

**Research/Technical Note**

Practices and Challenges of Traditional Church Education: The Case of Cathedral Membere Sbehat K/Sellassie Church, Bahir Dar, Ethiopia

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Abstract: Ethiopian Orthodox Church traditional education is one of the basic education centers to provide education for different target groups, particularly for young and adult peoples. The study showed that many students are attained in traditional church education and also face different problems. Therefore, the main objective of this study was to assess the practices and challenges of traditional church education, particularly the Qine education in Cathedral Membere Sbehat K/Sellassie by employing descriptive design. To achieve the purpose of the study 40 Qine learners and their instructor were included in the study. Open and closed-ended questionnaire and structured interview were used to collect data. The obtained results indicated that the practice of Qine education in gubae bet learners learn by themselves and also to learn many content like, gubae kana, z amelakye, Mibezu and other. Qine learners learn in orally and learn on the field. With in traditional education learners more practiced peer or group learning strategies. Qine learners are affected by many problems. The major perceived challenges are lack of food, lack of toilet, lack of suitable learning places, lack of small grass house, lack of materials, and problem of electricity. Hence the result suggestions that Qine education need to build their own institution like modern education to be considered as one center of education provide for peoples.

Keywords: Traditional Education, Church Education, Practices of Qine Education, Challenges of Qine Learners

1. Introduction

The education system in Ethiopia has been profoundly molded by the past. Education in Ethiopia started in the six century when the Sabeen alphabet was introduced along with Christianity by Ethiopian orthodox tewahido church education [4]. Traditional education derives its distinctive character from the unique Christian heritage of the country [11].

The traditional school of Ethiopian Orthodox church is one of the spiritual and cultural heritages. From the Ethiopian Orthodox Christians' personality, celebrity and identity are developed. For millennium we are dependent on such schools not only for our spiritual life but also for our secular life [6].

The traditional school of Ethiopian Orthodox church is the foundation of knowledge and wisdom [10]. At the time that modern education was not introduced in Ethiopia, especially

before 1908, these schools were playing the overall role in spreading literacy for the people. People were through the skill of reading, writing, arithmetic, art, architecture, law, governance and other talents and skill in these traditional schools. The school are still playing immense roles in personality development, heritage management and transmitting the currently available spiritual wealth of the generation to the next one. Generally, no part of life is untouched in his traditional education of EOC [13]. Historian Pank Hurst as cited in Aselfechi, [1] who is known by his extensive study of Ethiopian history revealed that Ethiopian Orthodox Church offered the traditional education. There are different types of education offered the traditional Orthodox Church education. Namely, Nebab bet or school of reading which deals the skill of reading and writing. Kidasse bet or Yekal Timhirt, which deals with the kind of pray during mass service. Qine bet or Ge'ez pottery which deals with highly

elaborated and multiplied from of the Geez pottery. Zema bet or school of hymen deals with musical instrument. Metshaft bet or school of book deals with Old Testament, New Testament, Likawent and Menekosat. Aququum bet or school of swaying and chanting deals with atypically kind of dance and the hymen of St-Yared and musical notation [16].

In addition to this, Ye-abent Timhirt bet is the base for Ethiopian civilization. By opened Ye-abent Timhirt bet Ethiopian Orthodox church has taught different philosophy and base of development [11]. Accordingly, teaching the illiterate people and enabling them identify their own identity, history, country and religion. Ye-kolo temariye is the source of our letter, calendar, culture and Qine [21]. In the local terms people give different names like, ye-kess-Timhirt, ye-betkhint- Timhirt, and ye-kolo temariye.

In Cathedral Member Sbehat K/Sellassie church are the above types of traditional education especially Nebab bet, Zemabet, Aququum and Kedassie bet are offered. From Ethiopian Orthodox church traditional school structure Qine bet is the types in which learners attend their education with high interest and motivation, since most of the Lerner attend their education in Qine bet are adults [18].

Qine education started in Ethiopian Orthodox church in three places. The first is Washera, started in 540 up to 550 years by Aleka Tekle based on Keduss Yared's ideas to start Qine education in Washera. The second Qine education started in Wadela church gubae in 1440-1470 by Yohannis Gelawiy during the time of Zerey Ekob. The third place is Gunj church gubae bet in 1470 up to 1551 by the sixth students in Washera and the 20th students in Wadela by depend on Lek-Twanay, during the time of Atsa-Eskenderyas. But those churches started Qine education depend on Keduse Yared ideas.

Cathedral Member Sbehat K/Sellassie Qine bet is established in 2007 E. C and it is found in Bahir Dar city, kebele 07. Hence, the current researcher would like to assess the practices and challenges of traditional church education, particularly of Qine education.

