is found in Gonder- Debre Tabor town. Students present this type of ʔk'uak'uam .

ak'uak'uam has many modes spatially in festivals zimarie. These are, nius mǝrgid, ʔbiy mǝrgid, mirb mǝrgid, tsifat, maməlaləs and wərəb are chanted. Here in these styles of ʔk'uak'uam teachers or advance learners chant with rhythmic movement using Geez and then students will repeat what the teacher or advanced learner said until they master it. It takes an average of eight years to finish ʔk'uak'uam. A teacher of ak'uak'uam is called “mǝgabe hawaz”.

In addition to the five books of St. Yared, k'idāsie (liturgy) or mass is grouped under zema bet (faculty of Melody). Some of the pupils who complete the nibab bet join a k'idāsie School, one of the schools are the liturgy. k'idāsie bet includes gibrə dik'una (acts of deacons), mǝzgəbə k'idāsie or the 14 books of liturgy and ḥafə saitat (books of Hononarium). Here, the teacher will sing the k'idāsie, and then the students repeat what the teacher said with the correct notation. If the students failed to sing with correct notations in Geez, the teacher will repeat again and students will follow the teacher. Using such dialog, students will repeat again and again until they mastered k'idāsie. It takes two years to cover k'idāsie if the students studied zema before k'idāsie. If not, it takes three to four years. A teacher of k'idāsie is called “mǝgabe hiruyan”.

A teacher specialized in k'idāsie or the mass is to be found in not only the present study area of Taik'a Negest Baïta Lemariam Traditional School but also in all the main churches. A teacher specialized in this branch of the liturgy teaches the gibrə dik'una and gibrək'isina, i.e. the functions of deacon and of a priest in the liturgy. The function of an altar priest is limited to carrying out the rituals of the mass and the sacraments. A kidāsie teacher normally teaches only the hymns which a deacon or a priest has to use in the liturgy of the church. The rest, including the teaching the traditions and service of the church, is learned through daily experience in the parish itself. Usually a candidate for his training is attached to a priest or monk to whom he gives certain services, festivals, and ceremonies in the parish. Through observation or day-to-day practice and instruction by his priest-master, the boy learns the church activities and functions of a deacon and of a priest. The activities of the priest, therefore, are limited to the rituals, which do not usually demand the understanding of the Scriptures. Thus relatively little education is expected from a young man to be ordained an altar priest.

#### 4.2.1.3 Geez Poetry (k'inie bet)

k'inie is a poetry which has double meaning. It includes grammar of Geez and poetry with its usage. Different scholars proposed various definitions of k'inie. k'inie, according to Abebe (1994, 3), is freedom of thinking. He coated the Bible. "Freedom is what have Christ and set us free. Stand, then, as free people, and do not allow yourselves to become slaves again...as for you, my brothers, you were called to be free. But do not let this freedom become an excuse for letting resource control you. Instead, let love make you serve one another".Gal.5:1-13. Bade on the saying of David, kinie is a language of praise which certifies our devotion to God. Psal.2, 11. According to Abebe (1994, 23), Geez k'inie is always a new finding essay for spiritual benefit and for philosophized artistic wisdom and examining in secular aspects. k'inie, according to Abebe (1994,70), is field of art which expresses the ideas and feelings of human being in a wonderful language usage and in poetic style by using gold and wax, which bear deep mystery, fertile creative. k'inie has its own characteristics. It is a very unique and independent subject, having its own features, rules. According to Abebe (Ibid), the following are some of the characteristics of k'inie.

- It is metric system.
- Symbolization
- It needs selection of best language and grammar.
- Argumentative styles (it has its own logic and pattern of argument).
- It has features of wondering, questioning reasoning, criticizing, examining and analyzing things and nature.
- It has characteristics of searching and researching.
- Not heard from others and presented rather created by own.
- It has mode of self-consciousness thinking and it needs participation in it to understand it.

Students start to study Geez verb and usage with the help of either a teacher or senior students. There are K'inie forms or models that the student has to master in order to be able to compose the k'inie poems which are sung in different sections of the liturgy of the church or used to celebrate church ceremonials. About nine models are famous in the saminā wark' (wax and gold) k'inie system. There are also other kinie types which are however not as widespread as the Saminā work'.

After the students studied verb, the teacher tells gubae k'ana (two rhyming verses) to the ṛsik'ətsay (advanced student who teaches students). After he repeated gubae k'ana two times, he will teach other students by saying it loudly using Geez and the students will repeat orally until they captured it. The teacher will add another very short and simple two rhyming verses

which is called *gubae k'ana* if need to make the students become familiar with this kind of *k'inie*. Then, Geez verbs are conjugated, and the proper usage of selected verbs and nouns is demonstrated by examples from different *k'inie* verses composed by the teacher and advanced students on the spot. The story from the Bible or legend of the saint whose feast is to be celebrated on the next day is then narrated either in Amharic or in Geez; this comprises the theme of the *k'inie* composition by the students, using the vocabulary and grammar already discussed. The students will compose *gubae k'ana* by taking the teacher's example. In the next session, the teacher, corrects the poetry and encourages the students to continue. Hence, the students begin by learning first the simplest *k'inie* form known as the *gubae k'ana* which is epigram composed of two rhyming verses. He then learns *zə?mlakiye* (3 verses), *wazema* (5 verses), *nibezhu* (3 long verses), *Sellassie* (6 verses), *Zeyi'eze* (5 or 6 verses), *kibryieti* (4 verses), *it'ane mogər* (7 or 11 verses) and *mewodis* (8 verses). These are most widespread but there are other forms, e.g. in Gojjam, the Gonji and Washera schools of *k'inie* differ from this. The student learns *k'inie* with more interest and motivation than the other disciplines, such as *zema*. There are several reasons for this. The main one is that the student understands the Geez language in the *k'inie* School. The teaching method allows the boy free activities and movements.

In the student an aesthetic interest is developed, or at least awakened. If the students are clever it takes one year to understand the education. They know poetry from two to three years. A student of *k'inie* can be a teacher of *kinie* after studying it for an average years of 4 to 8 and teacher named as *məgābie mist'ir*" (teacher of secrete of poem).

One could say that in the *k'inie* School the content of learning covers practically all aspects of the values of the traditional social system in which the student lives. The *k'inie* School is perhaps the only school where the students can received both intellectual and traditional training. It is generally recognized that the most able clergy of the church are those trained in the *k'inie* School. The main interest and purpose of the school is, however, not to develop poetic and other aesthetic interests in the child or youth, but to enable him to carry out the church rituals. A graduate of *k'inie* School looks for a position in a church and serves in the choir where he composes *k'inie* and sings, or he may take a post as a minor teacher or administrator in the Church. Those who want to study further may join the next school, the *mətsihafə bet* (Faculty of Holy Books).

#### **4.2.1.4 Faculty of Holy Books Study (Yəmətsihaft Bet)**

The faculty was started before the birth of Jesus Christ in Jewish traditional school. In Ethiopia this level of education was started when Minilik returned from Jerusalem to Ethiopia with a priest, the Holy books and the Arks of Zion. The Jewish priests have taught Christianity in Ethiopia by translating the Holy books from Hebrew to Geez and by interpreting the books. This faculty (bet) was further expanded by Abune Selama and the Ethiopian St. Yared. But the faculty was started in proper and organized way during the Gonderian kingdom. At that time the number of students was numerous (Hamer, 1994 E.C, and 9th edition).

According to the data collected through interview and observation, yəmətsift bet (Faculty of Holy Books study) is the general term for the School of Commentaries composed of four branches. The first type is known as biluy (Old Testament). The 46 Books of the Old Testament are studied and commented upon. The second branch is the Haddis (New Testament) a specialized school on the commentaries of the 35 Books of the Ethiopian New Testament. The third branch is Liqawent, which presents studies and comments on the various writings of the Church Fathers, e.g. Saint John Chrysostom, k'erlos and others. The canon law (Fetha Negest) and the calendar calculation (bahrə hasab) are also studied here. The last branch of the mətsihaf bet is the mənəkosat, the school of commentaries on monastic literature. A person who mastered in all four departments is called “ʔrat ʔyina” (four eyed person).

Knowing Geez is a precondition to join in this faculty. Learning zema and Holy book without Geez is like eating injəra without wət'. This faculty is very vast that the students need to master Geez. The students are expected to revise what they have learned from their teacher. This level of education requires great care and clear understanding not to miss the exact meaning and interpretation of Holy Books. The students in this level are expected to master not only Holy books but also the zema (melody) and k'inie (poetry).

Generally, in this level correct reading of Holy books in both Geez and Amharic, exact interpretation of Holy books basic religious education and history of Ethiopian Orthodox Tewahido church will be taught.

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

content, theological, moral and historical questions are raised, discussed, and developed. The student has to learn each sentence of the commentary by heart. The following is a typical example of a *mətsihaf bet* lesson.

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

This memorization of the commentary of the books exacts many years of exercise and labor, which the adult student is ready to accept. A graduate of the *mətsihaf bet* enjoys high prestige as a scholar and can take a high post in the Church hierarchy, such as head of a monastery (*gədam*) or a large church (*dəbr*). This hope is perhaps one of the motives that encourage the student to spend more than half of his life at such a school. At this stage memorization is not felt as a burden by the student, because ever since his early days in the *nibab bet* he has developed his powers of memorization.

#### **4.2.1.4.1 *metsihafe biluyat* (The Study of Old Testament)**

In this department, the student will read the Old Testament which is written in Geez from the very beginning and the teacher will interpret each word, phrase, and sentence in Amharic in different context orally to the students. The students, then, will study what the teacher interpret and tell to the teacher. The teacher then corrects them if the students interpret wrongly. Old Testaments are 46 in number and classified in to four groups which are *ጳጳ ስጋ mətsihaf* (Book of rules), *yətarik mətsihaf* (Books of story), *yət'ibəb yətsihaf* and “*yək'nie*” (Books of poetry) and “*yət'ibəb mətsihaf*” (Books of Prophecy). A person who is specialized in this department is called “*məgəbie biluy*” or teacher of Old Testament. It takes seven years to be a teacher of this department or to specialize in it.

#### **4.2.1.4.2 mətshafə hadis (Study of New Testament)**

The teaching learning process in this department is the same like the study of Old Testament. New Testament are 35 in number and they are classified as “əffgiel” (Gospel), “Tarik” (story) “məlik” (epistle) and “tinbit” (prophecy) again these are classified in four groups which are Gospels, the 14 epistles of St. Paul, the activities of apostles, the evaluation of St. John and the seven apostles . A person who specializes in this department is called “məgabie hadis” or teacher of New Testament. It takes five to six years to specialize in this department.

#### **4.2.1.4.3 mətshafə lik’awint (Book of Church Professionals)**

Like those other studies of books, students will read books of church professional in Geez and then the teacher will interpret each words and statements in Amharic in different context. The medium of teaching and learning process is Geez and Amharic. The books of church professionals includes “fitha mægəst” (book of law), “mətshafə k’erlos” (book of k’erlos), “hayimanotə ?baw” (book of fathers), and the 14 books of liturgy. These books are so vast to cover. It takes five to eight years to specialize in this department. A person who mastered this department is called “lik’ə məmhiran” or intellectual of teachers.

#### **4.2.1.4.4 mətshafə mənəkosat (Book of Monks)**

Language usage and the methodology of teaching and learning process is the same like other studies of books. Geez and Amharic is being used as a medium of instruction and the process is oral and dialogal. The book of monks which is written in Geez read by students and the teacher will translate in to Amharic and then interpreted in Amharic. The students will study orally by practicing repeatedly. The students will present what they studied in the last session to be corrected by their teacher. The book of monks tells about the spiritual activities and status of monks. It includes “maryisak’ ”, “?rəgawi”, “mənfasawi” and “fləksiyus”.It takes three years to specialize in this department. A person who mastered in this department and who has possibility to be a teacher of this department is said to be “məgabie mīkr”.

After the students have completed their Holy Book studies, they started to teach others. Some of the students move from one teacher to another teacher to get deep knowledge. Some students start to learn in other department after completing what they started. In this way there are many church intellectuals who were taught in the four departments, i.e. Old Testament, New Testament, mətshafə lik’awint (book of church intellectuals) and mətshafə mənəkosat

(book of monks). The intellectual who mastered the four departments is called ጥጥራ ጥጥራ (four-eyed).

### ***4.2.2 Language Used for Internal and External Communication in the Traditional School***

In this section language use in different activities will be discussed. To describe the language use in different activities, the present researcher tried to make an observation and an interview with the higher officials of the traditional school. Accordingly, the results are discussed as follows.

As it is discussed above, the medium of instruction in the traditional school is Geez and Amharic. On the other hand the school uses Amharic in any internal administrative activities like meeting, notice for the school communities. The school also uses Amharic during external communication either using letters or through telephone with the parish churches and other institutions of the EOTC. The school, however, uses Geez while presenting religious songs during the monthly, annual celebrations and other religious activities of the church. Individuals of the school like teachers tried to prepare the zema of wudasie mariyam (praise of St.Mary), saitat (Honorarium) and liturgy or the mass (including what the priest, the deacon and faithful say during the mass ceremony) in CD.

Generally, there are four faculties in the traditional school. These are zibab bet (faculty of Reading), zema bet (faculty of melody), k'inie bet (Geez Poetry) and yəmətsihəft bet (Faculty of Holy Books study). Amharic is used in the fidel (alphabet) instruction. Since Geez scriptures are used as text of instruction in all levels except in the fidel (alphabet) instruction, Geez is used as main medium of instruction in all other levels of education. Amharic is used during correcting and feedback giving.

### **4.3 Languages Used for Instruction, Administration and Production in the Association**

Here in this theme, language use in the Mahibere Kidusan in different activities will be presented and discussed. The language related productions of books, magazine, newspaper, cassettes, CDs, VCDs will be presented and analyzed. Which language(s) does the MK use to preach the faithful? What is the view of MK with current language use of the EOTC to teach her faithful? What is the view of MK towards using the faithful's MTs in different activities of teaching and ceremonies? All these and other language related issues will be presented

discussed. All the data under this theme are gathered through observation, document analysis and semi-structured interview. Before dealing with the language use in the MK, an overview about MK will be introduced as follows.

In 1983, the Derg communist government declared that there could be only one youth association in Ethiopia, called the Revolutionary Ethiopian Youth Association. But, the name of Sunday school continued to be the local churches. Due to terrible drought in Ethiopia in 1985, people were displaced from the north to the south and the students of higher education were sent by the government to build villages for these people (for example in Gambela, Asosa (Western Wellega) and Pawi (Metekel region in West Gojam). This gave an opportunity to some Orthodox Tewahido Church students to meet, and to exchange about their church and the organization of Sunday school.

Some began to create small associations named after a saint found near their respective campuses, for example, in Addis Ababa University (AAU) in the name of the Holy Trinity etc. Though students tried to discuss their future needs and works, the political situation of that time did not allow any spiritual and non-spiritual meeting and discussions. In 1991, the government declared that all students should be trained a military training in Blate (Sidama), 150km south of Awassa. This gave an opportunity for the students to meet from different places. Some 2000 students of EOTC organized spiritual programs and discussed how to organize themselves to serve the church. The government was overthrown three months after and students came back to their colleges. The different associations in different colleges were united after discussion in 1992 at the Ziway monastery and were named as one association called Mahibere Kidusan which is to mean an association in the names of saints. Mahibere Kidusan was recognized as an association in 1992 by the patriarchate, and the association was put under the Patriarchate Sunday School department.

The main focus of the Association is evangelism among the university and college students. All members are students and graduates, and all volunteers who are eager to serve the church. According to the data reported by Deacon Mulugeta Hailemariam, the secretary general of MK, the association has forty three (43) centers four of which are found outside Ethiopia like Kenya, South Africa, America and Europe. The association also has 400 wereda centers and more than 300 gibi gubae (spiritual programs for students of different university and college)

The language use for different religious activities in MK is discussed as follows based on the data gained through interview and observation. Accordingly, the following language related data are reported by general secretary of MK.

### ***4.3.1 Languages Used for Instruction and Administration***

Here under this theme, the languages being used for instruction and evangelization by the association will be discussed.