1.1. Statement of the Problem

Various studies have been conducted with regard to Ethiopian orthodox traditional church education and most of these studies are focused on education system such as: Ye-Ethiopia Bete-kristian Tilat in Addis Ababa, Enbakom [7], Traditional Ethiopian Church School in New York. Aselfechi [1] also investigated the roles of EOC education for adult education. The uniqueness of tradition and influence in the current tradition of literature and art were also studied. Debashu [7], Also who assessed teaching methods of Ethiopian orthodox traditional church education in Zema bet. In addition to this, Wondmtagen [23] studied the traditional church education (TCE) system, and also that research conducted in different places and most of them are conducted by qualitative study. However, no research was conducted in Cathedral Member Sbehat K/Sellassie Qine bet the practices and challenges as it is new. Thus, researcher wanted to study the practices and challenges of Qine education of the church in Qine bet.

In order to achieve the intended purpose of the research, the researcher seeks to answer the following research questions:

1. What do the practice of Qine Timhirt look like in Cathedral Member Sbehat K/Sellassie church?
2. What are the contribution and importance of qine education?
3. What are the challenges of Qine Tmhirt in Cathedral Member Sbehat K/Sellassie Church?

1.2. Operational Definition of Key Terms

1. Qine- a potent figure of speech for expressing feeling.
2. Qine bet- is one of the educational system structure in Ethiopian Orthodox church
3. Ye abnet-Timhirt- the other name of EOC traditional education.
4. Ye kolo-temari- the learner/students of EOC traditional school.
5. Beluy- Old Testament.
6. Fitha-Negest - the book of the lows of kings which deal with secular and ecclesiastical lows.
7. Gubae- Kana- epigram composed of two rhyming verses.
8. Metsehaf-bet- the general term for the school of commentaries composed of four branches.
9. Metsehaf-Likawent- a book presents studies and comments on the various writing of the church father, example Saint John Chrysostom, and others.
10. Yeneta- the teacher of Qine learners.
11. Metsehaf-Menekosat- a book of commentaries monastic literature.
12. Qutira- learning by counting each letter.
13. Zamelakye - epigram composed of three rhyming verses.
14. Zeyize- epigram composed of four rhyming verses.

2. Literature Review

2.1. The Historical Background of Ethiopian Orthodox Traditional Church Education

The traditional education of Ethiopian orthodox church is full of spiritual and cultural heritages with tremendous of spiritual songs better known as saint yards songs and has been used a center of learning in which the society depended on for their spiritual and secular life for centuries [17]. The church school system which one of the oldest or earliest. Christianity originated in the Aksumite kingdom with introduction of Christianity about 4th century [9]. In the school or education system has growth or expand in many ways, with the expansion of the kingdom and Christianity to the south, south west, church and monasteries were founded which become important centers of learning [13].

In their present from, the church schools involved during the "golden age "of the church from the 13th to the 16th centuries when the literature of the church had reached its peak [1]. After the great wars particularly after the 17th century cultural activities declined. From that time to the present the church schools have undergone little change. The

schools have in this period confined their educational activities to glorifying the products of past centuries and conveying these to the coming generation [15].

The traditional church education has been the instrument that has preserved the traditional learning of Ethiopian and conveyed it faithfully to succeeding generation [10]. The priests and church scholars who are the bearers and propagator of traditional learning have themselves been formed in the church schools. For, in spite of the inevitable changes taking place in Ethiopia with the steady expansion of modern secular education in the present century church schools still play an active part in the Ethiopian education [2].

2.2. The School System of Ethiopian Orthodox Church Education

The church school system has the following school of thoughts Gebresselassie [10]; Christian, [4]; Halegebral, [14]; Marcos [16]; & Getaye [11] categorized into six programs.

2.2.1. School of Reading

The Nebab bet, the reading school or the house of reading is the first Stage of the traditional schools where primary instruction is given. Theoretically both boy and girl and members of all ethnic groups and class are to enroll in church school. However in rural district, parents generally discouraged the education of girls. Since, their function is to be house wives and for his role no formal education is felt to be necessarily [7].

The prime function of the Nebab bet is to teach children to read religious book, particularly or almost all of which are in Geez. Instruction in the Nebab bet consists almost exclusively of reading. Children master the 231 letter of Geez syllabary 28, and are drilled in the art of good reading. So, parents are obliged to send their children to the Nebab bet as a first step to enrollment in modern government school [2].

The maximum number of students in school of reading can be as high as 200. The average numbers however 70 or 80 [7]. According to Tadesse and Christian [4]; explained that the instruction in the Nebab bet is given in three different stages: A, Fedal instruction

It is the first subject of the study for the child is the set of Geez letter it is called the Fidel [13]. One children study litter through their own process the first process of studying Fidel is the child who is led by his teacher touch's with start each letters from left to right by tables or names the litter in loud voice he repeats in a few words [1]. The child able to read pass the next step to help him distinguish individual litters he led pronounce each litters read from right to left and higher to low this process is could qutir or count [3].