Research participant were asked to report the language (s) that the association used while teaching the faithful and performing different religious activities and its effectiveness in evangelization using its current language use. The main objective of this question was to assess the current language use of MK in different religious practices and to identify whether the association is effective using its current language use for evangelization. Accordingly, the head secretary of MK has reported the following:

The working language of our association is Amharic. This is because the working language of EOTC is Amharic and all our communication with higher officials of the church is performed in Amharic too. In addition, though the members of Mahibere Kidusan are from different MT speakers, most of the members of Mahibere Kidusan in all centers understand Amharic. For any meeting and discussion among members of Mahibere Kidusan, Amharic is used since it is common means of communication for different MT speakers. Our association sometimes uses English to communicate with foreign NGOs individuals in and outside Ethiopia. However, Mahibere Kidusan tried to use other languages to teach students of college and university who cannot understand Amharic. Discussions on religious issues are being performed using students' MTs, like using Amharic, Afan Oromo, and Tigrigna in the parish churches, which are found near to their college or university. Mahibere Kidusan is teaching religious courses parallel with their secular college and university education. Our association designed curriculum of religious education in Amharic for college and university students. Twenty religious course books were prepared in Amharic by the association and the medium of instruction was Amharic for all MT students for a long years. However, few years before now, the association started giving the courses in Afan Oromo and Tigrigna. There are still other students and faithful who did not understand the above three languages. This is because that the association found that there were some students who did not understand the medium of instruction. Moreover, there was a need and a question from the students who do not understand Amharic and who want to be taught in their own MTs. Some of the course books have been prepared in Afan Oromo and Tigrigna. There is a plan to translate 50% of the course books in Afan Oromo and 25% of the books in Tigrigna in the next two years. Tracts and religious songs are also produced in Sidamigna and Welayitigna in addition to the above two languages. We are also training teachers in

different languages. Our association even has a plan to use other mother tongue languages of the students to be effective in evangelization. However, due to shortage of human and material resources, the association does not put in to practice.

With regard to language used in the administration, according to the above data, MK uses Amharic as working language since this language is used as working language in all levels of the EOTC. Though the members of MK are from different MT speakers, they can understand Amharic and the medium of meetings and discussion is Amharic as the reported data shows.

Regarding the medium of instruction and of evangelization, MK has been given responsibility to teach students of higher education to make them a two sharpened knife to serve their church after graduation. The association has been giving religious courses for more than twenty years in Amharic. Since students are from different MTs, giving religious courses using only Amharic could not make MK effective. Moreover, according to the reported data, some of the students who do not understand Amharic well asked MK to teach them in their respective MTs. Taking the question of the students into consideration, MK tried to coordinate the church intellectuals who are MT speakers of Afan Oromo and Tigrigna and prepared some of the course books. According to the reported data, there is a plan to translate eleven books in to Afan Oromo and five books in Tigrigna in the coming two years.

The reported data also shows that the association used Amharic to communicate with:

- Its own centers and members
- Administrative structures of EOTC
- Institutions of the church like Sunday schools and theological colleges

The Sunday School Department Mahibere Kidusan had made an attempt to teach those students who do not understand Amharic. With regard to this MK has laid a ground and Afan Oromo and Tigrigna mother tongue students are now attending their religious education and discussing religious issues in a language they understand best. Different religious programs are being prepared with the above languages. As it is discussed above, students who are MT speakers of Afan Oromo and Tigrigna are being taught using their respective MTs. They are also studying and presenting religious songs using their own MTs.

Although SSDMK has made good attempt to teach students, the interviewed individuals reported the following regarding the effectiveness of evangelization with the current language use for evangelization.

Since students are from different ethno linguistic groups, a lot should be done to be effective in our evangelization. There are still other ethno linguistic groups who do not understand our medium of instruction. We have observed such problems while we were discussing with students. We need to translate all the twenty two course books in to Afan Oromo and Tigrigna first. Teachers of these languages should be trained. This is because students who are MT speaker of these languages are asking to be taught using the stated languages since they reported that they do not understand as effective as their respective MTs. SSDMK believes that students and all other faithful of EOTC should be taught in their respective MTs. The church should, even, use more languages than the government does to teach her faithful using a language they understand well and to have well informed faithful. The association used only Amharic as medium of evangelization for a long period of years. Recently, the association started teaching using Afan Oromo and Tigrigna as a result of the need of the faithful to be taught in their respective MTs. But there is lack of coordination from the higher officials' side. Moreover, lack of finance, skilled human power in different language hindered the association to evangelize in all MTs of the faithful.

The above data shows that SSDMK was using only Amharic as a medium of teaching for a long period of times. But few years before now, the association has found that using only Amharic for evangelization could not make it effective since there are faithful who do not understand Amharic. In addition there is a need to be taught using their own MTs from the students' side. The SSDMK then implemented Afan Oromo and Tigrigna languages as a medium of teaching since there are some students who do not understand Amharic. According to the reported data, SSDMK accepts that the faithful should be taught using the language they understand best for the effectiveness of the EOTC. SSDMK is unable to use all the faithful's MTs as a result of lack of:

- Coordination from the higher officials of the church
- Finance
- Skilled human power in various MTs of the faithful

### ***4.3.2 Languages Used for the Productions in the Association***

Respondents were also asked to report the language (s) that MK use while serving the faithful in print and electronic media and its effectiveness in evangelization. This question is posed to investigate MK's the current language use in the print and electronic media. In relation with

this, the question also tries to identify the effectiveness of MK in its current language use in printed and electronic media.

Accordingly the head secretary of MK reported the following regarding the current language use in print and electronic media.

With regard to language related production in printed and electronics media, our association produces print materials like Sima Tsidik' (news Paper printed twice per month), magazines like Hammer (printed per month), Graduation bulletin (per year), books, tract etc. Sima Tsidk and Hammer have been produced in Amharic only for the last nineteen years. It is obvious that the newspaper, the magazine and the graduation bulletin must be translated in to various languages for those faithful who do not understand Amharic. However, due to shortage of skilled man power and lack of finance, the association did not travel much to serve the faithful with their respective mother tongues especially through translating the newspapers, magazines and graduation bulletins.

With regard to translating books and tracts, the association has made a good attempt. The association translated some of the course books into Afan Oromo and Tigrigna for students of colleges and universities. In addition to course books, the association translated other reference books and tracts into Welayitignathough it is insignificant as compared to the need of the faithful.

With regard to the language used in the print production, according the above data, SSDMK has been producing newspaper, Magazine, and graduation bulletin in Amharic for the last nineteen years. Since the members of EOTC are from different ethno linguistic groups, the printed materials should be translated into other languages according to the reported data. The association tried to translate some of the course books in to Afan Oromo and Tigrigna. This is because that college and university students are from various ethno linguistics and they may not understand Amharic. The association seems to start to produce books in language of wider communication like Afan Oromo and Tigrigna next to Amharic. Generally, books and tracts that are produced using the non-Amharic languages are insignificant as campered to the needs of the faithful. As a result, other language must be used to enhance the effectiveness of the evangelization of the EOTC.

Regarding the electronic media, SSDMK teaches the faithful using cassettes, CDs, VCDs, website, radio programs which is recently started. The head of electronic media of MK has reported the following regarding the language used in the media.

The association serves the faithful using different electronic media like cassette, CDs, VCDs, website, radio programs. The services given using this media are preaching,

songs, different sermons, documentary films and others. MK uses Amharic most of the time to serve the faithful using electronic media. However, since the faithful who do not understand Amharic asked MK to teach them in their respective MTs, the association tried to teach the faithful using some of their respective MTs. Regarding website, the association uses Amharic, Geez and English currently to teach and communicate with the faithful. MK has also started religious radio programs on 17.515 KHZ 16 MB this year. The program is on Friday evening at 3:30-4:30 local time and the medium is Amharic. Preaching was also prepared in cassette, CDs and VCDs in Afan Oromo, Amharic and Tigrigna. MK also produced the following songs using four languages

| Types of electronic media | Medium of production |            |          |             |
|---------------------------|----------------------|------------|----------|-------------|
|                           | Amharic & Geez       | Afan Oromo | Tigrigna | Welayitigna |
| Cassette                  | 6                    | 2          | 1        |             |
| CD                        | 7                    | 3          | 1        | 1           |
| VCD                       | 4                    | 1          |          | 1           |
| Number of songs           | More than 400        | About 35   | About 30 | 11          |

From the above data, we conclude that the non- Amharic and Geez languages are less used in the production of song by MK. As the present researcher tried to observe most of the songs that are available are in Amharic and Geez. Though the association has made a good attempt, the non-Amharic MT speaking faithful expects a lot from the EOTC. It was the church's higher official that must plan, coordinate human and material resources to teach the faithful in their respective MTs. But MK is now giving the service to cover the gap seen though it is insignificant as compared to the need of the faithful.

Generally, MK has done its best to teach the faithful in some of the selected faithful's MTs through face to face, using printed and electronics media. Some of language related services

that are given by MK can be generalized as follows based on the data collected through observation and interview.

- The association has produced in Amharic, Afan Oromo, Tigrigna and Welayitigna in cassette, CDs, and VCDs.
- The association has also produced some spiritual course books that deal with the fundamental teaching of the church in Afan Oromo and Tigrigna.
- Some copies of tracts have been prepared in Amharic, Afan Oromo Tigrigna and distributed to the faithful three times a year.
- Preachers are being selected from different ethno linguistic group and trained and are now teaching the faithful in their respective MTs.
- Professional evangelists who speak Welayitigna, Sidamigna, Afan Oromo and Tigrigna make a rally from the center, Addis Ababa to different parts of the country more than eight times per year.

### ***4.3.3 Attitudes of the Association towards the Current Language Policy of the Church***

The research participants were asked to report the view of the church about using the mother tongue for religious education and how the church view language and multilingualism. The main objective of this question is to identify whether EOTC prohibit the use of many mother tongue for religious education. There are many believers who perceive using different language in the church as not advisable. These believers argue citing a biblical account of the Tower of Babel in the Old Testament

And the Whole earth was of one language and of one speech...And they said one other, Go to let us make brick, and burn them thoroughly. And had brick for stone, and slime had they for mortar...And the Lord came down to see the city and the Tower, which the children of men build. And the Lord said Behold the people is one, and they have all one language; and this they begin to do: And now nothing will be restrained from them which they have imagined to do. God to, let us go down, and there confound their language, that they may not understand one another's speech. (Genesis 11.1-7) The Holy Bible, King James Version, 1989, 7)

Using this Biblical reference, some members of the EOTC refuse to have many languages in general and using different languages in particular. They strongly argue against use of different language for the same religious purpose as if language diversity is a result of sin.

According to the interviewed people, however, there is no sacred document that prohibits use of one's mother tongue for religious practices in the church. The interviewed teachers of the church expressed that everybody has a right to learn, to teach and to communicate in a

language she/he understand well. One of the interviewed teachers, the reporter of Sima Tsidik' newspaper and teacher of MK argued as follows.

The church respects human right like the right to express once feeling through a language he wants. It is the church and in its scriptures that preach democratic and justice prior to the establishment of any, democratic and human right institutions.

He further explained his view citing an example from the Bible as follows.

Freedom is gifted from God primordially, After the creation of man, God ordered Adam as 'But of the tree of the knowledge good and evil, thou shalt not eat of it; for in the day that thou eat the leaf thou shalt surely die. (Gen.2:17. The Holy Bible, King James version,1989, 2).

According to the interviewee this is the sign of freedom and democracy. God was able to protect Adam not to eat the leaf of the tree. But to give freedom, He provided freedom to choose what Adam really needed. As a result everybody has a right to decide his/her best preference.

Using any language which an individual prefers is not a sin or crimes, rather it is the gift of nature from the outset according to the above explanation of the interviewee. God confounded the languages if the Babel because of the sin which the people committed, trying to glorify themselves by building a tower. It is the evil thinking that brought distraction not the language.

In addition to the above explanation, another interviewee, the head secretary of MK, stated that the church has no objection to using one's language for different religious purposes since language is gracious gift. The apostles were given seventy two different languages to use for serving God and His people. The Bible stated it in the following way:

When the day of Pentecost had fully come, they were all with one accord in one place. And there came a sound from heaven, as of a rushing mighty wind, and it filled the whole where they were sitting. Then there appeared to them divided tongues as of fire, and one sat up with them. And they were all filled with Holy Spirit and began to speak with other tongues, as the spirit gave them utterance. And... the multitude... was confused, because everyone heard them speak in his own language. (Act 2:1-6) (The Holy Bible, king James version, 1989, 85).

As a result, the EOTC believes that language and language diversity is not the result of sin. If it were, God would not have given many languages to his disciples. It is to extend the teaching of the God to the world that those diversified languages were given to the disciples.

Having this knowledge, European colonizers had used African local languages for their religious mission during colonialism. They wisely used indigenous African languages to capture hearts of Africans though their fundamental interest was not innocently expanding the Gospel to Africans. For instance, during the Italian invasion to Ethiopia, they were able to use the local languages of the country for religious and secular education. The Italian Roman Catholic missionary translated the Gospel in to minority languages like Kunama and Bilen etc. (Adane, 1992)

The result of the interview showed that there is no sacred document or scripture or tradition that prevents using various mother tongues for religious practices; rather all the scriptures of the church including the Holy Bible supports the use of different languages for spiritual ministry. Hence, it can be concluded that multilingualism is a natural phenomenon, as a gift of God and using it brings effectiveness in evangelization.

In addition to the above, the present researcher also posed a question to get the view of respondents on whether the EOTC use the faithful's respective mother tongue for religious activities currently or not. The goal of this question was to assess whether the EOTC uses the faithful's respective MTs for religious activities currently or not and to identify the problems that the church encountered if the church did not use the faithful's MTS. Of the total research participants (11) interviewed eight (8) of them argued that EOTC did not go further to use the non-Amharic. One of the interviewed research participant who is preacher at MK stated as follows.

The EOTC is currently using Amharic and Geez for religious activities most of the time. The non-Amharic mother tongue faithful may not understand the religious activities being practiced. There are more than eighty languages in our country alone. The government has given right to each ethno linguistic groups to express their culture and tradition in their respective mother tongues. Each regional state is now using its respective regional working languages. On the contrary, the church is currently using Amharic for various religious activities in all regions though there is little attempt. It is the church that must use more languages than the government did to evangelize her faithful. Since there is no sacred document that prevents teaching in various mother tongues, the church should evangelize using the faithful's mother tongues. The current language use for evangelization could not make the church effective. There is lack of coordination, skilled human resources in various languages, shortage of finance and administrative problems to evangelize the faithful in their respective mother tongues.

According to the above reported data the church still uses Amharic and Geez in religious practices in all regions for all ethno linguistic groups though there are individual and

unorganized attempt. The reported data also showed that the church's current language use may not make the church effective. This is because the non-Amharic mother tongue speakers may not understand the church's medium of evangelization. More over the non-Amharic ethno linguistic groups may consider the church as if it did not recognized their ethnic groups and their languages. So the non-Amharic ethno linguistic groups would consider themselves as part of the religion and the religion as their own if the church used the languages for various religious practices. Though EOTC should use all MTs of the faithful to be effective in its evangelization, the church is unable to satisfy all language communities. This is because of lack of money, skilled-human power and multiplicity of local languages in the country and in the world in general.

Nevertheless, according to the interviewed participants, some administrative problems can be solved and the church can at list plan and use some of the languages as the government did in each regional states if the followers are mobilized.

Generally, as one of the institutions of EOTC, MK has made an attempt in the evangelization service of the church. Communication with higher officials of the church is performed in Amharic. In addition, though the members of Mahibere Kidusan are from different MT speakers, most of the members of Mahibere Kidusan in all centers understand Amharic. For any meeting and discussion among members of Mahibere Kidusan, Amharic is used since it is common means of communication for different MT speakers. However, Mahibere Kidusan tried to use other languages to teach students of college and university who cannot understand Amharic. Discussions on religious issues are being performed using students' MTs, like using Amharic, Afan Oromo, and Tigrigna. The association has been giving courses for higher education students with Amharic medium of instruction for over 20 years. But, recently, the association discussed with students of higher education on the medium of course and found that those with non-Amharic MTs were not effectively learning the basic teachings of the church. As a result MK has revised its curriculum and started teaching in Afan Oromo and Tigrigna. But still a lot should be done to teach using various MTs of the students.