B. Reading lessons from religious books

At this stage students read not standardized all students depend on availability of book [22]. The students learn praises of St-Tamare Mariam, Gabta-Hawaria, Tamare-Iyasus etc. He can then practice reading different religious texts usually the Gospel of St. John as a text of exercise. The method of practicing the readings are those described under Fidl-Hawaria namely: - Qutir, Geez, Word-Nebab and Qum-Nebab. When, the teacher is convinced from his daily

observation that his pupil had mastered the reading exercise [15].

C. Reading the psalms

Psalms is the most important devotional book of Ethiopian Christians [16]. The methods are uses chanting from and the Word-Nebab reading process. After repeating the entire book of psalms several times using Word-Nebab. They continue reading for months, even over a year using the Qum -Nebab reading methods [6].

2.2.2. School of Liturgy (Qedasse Bet)

The training of altar priest some of the pupils who complete the Nebab bet joins Qedasse School one of the schools are liturgy. A teacher specialized in Qedasse bet or the most to be found in particularly all the main churches. Children of the clergy who use church lands usually enter such schools in order to become deacon or priests in a church [4]. A Qedasse teacher namely teacher only the hymns a deacon or a priest has to use in the liturgy or the church. The rest including the teaching the tradition and services the church is learned through daily experience in the parish itself [29].

The activity of the priest, therefore are limited to the rituals which do not usually demand the understanding of the scripture. This relatively little education is expected from young man to be ordained an altar priest.

2.2.3. School of Music (Zema Bet)

Zema is salutary discipline predisposing those well versed and groomed in it's to excel in other field of learning like Qine. Church music the compositions of poetry or Qine as well as commentaries and other matters [17]. There are four disciplines of church Zema studied in the school liturgical Zema bet 1st the students of the chant book (degua) which have five branches (Yohannes, Meraf, Tsoma-degw for lent, Astemero and fasikll), 2nd hymns after communion (zemmares and prayers for the dead or movasit). 3rd the way of studying of moving or Aququum for monthly and annual festivals accompanied by sistra, prayer stickes and drums executed by the choir while singing or mahelet and also the liturgy (qudasse and Se-atat) are studied sparsely in the Zema bet [3].

The study of Zema is useful not only to these preparing for a career in the church, but it is also with while inherently exquisite art as things of healthy. It can provide a very useful background for those who compose secular tunes like war songs, funeral dirges, began composition [2]. There is local verity of zema like Kome-Zema and Tegulet-Zema, widespread in Koma and Tegulet district respectively [23]. The local dialect of Zema can never command the universal acceptant and respect accorded to the Zema of Bethlehem which is of peerless melody and highest refinement.

In the Zema schools may have 30 or even 40 students class are held at eight o'clock on return for church after morning service or prayers. Someone will clap and the students are assembled. The students divided in groups and proceed with their respective reciting form of different book of Zema [14].

2.2.4. School of Swaying (Aququum)

According to Christain [4] students in Aquaquum bet learn

and apply such kinds of activity that means the way of standing or 'moving' for monthly and annual festivals accompanied by sistra, prayer sticks and drums executed by the choir while singing (mahelet). School of Aquaquam which represents the higher, complex stage of musical training where the use of the drum and the sistrum is the dominant element so-called "dance of the pirates" is an important item of the curriculum [4].

The student makes inquiries in advance about the qualifications, character, and ability of his prospective teacher, about the amenities offered by the village or monastery where the school is situated, about the number of students attending the school [3]. The new world of the Aquaquam School differs greatly from the schools that have considered up to this point in the present treatise. Because of the specialized nature of this training the student will have to attend several classes under different teachers instead of being tied to only one master as before [17].

As usual the student makes inquiry in advance about the qualification character and ability of his prospective teacher about the amenities offered by the village or monastery where the school is situated about the number of students attending the school.

The young scholars can support him materials by doing handcraft like making mat and parasols he may also earn his daily bread by under taking to beer equals readers of the morning prayer books in home of wealthy family [21].

2.2.5. School of Qine

Qine also known as "semena work" is a unique style of poetry from Ethiopia that is rich and deep in meaning, which demands critical thinking and analysis of the poetry to understand its meaning Aberham (2003-2018). Qine verse has two levels of meaning: the direct meaning, sem, meaning wax, and the hidden meaning, work, meaning gold. Qine is a very Ethiopian tradition [16].

Saint Yared is the originator and founder of Qine, since most of Saint Yared's work is based on the Bible, thus it can be assumed that the Bible is the original source of Qine composition [17].

Qine has to have a literal as well as a symbolic meaning by using the mode of Semena work. All Qine are poems, but not all poems can be Qine. Qine is different in that a profound idea can be veiled underneath an everyday idea through the mode of Semena work [12].

Qine Bet (poetry school) is the most adventurously interesting part of spiritual knowledge which the student learns with more interest and motivation than the other disciplines. There are Qine forms or models that the students have to master in order to be able to compose the Qine poems which are sung in different sections of the liturgy of the church ceremonies, student compose Qine start to the smallest to the large verses [18].