With regard to language related production in print, our association produces printed materials like Sima Tsidik (news Paper printed twice per month), magazines like Hammer (printed per month), Graduation bulletin (per year), books, tract etc. The newspaper, Hammer and Graduation bulletin have been produced in Amharic still now. But, MK has tried to translate books and tracts in to Afan Oromo, Sidamigna, Welayitigna and Tigrigna though it is insignificant as compared to the need of the faithful.

Regarding the electronic media, SSDMK teaches the faithful using cassettes, CDs, VCDs, website ([www.MKorgan.com](http://www.MKorgan.com)), radio programs (17.515KHZ 16 MB).MK uses Amharic most of the time to serve the faithful using electronic media. However, since the faithful who do not understand Amharic asked MK to teach them in their respective MTs, the association tried to teach the faithful using their respective MTs. Regarding website, the association uses Amharic, Geez and English currently to teach and communicate with the faithful. The medium of the radio program which is transmitted on Friday evening at 3:30-4:30 is Amharic.

The reported data also shows that there is no sacred document that prohibits use of one's mother tongue for religious practices in church. However, the church is still uses Amharic and Geez in religious practices in all regions for all ethno linguistic groups though there are individual and unorganized attempt. MK is trying to fill this gap by planning and using the non-Amharic languages to be effective in evangelization. So the church should, learn from its Association (MK) with regard to evangelizing its faithful in their respective MTs by mobilizing church intellectuals, language professionals and all other members of the church

The data collected in the three themes has been presented and discussed separately. The conclusion and findings of the three themes discussed above are presented separately in chapter five of this study.

## Chapter Five: Conclusion

This chapter deals with the conclusion parts of each chapter. Accordingly, the main ideas of each of the chapter will be described and main findings of each theme will be discussed. Then, generalization will be made based on the findings of each theme.

The main objective the study language use and attitude of the faithful towards the current language use of the EOTC . In order to attain these objectives or institutions of the church have been selected. These were Tekle Sawiros Sunday school, Minillik II Memorial Clergical spiritual school and Sunday School Department Mahibere Kidusan. Each chapter and the findings are discussed as follows.

In Chapter one the back ground of the study was discussed. The setting of the study area was also described in this chapter

In chapter two the conceptual frame work, review of related literature and related work were presented so as to lay a basis for the discussion of the findings. The conceptual frame work deals with the major concepts such as setting and pattern of language use and language attitude. The review of related literature comprises the substantive literature on language use and language attitudes. The theoretical literature of relevance includes language and religion. The methodological literature includes the method and tool that should be used in the present study. The policy literature was also discussed at the last part of chapter two.

The methodology used in this particular research was discussed in chapter three of the study. In this chapter research strategies, design, methods, tools used and how the data was organized was discussed. Both quantitative and qualitative research strategies were used in this research. All of the two hundred (N.200) active members of Tekle Sawiros Sunday school were taken as research participants. The data that was obtained from the traditional school and from the Sunday School Department Mahibere Kidusan (SSDMK) were gathered through in-depth interview, observation and document analysis. Eight research participants were selected from SSDMK purposely for in-depth interview. Such data were gathered and analyzed qualitatively since it is not expressed numerically. An observation, document analysis and an in-depth interview was carried out to collect data from the traditional school. Mobile recorders, the already recorded VCDs, field notes, laptop were used as research tools.

The presentation and analysis of the collected data were presented in the fourth chapter. The data presentation and analysis was divided in to three themes i.e. the Sunday school, the

traditional school and the Mahibere Kidusan. Data was collected from Sunday school through questionnaire and observation. The close ended parts of the questionnaire were analyzed using SPSS software. Accordingly, percentages and frequencies were done. The open ended part of the questionnaire was analyzed qualitatively. The data that was collected from MK and traditional school through in-depth interview, observation and document analysis was analyzed qualitatively. The researcher read the data collected through interview and organized similar ideas together. The organized data was analyzed according to the objective of the semi-structured interview. The data that was collected as a supplementary through observation and document analysis was analyzed together with the data collected through interview.

Eventually, having carried out analysis and interpretation of the obtained data, conclusions are made on each theme.

## **5.1 Conclusion on Language Issues in the Sunday School**

Regarding the Sunday school, the research participants are from different ethno linguistic groups. Namely, Amharic, Afan Oromo, Tigrigna, Guragigna, Welayitigna and Shekogna. The majority of the research participants, (69%) are Amharic MT speakers while Afan Oromo mother tongue (MT here after) are 23 (11.5%) of the total respondents. 26 (13%) of the total respondents are Guragigna MT speakers while Tigrigna MT speakers are 11 (5.5%) of the entire research participants. The majority of the respondents, 121 (60.5%) are English second language SL speakers whereas 5 (2.5%) of them reported that they speak Amharic as SL.

Regarding to monolinguals, 112 (56%) of the total respondents are monolinguals of which the majority of the respondents, 106 (53%) are Amharic monolinguals. The rest 3 (1.5%), 2 (1%) and 1 (0.5%) are Guragigna, Afan Oromo and Tigrigna monolinguals respectively. Most of Amharic MT speaking respondents was monolingual in Amharic. Amharic MT speaking respondents were more monolingual than any other language MT speaking respondents. Of the total Afan Oromo MT speaking respondents, 8.7% are monolinguals. Regarding Tigrigna MT speakers, only one respondent is monolingual out of 11.

With regard to bilingualism, the majority (87%) of Afan Oromo MT speaking respondents were bilinguals of Amharic. The majority, 81.8% of the total Tigrigna MT speakers are bilingual of Amharic whereas only one respondent is a bilingual of Afan Oromo. The report of the respondents also shows that 81.8% of Tigrigna mother tongue speakers are bilinguals in

Amharic which is the second largest bilinguals of the total respondents. 53 (26.5%) Amharic mother tongue speakers are bilinguals in Guragigna, Afan Oromo, Tigrigna and Welayitigna.

The non Amhara ethnic groups are spreading Amharic and reseeding their ethnic group language. Amhara ethnic groups insist using their own ethnic group language more than any other ethnic groups. Of the total Amhara Ethnic groups (82), 79 (96.3%) of them speak Amharic as MT. Out of the total (48) Guragie ethnic group, 22 (46%) of them speaks Guragigna as MT whereas 26 (54%) do not use the language as a MT. 47.9% of the Guragie ethnic group are spreading Amharic and 6.3% of them are spreading Afan Oromo. According to the data, the majority, 23 (53.5%) of the Oromo ethnic group are speakers of Amharic as MT whereas 18 (41.5%) of them are Afan Oromo MT speakers. This means they are reseeding their ethnic language and spreading Amharic Majority, of the respondents use Amharic most of the time in all of the activities mentioned. Other non-Amharic languages are used some times and rarely.

The attitude of the research participant towards the current language was also analyzed. Accordingly, the majority, 120 (60%) of them agreed that Amharic must be used while preaching the faithful in all Sunday schools and parish churches of Addis Ababa diocese. On the other hand, 70 (35%) of the respondent are pointed out that EOTC can at list manage to use three or four languages to teach monolingual faithful in separate rooms. the majority, 118 (59%) of them reported to use Amharic scriptures while they are praying as a result of the availability of the prayer scriptures in Amharic. In addition, they easily understand the Amharic scriptures than in other languages. On the other hand, 60 (30%) of the total respondents replayed that they use both Amharic and Geez.

With regard to medium of evangelization, the majority, 185 (92.5%) disagreed with the effectiveness of using only Amharic for evangelization in all dioceses of EOTC. The EOTC currently use Amharic and Geez in all dioceses except unorganized individual and association attempt. The reason was that faithful are from various ethno linguistic groups and there are faithful who do not total understand Amharic especially the rural faithful in different regions. The regional working language should be used to evangelize in other regions.

The majority of the research participants, 136 (68%) reported that liturgy is best performed in Amharic and Geez. The report of the respondents shows that the EOTC is first adopted in Geez and then translated in to Amharic. Since the scriptures of liturgy are mostly available in Geez and Amharic, it is best expressed using the language stated above. 60 (30%) of the

respondents mentioned that other languages should be used together in the reading part of the liturgy ceremony for those who do not understand Amharic.

Because of lack of financial, coordination, attention to MT oriented curriculum, skilled human resource, and other related problems, the EOTC did not preach her faithful in their respective MTs. Individuals and an association like MK may have tried their best.