Regarding to this, Haile gbereal argues that, a student starts his Qine education starting from the shorter Qine and working up to the lengthy Qene. Each Qine stage uses the "previous stage as a building block". The Qine type is determined by the quantity and length of the verses [13]. That types of Qine, Christain [40, Haile

gebral [13]; &sergaw H/selasie [21] explain that in 9 major types of Qine and some of them have sub-types of Qene those are: First, Gubae-Qana; Second, Zaamlakey; Third, Mibazhu; Forth, Wazema; Fifth, Sellasie; Six, Zaye-Eze; Seven, Mawades; Eight, Keber-yeeti; Nine, Etana-Mogar.

The main aim of Qene education is to give a double meaning to words and sentences, with symbolism and allusion (Mawsat), as in parables (constricting example). The most famous Qene school is in Gojjam (Washera, Gonj and Tselalo), Gondar, and in Wadela also known as Wadla-delanta (Wollo), [6]. In this regarded, Paulos, suggested that the first and most prestigious Qene schools, which were located in the monasteries of Wohara, Wadela, and Gonj in Gojam Province, also taught philosophy [19].

Students in Qine bet are learn and support each other, because the teachers basic role to assist but not lead each education [17]. The role of the teacher is to criticize the student poem either right or wrong. For the study of Qine is a full-time occupation demanding great concentration and unflagging perseverance. The bright Qine student therefore, attains graduation after a minimum of nine months of concentrated effort pursued night and day. There is a saying to this effect: "it takes the brightest student, like the pregnant mother, nine months to be delivered of his child" [14, 17]. But in order to master all types of Qine and of the geez language to the end of becoming a Qine master need to further period of three to four years [16].

2.2.6. School of Book

The third is the general term for the school of commentaries composed of five branches. Those are the first kind of book is known as Beluy, (i.e. 46 books of the Old Testament) is studied. The second branch of book is the Haddis are 35 books of Ethiopian New Testament. The third branch is Metsehaf - Likawent this book is present study and comments on the various writing of the church father, under this book to included Fetha-Negest and Bahe-Hasab. The calendar calculations are also studied here [9].

In this regards according to Christian describe that the procedure here differs from what we have seen in the school of Qine and Zema. The students have to learn each sentence of the commentary by heart the following is atypical examples of Metsehaf bet lessons. Students came to the teacher in a group of three or four all studying same text one of the group reads a sentence or a phrase. The teacher first translates the sentence in the Amharic and then comments on it [3].

The students lesson attentively and try to remember the comment word for word. When this group levels the teacher another groups or individuals come to read to them and hears his commentaries. After leaving the teacher each groups move 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 out ideas another member of the group recalls it and supplement. After some times the group goes again to the teacher and read 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 [14].

2.3. The Role of Ethiopian Orthodox Traditional Church Education

Traditional church education is a basic role of art and literature, expand geez language for some people, to expand literacy because of different point to teach people on the church education especially before the introduction of modern education to learn peoples art, architecture, calculation that means Bahir-Hasab also learn and all Christianity faith to development practices [19].

Ethiopian Orthodox church is one of the oldest churches in the world. The church also the largest denominate in Ethiopian with more than 40 million followers which is approximately 49-50% of the total population. One can observe the impact of Ethiopian Orthodox church in almost all respect of the country history and present image and Ethiopian Orthodox church continue to play an important role in the social, economical and educational life of country [10].

According to Asghadom (2003), the Ethiopian society still very traditional and the over whelming majority of Ethiopian sees and persist as amoral authority and a beholder of proper social livings. Priests are revered by the ordinary Ethiopian who fears that "God is watching through the priest". Which the critical role of Ethiopian Orthodox church is playing in the Ethiopian socio economic development is the Chang's in her ragged and out modes doctrine of necessary.

2.4. The Major Challenges of Ethiopian Orthodox Church Traditional School

As different literature show, in the current situation Ethiopian Orthodox church traditional school are facing several challenge due to different socio-economic change happening the world [2, & 17]

2.4.1. Lack of Basic Needs

The perception of the society towards traditional students who beg for their basic need has long turned dawn. So traditional students aspire to, have some kind of blue collar job [18]. Qine students are amplifying their frustration by composing poem particularly those who feel lacks of job opportunity. Even though students perceive that they may get job in the Ethiopian Orthodox Church after finishing their education, they thought that the amount of payment they compared with other kind of job is Mach worse [13].

They are saying that the payment of church does not support the current living condition; even it may not fulfill properly their basic needs. The maximum payment for priest and clergy man in Addis Ababa is 1200 Ethiopian birr [16]. This payment is possible only when employed by Addis Ababa churches. In regional church's is the payment is very low (Merigeta Estifanoss, 2012). So, students think that can support their lives if they look for other job opportunity that could bring them more monthly salary.

2.4.2. Health Problem

There are some students who quit their education due to health problem. Generally in almost all traditional school there is no health security [6].

2.4.3. Shortage of Teacher and Students

There are a number of negative consequences on church on the society and on the country to deficiency of scholars and students [15].

3. Research Methodology

In doing this study descriptive survey design was used. Descriptive survey design means it describes an existing phenomenon by using words or numbers to characteristics in an individual or group. Both qualitative and quantitative aspects were used. In qualitative methods the researcher considered with qualitative phenomena that means why people think or do a certain things, how people fell for about a particular subjects [5] and also quantitative methods it is the measurement of quantify or amount. It is applicable to phenomena that can be expressed in terms of quantity. Within this study I used primary (direct research target groups) and secondary sources of data (different document) have been used, purposive sampling techniques for teacher and simple random sampling techniques were used for adult learners than the general sample size are 40 learners and their teachers in the specific area. I used different data gathering instruments from both qualitative and quantitative data gathering instruments those are questionnaire, interview, and observation.

4. Data Presentation, Analysis and Interpretation

4.1. Characteristics of Respondent

Regarding to marital status of the respondent 38 (95%) of the respondent were single, majority of the target groups are the age of between 15-20, some respondents are did not attend modern education and majority of the respondents are the beginner of traditional education level.

4.2. Learners Living Conditions

From my observations, I have seen that learners live in small grass houses. I asked yeneta why the learners live in such houses. He responded that the reason for students to live in the grass house is because of economical problem. The gubae or church cannot construct a standardized house for them because of economic problem. Therefore, learners construct their house by themselves. He said that the grass house are not related to the religion and tradition, it is economic problem.

From my experiences and from my observation I have also seen that the learners are not provided with food and water by the church like the universities provide food for students. Learners collect their food by begging home-to-home. I asked yeneta why learners beg food. He said that learners' beg food because of lack of food. All learners organized in four direction from east, west, south and north directions. It is not supported persons and the gubae bet cannot offer food. Therefore, students find their food by entreaty from home around Qine bet or community. Generally, entreaty of food not

related to religion it is lack of food.

4.3. Qine Learners Entry Criteria

I also interviewed the yeneta/teacher about the entry criteria of Qine learners. He said learners should fulfill at least four criteria to get admission for the Qine bet. Those are: 1st, students should be able to reading John gospel. 2nd, they should be able to read Dawit. 3rd, they have to finish Tsome-degua. 4th, they have to take Dikuna. He also said that learners should be able to know about Zema in night, Tsome-degua and oral education. Therefore, one must fulfill all these requirements before applying for Qine education. In relation to this I also asked the yeneta about the age limit of learners. Yeneta said that there is no age limitation to learn Qine. If one learner wants to learn Qine, it is possible in any range of age, but in my assumption *if learners start to learn Qine at the age of childhood, it is inappropriate because of learners cannot able to manage their own self*. Therefore, traditional education learners are adult.

4.4. Practice of Qine Education

Regarding to the Qine education Learners were asked why they chose Qine education among other aspects of church education. Accordingly, their responses are summarized in the table below.

Table 1. Learners' reasons for selecting Qine Education.

No	Item	Learner response		
		Choice	No	%
1	Its different from other education	Yes	30	75
		No	10	25
		Total	40	100
2	It's secret in its nature	Yes	40	100
		No	-	-
		Total	40	100
3	It's easy from other education	Yes	5	12.5
		No	35	87.5
		Total	40	100
4	Its comfortable to learn	Yes	8	20
		No	32	80
		Total	40	100
5	It's a key tools to give meaning for other education	Yes	40	100
		No	-	-
		Total	40	40

This information indicates that one of the major reasons to select Qine education from other types of education are learners believe that Qine education is a key tool to understand other aspects of church educations. The reasons they mentioned were: Qine education develops mind, it is a mirror from other education, to know about history, to know geez language, philosophy about any idea by this cause to select Qine education. The other reason to select this types of education are; 1st the secret nature of Qine, 2nd, the importance of Qine to understand other aspects of church education, and 3rd, Qine is different from other aspects of education.

4.4.1. Learning Place

The researcher tried to identify the place where Qine

education is delivered.

Table 2. Qine education practice in relation to learning place.

No	Item	Learners response		
		Choice	No	%
1	Under tree shade	Usually	9	22.5
		Sometimes	23	57.5
		Never	8	20
		Total	40	100
2	In the hall	Usually	7	17.5
		Some times	5	12.5
		Never	24	67.5
		Total	40	100
3	On the tomb house	Usually	4	10
		Some times	9	22.5
		Never	24	67.5
		Total	40	100
4	On the open field	Usually	35	87.5
		Some times	5	12.5
		Never	-	-
		Total	40	100
5	In the nuns	Usually	5	12.5
		Some times	9	22.5
		Never	26	65
		Total	40	100

From the above information I understood there is no specific place of learning. Because Qine learners are learn or teach in different learning places as the information shows that the major learning places of learners are open the field and under tree shade in addition to these learners teach their own Gojo bets.