There is no church scripture that prohibit teaching using various MTs. the advantage of using one's MT for religious purposes is supported by the church's scriptures like wudasia Maryamna kidasia Maryam nibabuna tirguamew 'the eulogy and liturgy of St. Mary and its interpretation' (1983,5).

## **5.2 Conclusion on Language Issues in the Traditional School**

The analysis result of language use in the traditional school shows that there are four faculties of traditional school. These are nibab bet (faculty of Reading), zema bet (faculty of melody), k'inie bet (Geez Poetry) and yəmətsihaft bet (Faculty of Holy Books study). In Fidel (Alphabets) instruction, which is the first part of nibab bet (faculty of Reading), Amharic is the medium of instruction because the children do not yet learn Geez and they study sets of Geez letter by reading with loud voice to memorize the sequence, sound and shape of the letter. But in the second part of the nibab bet (faculty of Reading), called gibre hawariat (Acts of Apostles) both Amharic and Geez are used as medium of instruction. Geez is used here because they learn how to read Geez scriptures. Amharic is used to explain how to read the given scripture

In zema bet (faculty of melody), the medium of instruction is Geez. Amharic is sometimes used to tell how to say the give zema. It has three modes that are "Geez" which is used in fast day. "ṛraray" which is used in ordinary days and "izil" which is used great feast or festivals.

k'inie bet (Geez Poetry) is field of art which expresses the ideas and feelings of human being in a wonderful language usage and in poetic style by using gold and wax, which beer deep mystery, fertile creative. Geez is mostly used to compos k'inie and the story from the Bible or legend of Saint read in either Amharic or Geez. Geez is mastered here. k'inie is composed and presented orally.

Interpretation in both Amharic and Geez made although the main text is in Geez in the yəmətsihaft bet (Faculty of Holy Books study) mətsihafe biluyat (the study of Old Testament). This faculty includes mətsihafe biluyat (the study of Old Testament), mətsihafə

hadis (Study of New Testament), mətsihafə lik'uwint (Book of church Professionals) and mətsihafə mənəkosat (book of monks). A phrase or a text is read in Geez first, then it will be translated in to Amharic and then interpretation will be made in both languages. Students then need to remember the interpretation given by the teacher word for word and tell to the teacher next day. Students of this faculty must master Geez to attend in the faculty. The language use for instruction is not congruent with the language skill of the students.

### **5.3 Conclusion on Language Issues in the Association**

Last theme of this study was SSDMK. Accordingly, the following conclusion is made. Although the members of MK are from different ethno linguistic group, MK uses Amharic as working language since this language is used as working language in all levels of the EOTC. MK use Amharic to communicate with its own centers and members, with different administrative structures of EOTC, institutions of the church like Sunday schools and theological colleges. The association has been given responsibility from EOTC to teach students who attend higher education. However, the association has been giving religious courses for college and university students for more than twenty years in Amharic. Since students are from different MTs, giving religious courses using only Amharic does not make MK effective because students who do not understand Amharic are asking questions to be taught in the language they understand better i.e. MT. With regard to this MK has laid a ground and Afan Oromo and Tigrigna mother tongue students are now attending their religious education and discussing religious issues in a language they understand best. Generally, the result of the analysis shows that MK is serving the faithful in the following way.

- The association has produced religious songs in Amharic, Afan Oromo, Tigrigna and Welayitigna in cassette, CDs, and VCDs.
- The association has also published some spiritual course books, which deal with the fundamental teaching of the church in Afan Oromo and Tigrigna.
- Some copies of tracts have been prepared in Amharic, Afan Oromo Tigrigna and distributed to the faithful three times a year throughout the country
- The association selected Preachers from different ethno linguistic group, trained them, and is now teaching the faithful in their respective MTs.
- Professional evangelists who speak Welayitigna, Sidamigna, Afan Oromo and Tigrigna make a rally from the center, Addis Ababa to different parts of the country more than eight times per year.

The research participants were also asked to report whether EOTC prohibit the use of many mother tongues for religious education or not. The result of the analysis also revealed that there is no sacred document or scripture or tradition that prevents using various mother

tongues for religious practices; rather all the scriptures of the church including the Holy Bible supports the use of different languages for spiritual ministry. Hence, it can be concluded that multilingualism is a natural phenomenon, as a gift of God and using effective in its evangelization.

With regard to the current language use and its effectiveness, the result of the analysis revealed that the church is still uses Amharic and Geez in religious practices in all regions for all ethno linguistic groups though there are individual and unorganized attempt. This does not made the church effective because those faithful who do not understand the current medium of religious practice are asking to be taught in the language they understand well. Generally, the following are the findings of the present study.

- The EOTC currently use Amharic and Geez most of the time for evangelization in all dioceses with exception of some unorganized individuals' and association's attempt of evangelizing in some selected languages.
- Liturgy is best performed when it is carried out in Geez and Amharic currently. This is because that the EOTC was first adopted in Geez and then translated in to Amharic. The scriptures of liturgy are mostly currently available in Geez and Amharic. However, if other languages are developed and borrowed some of the lexicons that do not have exact lexicon from Geez, they can be used to perform liturgy.
- Amharic is used as medium of instruction in fidel (Alphabets) instruction and Geez and Amharic in other levels of the traditional education.
- The result of the analysis also revealed that there is no sacred document or scripture or tradition that prevents using various mother tongues for religious practices; rather all the scriptures of the church including the Holy Bible supports the use of different languages for spiritual ministry. Hence, it can be concluded that multilingualism is a natural phenomenon, as a gift of God and using it result effectiveness in evangelization.
- MK uses various MTs of the faithful like Amharic, Afan Oromo, Tigrigna, Welayitigna, Sidamigna and English to evangelize in print, electronic media and face-to-face media.

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17. Do you think that it is appropriate to use Amharic while giving courses and preaching in the Sunday schools and in the parish churches of Addis Ababa respectively?-----  
-----  
-----

18. Which language (s) does MK use while serving the faithful in print and electronic media? Do you think MK is effective in evangelization by the current language use in print and electronic media? -----  
-----  
-----

19. Do you think that using only Amharic in all dioceses can make EOTC effective in her evangelization?-----  
-----  
-----

20. Do you think that liturgy is best performed in Amharic and Geez only? Why? -----  
-----  
-----

21. What problems do the EOTC face for not preaching in the faithful's respective MTs-----  
-----  
-----

22. What advantage does the EOTC gain if the church teaches the faithful using their respective MTs in all dioceses?-----  
-----  
-----

23. What problems will the church encounter if the EOTC insist using only the current languages for religious practices? -----  
-----

-----  
-----  
24. Write anything you want below-----  
-----  
-----

Question based on language use and activities

Fill in the table with the language (s) you use in the following situation.

| Field / situation | Language         |            |        |
|-------------------|------------------|------------|--------|
|                   | Most of the time | Some Times | Rarely |
| Benediction       |                  |            |        |
| Secrete Talk      |                  |            |        |
| Singing           |                  |            |        |
| Prayer            |                  |            |        |
| Writing           |                  |            |        |
| Reading           |                  |            |        |
| Counting          |                  |            |        |
| Greeting          |                  |            |        |
| Giving thanks     |                  |            |        |
| Thinking          |                  |            |        |

Thank you



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19. 〇〇〇〇〇 〇〇〇〇〇〇〇 〇〇〇〇〇 〇〇〇〇〇 〇〇〇 〇〇〇〇〇 〇〇 〇〇〇〇 〇〇〇〇 〇〇〇〇〇 〇〇〇  
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20. 〇〇〇〇 〇〇〇 〇〇〇〇〇〇〇 〇〇〇〇 〇〇 〇〇〇〇 〇〇 〇〇 〇〇〇 〇〇〇〇?