4.4.2. Time of Learning Qine

Table 3. Qine education practice regarding to education offered time.

No	Item	Learner response		
		Choose	No	%
1	In the morning time	Yes	33	82.5
		No	7	17.5
		Total	40	100
2	In the afternoon time	Yes	22	80
		No	8	20
		Total	40	100
3	In the lunch time	Yes	10	25
		No	30	75
		Total	40	100
4	In the evening time	Yes	40	100
		No	-	-
		Total	40	100
5	In the night time	Yes	38	95
		No	2	5
		Total	40	100

The researcher tries to identify the teaching learning time in traditional church education the above items are listed. However the information shows that traditional church education offered at any time. There is no specific period of time offered.

Regarding to this one interviewee traditional church education teacher explain that the time divided for different activates those are; that starting from 10 o'clock, learners learn Qine reading and history in Qine bet up to 1:30 o'clock.

Then starting 2:00 o'clock up to 9:00 o'clock, they learn Qine count. Then starting from 10:00 o'clock up to 12:00 o'clock they learn about Qine-masketsel, finally, starting from 2: 00 o'clock they help each other to learn Qine-giss. So from both responses, the researcher understands that Qine education is offered at any time of a day within gubae bet. Learners only

escape the mealtime.

4.4.3. Contents of Qine Education

The learners were asked about the contents of Qine education. Their responses are analyzed and presented in the following table.

Table 4. Regarding the content of education being given in Qine bet.

No	Item	Learner response		
		Choose	No	%
1	Gubae kana	Yes	38	95
		No	2	5
		Total	40	100
2	Z amelakya	Yes	32	80
		No	8	20
		Total	40	100
3	Mibezu	Yes	26	65
		No	14	35
		Total	40	100
4	Wazema	Yes	21	52.5
		No	19	47.5
		Total	40	100
5	Sellassie	Yes	20	50
		No	20	50
		Total	40	100
6	Zeyizi	Yes	17	42.5
		No	23	57.5
		Total	40	100
7	Mewedes	Yes	18	45
		No	22	55
		Total	40	100

From the above information/ data I understood there are different content of educations are given in Qine bet/ school because of majority of contents are offered within it. Accordingly, from this I obtained additional content of education offered such as: they learn about short and long Wazema, short and long Mewedes, Hawariyatu- kebeb, Hntseha, Etana-moger and Kibr-Yeity. Regarding the contents, Yeneta also added that there are many contents of Qine education which he teaches for Qine learners. He said, all students learn in different contents of Qine education because one learners gating in gubae bet in any time not specific entire

times. Therefore, students learn deferent contents at any time such as; Gubae kana, Zamelakye, Mibezu, Wazema, Sellassie, Zeyizi, Mewedes, short and long Wazema, short and long Mewedes, Hawaritu-kebeb, Hntseha, Etana-moger, Kibr-Yeity, and Ge'ez-Azel.

4.4.4. Duration of Qine Education

I have also asked learners to respond on the maximum time needed to accomplish each contents of the Qine education. Their responses are analyzed and described in the Table 5 below.

Table 5. Qine education practice regarding to time duration.

No	Item	Learner response							
		One day		One week		Two week		One month	
		F	%	F	%	F	%	F	%
1	Gubae kana	3	7.5	3	7.5	4	10	26	62.5
2	Z amelakye	2	5	1	2.5	4	10	24	60
3	Mibezu	2	5	-	-	3	7.5	20	50
4	Wazema	1	2.5	2	5	-	-	14	35
5	Sellassie	1	2.5	2	5	1	2.5	14	35
6	Zeyizi	1	2.5	1	2.5	1	2.5	13	32.5
7	Mewdes	2	5	1	2.5	-	-	15	37.5

From this table I know there is no single period of time to accomplish each types of education because of the learners responses are differs, so, its depends on the learners ability, knowledge, and skills. In addition to this information, I was interviewed education teacher with regarding to the duration of each contents of Qine education. Accordingly, he said *it is difficult to decide the duration in all kinds of Qine education*

because human beings are different. Similarly, Qine learners are different in their abilities and talents. For example, one learner may take one day to accomplish one kind of Qine content, whereas the other learner takes more than one month to accomplish the same content. Generally, the information indicates that the average duration to complete all types of Qine education is two years for each learner. But gifted and

talented students are able to finish before two years. When learners finish Qine education, they will be qualified or certified by Likea Likawunt Qine leaders in different places.

4.4.5. Teaching Methodology/ Teaching Learning Process in Qine bet

The teaching learning methodology of the Qine bet is very much modern. The teacher not only teaches the students, but also initiates them. When the teacher describes the teaching methodology he uses during the teaching learning process, he said:

Every morning when I speak geez verbs, then the senior and talented learners imitate the geez verbs after me and tell the meaning of the verbs to the whole students. The senior students are responsible to teach the fresh learners. Then all students study that Qine from the senior students. The learning process can be done either individually or in a group. But, most of time, group study is preferable because helping students in group require relatively less time than helping each individual.

As I understand from the speech of Yeneta he is not the only teacher in that gubae bet, students themselves also teach one other. Regarding the teaching learning methodology, almost all of the Qine learners responded that they learn Qine contents orally and they confirmed that group study is the most dominant method they use. Regarding to this the Qine education teacher describe that most of time students learn by orally because of Qine education is mostly apply in orally because of Qine education is mostly apply in orally and group study. In addition to this, Qine learners learn by interviewing friends and exploring their friends' minds i.e. they use peer-learning strategies. Therefore Qine learners are learn by orally and group study.

4.4.6. The assessment and Qualification Exam Methods of Qine Education

Learners were asked about the assessment methods they practice in Qine education. Accordingly, 36 (90%) of the respondents responded that the assessment method is oral reflection and 4 (10%) of respondent responded that the assessment method is reading and innovation of Qine based on their own abilities. This indicates that the assessment methods of Qine education are mainly oral reflection and they use written exams rarely. With regard to the assessment methods, the yeneta was interviewed. He confirmed that the assessment methods are oral and Qine innovation. He added that students measured based on the quality of their Qine, effectiveness and correctness, and their ability to make their Qine confidential/secret.

Qualification Exam after the learners pass the oral exams of their teacher/yeneta, they should get approval or a qualification certificate from other examiners. Regarding this, the place where qualification exam given is in West Gojam Kuarit Worda in Debre Medihanit Chegode Hana church by Likea Likawunt Yarade Shiferaw.

4.4.7. Changes and Continuity in Qine Education

When Yeneta give response for the question what are the

changes over time and not change in the practice of Qine education, he said that, Qine education practice not change over time and not possible to change the practice of Qine education. As Yeneta describes the reason, why not change over time is because of to change Qine education practice is to dismiss the traditional rule of church education. Qine education practice started to around 1900 up to know similar characteristics apply in this gubae bet. For example, Qine education learns mostly apply by orally before and now. "Qine education is not applying written papers".

4.5. The Importance of Qine Education and Its Contributions for Modern Education

I have also asked the yeneta about the importance of Qine education. He responded that Qine education especially important for philosophy, write literature, to give meaning for other education. For example, if philosophers known Qine it helps them easy to discover about human beings and non-living things because, learners learn about living things and non-living things in Qine education. Regarding to literature, Qine applied in theater, drama, because of Qine education give confidentiality. Yiftahi Ngusie, one of the Qine professionals depends on Qine education to right literature.

What are the contributions of Qine education for modern education? Qine education has a great contributions regarding provision of literacy (reading, writing, and numerating). For instance one learner has not learned modern education, but we can read and operate them. One learner to learn Qine simply understands modern education content, especially Geez and English language. The contributions of EOC traditional education systems for Ethiopia; EOC has been educating the people by opening her own schools before the emergency of modern education in the country; even the kings of the country were those who learnt abnet-Tmihirt. "The foundation of modern Music Zema is also melody of St. Yared."

Why Qine education is not expanded throughout the country? He said, nowadays Qine education expands but for the future it will not expand because of some reasons. Those are; 1) Modern education expanded, all children focus on modern education because of traditional education is not comfortable and not fulfill their own need 2) modernization increase in any time the Qine learner's absence of bigger food. 3) One Qine learners to accomplished Qine education not employed, to find daily labor. In order to this reason treats in the future time.

4.6. The Challenges of Qine Education

Possible challenges facing Qine learners were identified and learners were asked to rate the challenges as "problem", "moderate problem" and "not problem". From their responses the major problem faced are; lacks of learning place, lacks of basic needs, lacks of educational materials, lacks of health and others are the basic problem face. In addition to the learners response the teacher describe that there are different problem face such as; disagreement between Qine learners and Aququum learners because highly disturbed by noise, not

agree community member open Qine education in this place, lack of residual place, lack of support person from any direction, absence if entreaty food, absence of food, lack of

toilet are a current problem, and Qine learners are accomplished Qine education but not employed.

Table 6. Challenges facing about Qine learners.