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21. 〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇 〇〇〇〇 〇〇〇 〇〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇  
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22. 〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇〇〇 〇〇〇 〇〇〇〇〇 〇〇〇〇〇〇 〇〇〇〇〇〇  
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23. 〇〇〇〇〇〇 〇〇〇〇〇〇 〇〇〇〇 〇〇〇〇〇〇〇〇 〇〇〇 〇〇〇〇〇〇〇〇〇 〇〇〇 〇〇 〇〇〇〇〇  
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24. 〇〇〇〇〇〇〇 〇〇〇 〇〇〇 〇〇〇 〇〇〇

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\_\_\_\_\_  
\_\_\_\_\_

የጥናት ማሳሰቢያ ለጥናት ማድረግ የሚያስፈልጉትን መረጃዎች በዚህ ስልጠና ውስጥ (የሰነድ) ማሳሰቢያ ላይ ያስገቡ።

| የጥናት ስም   | የጥናት ዓይነት |           |           |
|-----------|-----------|-----------|-----------|
|           | የጥናት ዓይነት | የጥናት ዓይነት | የጥናት ዓይነት |
| የጥናት ስም   |           |           |           |
| የጥናት ዓይነት |           |           |           |
| የጥናት ዓይነት |           |           |           |
| የጥናት ዓይነት |           |           |           |
| የጥናት ዓይነት |           |           |           |
| የጥናት ዓይነት |           |           |           |
| የጥናት ዓይነት |           |           |           |
| የጥናት ዓይነት |           |           |           |
| የጥናት ዓይነት |           |           |           |
| የጥናት ዓይነት |           |           |           |
| የጥናት ዓይነት |           |           |           |
| የጥናት ዓይነት |           |           |           |
| የጥናት ዓይነት |           |           |           |

የጥናት ስም!

**Addis Ababa University**  
**Faculty of Humanities**  
**Department of Linguistics**  
**Appendix 2: Interview Schedule**

Interview questionnaires for Mahibere Kidusa main center of Mk

1. Which language (s) does MK use while teaching the faithful and performing different religious activities? Is MK effective in its evangelization using its current language use?
2. Which language (s) does MK use while serving the faithful in print and electronic media? Do you think MK is effective in evangelization by the current language use in print and electronic media?
3. What is the view of the church about using the mother tongue for religious education? How does the church view language and multilingualism?
4. Do you think that EOTC use the faithful's respective mother tongue for religious activities currently? If not, what problem does EOTC encountered for not using?

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Department of Linguistics

### Appendix 3: Interview Schedule

An interview questionnaire for Minillik II Memorial Religious School

1. What contents are being covered and which language(s) is (are) being used in each faculty.
2. What is the view of the church about using the mother tongue for religious education? How does the church view language and multilingualism?
3. Do you think that EOTC use the faithful's respective mother tongue for religious activities currently? If not, what problem does EOTC encountered for not using?

የግብፅ ግብር ግብር

የግብፅ ግብር

ግብ-ግብ ግብፅ ግብ

**Amharic Version of Interview with the traditional  
school higher officials**

የግብፅ ግብር ግብፅ ግብፅ ግ/ግ ግብፅ ግ ግብፅ



2. የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች (የሰዎች) የሰዎች (የሰዎች) የሰዎች? የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች (የሰዎች) የሰዎች ስለ ሰዎች የሰዎች?
3. ስለ ሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች?
4. የሰዎች የሰዎች የሰዎች-የሰዎች የሰዎች የሰዎች? የሰዎች የሰዎች ስለ ሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች? የሰዎች ስለ ሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች የሰዎች?

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Appendix 4: Data from members of the Sunday School.

| Sex    | Frequency | Percent |
|--------|-----------|---------|
| Male   | 131       | 65.5    |
| Female | 69        | 34.5    |
| Total  | 200       | 100.0   |

Table1: Sex of the respondents of the Sunday School

| Level of education | Frequency | Percent |
|--------------------|-----------|---------|
|                    |           |         |



|    |         |        |        |        |        |        |        |        | To     |
|----|---------|--------|--------|--------|--------|--------|--------|--------|--------|
| MT | NO      | Count  | 0      | 1      | 0      | 0      | 0      | 0      | 1      |
|    |         | % WMT  | 0.0%   | 100.0% | 0.0%   | 0.0%   | 0.0%   | 0.0%   | 100.0% |
|    |         | % WSM  | 0.0%   | 1.9%   | 0.0%   | 0.0%   | 0.0%   | 0.0%   | 0.5%   |
|    |         | % To   | 0.0%   | 0.5%   | 0.0%   | 0.0%   | 0.0%   | 0.0%   | 0.5%   |
|    | A       | Count  | 106    | 0      | 12     | 11     | 0      | 9      | 138    |
|    |         | % WMT  | 76.8%  | 0.0%   | 8.7%   | 8.0%   | 0.0%   | 6.5%   | 100.0% |
|    |         | % WSMT | 94.6%  | 0.0%   | 100.0% | 84.6%  | 0.0%   | 100.0% | 69.0%  |
|    |         | To%    | 53.0%  | 0.0%   | 6.0%   | 5.5%   | 0.0%   | 4.50%  | 69.00% |
|    | G       | Count  | 3      | 22     | 0      | 1      | 0      | 0      | 26     |
|    |         | WMT%   | 11.5   | 84.6   | 0.0%   | 3.8%   | 0.0%   | 0.0%   | 100.0  |
|    |         | % WSMT | 2.7%   | 41.5%  | 0.0%   | 7.7%   | 0.0%   | 0.0%   | 13.0%  |
|    |         | % To   | 1.5%   | 11.0%  | 0.0%   | 0.5%   | 0.0%   | 0.0%   | 13.0%  |
|    | O       | Count  | 2      | 20     | 0      | 0      | 1      | 0      | 23     |
|    |         | % WMT  | 8.7%   | 87.0%  | 0.0%   | 0.0%   | 4.3%   | 0.0%   | 100.0% |
|    |         | % WSMT | 1.80%  | 37.7%  | 0.0%   | 0.0%   | 100.0% | 0.0%   | 11.5%  |
|    |         | % To   | 1.0%   | 10.0%  | 0.0%   | 0.0%   | 0.5%   | 0.0%   | 11.5%  |
|    | T       | Count  | 1      | 9      | 0      | 1      | 0      | 0      | 11     |
|    |         | % WMT  | 9.1%   | 81.8%  | 0.0%   | 9.1%   | 0.0%   | 0.0%   | 100.0% |
|    |         | %WSMT  | 0.9%   | 17.0%  | 0.0%   | 7.7%   | 0.0%   | 0.0%   | 5.5%   |
|    |         | % To   | 0.5%   | 4.5%   | 0.0%   | 0.5%   | 0.0%   | 0.0%   | 5.5%   |
| W  | Count   | 0      | 1      | 0      | 0      | 0      | 0      | 1      |        |
|    | % WMT   | 0.0%   | 100.0% | 0.0%   | 0.0%   | 0.0%   | 0.0%   | 100.0% |        |
|    | % WSMT  | 0.0%   | 1.9%   | 0.0%   | 0.0%   | 0.0%   | 0.0%   | 0.5%   |        |
|    | % To    | 0.0%   | 0.5%   | 0.0%   | 0.0%   | 0.0%   | 0.0%   | 0.5%   |        |
| To | Count   | 112    | 53     | 12     | 13     | 1      | 9      | 200    |        |
|    | % WMT   | 56.0%  | 26.5%  | 6.0%   | 6.5%   | 0.5%   | 4.5%   | 100.0% |        |
|    | % WSMT  | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% | 100.0% |        |
|    | % of To | 56.0%  | 26.50% | 6.0%   | 6.5%   | 0.5%   | 4.5%   | 100.0% |        |

Key: No= No information

To=Total

A= Amharic

MT=Mother Tongue

G=Guragigna

SM=Simultaneous Mother Tongue

O=Afan Oromo

WSMT=Within Simultaneous Mother Tongue

SH=Shekogna

WMT=Within Mother Tongue

T=Tigrigna

W= Welayitigna

Table 4: Mother Tongue crosstab with Simultaneous Mother Tongue of the respondents

Table 5: Additional Language1

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 69        | 34.5    |
| Amharic        | 5         | 2.5     |
| Guragigna      | 1         | .5      |
| Afan Oromo     | 2         | 1.0     |
| Tigrigna       | 1         | .5      |
| Geez           | 1         | .5      |
| English        | 121       | 60.5    |
| Total          | 200       | 100.0   |

NB: Additional Language 2 of respondents is insignificant and no information was given about additional language 3 & 4