No	Item	Learner response		
		Choose	F	%
1	Lacks of basic need	Problem	38	95
		Moderate	2	5
		Not problem	-	-
		Total	40	100
2	Lack of teaching materials	Problem	29	72.5
		Moderate	9	22.5
		Not problem	2	5
		Total	40	100
3	Shortage of learning lace	Problem	18	45
		Moderate	16	40
		Not problem	6	15
		Total	40	100
4	Not comfortable learning time	Problem	3	7.5
		Moderate	6	15
		Not problem	31	77.5
		Total	40	100
5	Lack of money	Problem	27	67.5
		Moderate	7	17.5
		Not problem	6	15
		Total	40	100
6	Lack of teachers	Problem	2	2.5
		Moderate	3	7.5
		Not problem	35	87.5
		Total	40	100
7	Shortage of book	Problem	23	57.5
		Moderate	11	27.5
		Not problem	6	15
		Total	40	100
8	Challenge of teaching learning process	Problem	2	5
		Moderate	3	7.5
		Not problem	35	87.5
		Total	40	100
9	Lack of health	Problem	19	47.5
		Moderate	17	42.5
		Not problem	4	10
		Total	40	100
10	Shortage of toilet	Problem	36	90
		Moderate	3	7.5
		Not problem	1	2.5
		Total	40	100

5. Summaries, Conclusion and Recommendation

5.1. Summaries

Living Condition of Learners: Learners live in small grass houses they constructed. This is because of economic problem, not of religion. They get food by begging and this is also economic problem. In their part time, in addition to searching for food, some of them do daily labor to get money; some of them also attend formal education.

Qine Learners Entry Criteria: the major criteria applicants should fulfill to get admission are-first, students should be able to reading John gospel. Second, they should be able to read Dawit. Third, they have to finish Tsomedegua. Four, they

have to take Dikuna. In addition to these, they are required to know about Zema in night, Tsomedegua and oral education. Regarding the age of entry, even though there is no age limit, children are not allowed to learn. Learners select Qine from other aspects of church education because it is a key tool to give meaning to other education; they believe that it is confidential and they think that it is different from other education.

Learning Place and time: Qine learners mainly learn in open field and under tree shades. They do not have specific learning place in the church. In regarding the time of learning, Qine education is offered at any time of a day within gubae bet. Learners only escape the mealtime.

Contents and duration of Qine Education: Qine learners learn contents like Gubae-kana, Z-amlakye, Mibezu, Wazema, Sellassie, Zeyizi, Mewedes, short and long Wazema, short and

long Mewedes, Hawaritu-kebeb, Hntseha, Etana-moger, Kibr-Yeity, and Ge'ez-Azel. To finish the Qine education it takes two years on average. The duration of the education is decided based on the talents and abilities of learners, not by other person.

Teaching and assessment Methodology: The major teaching methodology used in Qine education is oral learning and group study. They also use peer-learning strategy. The major assessment methods are oral reflection and Qine innovation abilities. Students take written exam rarely. When learners finish from the yeneta, they will get recognition from other experts; mainly they will go to West Gojam Kuarit Worda in Debre Medihanit Chegode Hana church.

Importance of Qine Education: Qine education is important for many things, like philosophy, literature, theatre, drama, music and literacy. It is also important to learn English and Geez languages easily. Changes and continuity in Qine Education: there is nothing changed in Qine education because it is not possible. There was no written thing in Qine education in the past and also now. So there is no change.

Challenges of Qine education: the major challenges of Qine education are- shortage of food, shortage of toilet, shortage of learning materials, shortage of money and health problems. In addition to this, disturbance by other learners, lack of job are also challenges of Qine learners.

5.2. Conclusion

The practice of Qine education- The living condition of learners live in small grass house they constructed, Qine learner entire criterion are John Gospel, read Dawit, finish TomeDegua, and to take Dikuna. Learners select Qine education from others depend on their own case; a key tool to give meaning for other education, secret and to think different from others. Qine learners are learning every time in open field and under tree shade. Qine learners learn many contents like; Gubae kana, Z-amlakye, Mibezu, Wazema, Sellassie, Zeyizi, Mewedes etc. The Qine learners learn face-to-face. One learners in gubae bet weighting minimum at least 2 years. The teaching methodologies used are mainly student centered and active learning methods are practiced with the assessment methods is oral reflection and Qine innovation abilities. There is a strong relationship between the yeneta and the learners. The major challenge which affected Qine learners are lack of entreaty, lack of toilet and lack of money are the major problem and lack of teaching learning material, lack of teaching place were affected Qinelearners are moderate problem and the remaining are low level affected Qine learners.

5.3. Recommendations

Based on the data finding the following points are suggested as the possible recommendation to reduce challenges of Qine learners.

1. Government organization, non-government organization, private agency and also to involve Qine learners jointly discuss about the problems and to creating conducive environment for Qine learners.

2. The administration of church have to mobilize community members and creating awareness raising to support for gubae bet and concerned about their existence and what will be in the future.
3. The researcher would like, recommend for the church that it should support spiritual association of the church to give the life of the education and to disseminate to education for the society.
4. The traditional school should create entrepreneurship activities which can be done by the student with their part time and the government should be build teaching learning center like modern education.
5. Government, private agency and non-government organization support Qine learners by financially and learning materials.
6. From the respondent's response there is lack of food, so by acting together government, church and society should be offered food for Qine learner. Lastly I recommend that educational expertise should be conducted research in this area to solve problem in the future time.

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