Table 6: Language use during

Table 7: Language use some times

benediction most of the time

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 8         | 4.0     |
| Amharic        | 146       | 73.0    |
| Guragigna      | 13        | 6.5     |
| Afan Oromo     | 19        | 9.5     |
| Shekogna       | 1         | .5      |
| Tigrigna       | 12        | 6.0     |
| Welaitigna     | 1         | .5      |
| Total          | 200       | 100.0   |

during benediction

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 121       | 60.5    |
| Amharic        | 35        | 17.5    |
| Guragigna      | 19        | 9.5     |
| Hadiyigna      | 1         | .5      |
| Afan Oromo     | 8         | 4.0     |
| Tigrigna       | 3         | 1.5     |
| English        | 13        | 6.5     |
| Total          | 200       | 100.0   |

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 5         | 2.5     |
| Amharic        | 120       | 60.0    |
| Guragigna      | 27        | 13.5    |
| Afan Oromo     | 26        | 13.0    |
| Shekogna       | 1         | .5      |
| Tigrigna       | 15        | 7.5     |
| Welaitigna     | 1         | .5      |
| Geez           | 1         | .5      |
| English        | 4         | 2.0     |
| Total          | 200       | 100.0   |

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 92        | 46.0    |
| Amharic        | 63        | 31.5    |
| Guragigna      | 13        | 6.5     |
| Afan Oromo     | 8         | 4.0     |
| Shitagna       | 1         | .5      |
| Tigrigna       | 5         | 2.5     |
| Geez           | 1         | .5      |
| English        | 17        | 8.5     |
| Total          | 200       | 100.0   |

Table 9: Language use during Secrete

Talk some times

Table 8: Language use during Secret

Talk most of the time

|                | Frequency | Percent |                | Frequency | Percent |
|----------------|-----------|---------|----------------|-----------|---------|
| no information | 104       | 52.0    | no information | 5         | 2.5     |
| Amharic        | 4         | 2.0     | Amharic        | 186       | 93.0    |
| Guragigna      | 4         | 2.0     | Guragigna      | 2         | 1.0     |
| Afan Oromo     | 3         | 1.5     | Afan Oromo     | 2         | 1.0     |
| Tigrigna       | 1         | .5      | Tigrigna       | 2         | 1.0     |
| Geez           | 82        | 41.0    | Geez           | 3         | 1.5     |
| English        | 2         | 1.0     | Total          | 200       | 100.0   |
| Total          | 200       | 100.0   |                |           |         |

Table 10: Language use some times Table11: Language use most of the

during religious song

time during religious songs

|                | Frequency | Percent |                | Frequency | Percent |
|----------------|-----------|---------|----------------|-----------|---------|
| no information | 7         | 3.5     | no information | 96        | 48.0    |
| Amharic        | 188       | 94.0    | Amharic        | 6         | 3.0     |
| Geez           | 5         | 2.5     | Afan Oromo     | 3         | 1.5     |
|                |           |         | Tigrigna       | 2         | 1.0     |
| Total          | 200       | 100.0   | Geez           | 89        | 44.5    |
|                |           |         | English        | 4         | 2.0     |
|                |           |         | Total          | 200       | 100.0   |

Table 12: Language use most of the time during Prayer

Table13: language use some times during Prayer

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 10        | 5       |
| Amharic        | 169       | 84.5    |
| Afan Oromo     | 14        | 7.0     |
| Shekogna       | 1         | .5      |
| Tigrigna       | 6         | 3.0     |
| Total          | 200       | 100.0   |

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 78        | 39      |
| Amharic        | 21        | 10.5    |
| Afan Oromo     | 10        | 5.0     |
| Tigrigna       | 8         | 4.0     |
| Welaitigna     | 1         | .5      |
| Geez           | 1         | .5      |
| English        | 81        | 40.5    |
| Total          | 200       | 100.0   |

Table 14: Language use most of the time during writing

Table 15: Language use some times during writing

|            | Frequency | Percent |
|------------|-----------|---------|
| Amharic    | 172       | 86.0    |
| Afan Oromo | 13        | 6.5     |
| Shekogna   | 1         | .5      |
| Tigrigna   | 7         | 3.5     |
| English    | 7         | 3.5     |
| Total      | 200       | 100.0   |

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 88        | 44      |
| Amharic        | 24        | 12.0    |
| Afan Oromo     | 12        | 6.0     |
| Tigrigna       | 6         | 3.0     |
| Geez           | 2         | 1.0     |
| English        | 68        | 34.0    |
| Total          | 200       | 100.0   |

Table 16: Language use most of the time during reading

Table 17: Language use some times during reading

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 1         | .5      |
| Amharic        | 174       | 87.0    |
| Guragigna      | 4         | 2.0     |
| Afan Oromo     | 13        | 6.5     |
| Tigrigna       | 8         | 4.0     |
| Total          | 200       | 100.0   |

Table 18: Language use most of the time during counting

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 76        | 38.0    |
| Amharic        | 22        | 11.0    |
| Guragigna      | 21        | 10.5    |
| Afan Oromo     | 14        | 7.0     |
| Tigrigna       | 8         | 4.0     |
| Geez           | 3         | 1.5     |
| English        | 56        | 28.0    |
| Total          | 200       | 100.0   |

Table 19: Language use most of the time during counting

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 4         | 2.0     |
| Amharic        | 153       | 76.5    |
| Guragigna      | 14        | 7.0     |
| Afan Oromo     | 16        | 8.0     |
| Shekogna       | 1         | .5      |
| Tigrigna       | 8         | 4.0     |
| Welaitigna     | 1         | .5      |
| English        | 3         | 1.5     |
| Total          | 200       | 100.0   |

Table 20: Language use most of the time during greeting

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 89        | 44.5    |
| Amharic        | 36        | 18.0    |
| English        | 30        | 10.5    |
| Guragigna      | 21        | .5      |
| Afan Oromo     | 14        | 7.0     |
| Tigrigna       | 8         | 4.0     |
| Geez           | 1         | .5      |
| hadiyigna      | 1         | 15.0    |
| Total          | 200       | 100.0   |

Table 21: Language use some times during greeting

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 7         | 3.5     |
| Amharic        | 159       | 79.5    |
| Guragigna      | 10        | 5.0     |
| Hadiyigna      | 1         | .5      |
| Afan Oromo     | 16        | 8.0     |
| Tigrigna       | 7         | 3.5     |
| Total          | 200       | 100.0   |

Table 22: Language use most of the time during giving thanks

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 106       | 53.0    |
| Amharic        | 33        | 16.5    |
| Guragigna      | 19        | 9.5     |
| Hadiyigna      | 1         | .5      |
| Afan Oromo     | 7         | 3.5     |
| Shekogna       | 1         | .5      |
| Tigrigna       | 7         | 3.5     |
| Welaitigna     | 1         | .5      |
| Geez           | 2         | 1.0     |
| English        | 23        | 11.5    |
| Total          | 200       | 100.0   |

Table 23: Language use some times during giving thanks

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 8         | 4.0     |
| Amharic        | 153       | 76.5    |
| Afan Oromo     | 18        | 9.0     |
| Guragigna      | 12        | 6.0     |
| Tigrigna       | 7         | 3.5     |
| Shekogna       | 1         | .5      |
| Welaytigna     | 1         | .5      |
| Total          | 200       | 100.0   |

Table 24: language use most of the time during thinking

|                | Frequency | Percent |
|----------------|-----------|---------|
| no information | 114       | 57.0    |
| Amharic        | 39        | 19.5    |
| Guragigna      | 18        | 9.0     |
| English        | 15        | 7.5     |
| Afan Oromo     | 7         | 3.5     |
| Tigrigna       | 6         | 3.0     |
| Hadiyigna      | 1         | .5      |
| Total          | 200       | 100.0   |

Table 25: language use some times during thinking

# የወዳሴ ማርያም ዜማ



በመጋቢት ፳፻፲፯ ዓ.ም. የማርያም ገታቤን

በአታዮሽ አርቶዳክስ ተዋሕዶ ቤተ ክርስቲያን  
በሰንበት ት/ቤቶች ማደራጃ መምሪያ  
ማኅበረ ትዱሳን  
ጳጳስ

Teacher of Melody (zema) with his students at the traditional school

# Declaration

I here declared that 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 thesis have been duly acknowledged

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Place: Addis Ababa University

Date of Submission: June 2012

This thesis has been submitted for examination with my approval as a university advisor.

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